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AS a boat's crew approaching the land in the face of an adverse wind and tide on a stormy night, enters at last within the shelter of the harbor, and feels the boat slip forward suddenly into quiet water, and as the winds hush under the protecting land, they rest on their oars with thankful hearts—some such feeling as this came upon the writer on looking, the other day, through the recent numbers of *The Hibbert Journal*. Almost every principle for which the theosophist has contended for the last thirty years, through good report and evil report, was accepted and admitted in one or another article by men among the most eminent, learned and thoughtful of our time; admitted, not in a niggardly and reluctant way, but cheerfully, with all the freshness and wonder of an original discovery. As one turned over page after page, article after article, number after number, it became evident that the ideals of the theosophist are winning all along the line; that the sacrifices of our martyrs have not been in vain; that an immense and marvelous revolution has indeed taken place in the best thought of the western world since the days, thirty years ago, when our first pioneers began to put forward thoughts that were then too often condemned as dangerous heresies, to be met with ridicule and persecution. Another thing becomes evident: that the hour for that pioneer work was chosen with consummate wisdom; that cyclic time was ripe for it; that the field of the world was ready for the seed. Therefore it comes that so many of the principles for which our first leaders fought seem now to be springing up of their own accord, freely, luxuriantly, in all kinds of unexpected places. And many who now advocate them would be astonished to find that they are only repeating what theosophists had already said; expressing principles and ideals which were matters of faith in the theosophical movement from the outset.

One of the fundamental thoughts of the theosophists, and one which brought keener persecution, perhaps, than any other, was the ultimate

unity of religions. The motive behind this idea was by no means to lessen reverence for Christianity by comparing it with other faiths. On the contrary, the moving principle was to "assert eternal Providence and justify the ways of God to man." In the spirit of that wonderful saying: "Other sheep I have, which are not of this fold; them also I must bring, and there shall be one fold and one shepherd," the theosophist held it not compatible with the goodness of God to believe that the untold myriads born without the Christian faith, and who had never heard the Christian name, should be condemned to eternal punishment. On the contrary, the theosophist held that the All-Father had at all times placed within the reach of all men, in all ages, the spiritual light and teaching needful for the welfare of their souls, and that to all men had appeared the glimmering of the "small old path that stretches far away," whose end is immortal life. The theosophist held, and vehemently urged, that the so-called heathen religions must be viewed, not as snares of the evil one, but as the very provisions of spiritual light placed by divine Providence within the reach of all souls, in all lands and times; that, as being of divine purpose and inspiration, they must be reverently studied, with faith and fervor; as only thus could the whole plan of the world's religion, the world's divine teaching, be made clear.

So it is with supreme satisfaction that those who remember the early battle through which the theosophists had to pass, now read such articles as those in *The Hibbert Journal*, where the unity of the world's religious experience is taken as axiomatic. Thus, in the number of October, 1905, we find the Editor writing:

"If there is any considerable number of Christian thinkers who habitually take due account of the meaning of the great non-Christian religions, I must confess that the fact has escaped my observation. . . . Nor do I overlook the splendid labors of Oriental scholars. . . . they leave us all with no excuse for ignorance. But although the work of these thinkers deserves to be ranked among the greatest achievements of modern science, and although, as it seems to me, they have a close bearing on the problems of the Christian consciousness, the fact remains that in modifying the general form of Christianity they have effected next to nothing. *They have at least made incredible the doctrine of exclusive salvation, though this, to the scandal of Christendom, still remains in the formularies.*"

The Editor further writes: "Even those Christian thinkers who not only know of the existence of these religions—this we all may be supposed to do—but are acquainted with their history and doctrines, are none too eager to bring this knowledge into relation with current beliefs. It has repeatedly fallen to my lot to call the attention of writers on

Christian themes to this matter; to point out to them—what was very obvious—that the course of their arguments needed modification, in view of the existence of the non-Christian religions; that such and such a view of ‘humanity’ or ‘the human race’ would be flagrantly untrue if the five hundred million Buddhists were allowed to be human; and in these cases I have been met with answers which showed that the minds of the writers were unprepared for the reference—so unprepared, indeed, as to find it superfluous or even provoking. This again is no cause for surprise. For centuries past there has been so little foreign interference in the course of Christian thought that the mere possibility of its occurrence has passed out of sight. What wonder, then, if Christian thinkers regard the reference to Buddhism as a needlessly disturbing element—an impertinent intrusion of the foreigner, of which they are in no sense bound to take account? That men should refuse to recognize plain truth until the thunder of cannon has dinned it into their heads is, indeed, no new thing.”

Even more explicit are the words of Rev. Heber Newton, in the January, 1906, number of the same journal. Dr. Newton, after winning wide fame as a liberal divine, was invited to become Select Preacher of Leland Stanford Jr. University, and is also Vice-President of the Liberal Congress of Religions, and President of the International Metaphysical League. Indicating the causes which are liberalizing our views of religion, Dr. Newton writes: “Religions are many, religion proves to be one. There are infinite variations of the religious life of man—there is one soul and substance of religion everywhere. Human nature, being one and the same, and the universe confronted by man being one and the same, human thought of the problems of the universe tends to develop towards one and the same generic form. Given the same stage of evolution with the same environment and the same ideas, beliefs, aspirations, cults and worships will appear. The astonishing parallelisms between the great religions of the earth prove to be no mere accidents, no cribbing from Moses by Plato, no benevolent assimilations of the ideas of Buddhism by Christianity. Religions apparently the most widely separated one from another, and seemingly the most alien one to the other, prove to have each its own sacred book, its own sacred institutions, its own body of belief. And these, however varied, are seen to be moving along one line of natural evolution, toward one and the same ethical and spiritual goal.”

One can well believe that immense good will come from the influence of so broad and enlightened a teacher, radiating among the students of the great Western university.

The Hibbert Journal does more than merely preach the comparative study of religions. It puts it in practice. In the three numbers before us,

we have two scholarly and sympathetic articles on Buddhism. We have also two studies of Christianity, one by a Japanese Buddhist, the other by a distinguished Indian Mohammedan. M. Anesaki, the Japanese Buddhist who writes on Christianity, won our hearts at once by controverting one of the fallacies into which so many western Orientalists fall, when they come to write of Buddhism: the fallacy that the Buddha taught mere negation, a sublimed materialism. M. Anesaki writes: "The so-called Buddhist metaphysic, which mainly teaches these phenomenal aspects of our life, presupposes a long history of Vedic philosophy, which culminated in the contrast of the true universal self (*atman*) and the sensuous life (*jiva*). The enlightenment of the pre-Buddhistic philosophy consisted in the abandonment of the empirical life and the realization of the true ego, or the absorption into the highest being (Brahmanirvana). The Buddhistic ideal of Nirvana, the wisdom of the truth, the meditation leading to it, and the good conduct—all these teachings are founded upon the Brahmanic philosophy. Buddhism teaches the non-entity of the ego, and uses the very term *atman* for the ego which is to be annihilated. But that means the transcendence of the empirical ego, which is made up of constituents, and after this extinction there remains the universal *Bodhi*, the highest, eternal life in Truth. In this respect Buddhism is no heterodox branch of the Brahmanic philosophy and religion. Buddhism has grown out of the very philosophical soil of the Brahmanic wisdom. Though the powerful personality of the founder had given the religion a very strong impression of faith in and love of the Master, its enlightenment consisted in the intellectual conviction of the truth; and the calm resignation of all worldly interests by the Master has become typical of a Buddhist saint."

This learned Japanese Buddhist, professor of the Philosophy of Religion in the Imperial University of Japan, holds that the *atman* whose reality is denied by the Buddhist is the *jivatman* of Vedanta teaching, not the *Paramatman*; the personal self, and not the Supreme Self, which is one with *Bodhi*, the highest spiritual being. It has always seemed to us that this is the true view; that it is the self of selfishness which is denied, not that Supreme Self, which is the One Being, and which is also the final reality within each of us, according to the Great Word: "That thou art!"

It will be seen that this learned Buddhist holds very much the view which is put forward in an article in this number of THE THEOSOPHICAL QUARTERLY, on "the Religion of India,"—that Buddhism is "no heterodox branch of the Brahmanic philosophy" but a vital growth of the pre-Buddhistic wisdom of India. Yet we find here also the misleading use of the adjective "Brahmanic" for that wisdom, although, as the article referred to shows, its genealogy is not Brahmanic at all. Buddhism

is an outgrowth of the Rajanya wisdom-religion, as surely as the Buddha himself was of the royal race of Ikshvaku.

Of many admirable articles in the same journal, our space allows us only to refer to one more: that of Sir Oliver Lodge on "Life." That intuitive and valorous man of science says:

"In many writings I have urged that life is not a form of energy, but is a guiding or directing principle—a guiding principle which can utilize and control terrestrial matter and energy to definite ends, producing results that would not otherwise have occurred, such as birds' nests and buildings, and the bodily organisms characteristic of animals and plants; but doing this always by directing otherwise existing energy along definite channels, and not affecting its quantity in the slightest degree. Furthermore, I have expressed the conjecture that life itself is not even a function of matter or of energy, but is something belonging to a different category; that by some means at present unknown it is able to interact with matter and energy for a time, but that it can also exist in some sense independently; although in that condition of existence it is by no means apprehensible by our senses. It is dependent on matter for its phenomenal appearance, for its manifestation to us here and now, and for all its terrestrial activities; but otherwise I conceive that it is independent, that its essential existence is continuous and permanent, though its interactions with matter are discontinuous and temporary; and I conjecture that it is subject to a law of evolution—that a linear advance is open to it—whether it be in its phenomenal or in its occult state."

If one wishes to gauge the immense strides made by the thought of the last quarter-century, one has only to compare this luminous and genuinely theosophical view with Tyndall's famous pronouncement in the Belfast Address: "We find in Matter the promise and potency of all forms of life."

Sir Oliver Lodge ends his article thus: "We do not know how to generate life without the action of antecedent life at present, though that may be a discovery lying ready for us in the future; but even if we did, it would still be true (as I think) that the life was in some sense pre-existent, that it was not really created *de novo*, that it was brought into actual practical every-day existence doubtless, but that it had pre-existed in some sense too: being called out, as it were, from some great reservoir or storehouse of vitality, to which, when its earthly career is ended, it will return.

"Indeed, it cannot in any proper sense be said ever to have left that storehouse, though it has been made to interact with the world for a time; and, if we might so express it, it may be thought of as carrying back with it into the general reservoir any individuality, and any experience and

training or development, which it can be thought of as having acquired here. Such a statement as this last cannot be made of magnetism, to which no known law of evolution and progress can be supposed to apply; but of life, of anything subject to continuous evolution or linear progress embodied in the race, of any condition not cyclically determinate and returning into itself, but progressing and advancing—acquiring fresh potentialities, fresh powers, fresh beauties, new characteristics such as perhaps may never in the whole universe have been displayed before—of everything which possesses such powers as these, a statement akin to the above may certainly be made. To all such things, when they reach a high enough stage, the ideas of continued personality, of memory, of persistent individual existence, not only may, but I think must, apply; notwithstanding the admitted return of the individual after each incarnation to the central store from which it was differentiated and individualized.”

Here is the whole principle of Reincarnation, as taught by the sages of ancient India, stated with admirable insight and philosophical consistency. It is almost startling to compare this sentence of Sir Oliver's: “(Life) being called out, as it were, from some great reservoir or store-house of vitality, to which, when its earthly career is ended, it will return. Indeed, *it cannot in any proper sense be said ever to have left that store-house, though it has been made to interact with the world for a time,*” with the words of Krishna, in the Bhagavad Gita, where, speaking as Life, he says: “*Though I am the unborn, the Soul that passes not away, though I am the lord of beings, yet as lord over my nature I become manifest, through the power of the soul.*”

One thing only remains to be said. Every principle contained in these most eloquent and luminous articles which we have quoted from *The Hibbert Journal* is to be found, for the most part explicitly declared, in the great and epoch-making works which bear the name of H. P. Blavatsky. For announcing these principles more than a quarter of a century ago, she was ridiculed, attacked, persecuted. Most of all, the defence of the inspiration of the non-Christian religions brought her bitter opposition and hostility. One great principle more brought the culmination of her persecution: the courageous declaration of the truth that physical forces can be made to obey directly the immortal will of man; that physical phenomena can be wrought directly by the trained will of the Occultist.

This assertion, and the experiments by which she demonstrated it, were made the occasion for a campaign of attack and calumny against her, from which the name of that great martyr of science has not yet been publicly cleared, and it is a simple act of justice to call attention to this, now that the vital principles for which she fought and suffered are taking their proper place in the thought of our time.

The day may not be far distant, when the heroic and intuitive work of this great pioneer will be more truly estimated by the world at large. We discern the first twilight of that dawn in these words of Dr. Heber Newton, in the article already cited:

“Even the one aspect of the doctrine of the incarnation contained in the Catholic creeds which most offends the average man, and which by our modern wisdom is most suspect—the dogma of the Virgin Birth—is coming to be seen to be no peculiarity of Christianity, but the accompaniment of this doctrine of the incarnation wherever it has been held; possibly as an expression of the superstitiousness which is found among all people in every age, possibly also as a symbol of a profound ethical and spiritual truth, a hieroglyph capable of being translated into terms of the spirit; the key to which, little as our Christian theologians imagine it, is to be found in primitive pagan nature-myths, and in the later poetic philosophic speculations of *“the hidden wisdom” of antiquity, which our modern theosophists are recovering for the western world.*”

One cannot resist a smile at the thought of “hidden wisdom” of antiquity consisting largely of “poetic philosophic speculations.” It is, in truth, the fruit of quite other faculties. Yet the acknowledgment is a handsome one, for which THE THEOSOPHICAL QUARTERLY tenders its best thanks.

It has repeatedly been stated that, at the outset, Mme. Blavatsky did not teach Reincarnation, adding this doctrine only after she had visited India in 1879, and studied the philosophy of the Vedanta. It has even been said that H. P. B. was unacquainted with the twin doctrines of Reincarnation and Karma while in America, holding doctrines which might be described as sublimated Spiritualism. It is curious that in this discussion attention does not seem to have been called to the following passage, which should set the matter at rest once for all. For we have here the entire teaching of Reincarnation and Karma, as well as the philosophical principles which underlie that doctrine, and we have, further, a thorough familiarity with eastern esoteric teaching; everything, in fact, except the word “reincarnation.” Let the passage speak for itself: “Nirvana means the certitude of personal immortality and in *Spirit*, not in *Soul*, which, as a finite emanation must certainly disintegrate its particles, a compound of human sensations, passions, and yearning for some objective kind of existence, before the immortal Spirit of the *Ego* is quite freed, and henceforth secure against further transmigration in any form. And how can man ever reach this state so long as the *Upadana*, that state of longing for *life*, more life, does not disappear from the sentient being, from the *Ahancara* clothed, however, in a sublimated body? It is the

"Upadana" or the intense desire which produces WILL, and it is *will* which develops *force*, and the latter generates *matter*, or an object having form. Thus the disembodied *Ego*, through this sole undying desire in him, unconsciously furnishes the conditions of his successive self-procreations in various forms, which depend on his mental state and *Karma*, the good or bad deeds of his preceding existence, commonly called "merit and demerit." This is why the "Master" recommended to his mendicants the cultivation of the four degrees of Dhyana, the noble "Path of the Four Truths," *i. e.*, that gradual acquirement of stoical indifference for either life or death; that state of spiritual self-contemplation during which man utterly loses sight of his physical and dual individuality, composed of soul and body; and uniting himself with his third and higher immortal self, the *real and heavenly man*, merges, so to say, into the divine Essence, whence his own spirit proceeded like a spark from the common hearth." (*Isis Unveiled*, Vol. II., page 320). Note how close is this view to that of the learned Japanese Buddhist already quoted.

Man is very proud of his notion that "I am I." Possibly it is another case of "vanity, all is vanity." True it is that man has evolved to that point in his life when he knows that he is an animal man and that he is a spiritual being, and also he can comprehend the uses and possible necessity of the lower order of life. It certainly is a long step to the front, although it has taken many aeons of time to bring the clumsy fellow to realize the fact. In his egotism he desires to make his fellow man think that he is the one grand conception of the gods; this is simply pure and unadulterated vanity. Some men know more than others, but the wisest of them does not know enough to be proud of. The ant and the bee, as everybody knows, or ought to know, show intelligence and reasoning capacity far beyond some men. We do not seem to comprehend that the ant may *know* it is an ant, and the bee and all animals know that they are what they are and their special part in the evolution of the soul. The spirit of the hive is always present in not only the bee's life, but in the life of every creature that is not abnormal to its genus or species and is partaker in the knowledge and consciousness that it is a bee or whatever form of sentient nature it represents. All represent that point of evolution that is continually proceeding from the Kosmic Soul and from which all consciousness comes. Does anyone suppose that this divine consciousness is not aware of all that *It* is itself, and that it informs all of the different forms of life with a knowledge of their (the lives,) own peculiar destiny and use in the great world of becoming? When we proceed to that point that we may know what is going on in the mind of the ant it is possible that our peculiar ignorance may get some enlightenment. Our own knowledge from our present outlook is very

limited, taking into consideration our solar system or even our own little world. Even our moral and religious responsibility is in somewhat of a chaotic state, and every attempt to improve it, although the effort is a step in advance, shows us that we have only arrived at a partial understanding or the fringe of the truth regarding that which many look upon with pride and self-gratulation. A rather sad commentary on the whole wise system are our prisons, insane asylums and poor-houses, and other safeguards to protect us from ourselves. How necessary it is in trying to gain an insight to the mysteries of the One Life that we take into consideration Nature in its entirety; the glimpse we get from studying our own life (human life) and environment only gives us partial truth, and we are apt to become crystalized and biased if we go no further. Our charity and our comprehension of the visible and invisible worlds around and below us must be enlarged and the necessity of each must be made a part of our knowledge in our aspiration for greater wisdom. The One Life is that of all, and to comprehend *It* we must forever strive to be in harmony with all that lives, and that condition may be attained by seeking with pure heart the Divine Intelligent Nature in all forms of the One Life.

Is there anything in the Universe which is finer than the man who never speaks an evil thing of a brother? If one could combine a perfect adherence to this principle together with a constant striving against his lower nature, he has a philosophy of life which is ready-made and almost perfect. Both injunctions are of the earth earthy and of heaven divine. How grand and God-like. It seems to me that I can hear Jesus speaking as he stooped and wrote upon the ground, "He that is without sin among you, let him first cast a stone at her." What wondrous love and compassion does that ideal character of Christ express; and how little do those who put forth the idea that he died upon the cross to expiate the sins of mankind realize the divinity of his great individuality. In his life is where the race must learn the lessons that teach the immortality of the soul, not in his death. The universal and God-like love for all the poor and suffering, and the rich and suffering was bestowed alike where pain and sorrow had released the soul. The man of sorrows was the comforter of all the souls of those who were sorrowful, both the rich and the poor. No class or condition of men but what felt his great and divine love. Let us say he was a man and that he had evolved in many lives through suffering and pain until he stood far above all the race in love and compassion and noble wisdom. That he was the flower of all good and divine men that had lived and gone before him. Twenty centuries have passed away and the divine spirit of his life, his great soul, notwithstanding his so-called followers have in all ages failed to comprehend him, fills the whole earth with its glorious beauty of love and compassion. Wherever there is sin and sorrow, and they are twin children, his voice is heard

saying, "Come unto me and I will give you rest," meaning give up the pride and ambition for personal power and worldly advancement. Sink all thought of self in the individualism of the divine, and become the disciple that will inherit the Kingdom of the Father with me. Many are looking for the second coming of Christ during this century, and there are many things that point to the coming of a great being at the close of this century. That it will *not* be the mythical Christ that is expected by certain religious sects I certainly believe, but that the flower of many spiritual beings of ages long past will come at the close of this century I do certainly believe. It will be in power and great glory, but not such power and glory as those people believe in who believe they are the elect and can only see in it worldly Kingdoms with spiritual crowns.

THE WAY.

One of our greatest difficulties is:

MISCONCEPTION OF THE WAY.

The Way is very simple, very plain, very near.

We think the Way is elaborate, complex, difficult. We read our own natures into it. This makes it seem far away.

The Way is closer to us than any other thing, once we strip our thoughts of their vain imaginings.

The Way is like a thing too close to the eye to be seen: yet the heart may sense the presence of the object. So with the Way.

No one is able to help us to find the Way, to divest our mind of the complex image it has built up around the Simple and the Lonely, because we do not know that there is this false image, and so we tell no one.

Hence we live within our unregarded barriers and under that the sky is shut out.

Let each one then ask himself: What is the Simple and Beautiful Way?

The Way is within each, and is to be found by divesting ourselves of the false and elaborate garments of fancy and sentiment and erroneous thought under which we have concealed the true image of the Way.

Look thou then, where the gods await thee, upon the open and the Glorious Way!

ZEPHYRUS.

BHAGAVAD GITA.*

INTRODUCTION TO BOOK III.

KRISHNA has unveiled to Arjuna the teaching of the divine Soul, unborn, immemorial, ancient, who is not slain when the body is slain. He has regarded the Soul also as ever passing through death and birth, and therefore imperishable. He has challenged Arjuna to valor, calling on the warrior in him to fight. From valor he has passed to the kindred virtue of high disinterestedness: let not the fruit of thy work be thy motive; standing in union with the Soul, carry out thy work, putting away attachment. And he has insisted that this union with the Soul, this soul-vision, is the great matter, the road of liberation, the way of peace.

Arjuna is perplexed. If soul-vision be the chief matter, why work at all? Above all, why engage in such a terrible work as this warfare of kindred? Were it not better to rest in soul-vision, where all is peace?

To this doubt, as to those that preceded it, Krishna now addresses himself. It might be well to rest in soul-vision, withdrawing from all work and warfare, were it possible to do so. But it is impossible. A mere withholding of the hands is not the real Cessation; for where the hands are withheld, the mind still works, the desires are busy, the little voices of lust and wrath are clamorous. Rest lies not here. All life is in motion forever. To escape from motion we should have to escape from the One Life; and that is forever impossible.

Not work and warfare bind us, but the attitude of the heart. There is that mysterious power called Desire, which would draw all things to itself, which would absorb the life of all things within its reach, drawing them vampire-like into its circle. This is what binds the heart and soul. Desire is the enemy; lust is the enemy; wrath is the enemy; selfishness is the enemy. Desire, selfishness, has created, as it were, a whirlpool, a backwash in the great river of life; and here sorrow is born and misery and bondage.

Therefore let him purify his heart of Desire. Let him purge Desire thoroughly from his heart, so that not a trace or stain may remain. Then shall he find the secret: that work and rest are one. Right work with the Eternal Will means also perfect divine rest and peace. So soul-vision is not opposed to work; but soul-vision is opposed to Desire, to selfishness, to lust and wrath.

A word as to the two systems spoken of, the Sankhya and Yoga. There is much to show that the explicit mention of these systems by

name, in the third, as in the second book, is a later addition; not as altering the meaning, but as making it clearer and more intelligible to students familiar with the views of the Sankhyas and the Yogas. For us, who are not thus familiar with them, a word of explanation may be helpful.

The Sankhya system, so far as it has come down to us, held that the Spirit of man, Purusha, is chained to Nature, Prakriti, through the forms of Intellect, Buddhi. Regarding Nature through the intellect, the Spirit of man believes himself to be immersed in Nature, and identifies himself with Nature's triple Powers, Substance, Force and Darkness. Thus comes bondage, and intellect is that which ensnares. The Spirit of man must free himself from this snare of false identification; then he will stand alone, eternal, liberated. This is the Sankhya system, here alluded to, and its characteristic words are: Spirit of man, Nature, Intellect and the three Powers, Substance, Force, Darkness; or, in Sanskrit: Purusha, Prakriti, Buddhi, Sattva, Rajas, Tamas.

In part, at least, this system is drawn from the Katha Upanishad, "In the House of Death." In the third section of that ancient tract of the Mysteries, the tenth and eleventh verses read:

The impulses are higher than the sense-powers; emotion is higher than the impulses; understanding is higher than emotion; the soul, the great one, is higher than the understanding; than the great soul the unmanifested is higher; than the unmanifested the Spirit, Purusha, is higher. Than the Spirit none is higher; that is the foundation, the supreme way.

This is the passage freely quoted, at the close of our third book, and introduced by the words of quotation: They say; the equivalent of: It is written. Here we see what is probably the germ of the Sankhya classification quoted from the Katha Upanishad, and given an avowedly Sankhya coloring in the Bhagavad Gita.

According to the Yoga doctrine, God is the great fact of life; God is "all things in all things." And liberation comes by holding in thought to God, and doing all as from God and for God. This is "the way of works," or "the way of union through works," of the Yogas. And the perception of God is said to come through inspiration, or illumination, or soul-vision, for which the word Buddhi is used.

Thus in the Sankhya system Buddhi is the name of the power that binds; in the Yoga system, it is the name of the power that makes free. The same word is used in quite opposed senses. And a part of the difficulty in translating the Bhagavad Gita lies in this, that we must be able to see in which of these two opposed senses the word is used, each time it occurs.

The truth is, there is a surface opposition, not a fundamental one. For each of our powers alternately binds and frees us. It frees us

and lifts us, when we are below it ; it binds us, if we try to rise above it, without mastering its lesson. And just such a contradiction as this, which is in truth no contradiction, is the theme of this book of the Gita. We are to be liberated from bondage to works ; yet this liberation is not reached by ceasing from works.

BOOK III.

ARJUNA SAID :

If soul-vision be deemed by thee greater than work, O arouser of men, then why dost thou engage me in a terrible deed, O thou of flowing hair ?

With confused speech thou deludest my thought, as it were ; then declare one thing clearly, whereby I may gain the better way.

THE MASTER SAID :

[In this world a twofold rule was declared by me of old, O sinless one : by union through wisdom for the Sankhyas ; by union through works, for the followers of Yoga.]

Not by withholding from works does a man reach freedom from works, nor through renunciation alone does he win supreme success.

For none ever for an instant even remains without working works ; for he is made to work works involuntarily, through the Powers born of Nature. (5)

He who, restraining the powers of action, dwells remembering in mind the objects of sense, such a one, wholly deluded, is called a false ascetic.

But he who, controlling the sense-powers by the mind, Arjuna, enters through his powers of action on union through works, he, detached, gains excellence.

Do the work that is laid on thee, for work is better than ceasing from works ; nor could thy bodily life proceed, if thou didst cease from works.

Except by work done through sacrifice, this world is bound by works ; therefore, do thou, son of Kunti, carry out thy work to that end, free from attachment.

[Putting forth beings united with sacrifice, the Lord of beings declared of old : By this shall ye increase and multiply ; let this be your cow of plenty, granting your wishes. (10)]

[Nourish the gods through this; may the gods also nourish you! thus mutually nourishing each other, ye shall gain happiness supreme.

[For the gods, nourished by sacrifice, will grant you the feasts that you wish. He who eats, not giving to them of what they give, is a thief indeed.

[The righteous, who eat what is left from the sacrifice, are freed from all sins. They sinful eat sin, who prepare food for themselves alone.

[From food are born beings; from the Rain lord is born food; from sacrifice is born the Rain lord; sacrifice is born of works;

[Know that works are born of Brahma; Brahma is born of the Everlasting. Therefore the all-present Brahma is set firm for ever in sacrifice. (15)

[He who makes not to revolve the wheel thus set revolving, sinful of life, making a pleasure-ground of the senses, he, son of Pritha, lives in vain.]

But the son of man who, rejoicing in the Soul, delighting in the Soul, finds contentment, verily, in the Soul, for him no work remains to be done.

There is no gain to him through work done, nor through what is left undone in this world below; nor among all beings is there any whom he need beg for any boon.

Therefore detached carry out ever the work that is to be done; for the man who accomplishes his work detached wins the supreme.

For through works did Janaka and his like achieve supreme success. And deign thou also to work, having regard to the host of the people.

Whatever the best does, that lesser folk do also; what example he sets, that the world follows after. (21)

For me, son of Pritha, nothing remains that should be done throughout the three worlds, nor aught to gain that I have not gained; yet I engage in works.

For if I should not engage in works unceasingly, even for a moment, —since all beings put forth their energy in obedience to mine,—

These worlds would sink away, were I not to carry on works, and I should cause confusion among them, and bring destruction to these beings.

As the unwise work, attached to their work, O son of Bharata, so let the wise man work detached, working for the order of mankind.

Let him not cause a breach in the understanding of the unwise, who are attached to works, but rather let the wise man lead them in all works, engaging in them in union with the Soul. (26)

Works are being wrought on all hands by the Powers of Nature; only when the soul is deluded by egotism, does one think himself to be the doer.

But he who knows the truth, O mighty armed one, as to the separateness of the Powers and works, understanding that the Powers work in the Powers, is not attached.

Those who are deluded by the Powers of Nature become attached to the works of the Powers; they see not the whole, and are slow of understanding; let not him who sees the whole cause them to waver.

In Me renouncing all works, through perception of oneness with the Oversoul, without expectation or sense of possession, fight thou, thy fever gone! (30)

The sons of man who follow ever after this mind of mine, full of faith, without cavil, they indeed are freed by their works.

But they who cavil, and follow not this mind of mine, know them, led astray from all wisdom, as lost through lack of understanding.

The wise ever strives conformably with his nature; beings follow their nature,—what will constraint avail?

Lust and hate are lodged in the object of every sense; let him not come under their sway, for they lie in wait about his path.

Better one's own duty without excellence than the duty of another well followed out. Death in one's own duty is better; the duty of another is full of danger. (35)

ARJUNA SAID:

Then under whose yoke does man here commit sin, unwillingly even, O descendant of Vrishni, as though compelled by force?

THE MASTER SAID:

It is lust, it is wrath, born of the Power of Force; the great consumer, the great evil,—know this to be the enemy.

As flame is wrapped by smoke, as a mirror is veiled by rust, as the germ is enwrapped by the womb, so is this enveloped by that;

Wisdom is enveloped by that eternal enemy of the wise, whose form is Desire, O son of Kunti, an insatiate fire.

The sense-powers, the emotions, the understanding are its dwelling place; through them Desire deludes the lord of the body, enveloping wisdom. (40)

Therefore in the beginning restraining the sense-powers, O bull of the Bharatas, do thou put away this evil, destroyer of wisdom and knowledge both.

They say the sense-powers are higher than objects; than the sense-powers emotion is higher; than emotion understanding is higher; but higher than understanding is He.

Thus awaking to Him who is above understanding, establishing thy soul on the Soul, slay the enemy, O mighty armed one, whose form is Desire, who is hard to overcome.

INTRODUCTION TO BOOK IV.

The Bhagavad Gita is made of many threads entwined together. The primary motive, the dismay of Arjuna on the field of fratricidal war, is always kept in sight, though subordinated to the more universal motive, the battle of the soul for liberation. That is the perpetual theme; and just as the soul turns this way and that, in doubt and manifold perplexity, before the path becomes clear to it, so does this scripture turn this way and that, meeting doubt after doubt, resolving perplexity after perplexity.

But another aim is held in view. From time to time a chapter of the Mystery doctrine is dropped in, as it were, into the main progression of the poem, in a way not at first evidently related to the immediate problem of the soul. In this way we have two parts of the Mystery doctrine set forth in the present book: the transmission of the Mystery doctrine through certain specially gifted and qualified races; and the doctrine of Avatars, or divine incarnations, through which the teaching of the Mysteries is from time to time renewed and restored.

As to the first theme: the transmission of the Mystery doctrine through certain races, Krishna says that he declared this teaching to the Solar lord, who told it to Manu, from whom it was handed down, through Ikshvaku to the Rajanya sages. There is really a profound meaning in every word of this. Beginning at the nearer end of the chain, the Rajanyas, or Rajputs, are the great warrior race of ancient India, a red or bronze-colored race akin to the ancient Egyptians, and to one element among the ancient Chaldeans. To this red warrior race belonged Vishvamitra, seer of the Gayatri and Rishi of the third circle of the Rig Veda hymns; to the same race belonged the great teachers of the most ancient Upanishads; to the same race belonged Rama, esteemed a divine incarnation, and Krishna himself, also esteemed an Avatar. And in later ages to this same race belonged not only prince Siddhartha the Compassionate, known as Guatama Buddha, but the greatest of the Buddha's disciples; among others, those who carried the Buddha's teaching of the Good Law northward through the Himalayas into Tibet. Therefore this declaration of Krishna's, that the Mystery teaching, the secret doctrine, as he calls it, was handed down from master to disciple among the Rajanya or Rajput sages, has a most defined and significant meaning, and is the clue to much of the mystical history of the East, involving

Egypt and Chaldea, as well as India, and in later ages China and Tibet, and the lands, further to the East, like Burma, Siam, Korea and Japan, which received the doctrine from India.

Again, we are in this fourth book initiated into the doctrine of Avatars, or divine incarnations, which is the complement of the transmission of the Mystery doctrine. For through these Avatars the Mystery doctrine has, in fact, been revealed to the world in age after age, just as Krishna says; and in every case we can trace the river of mystical teaching back to its source in some great Teacher, who not only taught, but in his own person lived, the Mystery doctrine. From such as these the world has drawn all its spiritual religions, without exception; and there is much mystical history of this character in the progression of the great race which Krishna indicates: the race from which came the red Rajputs or Rajanyas.

Krishna then returns to the problem of the soul and its struggle for liberation, and uses the thought of the divine incarnation to make one aspect of that struggle clear. He suggests the twofold character of such a divine incarnation: first, the Great Soul, which dwells perpetually in the highest meditation, in the sunlight of the Eternal; and then the personal apparition of that same Great Soul, which appears as man among men, passing through the gates of birth, and suffering mortality. It is, in his degree, the same thing with the seeker for spiritual life. There is the divine Soul, the Higher Self; there is also the personal self, which suffers and bears the burden of the conflict. By discerning the truth as to these two, the Immortal and the mortal, the chief cloud on the path will be lifted, and the perplexity concerning work and abstinence from work will be resolved. Whatever comes from the personal self, and is done for the personal self, whether against the Higher Self, or the Self in others, is "work which binds," and from this he shall abstain. Whatever comes from the Higher Self, and makes for the Higher Self, whether in oneself or in others, is work that makes free, and is therefore to be carried out.

Again, Krishna uses the great thought of Sacrifice, and the eastern ceremony of sacrifice, to impart further light. Let every act be done as a sacrifice to the Most High, and thus all bonds binding acts to the personal self will be cut; thus all acts will become expressions of the divine Will, of the will of the Higher Self. And every aspect of sacrifice is thus touched and illumined, the formal worship of the ritualist being irradiated with spiritual light. "Blessed are they who eat of the leavings of the sacrifice" means much more than the subsistence of the priests on the offerings of the faithful. It means that every act, every work, must be done primarily with the thought of sacrifice to the Most High; and that this consecrated work will bring to him who offers it the most ample reward "even in this present world," so that he thus becomes an "eater

of the leavings of the sacrifice;" nourished in spirit, heart, mind and body by the reward which his sacrifice brings to him, under the Law. But greatest of all is the sacrifice of wisdom, and "he who is perfected in union, in due time finds wisdom within his own soul."

BOOK IV.

This imperishable teaching of union I declared to the Solar lord. The Solar lord imparted it to Manu, and Manu told it to Ikshvaku.

Thus the Rajanya sages knew it, handed down from Master to disciple. This teaching of union has been lost in the world through long lapse of time, O consumer of the foe.

This same immemorial teaching of union I have declared to thee to-day; for thou art my beloved, my companion; and this secret doctrine is the most excellent treasure.

ARJUNA SAID:

Later was thy birth, O noble one, earlier the birth of the Solar lord. How then may I understand this, that thou hast declared it in the beginning?

THE MASTER SAID:

Many are my past births and thine also, Arjuna; I know them all, but thou knowest them not, O consumer of the foe. (5)

Though I am the Unborn, the Soul that passes not away, though I am the lord of beings, yet as lord over my nature I become manifest, through the magical power of the Soul.

For whenever there is a withering of the Law, O son of Bharata, and an uprising of lawlessness on all sides, then I manifest myself.

For the salvation of the righteous, and the destruction of such as do evil; for the firm establishing of the Law I come to birth in age after age.

He who thus perceives my birth and work as divine, as in truth it is, leaving the body, he goes not to rebirth; he goes to Me, Arjuna.

Rid of rage and fear and wrath, become like Me, taking refuge in Me, many made pure by the fire of wisdom have entered My being. (10)

In whatever way men approach Me, in that way I love them; in all ways the sons of man follow My way, O son of Pritha.

Desiring the success of their works, they worship the deities here; for quickly in the world of men success comes, born of works.

The Four Caste Rule was formed by Me, according to the division of powers and works; know Me as its maker, I who forever am above all works.

Works smear Me not, nor am I allured by reward of works; he who thus knows Me well, such a one is not bound by works.

Thus knowing, those of old who sought liberation engaged in works. Do thou therefore that same work which was done of old by the men of old. (15)

As to what is work, and what not work, even seers have been deceived; therefore I shall declare work to thee, knowing which thou shalt go free from darkness.

One must understand works; one must understand also what is forbidden; and one must understand abstinence from works; the way of works is hard to trace.

He who sees abstinence from work in work, and work in abstinence from work, he is wise among the sons of man; he possesses union, and has accomplished the whole work.

He whose initiatives are all devoid of lust and false imaginings, the wise say that that sage has burned up works in the fire of wisdom.

Giving up attachment to the reward of works, ever content, not seeking boons, though thoroughly wrapped up in work, such a one engages not in work. (20)

Without expectations, with imagination well ruled, ceasing from all grasping, with the body only engaging in work, he incurs no sin.

Content with what comes of its own accord, beyond the opposites, without sense of ownership, equal in success and failure, though engaging in works he is not bound.

Works fall away from him, whose attachment is gone, who is set free, whose thought rests in wisdom, who works for sacrifice alone.

The Eternal is the offering, the Eternal is the sacrificial butter, the Eternal is in the fire, by the Eternal is the sacrifice made: the Eternal, verily, is to be approached by that sacrifice, by him intent on the work of the Eternal.

Some who seek union worship through sacrifice to the gods; but others offer self-sacrifice as a sacrifice in the fire of the Eternal.

Others offer up hearing and the other powers in the fire of self-control; others offer sound and other things of sense in the fire of the powers. (26)

Yet others offer all the works of the powers and the works of the life-force in the fire of control by the soul, the fire that wisdom kindles.

There are sacrificers of wealth, sacrificers through fervor, sacrificers

for union, sacrificers through study and wisdom, well-ruled, firm in their vows.

So others offer the life-breath in the downward breath, or the downward breath in the life-breath, guarding the ways of the life-breath and the downward breath, devoted to breath-control.

Others restrained in food, offer the life-breath in the life-breath; all these knowers of sacrifice, through sacrifice wear away their darkness.

They who eat the ambrosial leavings of the sacrifice go to the immemorial Eternal. Not this world even belongs to him who sacrifices not, how then the other world, O best descendant of Kuru? (31)

Thus are many forms of sacrifice set forth before the Eternal. Know them all to be born of works; thus knowing, thou shalt be set free.

Better than the sacrifice of wealth is the sacrifice of wisdom, O consumer of the foe! Each and every work is consummated in wisdom.

Seek for wisdom with obeisance, questioning and service; the wise, who know the truth, will point the way of wisdom to thee;

Knowing which, thou shalt not again come to confusion, O son of Pandu; and by it thou shalt behold all beings without reserve in the Soul, and thus in Me. (35)

Even though thou art the chief sinner among all sinners, thou shalt cross to the further side of evil in the boat of all-knowledge.

As a kindled fire reduces the fuel to ashes, Arjuna, so does the fire of wisdom reduce to ashes all works.

For no purifier can be found equal to wisdom; he who is perfected in union in due time finds that within his own soul.

He who is full of faith gains wisdom, seeking after it with powers controlled; gaining wisdom, in no long time he enters the supreme peace.

But the unknowing, who has no faith, who is full of doubt, falls; neither this world, nor the world beyond, nor happiness are for him who is full of doubt. (40)

Works bind not him who offers up works through wisdom, who by wisdom has cut through all doubt, who is full of the Soul, O conqueror of wealth.

Therefore with the Soul's sword of wisdom cutting through every doubt born of unwisdom that dwells in the heart, arise and go forward to union, son of Bharata!

CHARLES JOHNSTON.

A STUDY OF LIFE.

III.

THE RHYTHM OF LIFE.

ANY study of the correlations of forces, and especially the relations of the vital force with the rest, leads irresistibly to the conviction that life is almost unthinkable without motion, and that it has its rhythmic changes in every form of being, the orderly sequence of these changes making up what may be called cycles of existence. The existence of a human being, from the first sign of unconscious life in the germ-cell, to the last moment of physical life on earth, has been called "the individual cycle of evolution." Life is not confined to humanity, however, nor to individual existence of any kind, and so we may recognize great waves of vital energy sweeping outward in ever-widening circles, "like water that a pebble stirs." In a universe whose wonderful symmetry becomes the more astounding with every step in its study, we are taught by degrees that all its balanced movements have their limit, that the rhythm of life is regular, not intermittent, and that each cycle, from the life-time of the smallest fly, born to sport for a day in the sunshine, to the circling of that sun through all the stations of the Zodiac, has its beginning, its middle, and its end.

In the life of man, the alterations of day and night form the most obvious periods, and then the changes of the seasons, and in a more arbitrary way, the cycles of the years and the centuries. These are time-measures, but they are also life-measures, and besides those set down in the calendar, we know that regular periods mark off our lives, and that the vital force has its ebb and flow as well as its tides. Dickens's description of the death of Barkis, who "went out with the tide," embodies the almost universal belief among sea-faring people that life ebbs with the tides. In Darwin's *Descent of Man*, he says that our most ancient progenitors apparently consisted of a group of marine animals, and observes further, that "animals living at about the mean high-water, or about the mean low-water mark, pass through a complete series of tidal changes in a fortnight. * * * Now it is a mysterious fact," he continues, "that in the higher, and now terrestrial vertebrata, many normal and abnormal processes have one or more weeks as their periods, such as the gestation of mammals, the duration of fevers, etc."

And Dr. Laycock, in an essay on *The Periodicity of Vital Phenomena*, says: "I think it impossible to come to any less general conclusion than this, that in animals changes occur every $3\frac{1}{2}$, 7, 14, 21, or 28

days, or at some definite number of weeks." * * * And it is a physician who states that in health the human pulse is more frequent in the morning than in the evening for six days out of seven, and on the seventh day it is slower.

In other departments of science, the same law seems to prevail; the number of colors in the spectrum, and the notes of the musical scale, for example, are strictly analogous to the scale of chemical elements, in which Hellenbach says that we find a law of periodicity governed by the number seven, an opinion apparently shared by Professor Crookes. The Kabbalists said that all things depend from the seventh, and Hippocrates wrote, nearly fifteen hundred years earlier, that the number seven "tended to be the dispenser of *life*, and the source of all its changes. And as the moon changes her phases every seven days, so this number influences all sublunary things."

In the first chapter of *Genesis*, (correctly translated) we are told that "God made the sun to measure out the day, and the moon to measure out the night," and the Psalmist says: "He appointed the moon for seasons." Far more is meant by the latter sentence than can be realized at a casual glance, for in studying the rhythm of physical life, we are compelled to admit that it is the moon that measures out its periods, and not only controls the tides, but the ebb and flow of animal life as well. Most students of modern languages have wondered why the moon should be masculine in German, while feminine in most of the other tongues of Europe. Max Müller, in his *Science of Language*, tells us, to explain this discrepancy, that the moon was originally masculine, and was called "*the Measurer*," as she was the measurer and ruler of time. In India, Chaldea, and among the early Semitic races, the moon was masculine, while the later Hebrews connected Jehovah directly with the moon as a symbol of the reproductive power in nature. Then came the worship of the moon as of either sex (or both), and finally that solar and lunar worship which divided the nations into warring camps, and originating in the dual aspect of the moon, at last terminated in the separate worship of sun or moon, leading to events described long afterwards in the great Indian epic, the Mahabhârata. Even the Fathers of the Christian Church—Origen and Clement especially—looked upon the moon as the symbol of Jehovah, the giver of life in the physical world.

Nor was the moon revered only as the Measurer of Time. Through the coincidence of her periods with all those connected with the bearing of children, she was considered to have great power over all physical nature, and the lunar magnetism was believed to generate life, to preserve and to destroy it, as the goddess herself, the *Diva Triformis*, was worshipped as Diana on earth, Hecate in the under-world, and Luna in the heavens.

The idea of physical life is, after all, the most important one in con-

nection with the moon, and the farther back we go into the records of antiquity the more elevated this symbolism appears. It has followed the usual course of all symbols; formulated by lofty minds, perhaps by Divine teachers, and figuring the most abstract truths, these symbols gradually became associated in the popular mind with purely physical phenomena, or were degraded into puerile superstitions like those connected with the left hind leg of a graveyard rabbit.

We seem to have wandered far afield from the idea of the rhythm of life, but it was in the endeavor to show that we may always get back from what seems a purely physical symbol to the most spiritual conceptions of manifested nature. And whatever symbol we may take, the cross, the egg, the serpent, the cow, the moon, we shall find them all leading us back to their final origin in mankind's desire to formulate its conceptions of the origin and mysteries of LIFE.

In studying the rhythm of physical life, we are necessarily confronted at every turn with the sun and moon, if not with the dawn and the purple twilight. The older the world grows, and the wiser its children become, the closer they approach to the knowledge of the great truths that they learned at their mother's knee, as it were, and straightway forgot again. And so this law of the sevenfold rhythm of all physical life is being taught us to-day once more, by the latest experiments in the study of vibrations and the grouping of the elements. It is, of course, necessarily dependent, in the first place, upon the idea of the two principles that govern the manifested universe, the active and the passive principle, the fatherhood and the motherhood of Nature, a conception to which all the gods and goddesses of every mythology can be traced. Life,—active,—and that to which life is imparted,—passive; the sun representing all the gods, the moon all the goddesses. Hercules, for instance, with his twelve labors, represents the passage of the sun through the twelve signs of the Zodiac.

The great changes in the surface of the earth are ascribed to a decrease in the velocity of her rotation caused primarily by the influence of the moon, and affecting the inclination of the earth's axis, whereby whole continents are submerged, and new lands brought to the surface. These changes are brought about by the alternate agency of fire, in the shape of volcanic upheavals, and water, when the bed of the ocean is changed, causing enormous "tidal waves." St. Peter says (Ep. II., 3d, v. 7): "The world that then was, being overflowed with water, perished; but the heavens and the earth which are now, * * * are reserved unto fire."

To return to man himself, Dr. Holmes has noticed certain physical rhythms in the human system. "There is a natural rhythm to a man's walk," he says, "depending on the length of his legs, which beat more or less rapidly as they are longer or shorter, like the pendulums of certain

timekeepers." And the genial Autocrat has written elsewhere of "the two great vital movements pre-eminently distinguished by their rhythmical character, the respiration and the pulse. It is by no means impossible," he says, "that the regular contractions of the heart may have obscure relations with other rhythmical movements more or less synchronous with their own. * * * In these funeral marches which our hearts are beating, we may often keep step to the cardiac systole more nearly than our poet suspected."

The mention of the human heart suggests the great heart of our solar system, the sun, and that life-energy he sends out into every nerve-centre of the vast organism. This vital electricity sent out by the sun, has as regular a circulation as our blood, and the sun contracts with as exact a rhythm each time the life-fluid returns to its source, as the human heart does. Only it takes the solar life-blood about ten years to complete its circuit. This periodic contraction of the sun is the real cause of the sun-spots, which, astronomers have ascertained, increase greatly in number *about* every ten years.

All measures of time repeat themselves, but never precisely in the same way. As the sun moves along the ecliptic and the equinoctial points move slowly but regularly in the opposite direction, so that in the course of some two thousand years he has lost one-twelfth part of his whole journey, it is evident that when he has completed the round, he does not return to exactly the same place in the heavens. So with our minor cycles, —the hour returns, but not the day; the day comes back, but not the week; the month returns, but not the year. For all progress follows the line of the spiral, and though we apparently retrace the same road week after week and year after year, we never come back to precisely the same relations with time and space, and unless we wilfully tend downwards, those relations will always be on a higher plane than before.

And as with individuals, so with nations, each has its own cycle of growth, Assyria, Greece, Rome, and the other great empires, spring, in the first place, from the casual association of a few savages; by constant striving towards combination and organization these puny tribes gradually develop a more or less perfect civilization, science, literature, and art flourish, and all appliances for bodily comfort and luxury make life a thing of beauty and ease. Then bodily ease and luxury foster the growth of the senses, obscure the life of the spirit; excess of material enjoyment breeds pride, arrogance, ambition, and the lust for foreign conquest abroad; self-indulgence, over-grown wealth, vice of all kinds at home. Disease increases, stalwart vigor declines; workman can no longer accomplish their normal tasks; soldiers are easily fatigued and panic-stricken. Then comes the dread handwriting on the wall: "God hath numbered thy kingdom, and finished it"; and the nation slowly crumbles away into ruin, and the place thereof knoweth it no more.

But in the course of time, following those laws of Nature which guide all things towards their end, over the ruins of that civilization another rises, grows into strength and beauty, and then declines and falls. The ancient cities of Greece lie in ruined layers above the Troy of Homer, and that rose in towered beauty over the remains of who knows how many more? Of course, the cycle of a nation's life is not always repeated in the same place, but like the banyan-tree, the mother nation sends out her colonizing branches, which strike their own roots into the ground, and develop a new and vigorous life.

This constantly recurring change, this ceaseless ebb and flow of life, by which all things return, but upon a higher level, is based, as are all natural motions, on the laws of action and reaction. Just so much force exerted, just so much recoil felt, just so much energy expended, just so much waste of tissue in the process. It was an old Greek saying that the Gods sell all things, but at a fair price, and we can no more get anything, whether material or spiritual, for nothing, however much we may juggle with appearances, than we can make anything out of nothing. There are no bargain counters in Nature's shops. We can have anything we choose to ask for in this world, if we will but pay the price for it, but before we lay down the sum, let us stop and ask ourselves the old question, "What shall it profit a man if he gain the whole world and lose his own soul?"

When once we realize the full meaning of the law of cycles, of the constant ebb and flow of life and thought, we shall learn to seize the right moment for action, and come in on the crest of the wave. Shakespeare embodied this idea in that speech of Brutus to his friends: (*Julius Cæsar, Act IV, Scene III.*)

"There is a tide in the affairs of men,
Which taken at the flood leads on to fortune.
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat;
And we must take the current when it serves,
Or lose our venture."

But Brutus, with all his ardor, had yet discretion, and knew that both the hour and the man must be at their best for great results to follow, and therefore he counseled his friends to rest before their attack, that the blow might be the stronger. We must learn not only the times but ourselves by heart, if we would master the changing conditions of life, and not stand still and see the great procession of humanity sweep past us, because we could not find our place in it.

And as the greater light measures out the day, and the lesser one

the night, and we find ourselves gradually losing our vaunted strength, and see the shadows beginning to close in upon us, let us try to learn the lesson that Voltaire strove to teach his friend when he wrote:

"Who changeth not with changing years,
He only reaps the woes of age."

For all things have two sides, and compensation is a universal law. If we mourn the slipping away of youth, with its ardent energy, its readiness to encounter all emergencies, its brave confidence in its own powers, its mirth, its brightness, and its delight in life, let us remember on the other hand, that maturer years bring us wider views, more extensive experience, a keener insight, a wiser charity, a soberer and more unerring judgment. Our relations with our fellows are deeper and more numerous, our knowledge of ourselves more accurate. Through our own failures, we have learned charity for others, and as the years slip by, we should not deplore the failing of our physical powers if the soul has but developed as they have diminished, and with a more circumscribed field of action has come a broader inward vision, and the sweet serenity and peace that belong of right to old age.

A far greater poet than Voltaire, that Dante, who studied so deeply the laws of cycles and the rhythm of life says that our life should follow the movement of the arc of a circle, for the strongest desire of everything is to return to its source, which is God. "And the soul returns to God." (Dante says in the *Banquet*) "as to the port whence she set out, when she first entered upon the sea of this life. * * * And as a good sailor, when he nears the harbor, lowers his sails, and gently, and with feeble headway enters it, so should we lower the sails of our worldly occupations, and return to God with all our mind and heart, so that we may enter our haven with all gentleness and peace."

KATHARINE HILLARD.

"Let the weakest, let the humblest remember, that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness,—these cost very little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blest, by small kindnesses."—*F. W. Robertson.*

THE HAIR LINE OF DUTY.*

MOST of us have discovered by this time that to be brotherly is not an easy thing; that it is an art—perhaps the highest of all the arts. Ultimately, doubtless, we shall reach a point at which it will no longer be necessary to study what we may call the technique of brotherly expression. We shall then express brotherhood in all our acts and thoughts as naturally, as spontaneously, as some rare genius now produces music. If he has learned the technique of his art, he has forgotten it. His brain and his hands obey his slightest impulse, his most exalted and subtle intuition. He is a Master of his art, and because he is a Master, any thought of technique, at the time of production, would hinder the free play of his genius.

We, however, who are not Masters, but students only, while aspiring to become “self-moving wheels” and laws unto ourselves, cannot afford at this stage of our development to ignore the theory of our art. We must acquire technique before we can cease to need it. In this and in many other respects, life is like a multiplication sum: if we multiply 37 by 3, our total does not show the 2 which we set down, carried forward, and then rubbed off the slate. But the two of the 21 is as much a part of the total as the figures—the three ones—which form it. In the same way, while attaining the goal of life, many things that we acquire and that it is absolutely necessary for us to acquire, are merely steps, the very memory of which must be wiped off our minds before we can arrive at our perfect total. The technique of brotherhood is one of these steps.

But while going almost out of our way to admit that rules of conduct, mental and physical, are but temporary means to an end beyond time, we should bear in mind that those who no longer need to remember rules do not over-ride them: they live them, without thought, without effort, as the strong man breathes.

One of the most elementary rules of brotherhood was well expressed by Beha Ullah. Mr. Phelps, in *Abbas Effendi*, gives us the following translation:

“And ye were commanded by our God, the Glorious, when He was sitting under the swords of the strangers, that if ye know of any sin or wrong committed by others ye reveal it not, nor make it public, lest He unveil you; for He is the One who veils often, the Giver, the Bounteous. . . .

“By the One, the Lonely, I exhort ye! . . . So long as thou

* A paper read before the London T. S.

thyself sinnest, breathe not of the sins of any. If thou violatest this command, of the earth art thou. To this I bear witness."

Most of us have violated this rule at some time or another, and doubtless do so still. But so long as we try honestly not to violate it and so long as we do not deceive ourselves by arguing that in certain circumstances we can properly violate it, we shall learn in time to express it quite naturally. It will become easier to live that way than any other.

This rule, however, is very elementary. It is only the first letter of our alphabet. We must pass on from refraining from evil-speaking to the more difficult task of refraining from evil-thinking. I suggest that we shall find it helpful in this connection to realize once more that *the unnecessary is the immoral*.

We are responsible for the use we make of our force, including the forces of the mind. If an electrician, in charge of a battery, were to scatter its power deliberately and wantonly, it would be a crime against the owner. For us to scatter and waste our mental forces is a crime against the owner of our mind—the Higher Self. Let us see what this implies.

"Right," from that point of view, is the wise and fruitful use of energy; "wrong" is its perverted and wasteful use.

Now we hear sometimes that while it is not allowable to judge a person, it is quite permissible to judge a person's conduct. At first sight this sounds rather as if we enjoyed judging the conduct of others; and perhaps this first impression is correct. Life for some people, I fear, would become a blank, an intolerable blank, if they could not sit in judgment on the conduct of their friends—just the conduct. But do their friends profit by this judgment? Do they themselves profit by it? Is this expenditure of energy creative? Would they not be better employed—if judge they must—in judging themselves? *Why* judge the acts of others? I venture to suggest that we cannot.

On what is such judgment based? It is based generally on the supposition that because we know that it would be wrong for us to do a certain thing, it follows that it would be wrong for others to do it. This of course implies that our standard is absolute and universal: which is absurd. It would be exceedingly wrong for me to marry two wives at the same time. In some countries and in some circumstances, it would be equally wrong for a man *not* to marry two wives. Take another case: a member of this Society resigns and joins another and perhaps hostile Society. He does not attack us; he leaves us. If asked for an explanation he declares that he is not forsaking the Light, he is following it; he is not abandoning his obligations, he is trying to fulfil them more perfectly: he is resigning the unreal for the real. That is *his* point of view. And ours? Well: we must not condemn him, we say. No; but

we look wise and sad, and, carefully choosing our words—declare that this member's action was quite untheosophical: he had no business to resign.

What does this statement mean? Simply that for me, as I now am, to resign and join a hostile society would be altogether wrong. But does this Society possess a monopoly of truth? Does it follow, because I find in this Society my best means to my highest end, that it is the best place for everyone, no matter what their state of development? May it not be that our friend who has resigned needs some experience which he cannot gain with us, and that it is his soul, his Higher Self, which has driven him to enter a new environment? At least we cannot say that it is impossible, and we might give him the benefit of the doubt.

You will observe, however, that I have dropped for the moment my original suggestion that we *ought* not to judge the acts of others, and have been arguing that we *cannot* do so. The original suggestion holds whether we can do it or not.

I shall perhaps be told that Madame Blavatsky said, "Judge the act and not the actor"—or words to that effect. But what did she mean by this? Did she mean that we should condemn the lie which our Brother Smith told yesterday? Or did she mean that we should condemn *lying*? I think the latter. You will observe the distinction.

Did Brother Smith lie? Do you appreciate the luxury of not having to decide that point? Do you realize how much trouble and energy it saves, how much easier life becomes, if we reserve a large pocket in our minds for—"I don't know. Thank God, I do not need to know. This is no business of mine." My pocket of that nature is indefinitely elastic: otherwise it would have burst years ago. The number of things—other people's things—about which I have no opinion at all! All of us, doubtless, are in the same position.

But, you may say, this is laziness; this is shirking life's duties: we *must* judge; we must not blind ourselves to self-evident wrong. Is it laziness? I call it conservation of energy. Is it shirking life's duties? I call it adhering to one's own duty and avoiding interference with the duties of others—duties which, we know, are full of danger. We must judge; certainly: we must judge our own conduct in the light of our own highest ideal, and if we do that conscientiously and thoroughly we shall be kept busy enough. But then comes the climax: we must not blind ourselves to self-evident wrong. No, we must blind ourselves to nothing that concerns us, or that can affect the proper discharge of our duty. Let me suggest, however, that if we are looking for wrong we shall find it pretty well everywhere (this incidentally); that what concerns us chiefly is *our* performance of the right, and that the wrongs committed by others are best counteracted, not by condemnation or by direct opposi-

tion, but by creative work along the line of the ideal. And this is work which in any case we ought to be doing with all our might.

Naturally, we invent excuses beyond number for condemning, not persons, but the acts of persons. We are in a position of responsibility, and someone asks us our opinion of the conduct of a third party. Surely then we are obliged to pass judgment. But again I think not. To do so would encourage not only our own weakness, but the morbid curiosity, impertinence or misguided zeal of the inquirer. If someone asks our opinion of his own conduct it is another matter. But even in this case, if we are wise, we shall try to help him to form an opinion of his own, by reminding him of his own ideals, instead of giving him a cut and dried verdict which is quite likely to be wrong and which must be foreign to him.

It may be that so far, at least to some extent, you will have agreed with me. Let us try, therefore, to discover some of the mines which we are apt to lay for our own upheaval. First, in regard to the erection of a standard of right—with the inference, of course, that other people should conform to it. Suppose, for instance, that we have an inspiration or receive a suggestion from someone in whom we have great confidence, to do a certain kind of work. So far as I have observed, there is a tendency, in these circumstances, to rush out and assure everyone that this work ought to be done by them too. Could anything be more illogical? I remember Mr. Judge once saying that he wished people would credit him with the ability to say all that he wished to say, and would not take it upon themselves to infer that he meant much more. An inspiration or a suggestion to do something, or to abstain from doing something, is one thing. An inspiration or a suggestion to get other people to do it is quite another thing.

But apart from insisting that others ought to do as we do, suppose we find that the majority of the members in the Society are working along lines, not perhaps actually harmful, but different from our own: let us be equally careful not to draw wrong inferences. It does not follow that they are off the right track and that we are on it, any more than it follows that we ought to adopt their methods. Whenever we find ourselves differing from a majority in this way, in regard to method, it will be well to pause and reconsider our own. We shall often find that in some respects we can improve upon our past; that we can modify here and initiate there. But if we decide that on the whole our own line is best, our duty is quite plain—we must continue to follow it. The probability is that we are right and that the majority is also right: that both methods are needed. Practically, so far as this Society is concerned, I think there is room for *all* methods; and if at any time only two or three are followed, there can be but one cause for regret,

namely, that members have not sufficient originality to devise fifty more. If they could do it, there is no reason why all should not be right. In most circumstances, uniformity is death.

Naturally, to persist in a course merely because we followed it yesterday, or because it is ours, is worse than foolish. I am supposing that every member seeks the guidance of his soul in such matters. It is on that supposition that all methods of carrying on the work of the Society can be said to be beneficial; because he who seeks the Light with that end in view, even if he errs, cannot fail to help the movement. For the same reason, no matter how widely we may differ from our fellows in choice of method, we should find it easy to co-operate with them at least in thought. Recognizing that they are following the Light as they see it, even as we are, we are bound, not only to tolerate their efforts, but to believe in the practical utility of what they do.

Now all the above is child's play compared with the next requirement. Still arising from illegitimate inference and from over-stepping the bounds of our mental duty; equally dangerous and even more subtle, is the temptation to conclude that others have acted wrongly when we know they are not right. You will excuse the seeming paradox: an illustration will elucidate my meaning. Something is said to us,—advice, warning, what not. Suppose we know the advice to be wrong—that it would, in any case, be wrong for us to follow it. Should we infer that our friend was wrong or mistaken in making the suggestion or in uttering the warning? Clearly not. It may have been perfectly right for him to have said or written what he did; and at the same time it may be that for us to act in accord with it would be absolutely wrong. He may have been inspired to do it; we may be inspired to reject what he offers. It is easy to see this theoretically. His suggestion may evoke in us a line of thought very different from that which his brain-mind anticipated, but which may have been foreseen correctly by that which inspired him. Or in other ways his action may benefit us, or himself, or others. That we can understand, facing the possibility now in cold blood. But to adopt this attitude of mind, as we should be able to do, the very moment we have decided, in the face of positive assertions to the contrary, that we ought to adhere to our course of action, and to adopt such an attitude spontaneously and without an effort—that is very difficult.

A final instance: An old student, a student in whose judgment we have confidence—No, we will draw our illustration on a bigger scale and imagine once more that an Adept is the actor. So then, an Adept adversely criticizes Homeopathy, Female Suffrage, Old Age Pensions, or some other proposed remedy for social or domestic ills. Now we happen to have made a study of the particular remedy in question and feel sure intellectually that it is a good one—more—that it promises to benefit mankind vitally. In view of the Adept's adverse opinion,

what should be our attitude? You will at once see that our answer must depend upon our relations with the Adept and that no reply can be applicable universally. But I beg to suggest what our attitude need *not* be: we need *not* infer that the Adept is not an Adept, and that the Sage of our dreams is an ignoramus or a fraud. And we can avoid this false inference while holding, if we choose, to our belief in the remedy.

It is a commonplace that no Adept is infallible. Further, I am inclined to believe that there are Adepts who have never heard of any of the remedies I have named, and that if you were to question them on such matters in their normal state of consciousness they would imagine that these were foreign names for some particular kind of Yoga. Does this imply that such Adepts are ignorant? I know people who would consider us impossibly ignorant if we could not discuss the art of Böcklin. But we would not care! Possibly an Adept might also survive the shock if we thought him ignorant because he had not found it necessary, for his work in the world, to study our favorite specific. Of course there are others, however, who know *something* about the subject, and their everyday opinion may be quite wrong—and yet they may be great Adepts. Others again may know much more about our remedy than we do: they may know it from the inside, spiritually, while we know it only from the outside, intellectually. Whether these condemn it and leave it severely alone; whether—on the principle that all movements on this plane make for both good and evil—they neither condemn nor approve but merely try to use it for universal ends; or whether they consider that the good in it out-weighs the evil and therefore work directly in its support,—I of course cannot say. But if they do condemn it they would probably give their reasons for doing so, and in that case—except in very special circumstances which we need not take into account—I believe they would not wish us to accept their verdict blindly, but to consider the reasons and to act in accordance with our best judgment and intuition. Whatever our action might then be—whether we abandoned our former opinion or adhered to it—would matter much less to them, I think, than the spirit in which we acted. In any and every case you will see how foolish it would be to work ourselves into some such state of mind as this: “Either I am crazy or this supposed Adept is a false teacher.”

Do we realize how easy it is for us to be mistaken without being crazy? Do we realize that if we were to move a few steps nearer God, most of our present opinions would appear quite childish? that all truths are relative and that what is right on one plane may be error on another? that it may be quite proper for us to cling to a “truth” to-day and to cast it from us, joyously, as one burden the less, to-morrow? Do we realize, finally, that an Adept, speaking metaphysically, may utter a great truth, and that we or his disciples, if we interpret him physically

or draw unnecessary inferences from his words, may hopelessly pervert his meaning? Because Jesus said that we should turn the other cheek to the smiter, should we infer that two bruises are holier or more becoming than one? I think not. He was speaking of Karma and of an attitude of mind towards fate.

From one point of view, then, it comes to this: our minds are much too active—wastefully active. We create for ourselves a maze of problems and questions, of comparisons and contrasts; and we live in this world of our creation, among relative and temporary instead of among essential and eternal values. We must learn, I think, to simplify our mental processes, and thus our lives. In an interesting little book on Bhakti Yoga which I read recently (*The Nārada Sūtra*, translated with a commentary by E. T. Sturdy), I found the following:

“Perfect chastity and the intensely positive state which is produced by constant control of all angry, envious, ambitious or sensuous thoughts, reacts upon the physical frame. There is no loss of force in nature. The will turned back from dissipating itself upon these external states reasserts itself in a superior manifestation as *ojas*—power, vigor, fire, splendor, applied to everything that is undertaken.”

And it is not only *ojas* that we may hope to acquire by preventing unnecessary and therefore immoral mental activity: we may hope to acquire also that unfettered discrimination which will enable us to find and to follow the “hair-line” of duty and which will help us to master the technique of brotherly expression. That will be our reward; and I do not think that any of us could wish for a greater.

* * * * *

I have just read this paper to a candid and excellent friend, who tells me that it will strike the ordinary listener as monastic, chilly and exclusive; and that it will be understood as recommending a withdrawal, almost a separation from humanity. My apology was that it is intended, not for ordinary, but for extraordinary listeners!

I must confess to this, however: I have dealt with my subject negatively, thinking that you yourselves would supply its positive aspect. Is it not clear that force which is merely saved—conserved—without being used reproductively, will congest and become a centre of disease in the mind? Why ought we to try to simplify our mental processes? It is not that we may save ourselves trouble; or merely that we may cease to violate the laws of brotherhood. It is—as perhaps I said too briefly—that instead of dwelling upon the temporary and relative we may dwell in the essential and eternal. It is that we may have more power for service, more room for love; that we may broaden, deepen, heighten our minds, curing them of their craze for analytical destruction, making them creators of world-moving thoughts as the high gods are creators of worlds and of the souls of worlds. Further than that, must

we not rid the mind of petty comparisons and judgments and opinions, of petty problems and contrasts, before it can become like a still lake, perfectly reflecting the light of the hidden Sun? I think so. But does this mean that with minds so tranquilly serene we shall be negative or dead—like dried leaves—specimens of what once were men, deaf to the joys and to the sorrows of the world, indifferent to the world's fate? A thousand times No. For the voice of the soul, now drowned by the clamor and turmoil of our minds, will then be *our* voice; and it will speak with wisdom and with power and with radiance, in the world and for the world, of great things for a great purpose, until its task is done and we turn Home.

That being our aim, I think you will agree with me that the one step toward attaining it which I have suggested here—one of many other steps—would not, if it were properly described, strike even ordinary listeners as tending to coldness or to any other opposite of expansive, formative energy. T.

"A certain very learned man went forth one day, away from his deep and lifelong study of theology, feeling that he had not attained the trust in God which he desired to have, and seeking some one who might tell him how to gain it. At length, near a church door, he found a poverty-stricken beggar, full of sores, and said to him: "Good day, brother."

"Sir, I never had a bad one,' was the answer.

"He tried again. 'May God send you better fortune.'

"My fortune has been always good,' the beggar said.

"How can this be?' asked the wise man. 'You are covered with wounds and diseases.'

"I am,' the beggar responded, 'but it is the goodness of God that sends them; and when the sun shines I rejoice in the sun, and when it is stormy I rejoice in the storm; it is God that sent it.'

"Who are you?' asked the theologian.

"He made answer: 'I am a king.'

"Where is your kingdom?"

"Over my own soul, and over my own will, and there is no rebellion in it.'

"How did you find this?"

"I looked for it in prayer and meditation until I found it.'

"And when did you find it?"

"I found it when I became detached from creatures.'"

—S. L. Emery.

THE RELIGION OF INDIA.*

WHEN we come to India, the contrast with Egypt and Chaldea is strongly marked. Of the ancient Sumerian culture and religion of Chaldea, nothing was known to us a few years ago, but a few heaps of ruins, in the hot wilderness of the Euphrates. And in Egypt it is not so long since the hieroglyphic inscriptions were only less mysterious than the riddle of the sphinx. Even now, we know comparatively little of the Mystery Teaching in ancient Egypt, though the evidence of its presence there is overwhelming; and what we do know of defined philosophical and spiritual value, comes to us rather through the Neoplatonists than direct from the monuments. To that same wonderful school, the child of Egypt and Greece, we also owe, it should be noted, some of the most penetrating light on the teachings of ancient Chaldea.

For nearly two thousand years in Egypt, and even longer in Chaldea, we have had no articulate voice speaking to us of their ancient religions, no new documents added, and no interpreters of the documents; only monuments carven on the rocks, tablets of clay, age-old papyri buried in the sand. In India, the difference is immense. The ancient teaching is alive to-day, visible and within the reach of all men. The archaic scriptures are still studied, reverently and comprehendingly, by the lineal descendants of those who first wrote them down millenniums ago. Their language is still on the tongues of learned men of India, a living speech, taught to their disciples, chanted in their temples, spoken in their discourses, written in modern works on the sacred traditions. If the spiritual life of ancient Egypt be a hidden fire, glowing in some secret cave-temple of the desert, the religious life of India is a beacon seen of all men, lighting the path of the disciples who seek the way to the temple.

The western world came to a knowledge of ancient India, her sacred tongue and her archaic scriptures in the last quarter of the eighteenth century. At that day, the chronology drawn by archbishop Ussher from obscure sentences and genealogies in the Hebrew scriptures was still held to be the authentic time-record of the world. It set the beginning of creation some six thousand years ago, and fixed the universal deluge twenty-four centuries before our era. If that chronology were true, all existent races and civilizations must be compressed within some four thousand years, elapsed since the destruction of mankind in the flood and the renewal of the races from a single family. And by those who explored the traditions of India, the chronology of archbishop Ussher was held to be absolutely true, in authority equal to holy writ. Finding in India traditions and records of a vastly greater past, they felt themselves

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bound to lop and prune the centuries and millenniums, until they fitted the Procrustean bed of the archbishop's world-scheme, and, in the early records of the Asiatic Society, one may see the Hebrew patriarchs set as the standard down one side of the page, with the Indian monarchs of the Solar line forced into conformity on the other. The whole is compressed into the twenty-four centuries between the supposed universal Flood and the beginning of our era. This would be merely a curiosity of research, were it not that the dates thus estimated for ancient India have never been revised to this day; each generation of Orientalists accepting almost without question or examination the dates handed down to them by the first pioneers, whose thoughts and imaginations were cramped with the limits set by archbishop Ussher. The result is that, even to-day, the dates assigned to many events in ancient India are impossibly recent; and the whole system of chronology of that archaic land is in complete and perplexing confusion.

Had Providence willed that the ancient books of India should be withheld until after Egypt and Chaldea had in part given up their secrets, a very different result would have been reached. With such dates as "5,000 B. C." for Egyptian Menes and "before 4,600 B. C." for a certain Sumerian ruler accepted without question, there would have been less tendency to shrink India's millenniums into centuries, her centuries into decades; and with the epoch-making discoveries of Darwin recognized in principle, there would have been less cause to treat as fables the archaic systems of Evolution which fill certain scriptures of India.

Yet, while regretting this mutilation of India's chronology, we can see how vital it was for her archaic records to be given to the world just when they were. Of all ancient lands, India alone supplied an available key to the wisdom-religion, the mystery-doctrine; and, for the spiritual development of the world, the giving of the key could not be delayed. We can see already, and we shall see more clearly later, how vast and far-reaching has been the influence of Indian thought, on the philosophy and culture of the last century, throughout the whole western world. For such a result it was well worth-while to throw India's chronology into temporary confusion.

II.

We must in part restore that chronology, before we can get any clear view of the religious life of ancient India; and, for the purpose of that restoration, we can take no better date than that of the supreme teacher, Siddhartha the Compassionate, known as Gautama Buddha. When the doctrines and records of that great teacher were carried to other countries, like Ceylon and China, they were interlinked with the state chronology and their dates were thus effectively preserved. In this way we know

that the Buddha's work and mission belong to a period some twenty-five hundred years ago; and this date is fixed and corroborated in so many ways, that it is not liable to be altered.

In one of his most eloquent sermons, the Buddha describes the Brahman priesthood, in ideal, and in actuality; and we have thus preserved a graphic record of the position, character, life, and standing of the Brahman caste, twenty-five centuries ago. That caste had grown great and spread all over northern India; its authority was immense, and indeed availed later to overshadow the teaching of the Buddha himself. Its spiritual tradition was high, yet it was subject to many and grave abuses, which the Buddha vividly enumerates. The Brahman caste had then reached not only full development and maturity, but in many respects was over-ripe, and had fallen far from its former ideals of unworldliness and purity.

In another great series of religious documents, clustering around the life of another great spiritual hero of India, we have also a full and graphic picture of the Brahman caste. Krishna, prince of Dvaraka, is the center of that era; and its records are stored, with much that is of earlier date, and perhaps, something also of a later day, in the vast poem called the Mahabharata. It is now conceded that Krishna is a genuine historical personage, and very much of the Mahabharata authentically belongs to Krishna's epoch. Much of this bears on the standing of the Brahmans at that time. That standing we find to be incomplete, provisional, and far from authoritative in the degree attained long before the Buddha's day. Brahmanical law is by no means supreme; Brahmanical rules are transgressed, in such vital matters as the marriage relations; and the sacrosanct character of the caste is not yet established. The period of Krishna must, therefore, lie many centuries behind that of Buddha; and the great religious revival which has Krishna as its central figure, must be regarded as another great landmark in the spiritual life of India, very much earlier than the epoch of the Buddha, twenty-five centuries ago. So conservative is Indian life, that even to-day Krishna has vast numbers of votaries, who have exalted him into the god of a popular religion, full of emotional elements, yet inspired with very genuine devotion. Indian tradition assigns to the great war of the Mahabharata a date almost exactly five thousand years ago, and this date is confirmed by a certain conjunction of all the planets, recorded in the story of the Great War itself. In the days when the Deluge was fixed at 2349 B. C., such a date as 3100 B. C., for the Great War of the Mahabharata was incredible; and the Procrustean process of pruning was accordingly put in force. But for the Orientalists of to-day, who readily admit 3800 B. C. as the date of Sargon's conquest of the far more ancient Sumerian cities, and 5000 B. C. as the period when Menes of Egypt amalgamated the Two Lands into a single empire, the more

modest claims of ancient India should win some credence. The epoch of Sargon is fixed unquestioningly from a single cuneiform inscription. That of the Great War of India has, to support it, a living tradition, still dating events from that war, and a vast mass of historical, ethnical, astronomical and sociological facts scattered throughout a thousand books, and still living among many of the races of India.

We have yet another clearly marked period, that of the great Upanishads. Here also a complete view of the standing of the Brahmans may be gained, as a basis of comparison with the two epochs already outlined: that of the Great War and Krishna and Dvaraka, and that of the Buddha. So important is this matter, and so little understood, that it may be well to quote certain of the texts that bear on it. Here, for example, is a passage from the Chhandogya Upanishad:

- “Shvetaketu, grandson of Aruni, went to the assembly of the Panchalas. To him king Pravahana, son of Jibala, said:
 “‘Youth, hast thou received the traditional teaching?’
 “‘I have, worshipful one!’ said he.
 “‘Knowest thou how beings ascend, going forth hence?’
 “‘No, worshipful one!’ said he.
 “‘Knowest thou how they return again?’
 “‘No, worshipful one!’ said he.
 “‘Knowest thou the dividing of the two paths, path of the gods and path of the fathers?’
 “‘No, worshipful one!’ said he.
 “‘Knowest thou how the other world is not filled?’
 “‘No, worshipful one!’ said he.
 “‘Knowest thou how, at the fifth offering, the ‘waters’ rise up, and speak with human voice?’
 “‘No worshipful one!’ said he.
 “‘Then how sayest thou that thou hast received the teaching? For if one knows not these things how can he be called instructed?’
 “He went away disconcerted to his father’s place, and said to him:
 ‘After teaching me, thou, my father, didst call me instructed; yet this Rajanya fellow has asked me five questions, and I was not able to solve one of them!’
 “His father said: ‘As thou hast told them to me, and as I do not know one of them,—had I known them, how should I not have told them to thee?’ So the descendant of Gotama went to the place of the king; and when he came, the king did honor to him. Early in the morning he went up to the king, who had entered the assembly, and the king said to him:
 “‘Choose, worshipful descendant of Gotama, a wish of human wealth.

“Let human wealth be thine, O king!’ he replied. ‘But the word which thou saigest in the presence of my boy, do thou declare that to me!’

“The king kept silent, ordering him to dwell there a long time.

“Then the king said to him:

“Be it as thou hast asked me, O descendant of Gotama! As before thee this teaching goes not to the Brahmans, but among all peoples was the hereditary teaching of the Kshattriyas. . . .’”

No more significant passage is to be found in the sacred books of India, when we have the clue to its meaning. The very form of the questions speaks of the Mystery Teaching, and the questions themselves contain their answers. The two paths, the path of the gods and the path of the fathers, are the way of Liberation and the way of Reincarnation. By the former go the perfect, to divinity; by the other, the souls of men return to this world after receiving their reward in paradise in the “lunar world.” And that world is not filled, because the souls of men, going there, return again to this world to be born. Their former works are called “the waters;” and at the fifth offering, the offering of birth, the “works” of the new-born child “speak with human voice.”

So that these questions themselves, even without their answers, indicate the whole of the Mystery Teaching, the splendid twin doctrine of rebirth and of liberation from rebirth; of Sansara and Nirvana. And of this teaching the Brahman Shvetaketu and his father were wholly ignorant; as the version of the same story in the Brihad Aranyaka Upanishad says, “do not thou or thy forefathers blame us, for before thee this teaching never dwelt in any Brahman!” Yet we are also told that both Shvetaketu and his father knew by heart the three ritual Vedas, the Rig, the Yajur and the Sama Vedas, and were instructed in all the wisdom of the Brahmans.

The truth is, that in the days of these greatest and oldest Upanishads the Brahmans had not yet learned the Mystery Teaching; and the occasion of their first initiation into that teaching is here recorded in the two greatest Upanishads. We have thus a third view of the Brahman caste, when the Brahmans were still the humble disciples of the Rajanyas or Rajputs; and it is evident that this archaic period must lie many centuries behind the period of the Great War, when the Brahmans had gone far towards establishing themselves in a dominant spiritual position throughout the greater part of northern India. It is further significant that we find the Upanishads reflecting a period when the tribes who possessed them extended westward as far as Gandhara, the present Kandahar, in the mountains of Afghanistan, which is now well beyond the western frontier of India.

III.

The two Brahmans who came to the Rajanya or Rajput king, Pravahana, son of Jibala, were both learned in the Three Vedas, and were yet wholly ignorant of the Mystery Teaching, the twin doctrines of Rebirth and Liberation. The story becomes vastly more significant when we realize that the Three Vedas do not contain this doctrine; that one may search the Rig, the Yajur and the Sama Vedas through, and nowhere find in them any understanding of the teaching of reincarnation and liberation, which, nevertheless, is the heart of the secret doctrine of India.

We have, in the religion of India, the confluence of two streams: one of these is the Rig Veda with its two subordinate Vedas; the other is the Mystery Teaching contained in the Upanishads. The former was the property of the Brahman priesthood; the latter, the secret doctrine, belonged not to the Brahmans, but to the Rajanyas or Rajputs, and, as king Pravahana said, never before dwelt in any Brahman, until he himself revealed it to the humble father of Shvetaketu. The division between the two great elements of the ancient religion of India becomes even more significant, when we learn that it coincides with a difference of race; that the Brahmans, who possessed the hymns of the Rig Veda, were a white race, evidently coming from a more northern region; while the Rajanyas or Rajputs were a red race, close kindred of the royal race of ancient Egypt. This race difference is clearly marked even at the present day, the white Brahman belonging to a wholly different type from the red Rajput; each race having been kept pure through millenniums by the rigorous laws against race mingling, which are the basis of all the old Indian law.

The white Brahman race had, in the hymns of the Vedas, a very precious possession, and one which rightly claimed a high antiquity. The hymns, in their original form, made up the Rig Veda, or Veda of hymns. Separate lines taken from different hymns, and woven together for their virtue as incantations, formed the chants, to which the name of Yajur Veda, or Veda of chants, is given; and a certain class of these chants, those used at the mystic Soma ceremony, formed the Sama Veda, the third Veda of Songs. The Rig Veda hymns are, therefore, the original form of this whole Vedic material.

The Rig Veda hymns are divided into ten "circles," assigned to different famous "seers" of hymns. Thus the third circle is attributed to Vishvamitra, the seventh to his rival Vasishtha. In all, there are something over a thousand hymns; and those of the tenth circle seem to belong to a later period than the rest. The hymns are addressed to various deities, especially Indra and Agni, and some of them are poems of great beauty, while the greater part are avowedly magical incantations. When we look at them more closely, we cannot fail to be struck with the very marked resemblance between these Vedic hymns and certain hymns of the ancient

inhabitants of Chaldea, notably those to the deified Fire, who corresponds closely to the Vedic Agni, the Fire-god. The mystical conception of Fire on the altar, as the manifested deity, among the people of Uru-duggu, is exactly that of Agni, the Fire-god among the Vedic Brahmans.

Once we note this resemblance, we find many more signs of kinship. Such is the seven-headed serpent, in a Sumerian hymn already quoted. Such are the resemblances between the Chaldean and the Brahmanical stories of the Deluge, with the personification of the deity as a "great fish," in both accounts; the doctrine of the "central mountain" upholding the heavens, in both teachings; and the occurrence of the figures 432,000 years in the mystical computations of both the Sumerians and the ancient Brahmans. All these indications at least very strongly suggest that one element of the ancient Chaldean teaching and one element of the ancient Brahman teaching were drawn from a common source. Both peoples looked backward to a home among the northern mountains, and from this common home the two peoples may well have descended, one going toward the Indus, the other toward the Tigris and Euphrates.

When we consider the teaching concerning the dead, the likeness becomes even more significant. Both the ancient Sumerians and the ancient Brahmans were "ancestor-worshippers," every year making certain sacrifices to the spirits of the dead, the "fathers," who were deemed to dwell in the gloomy underworld, and were dependent for sustenance on the yearly offerings of food made by their pious descendants. The "fathers" were thought of as spiritually present among their descendants, and as forming with them a single undivided family, in part in the visible world, in part in the dark invisible; and all indications go to show that, at a period which may have been ten thousand years ago, this teaching of the "fathers" was dominant in Central Asia, and spread thence southwestward to the Euphrates valley, southeastward to the Indus and later the Ganges; and also northward and eastward to the vast Chinese empire, and the lands spiritually dependent on China.

The teaching of the "fathers," the departed spirits present behind the family, overshadowing the family, and drawing sustenance from the pious offerings of the family, was the chief element in the religion of the ancient Brahmans, as touching humanity; and even to this day it remains all-important in Brahmanical life and Brahmanical law. The first duty of the son is to make the yearly offering; and, where a son has not been born, or has not survived, it becomes of vital moment to obtain one by adoption, lest by any means the yearly rites might fail, and "the fathers fall into the pit of hell, cut off from the rites of the cakes and water." Hence the immense importance of the right of adoption in Brahmanical law. The heir is supposed to inherit primarily in order that he may have the means to celebrate the yearly sacrifices to the spirits of the "fathers."

Thus, on the human side, the Brahmanical religion was concerned

chiefly with the rites for the "fathers," and the care for their spiritual well-being, as dependent on the offerings made for them year after year. Exactly the same belief prevailed among one division of the ancient Sumerians of Chaldea, and the resemblance in detail is highly significant. It is evident that this belief is quite out of harmony with the doctrine of reincarnation, and of the paradise between death and rebirth, which is an integral part of the Mystery Teaching; and it is also evident that the teaching of the "fathers" is the genuine traditional doctrine of the Brahmans, preserved by them even to-day, as the corner-stone of Brahmanical civil and religious law.

On the divine side, the Brahman teaching embraced the worship of Indra and Agni, and other "bright ones," Indra being the dome of the sky, and Agni the divine principle of Fire. The lord of the abyss, Varuna, who seems to have been also the lord of the dark dome of night; the Maruts, or the spirits of the storm, the Asuras, first spirits of life, and then fallen spirits of evil contrasted with the bright spirits of good,—all remind us strongly of the ancient Sumerian worship, the religious traditions into which, it would seem, was poured a different stream of teaching brought from the south, from Egypt, by the votaries of the great Osiris.

IV.

Just as we find the two contrasted teachings in early Chaldea, so we find them in ancient India. The white Brahmans had their worship of the spirits of the "fathers," and of the Sky-lord, the Fire-lord, and the hosts of bright and dark spirits, the Devas and Asuras. The red Rajputs or Rajanyas—both names are very ancient—had their Mystery Teaching of the two ways, path of the gods and path of the fathers; of the great twin doctrines of Reincarnation and Liberation. And it is of high significance on the one hand, that we find the Rajputs closely akin in ethnical type to the royal race of ancient Egypt; and on the other, that we find their Mystery Teaching closely resembling that associated with the name of the great Osiris of Egypt; a teaching also of reincarnation "according to righteousness, according to works," and the ultimate liberation from rebirth, by the divine way which Osiris taught.

This divine way, or "path of the gods" was the main theme of the Mystery Teaching; and to that supreme goal of Liberation the wisdom and will of the disciples were directed. It is the great theme with which all the divine teachers of India were concerned, and again and again we see it presented, by teacher after teacher, in age after age.

The teaching of the "path of the gods" is always associated, in ancient India, with certain temptations or trials, certain rites of initiation. Only after these are passed, is the divine path revealed to the disciple. Thus in the great story of Nachiketas, the son sacrificed by his father, who

descended into the house of Death and rose again on the third day, we have the trial of Nachiketas by Death the initiator, who tempts the disciple with three wishes. Only after Nachiketas has overcome these temptations is the Mystery revealed to him. Death speaks thus to the aspirant :

“Even by the gods of old it was doubted about this; not easily knowable, and subtle is this law. Choose, Nachiketas, another wish; hold me not to it, but spare me this!

“Choose sons and grandsons of a hundred years, and much cattle, and elephants and gold and horses. Choose the great abode of the earth, and for thyself live as many autumns as thou wilt.

“If thou thinkest this an equal wish, choose wealth and length of days. Be thou mighty in the world, O Nachiketas; I make thee an enjoyer of thy desires.

“Whatsoever desires are difficult in the mortal world, ask all desires according to thy will.

“These beauties, with their chariots and lutes—not such as these are to be won by men—be waited on by them, my gifts. Ask me not of death, Nachiketas.”

To this Nachiketas replies :

“To-morrow these fleeting things wear out the vigor of a mortal’s powers. Even the whole of life is short; thine are chariots and dance and song.

“Not by wealth can a man be satisfied. Shall we choose wealth if we have seen thee? Shall we desire life while thou art master? But the wish I choose is truly that.

“Coming near to the unfading immortals, a fading mortal here below, and understanding, thinking on the sweets of beauty and pleasure, who would rejoice in length of days?

“This that they doubt about, O Death, what is in the great Beyond, tell me of that. This wish that draws near to the mystery, Nachiketas chooses no other wish than that. . . .”

The Brihad Aranyaka Upanishad gives us a second version of the story of Shvetaketu’s father and king Pravahana, which we have already quoted from the Chhandogya Upanishad. This other version contains certain sentences which at once suggest the Mystery Teaching. After the boy had failed to answer the questions, the king invited him to remain and learn :

“But he, refusing to remain, ran away and came to his father, and said to him :

“‘Did not my father declare that I was instructed?’

“‘How now, wise youth?’ said his father.

“This Rajanya fellow has asked me five questions, and I do not know even one of them!’

“‘What are they?’ said he; and he told them to him.

“He said:

“‘As thou knowest us, dear, that whatever I know, I have told it all to thee,—come! let us go back there, and serve as disciples!’

“‘Let my father go himself!’ said he. So his father went.

“So the descendant of Gotama came where was the dwelling of king Pravahana son of Jibala. The king offered him a seat, and had water offered to him. And he did honor to him. And the king said:

“‘To the worshipful descendant of Gotama we give a wish!’

“He answered:

“‘The wish is promised to me! The word which thou saidst in the presence of the boy, tell that to me!’

“But the king said:

“‘That is among wishes of the gods, O descendant of the Gotamas! choose thou a wish of mortals!’

“But he replied: ‘It is well known,—Treasure of elephants and gold, of cattle and horses, slave-girls and vestures and robes! But let not the Master be niggardly of the great, the endless, the boundless!’

“The king replied to him: ‘This is a holy wish, O descendant of Gotama!’

“‘I offer myself as thy disciple!’ said he; for with this word did the men of old offer themselves as disciples. So he dwelt there as a disciple. And the king said to him:

“‘Do not thou or thy forefathers blame us, O descendant of Gotama, for before thee this teaching never dwelt in any Brahman!’”

Here we have the same sacramental formula of temptation as in the Upanishad of the House of Death: “elephants and gold, cattle and horses, slave-girls and robes;” and always we have this trial before the threshold. It corresponds exactly to “the kingdoms of this world, and the glory of them” in another mystical temptation.

Then, if the trial be passed, the twin secrets are revealed: the secret of personal development through a series of rebirths, of Reincarnation; and then, when personal development is completed, the way of Liberation, the path of union with the Eternal. The teaching of rebirth is set forth again and again in the Upanishads, as for instance in the Brihad Aranyaka: “Through his past works he shall return once more to birth, entering whatever form his heart is set on. When he has received full measure of reward in paradise for the works he wrought, from that world he returns again to this.” Or in the Prashna Upanishad: “He

whose radiance has become quiescent is reborn through the impulses dwelling in mind." It is taught very fully, though in the Mystery language, to the father of Shvetaketu, whose trial and faith have been already recorded.

Even more distinctive is the teaching of Liberation. What is written thereon, is the most splendid part of the Upanishads, a strain of eloquence which it would be hard to equal in the whole recorded speech of the world: Thus in the Brihad Aranyaka we read:

"Now as to him who is free from desire, who is beyond desire, who has gained his desire, for whom the Soul is his desire. From him the life powers go not out. Growing one with the Eternal, he enters into the Eternal.

"When all desires that were hid in the heart are let go, the mortal becomes immortal, and reaches the Eternal.

"And like as the slough of a snake lies lifeless, cast forth upon an ant-hill, so lies his body, when the spirit of man rises up bodiless and immortal as the Life, as the Eternal, as the Radiance.

"The small old path that stretches far away has been found and followed by me. By it go the Seers who know the Eternal, rising up from this world to the heavenly world.

"When a man gains the vision of the godlike Soul, lord of what has been and what shall be, he fears no more.

"At whose feet rolls the circling year with all its days, him the gods worship as the one, the light of lights, the immortal life.

"In whom the five hierarchies of being and the ether are set firm, him I know to be the Soul. And knowing that deathless Eternal, I too am immortal.

"He who knows is therefore full of peace, lord of himself; he has ceased from false gods, he is full of endurance, he intends his will.

"In his soul he beholds the Soul. Nor does evil reach him; he passes all evil. He is free from evil, free from stain, free from doubt, a knower of the Eternal."

This is the authentic Mystery Teaching of India, as set forth in the great Upanishads, the records of the ancient Rajput race. .

V.

In the religious history of India, after the two streams of teaching were blended in the ancient days of the Upanishads, there are two events, two epochs of supreme importance. The first is the Avatar or divine incarnation of Krishna, reckoned traditionally as five thousand years ago. The second is the Avatar or divine incarnation of Siddhartha

the Compassionate, known as the Awakened, the Buddha, who taught two thousand five hundred years ago. If we would understand these two great events, we should keep clearly in mind that both taught the same doctrine; or, to speak more truly, that both came to restore the great pristine teaching which had been handed down among the Rajanya or Rajput sages. Both Krishna and Siddhartha were of Rajput race, and both speak explicitly of their predecessors in the teaching. Of Krishna, much is said elsewhere; it will suffice to quote a few words:

“This imperishable teaching of union I declared to the Solar lord. The Solar lord imparted it to Manu, and Manu told it to Ikshvaku. Thus the Rajanya sages knew it, handed down from Master to Disciple. . . . Many are my past births and thine also. Arjuna; I know them all, but thou knowest them not. Whenever there is a withering of the Law, and an uprising of lawlessness on all sides, then I emanate myself, for the salvation of the righteous, and the destruction of such as do evil; for the firm establishing of the Law I come to birth in age after age. He who thus perceives my birth and work as divine, as in truth it is, leaving the body, he goes not to rebirth; he goes to Me.”

Here is an outline of the whole Mystery Teaching; the twin doctrines of reincarnation and liberation; the very principles which are the heart of the great Upanishads. And here also this teaching is explicitly identified as that of the Rajanya race. Moreover Krishna again and again quotes from the great Upanishads to fortify his teaching; among other passages, he cites a part of the answer of king Pravahana to the father of Shvetaketu, and the teaching of Death to the boy Nachiketas. The identity of the Mystery Teaching in the Upanishads and the Bhagavad Gita, the scripture of Krishna, might well be proved at length and in detail; but for the present this brief summary must suffice.

VI.

The first great revelation of the Mystery Teaching in India came in the older Upanishads. The second great revelation came with the divine incarnation of Krishna. The third was brought by Siddhartha the Compassionate. Much has been written, of high eloquence and worth, of the Buddha's teaching; much has been written of less value. But all, or almost all students of his teaching in the west have failed to understand its relations to the life of India in earlier ages. They have spoken of the older religious teaching as Brahmanism, as the doctrine of the Brahmins; and they have pictured the Buddha as rising against this Brahmanical doctrine, and teaching a new and better way. But the Mystery Teaching

in India came not from the Brahmans but from the Rajputs; then after it was imparted to the Brahmans, in the days of king Pravahana and the great Upanishads, it fell into confusion, and was once more restored to purity by the great Rajput prince, Krishna of Dvaraka; fallen once again into confusion and misinterpretation, it was again revived by prince Siddhartha, of the royal line of Ikshvaku.

We find the Buddha marking the entrance to the path, as it was marked of old, by the trials and temptations in which Death had tried Nachiketas. Prince Siddhartha in his turn made the great renunciation, turning his back on the "treasures of elephants and gold, of cattle and horses, of slave-girls and vestures and robes," and this renunciation was symbolized by his departure from the splendid palace of Kapilavastu, when he left behind him kingdom and wealth and home, setting forth on the search for wisdom.

The Buddha taught most explicitly the twin doctrines of Reincarnation and Liberation. Thus, in the sermon of the Akankheyya Sutta, he declares:

"If a disciple should frame a wish, as follows: 'Let me call to mind many previous states of existence, to wit, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, one hundred births, one thousand births, . . . saying, I lived in such a place, had such a name, was of such a family, of such a caste, had such possessions, experienced such happiness and such miseries, had such a length of life. Then I passed from that existence and was reborn in such a place. There also I had such a name, was of such a family, of such a caste, had such possessions, experienced such happiness and such miseries, had such a length of life. Then I passed from that existence and was reborn in this existence.—Thus let me call to mind many former states of existence. . . .'"

This is nothing but an expansion of the words of Krishna: "Many are my past births, and thine also. I know them all, but thou knowest them not."

The Buddha also taught Liberation from rebirth;

"Wife and child are subject to birth and dissolution; slaves, elephants, cattle, horses, gold and silver are subject to birth and dissolution. . . . There may be one, O disciples, who, himself subject to birth, perceives the misery of what is subject to birth, and longs for the incomparable security of a Nirvana free from birth; himself subject to old age, sickness, death, sorrow, dissolution, perceives the misery of what is subject to dissolution, and longs for the incomparable security of a Nirvana free from dissolution."

This is the same immemorial teaching that Death declared to Nachiketas. This is the teaching which Krishna imparted to Arjuna. This is

a further revelation of that splendid Mystery Doctrine which, for ages past, has been the heart of the Eastern wisdom, and which is the heart of that wisdom to-day.

VII.

The great name of Shankara must in no wise be omitted from any survey of the wisdom of India. Since the coming of the Buddha, no work has been comparable in value and fruitfulness in the field of Indian wisdom to the work of Shankara. With the hand, the mind and the heart of a Master, Shankara gathered together the priceless records of India's age-long mystical past, choosing what was most excellent from the vast archives of the sages, and adding to each part the illumining grace of his own crystalline spirit. Thus for the great Upanishads and for the Bhagavad Gita the wonderful commentaries of Shankara are not only a torch lighting the dark places, but also a cord, binding together the archaic leaves; preserving, co-ordinating, illumining. To Shankara's pure spirit and far-sighted constructive genius we owe both the completeness of the texts which record the ancient Mystery Teaching, and the Indian schools of learning in which that teaching has been handed down.

Thus we have the pristine light of the Upanishads, the fire of Krishna, the love of Siddhartha, while Shankara stands as the genius of conservation.

CHARLES JOHNSTON.

"The Light that shines on thee, shines from the Master's face. If thou thinkest it possible for the Light to shine on thee direct, thou art deceived.

"Who art thou, oh! worm, to perceive that Light thyself; or, perceiving, to endure its beams and live?

"Encased in matter, wrapped round by emotion, swathed in illusion, drugged by sensual dreams, what ray could reach thy dungeon?

"Lo! the Master enters. He touches thee; thou stirrest in thy sleep; thou openest feeble eyes. He shades the Light, making it possible for thee to see.

"The murmur of His voice gives thee the power to endure the Silence. Thou canst not hear it, but were it to cease speaking for an instant, that instant were thy death.

"Arise and make obeisance. Blind and deaf and dumb, yet stammer out thy gratitude and strive to do His bidding."—*Cavé*.

THE PURPOSE OF THEOSOPHY.

WHEN a man turns for the first time in inquiry to Theosophy and gets a glimpse of what it embraces, probably the first thing which impresses him is the enormous range which the Knowledge he meets covers: he discovers a vast inclusiveness which takes in every department of life and thought, which embraces every aspect of existence. It is the experience of many that, turning from ordinary, narrow and incoherent conceptions of the Universe and things in general, and coming to even a superficial glimpse of the possibilities which Theosophy holds out, they find with relief a sense of freedom, of expansion taking possession of them, and they become conscious of a better understanding of life, and a clearer insight into the various problems of existence which have before baffled and confused them. There are many also who have sought in all directions for solutions to difficulties confronting them, to find in Theosophy some self-evident key which they have persistently and inexplicably missed, which, when found at last, has cleared away their many doubts and obstacles. Personally, I am convinced that if anyone seeks the solution of a difficulty of understanding, providing it is not something which he wilfully persists in imposing in his own path, that is to say, providing he earnestly seeks a solution, I am convinced that what is called Theosophy not only offers him the key, but every encouragement to use it. My conviction is based solely upon the great inclusiveness of which I have spoken: I think this all-embracing breadth is such that no truly inquiring mind can fail to find something within it which it essentially and inevitably conceives to be true. And it may also be noted that, so little of finality does it possess, so great its power of extension, it absolutely refuses to be formulated into a system of teaching to be imparted by one to another, or a creed to be subscribed to. Each man approaches Theosophy in his own way and forms his conceptions in accordance with the bent of his mind, and I believe it to be almost an impossibility to find two minds with exactly the same conceptions either of the nature or purpose of Theosophy. Therefore, what I say regarding this purpose must not be taken as representing anything other than my own personal conception.

I think we will all agree that there have been those in all times who have earnestly sought for Truth, and there have been those who have left records which show that they have been to some extent successful. But despite the few who have found or approached near to it, and who have left to us whatever they could express, the search still

goes on, endlessly, unceasingly. Every man who thinks at all, participates more or less consciously in this quest: indeed, we might almost say that all men do so. All men do, indeed, strive endlessly for satisfaction, for some ultimate object which shall end and reward their labors: whether or not they find this something, only each can know for himself. To my mind, however, to search for satisfaction is to search for Truth. It is in the nature of things that Truth alone can satisfy, and in finding the unsatisfying nature of that which is not Truth we constantly renew our desire, and thus all do continually seek for and draw nearer to Truth. This process is, however, an unconscious and laborious one, and there are those who wish to approach by their own conscious effort, by formulating to themselves an estimate of what Truth must consist in, and diligently applying it to their lives. And it is to these that our present subject more especially applies.

If we apply our minds at all to this matter we are compelled to admit to ourselves the existence of a standard of truth and untruth in our affairs: we use this standard constantly in discriminating between what is right and what is wrong. But as we pass from one phase of life and thought to another we find that this standard is being constantly modified, it has nothing of stability about it. Our present idea of what is true or right is not the idea of a year ago, and, moreover, we find that with almost every individual this standard is different. We are therefore bound to admit that our individual standards are not universal but relative, that they are, so to speak, partial. And we are also driven to another admission, that somewhere in the Universe there must be That which is Universally true, of which our own individual standards are simply relative aspects. And further, that if this something which we formulate to ourselves is Universally true, we cannot conceive it possible that It can be added to or taken from; to do either would make it other than itself, other than Truth. Therefore, our previous admissions lead to another, that this something which is Universally true is unchangeable and immutable, and since it must have a Universal application, we must admit that it applies to and underlies all things, otherwise we should have to account for something to which Truth does not apply and in which its possibility does not exist.

Therefore, briefly, we are bound to think that, beyond our present power of understanding, there is Truth which is Universal, that is absolute to us: which is self-existent, that is not relative to or dependent upon anything: which inheres in and is possible to all things: and which is changeless and immutable.

In thinking thus, however, we only make the admission that this Something must be, we do not form any conception of what it consists in: indeed we cannot do so until we have, by certain means to which we will refer later, reached actual contact with it within ourselves. My

object in putting the matter forward in this way is especially to show that, so far from its being in any way unreasonable that the Reality or great Truth of all existence is in the essence of things, and not in their appearance or outer forms, we cannot do other than admit the fact once we have realized that our various standards of Truth are relative and changeable, and depend so to speak, upon a real standard which applies equally to all.

Although for ages this unceasing search for Truth has gone on, we cannot well say that it has been a successful one, at least as far as the majority of men have been and are concerned. Notwithstanding the fact that all times and countries have had their teachers, who have endeavored to lead men nearer to an understanding of the verities of life, and although men of great wisdom and power have appeared from century to century each bearing some message to the world, and in spite of the fact that the growth of scientific knowledge has been enormous during the last hundred years or so, mankind is still infinitely divided as to the meaning and object of life. Men, communities and nations differ: and we are invaded on all sides by philosophical theories of life, by hundreds of religious sects, each claiming to be nearest to Truth, all of which points that the search is still largely fruitless. No matter to what department of life we turn, whether to that aspect which is called religious, or to the philosophical, or to the scientific, this fact faces us: there is constantly before us the necessity for some unifying power, for something which will tend rather to bring men into closer intimacy, than to divide them into factions, religious or otherwise. There seems to be throughout the whole a constant missing of the Great Object: Truth constantly evades them.

If the Reality or Truth of all things lies in their essential nature rather than in their external forms, and if, as we have previously said, the Truth which is in the essence of things is unchanging and immutable, then surely are the present methods of man certain of failure, for he looks for unchanging Truth in that which is ever changing. The right and surest course would seem to be the reverse of this, to search the essence of things for the Reality which is only partially and in infinitely various degrees expressed outwardly. In my opinion Theosophy is such a unifying power as I have spoken of, and besides, does undoubtedly point the way whereby men may reach an understanding of the inner nature of things and of the Great Truth which is there.

There is a proverb which says that "Truth will out," and this exactly expresses the idea which I have of the Universal Truth to which we have referred. The nature of truth seems to me to be self-expressive, and the truest view we can take of the progress of the world is that it represents a gradual and constant expression of the basic Reality from within to without. This at once depreciates the idea of finality in

anything: we cannot, from this point of view, regard a religious teaching or a system of philosophy as a final embodiment of Truth, yet, nevertheless, we cannot lose sight of the fact that this is what the world has been doing now for ages. Take, for instance, the many religions which have grown round the teachings of the various saviours who have appeared in the world, what do they point to? Do they by any chance appear as embodiments of living Truth, as vehicles of some great Reality which shall unify humanity? To me they certainly do not: and I think that this very fact has its root in man's tendency toward finality. Instead of the various teachings which have in different times been given out, being looked upon as the expression of Truth most fitted for the time and place, differing in letter doubtless but not in spirit, the letter has been seized upon, the differences exaggerated, and we have instead of greater harmony among men, greater dissention. And yet the matter appears in a new light when studied from a Theosophical point of view. We have had demonstrated to us that all great religions have for their basis the same essential Truths: we find that they are in reality at one in spirit and purpose, despite their particular local differences. This fact alone contains a great unifying potency, a power which we are not eager enough to seize upon. It seems as though the impulse of the ages has so imbedded in our nature the tendency to see only in our own that which is true and right, that we find it well nigh impossible to realize and appreciate such a unifying power as, in this respect, Theosophy undoubtedly is. There have been many statements made implying that Theosophy is antagonistic to such and such a form of belief, which have simply arisen from the fact that it does not apply itself nor draw attention to the external forms, the dogmas and perversions which are most commonly observed, but applies itself to demonstrate the inner essence, the vital Truth which is the Real Basis, and which is commonly disregarded.

Then as to the various philosophical explanations of life which have been formulated from time to time, here again we find the same deep-rooted tendency toward finality and specialization. Most philosophies differ undoubtedly in the explanations they offer of life, but they do not differ vitally, only in degree. We cannot regard the magnificent array of thought which is expressed in the philosophy of even the last three hundred years without detecting a very plainly marked line of progression, and increasingly wide application to the facts and circumstances of life. If we trace the current from Descartes, through Spinoza, Locke, Kant, Fichte, Schelling, Hegel and Schopenhauer, we are bound to admit that there is something expressed in the philosophy of each in greater measure than in that of his predecessor; indeed it almost seemed that the possibilities of Idealism which showed themselves in the thought of Descartes were the first breach which has

widened itself as each succeeding thinker has taken up the task. And from this it seems quite evident that we cannot view any particular system of philosophy as separate from the rest. Men undoubtedly do so, but in so doing I think they miss the spirit of the matter. As I said previously, I believe the nature of Truth is self-expressive, and taking account of the line of progression which is revealed in the philosophy of the last three centuries, I am led to think that the whole philosophical chain is but a gradual unfoldment of Truth, the slow emergence to the surface of the Reality beneath. And from this not unreasonable point of view, it is evident that, as in the case of religious beliefs, to view each system of thought as separate from the others, is to disregard the essence which is behind them all, and to attach importance to the temporary vesture in which a partial expression of Truth is clothed.

There is undoubtedly a unifying power in this also: if we could but look upon the many systems of thought as partial expressions of Eternal Truth, none of them final, all open to and sure of expansion, there would be to my mind, less slavish following of other people's ideas, and more incentive to think for and truly express ourselves, doing which, I am convinced, we should better understand the common ground upon which we all stand.

The greatest and farthest reaching result of this erroneous point of view, however, is the materialistic tendency of the times. Creeds consisting of perversions of the spirit of the basic teachings upon which they are supposed to be built, and systems of philosophy expressing only partially the Truth of existence, cannot fail to be unsatisfying in themselves. And so it has proved: men have followed philosophy after philosophy, have gone from sect to sect, seeking the Truth, which none of them fully expressed, and, finding this, there has developed as a natural result the materialistic spirit, denying the existence of that Truth which wrong methods of seeking have failed to reveal.

And, to my mind, it is here that Theosophy has its purpose: not to assert that any system of thought is erroneous, not to combat any form of religious belief, but to hold up before men the idea that *in themselves* must Truth first be found. It really needs no demonstration of mine to bring home the fact that we only see around us what we have in reality become ourselves. The man of vice is constantly suspicious of those around him, to the pure are all things pure: this is exactly the idea to which I have referred. We see only that Truth which we have allowed to express itself through us from within. The man of science sees in the simplest operations of nature a great complexity of natural working, the man without science sees only the operation itself. The man whose artistic temperament is developed sees beauty in things which to the ordinary man, are simply ordinary. And this applies throughout,

even to the perception of the Great Truth which underlies and animates the Universe. Theosophy declares that this truth is the common soul of all men, just as it ensouls the whole Universe, and the purpose Theosophy has in view is that this Truth shall once more be restored to its rightful place in the eyes of men.

Theosophy was sent as a message to the world that man's faith and his reason should no longer be at variance, but that they should be reconciled in the one task of searching within himself for the Reality which he has vainly sought elsewhere. That he should come to look upon himself as a partial expression of a Greater Something within, and that he should therefore come to feel that he is in Reality more than he knows himself to be. That he should therefore recognize the fact that his reason, the external expression of the Truth within his heart, is limited and only has the power of extension through that aspect of his nature which he calls faith. That he shall also come to understand that all others are similarly expressions of a Greater Something within, and that therefore he shall increasingly live that this shall be expressed in greater measure. And that by constantly endeavoring to follow the life which tends to express the Soul, he shall bring himself into greater unity and harmony with the rest of mankind. The Purpose of Theosophy then, in my opinion, is to keep before the world the Truth that all men and all things, having within them the one Great Soul, are essentially bound up in Unity: and that the way to all Truth is so to live that our lives shall tend to bring this Unity amongst men: that in all things we shall follow and obey the behests of the Soul.

E. H. WOOLF.

“Education seems a complicated and difficult question only as long as we wish to educate our children or some other person without wishing to educate ourselves. But if we understand that we can educate others only through ourselves the question of education is abolished and there remains only the question of how to regulate one's own life. How am I to live myself? This is the question. For I do not know of a single side of the education of children, which would not include our own education. How are the children to be clothed, fed and put to bed, how are they to be taught? Exactly as we ourselves. If the father and mother dress, eat and sleep with moderation, if they work and are eager to learn, the children will do the same.”—*Tolstoi*.

LETTERS FROM JULIA.

IT is a good plan sometimes, to examine the statements of other theories than our own, particularly as to forms of consciousness persisting after death, and to compare them with those that theological students have been in the habit of considering authoritative. The trouble, however, with all statements of the kind, is, that on such debateable ground one man's word is as good as another's, and no man's experience is of the slightest use to any other man, as nothing seems to us really "evidential" that we have not received from our own consciousness. The most that we can do after studying the cases that the *Psychical Research Society* has garnered up, and those that the host of unassociated ghost-seers, have accumulated, is to try to formulate anew general testimonies as to certain conditions existing upon other planes than ours, and to see if any of this information appeals to our sober judgment, or our conviction of truth.

The worst feature in the old-fashioned "spiritualism" so-called, was its extremely material character. The life after death was described as a mere replica of this one, with its more disagreeable features omitted; with material banquets without consequent indigestions, and with beautiful houses and gardens that apparently kept themselves. Animals were also admitted to this paradise, apparently under the same beatific conditions, and little babies, that had passed out of this life twenty years ago, reported themselves as riding to school on ponies, and appeared never to grow up. "The Summerland" was described with an amount of gush that lent a new terror to death, instead of depriving it of its former ones, and was infested with idiotic little Indian boys and other impossible creatures who vied with each other in murdering the King's English.

To this very material view of spiritual existence, succeeded a more indefinite, less tangible, but also less sentimental picture of post-mortem conditions, if picture it could be called that shape had none, but only a shadowy likeness to things known here. The theory that now appears to be the favorite with the psychic investigators seems to be that the more trivial the phenomena, the more "evidential" they are, that is, the more acceptable as evidence. If a departed spirit ask for his hat, or describe his walking-stick, these utterances are considered subtly precious because they are supposed to give inquiring friends a more perfect conviction of that spirit's identity than any more lofty utterance could, that being less limited as to ownership. So that if the spirit of Emerson were enticed into a séance, and he complained of the absence of pie at breakfast in the region he now inhabited, it would be to that listening circle

a stronger proof of identity than if he had spoken of the eternal verities, or of the adamantine necessities which encompassed him.

More lately, we have had coherent narrations like those Lilian Whiting has reported as given her by Kate Field, narrations based on continuous intercourse with departed friends, marred now and then by touches of the material, but in the main exceedingly plausible, all open, however, to the objection that no one's experience will ever really *convince* another, "neither will they be persuaded though one rose from the dead."

A short time ago I came across a little book first published in England in 1897, called *Letters from Julia*. It purported to be a series of letters written automatically by Mr. W. T. Stead, at the dictation of a lady named Julia, who had died, and these letters were addressed, in the first place, to her friend Ellen who still lived, afterwards to Mr. Stead himself, that they might be published in his periodical called *Borderland*. They seemed to me both less materialistic and more rational than anything of the kind I had ever read, and for the benefit of those who, like myself, had never seen the book, I have noted down some things that struck me as interesting. Mr. Stead in his preface gives his reasons for believing that these letters are what they profess to be, real letters from the real Julia, who is not dead, but gone before, but into this question of identity it is not necessary for me to go. At present I am concerned only with the *contents* of the letters.

Julia's description of the method of leaving the body, is much like other descriptions of that process which we call death, the brief unconsciousness, the awakening to a feeling of renewed life, of perfect ease, of wonder at the strangeness of all this, and at the impossibility of communicating with the living friends who were present. The most valuable part of her teaching is that existence is continuous, that place is immaterial, that the spiritual condition is everything, that, in fact, no one is really on the earthly plane who lives in the spirit of the Lord, which is love, "To love anyone, truly, really, means that we are putting ourselves in his place, loving him as ourselves; that we desire for him the best, and give up ourselves and our own pleasure in order to secure it for him. This is true love, and wherever you find it, you find a spark of God. * * * Heaven differs chiefly from earth and from hell, in that in Heaven all love up to the full measure of their being, and all growth in grace is growth in love." The *Letters* are written from the point of view of an earnest Christian, using the terminology of the Church, yet they lay great stress upon the absurdity of speaking of a man's "church" as in anyway determining his religion. "You will not find from us on this side any authoritative declaration as to any religion that will be considered as true by all spirits communicating. They are of all stages and phases, and the religion of some will be absolutely unthink-

able by others. * * * The degree of a man's love measures his religion. We don't care for the shape of the shutters that shut the light out, nor for the endless discussions as to the windows that let it in. The best window is the one that lets in the most light."

To return to the statements about the life after death, mostly made after a long interval of silence, during which the disembodied spirit was studying its new environment. When the soul leaves the body, generally a painless process, says Julia, it is as naked as at birth. (More so, indeed, as it has discarded the physical body.) The soul-body appears to be conscious from the first, and there is no break in its consciousness, the memory, the sense of identity, even the sex remain, but all is different. When the thought of nakedness crosses the spirit, there comes the needed clothing. "The idea is creative, we think, and the thing is, there is no putting on of garments; there is the sense of need, and the need is supplied. * * * When the soul leaves the body, it remains the same, it retains the mind, the knowledge, the experience, the habits of thought, the inclinations, but the soul, which is the only real self, and has used the mind and the body as its instruments, no longer needs those instruments." The most extraordinary thing to her in the new condition, says Julia, was the difference between the apparent man and his real self, which gave a new meaning of the warning "Judge not." The next great surprise was that of the utter nothingness of the things most prized here, wealth, rank, worth, merit, station, had all passed as a cloud passes, and simply existed no longer.

The first feeling after the passage into another form of life, is not so much fear as great awe and curiosity, writes Julia. And then comes to the newly delivered soul its Guardian Angel, "a kind of other self, a higher, purer, and more developed section of its own personality," to teach it the ways of the new life. "The angel guardian who came to me had wings," writes Julia, "which were unnecessary and unusual, but were the outcome of my own thought, which had always pictured angels with wings, although they were as useless as steam engines to beings who have but to think, and they are there."

One of the great surprises of the new condition is to learn that the physical senses are not so much helps as hindrances to knowledge. "We are on earth as it were with blinkers on." The physical consciousness needs the temporary seclusion of life from the realities of the world of spirits into which it is ushered at death. Hence to close the eyes in death is to lay down the blinkers that limited and confined our vision. Then comes the going forth into the new world. At first Julia walked as she used to walk, only with much more ease, moving among hosts of people who seemed living beings, until she saw them pass through matter, which living beings, of course, could not do. (She did not realize that physical matter existed for her no longer, as she was now functioning

in that "fourth dimension," the characteristic of which is permeability.*) These beings moved at greatly differing rates of speed, and on being questioned, her guide said that the mind could move as it chose, and her movements depended only on her will. She found that she could leave the earth and soar among the stars, as there was nothing to interfere with her thought and her volition. Her first flight under the direction of her Higher Self took her to a very pleasant world, full of restful peace and contented love. "The place had a placid smile of tranquil joy; the note I remember, the details I will not enter upon." It was here that she met the friends who had gone before. (She must have died young, they were so singularly few.) And none of them was so close to her as to make her long for them more than all else, or they would have come to meet her when she died. The meeting with them was very pleasant, but it had an element of strangeness in it. They had grown spiritually, they knew more and loved more. There were but five or six, the dearest of them all being a little sister who had passed away many years before. Julia saw her as she had last parted from her, but she was only assuming the child-form to gain recognition. Afterwards she saw her as a young woman. "There is no difficulty in our assuming whatever form we need for the purpose of the moment. I do not mean to say that we could assume permanently any disguise, but we can make ourselves appear for the time what we think we wish to be. We have no need to do so for our own purposes, but when a new-comer arrives, or when we have to manifest ourselves to you who are still in the body, then we need to use this thought-creation, and body forth the visual appearances with which you are familiar."

The beings of the next world have made no sudden changes in their natures, they do not seem to have become angels or saints because they ceased to live on earth. "You are, in the loom of time, weaving the fabric of this world. You make your next life, and you make your life here. You do it day by day, you do it hour by hour. This is one of the truths of all religions, and what all religions teach is truth, but you do not realize it, and you often deny it."

The absolutely subjective nature of the form and clothing of the beings in the next world would solve many of the puzzles that ordinary spiritualism has left unanswered. People you have known, according to Julia, appear to you in their habit as they lived; either you have sufficient memory and imagination to picture all the details or they have done so that you may identify them by the appearance most familiar to you. The greatest difference between this world and the next is that in the latter the consciousness of love is everywhere. "My dear friend, if you had but love enough you would have Heaven where you are.
* * * The open secret of Heaven is love. * * * If there were

*Vide *Secret Doctrine*, I., 255.

but more love in your world it would be even as ours; for to you also would be given the vision of God. * * * When you think with real feeling and earnestness of another's welfare and long to help him, you do help him."

There is much said in these *Letters* about the soul's need of quiet and meditation. "What the world needs is an arrest of this fretful fever about trivial things which perish with the using. * * * To truly live, you must make time to think; to create for some moments at least, a silence where our own voices may be heard. That is nothing new, but the world seems to be forgetting it more than of old." And great stress is laid upon individual effort, not dependence upon any so-called "spirit guides." "Who will not trust his own soul has lost it," writes Julia. "And who will not rely upon the voice of God in his own soul will seek for it in vain in the voices from beyond the Border."

This is one of the most valuable lessons taught by the little book. Whether written entirely by W. T. Stead, or from the dictation of a disembodied Intelligence, we have no means of proving. There is one rule, however, that is infallible: "By their fruits ye shall know them." A teaching based upon love to God and one's fellowmen, that insists upon charity and liberality of thought and dependence upon one's Higher Self alone, that lays down no rigid rules of life, but only begs for a few minutes daily of retirement and quiet meditation, in which the voice of the silence may be more plainly heard; a teaching that shows the transitory nature of material things and the reality of the spiritual, and demonstrates the power of Thought and Will, differs in no wise from the doctrines of Theosophy. It is nothing new, as these letters themselves declare, but to see these things from other points of view than our own is sometimes very helpful, and I for one am glad to acknowledge a debt of gratitude to the little book, whether written by an incarnate or a disembodied spirit.

KATHARINE HILLARD.

"What is now called the Christian Religion existed among the ancients, and was not absent from the beginning of the human race until Christ came, from which time the true religion which existed already began to be called Christian.—*St. Augustine.*

A BASIS FOR ETHICS.

DOES THEOSOPHY SUPPLY ONE?

BEFORE entering upon any general discussion of Ethics, it would seem best to call attention to the difference between *A Basis for Ethics*, the title of this paper, and a *System of Ethics*.

Every religion of which I have knowledge offers a good system of ethics. The Golden Rule which is the epitome of all moral codes, is found in one form or another in the Vedas, the Zend-Avesta, the Upanishads, while the teachings of Krishna, Buddha, Confucius and Mahomet have versions that are more or less similar to that of Christ. But the statement that all the principal religions of the world offer good systems of ethics is not based upon their all giving a Golden Rule. There is no better moral code than that given in the Sermon on the Mount in the Christian Bible, and every other religion has something closely resembling it. It is perhaps natural that the Christian being the last great Religion given to the world should have the systems of ethics that appeals to most of us as the simplest and best, but it is pushed very hard by the wonderful teachings of Gautama Buddha, and even a superficial research into the multitudinous Chinese Scriptures will bring to light many beautiful and elevating precepts, which every reasonable human being would highly endorse. It is not then the lack of ethical systems which is the trouble with our latter-day civilization. It is the lack of a reasonable basis upon which to rest the ethical system whatever it may be, and from which the code must derive its force and vitality and influence. And it is just here that many of the old world religions fail lamentably. After offering to the world a system of ethics noble and beautiful and simple enough to suit the most fastidious taste, they or the interpretation of them that reaches the people through the priesthood, fail to furnish a proper reason why these beautiful precepts should be obeyed.

"Do good for the sake of good" is doubtless a very elevating axiom, but it is entirely too noble and too elevated for humanity of the present day. We need something much more practical, something that appeals to our minds as reasonable, some easily understood, common sense justification for what seems to us as the somewhat visionary and impracticable teachings of pure ethics, before we as a people can be properly influenced or radically changed by them.

We all admire the different ethical systems, and even reverence those which have been given us by the great world reformers; we recognize them as great statements of elevating and refining truths, but all the same we

think Tolstoi is a lunatic for endeavoring to follow the precepts of Jesus. The most blatant agnostic or atheist, the most rabid nihilist or the grossest materialist has nothing but admiration to express for Christ's ethics, but the scornfullest and bitterest gibe that is ever flung at Christianity is that which, in any language calls attention to the great difference between Christ's ethics and Christian practice. It is the shame of the Christian religion that with such a teacher and with such teachings it has not succeeded in making the teachings more a part of the lives of the professed adherents to the doctrines. This is the great failure of Christianity. It is not because it teaches miracles or professes incredible doctrines and dogmas. All religions do this more or less; but it is because it offers no reasonable and convincing arguments why you should follow its ethical precepts. In fact, with its doctrines of repentance, atonement, and vicarious suffering, it rather sets a premium on sin, and gives you at least an opportunity of entirely escaping merited punishment if certain religious obligations are performed.

Now when it is said that Christianity offers no adequate basis for ethics, I think it would be well to explain a little more fully just what is meant, and please also to remember that when I speak of people, humanity, the adherents to a religion, etc., I do not mean the educated minority, but the great majority, the uneducated or the only partially educated, those in other words who form the great bulk of the followers of any religion. That is an important distinction to keep in mind when discussing a subject like this. For without allotting to ourselves any particular virtue or any unusual intelligence; yet as educated and fairly honest and earnest people, much more refined and intangible reasons will appeal to, carry weight with, and sometimes even convince us; when those same reasons presented to the ordinary intelligence would be far beyond its comprehension or power of appreciation. Consequently I have no doubt that many people would take exception to the bald statement that Christianity furnishes no basis for ethics. Perhaps it would be fairer to say that Christianity furnishes no reasonable, practical and common sense basis for ethics; for after all is said and done what higher basis could there be than the statement "Do good for the sake of good." As a sentiment or teaching it is irreproachable, and also, unfortunately entirely unconvincing and with the exception of a very few highly refined and spiritually inclined persons without any influence whatever. Doubtless the day will come in some millions of years when humanity will need no other stimulus to do good than the mere thought that it is good to do good, and anything that is good is the thing to be done. We have not reached that elevated condition of mind and morals yet however. We are a pretty poor lot of selfish, sensual and ambitious mortals, and it takes something more in the nature of a club to make us really try to do anything that is as distasteful as is the task of right living and right thinking. There seems

to be something inherent in our nature at present that makes virtue difficult and vice easy, and when people are in that condition it will not do to let them alone, or to merely tell them what they ought to do. They will have to be convinced that not only is it right to do good (doubtless every one is convinced of that already,) but that it is also to their own best personal interests. Once really persuade them of this, and you have them sooner or later, usually later. They will mend their ways slowly at first, more rapidly after they have made a start and find out that it is not so hard after all.

Now to my mind it is just here that most exoteric religions fail lamentably. With all their high and noble ethics, their beautiful teachings, their wonderful examples, they do not give to the common man any good or adequate reason why he should follow the ethical law. Christianity it is true shows him why he should not be bad, or rather, I suspect that the Church fathers, seeing this very difficulty, endeavored to meet it by inventing Hell, the devil, and eternal punishment. These dogmas have had some influence, and they might have been very effective, if they had not been coupled with some different ways of escaping all this punishment if proper precautions were taken before death. No, Christianity gives no practical convincing basis for ethics, but if there is one greater, more convincing, more luminous and more wonderful thing about Theosophy than any other it is just this very thing. For the first time in our lives we are offered solutions to the great riddles of life, so long considered unsolvable by our Western philosophers, "Whence came I," "Who am I," "Whither go I,"—and it is the answers to these questions that at the same time furnish us with a perfect basis for ethics. A basis so reasonable, so full of common sense, so appealing to our experience and reason that it furnishes at once to most of us, just the club necessary to drive us out of our *laissez aller*, selfish, and more or less degraded condition of moral and physical existence. It shows us who we are, what we may become, and how we may become it, and it gives us very good reasons why it is to our advantage to become it with all our might. Reasons that appeal to us in our present condition. In other words, just what we require to drive us from our trough of moral stagnation, and it also presents us with ample reasons why we should not continue our old manner of living. People have called the Law of Karma a stern, cold, iron doctrine, and have shuddered at the idea of returning again and again to earth life, but I tell you it requires something cold and stern and inflexible to be the incentive that will move the modern man to right action. Karma then, with its twin doctrine Reincarnation, are the reasons Theosophy gives for following ethics. We reap whatsoever we sow. We commit evil and are punished just as sure as night follows day. If not immediately, then to-morrow, or next week, or next year, or our next life, or perhaps justice will not overtake us

for 20 or 50 lives, but some time the day of reckoning will come, and we must pay our dues to the Karmic law. No one escapes, be he ever so great or ever so insignificant, be he good, bad or indifferent. You doubtless all remember the story told of the woman who complained to Krishna that all her sons had been killed in battle and that although she had sufficient spiritual vision to enable her to look back over her 50 past lives, yet she could see no sin of hers that justified such grief and sorrow as the loss of all her sons. Krishna replied "If thou couldst look back to thy 51st anterior birth, as I can, thou wouldst see thyself killing in wanton cruelty the same number of ants as that of the sons thou hast now lost." This of course is only a poetical extravagance, but it illustrates as well as anything I know the immutability of Karma.

And so of course with our good thoughts and deeds, the reward or compensation follows just as surely as the punishment follows evil doing. There is a note of hope as well as only justice in this great law, a chance for the weary and despairing, consolation for the overburdened and oppressed, for just as surely as we know that if we are suffering unhappiness and misfortune now of whatsoever kind because of former actions against the law of ethics, so also do we know that if we mend our ways, and enter upon the path of Righteousness, the day will surely come when our burden will fall from us and we will have that reward which is proportionate to our merits and to our past efforts for good and against evil. "Do good for the sake of good" if you like and if you can, but if not then do good for the sake of the reward you will get if you do, and the punishment you will get if you don't; but whatever your motive, do good, and be good; obey the law and practice ethics.

We have said something about Christianity not supplying a proper basis for ethics, and our subtitle asks if Theosophy does. To this query our answer must be an emphatic yes. It not only gives the most excellent reason for the practice of ethics, Karma and Reincarnation, but as needs must be the case with a system of religion and philosophy that claims all that Theosophy does, its teaching include a most rational and complete, indeed *the* most rational and convincing basis for ethics; and this is in the law of Universal Brotherhood and the fundamental principles of Theosophy which underlie that great law. We are told in the *Secret Doctrine* that one of the three great basic principles of the Wisdom Religion,—the third in the sequence given,—is the fundamental identity of all souls with the Oversoul, the fact that we are all of us but emanations of and rays from the same Divine Essence.

It is upon this great teaching that we base the law of Universal Brotherhood, to form a nucleus of which is the first and most important object of the Theosophical Society. And it is this law of Universal Brotherhood which Theosophy puts forward as the proper basis for the law of ethics. We are none of us such fools as to do ourselves

deliberate injury. As a matter of fact we take extraordinary good care not to, and spend a large portion of our time in smoothing out the rough places on our path through life and in devising all sorts of methods to protect ourselves from harm. Yet how few of us realize that when we do some wrong to another, we are hurting ourselves, our real inner selves, not only because some day Karma will repay us, but because we are really one with all the human family, we are all members of the same body; if we hurt one, all must suffer, and we must receive our share of the common injury, not only directly as the Karmic result of our evil act but through all other evil actions that may follow ours, owing to our example. The true basis of ethics then is the law of Universal Brotherhood because right doing even to the selfish man becomes essential if by wrong doing we sin against ourselves.

Theosophy roughly speaking divides each man into two main parts, known generally as his higher and lower nature. Without entering into the more elaborate sub-divisions of these two main divisions, it may be said that the lower nature includes the brain and senses. Should man spend his life in study, which is usually considered a most worthy thing to do, or should he live a life of sense gratification, of pursuit, of pleasure, he has builded his house upon a foundation of sand, and when death seeks him out and claims him as its prey, his stifled and starved higher nature leaves the lower man forever, and carrying with it nothing of the essential characteristics of that man, he may be said to have become annihilated. To live after physical death we must give our higher nature play, we must seek out first of all those practices which are in accord with its nature, and having found them, we must live up to them and make them the essential part of our lives. These practices when discovered will be found to be ethics, and by following ethical laws we will be living the life needed for the development of our higher natures. Death will cease to be a terror, for we will know that when we die it will be but to enter a happier condition of existence, to emerge eventually to a reincarnation in an environment that will enable us to make still further progress in the right direction.

As this is one of the most important teachings of Theosophy, I will sum it up at the risk of repetition. He who lives merely the intellectual life or the life of the senses, even supposing no positive evil mingles with the latter, lives nevertheless in that which is impermanent and fleeting, and when the death hour comes, what is there of the man which the monad may carry with it to Devachan? What that will return again with it to future life? Oh! mistake not. The soul has its immortality to win, and each day, each hour, finds us winning or losing it. Immortality is our heritage, our divine right, the privilege that divides us from the brute, but it must be fought for and gained by strife and effort. It is not given to us, but it must be taken by force. It has always seemed to

me that there are most mistaken ideas on this subject current among our members. We are taught, and most of us believe, that at death only our good thoughts, and the records and effects of our deeds, the aroma of our personality, as it is called, go with our higher natures to Devachan, but do we ask ourselves what proportion of *our* personalities are entitled to this great privilege? Would it be, with most of us, enough to recognize, to know ourselves by, let alone to enable our friends to know us?

If we were to die to-morrow, would that portion of ourselves which would go to Devachan and survive be enough to carry with it the idea of self? Could we be recognized by it? Are good and noble thoughts so much a part of us as to identify our consciousness with that part of our nature? Or is our higher life but an incident that claims our attention for a few minutes of each day and then with difficulty amid the turmoil of modern life? And if we were to die would not the strongest part of us, that part which would necessarily attract our consciousness, would it not be the idea of self and thoughts of self-interest, impure and ignoble thoughts?

Let us drop for a minute the idea of what we may become and consider what we are and then tell me how many of us are entitled to say that the preponderating part of our natures is good and noble and will become immortal, and if the preponderating part of us is not, then how can we as individuals be said to survive death at all? What claim have we to think ourselves immortal? How many of us follow the ethical law in our daily lives more often than we follow the modern law of every man for himself and the devil take the hindmost?

We are too prone to consider ethics a beautiful thing to write essays about and to theorize over, while what we most of us need is to live up to them a little. Theosophy teaches us why. It presents us with all the basis we need and a good deal more of an one than is sometimes comfortable to think about. As one of our Theosophical publications says, "This is why charity, generosity, morality, kindness, truthfulness, good temper and all the virtues inculcated by ethics are of vastly more importance than learning and study without them. Much study will lead to book knowledge, but unless we follow to the best of our ability the ethical precepts, we will lose most of our work by death." The work that tells most in the long run is the work that helps our brother, for thereby we most help ourselves. Do not forget that the Karma of the race is ours, our very own, and it must be lived down in each individual case before great progress can be attained. A life that lessens the sum total of the Karma of the world is the proper life to lead and that can only be done by a practice of ethics. Right thought, right action, right speech, Remember that the world at present is in much greater need of ethics than of knowledge. It is practice and not preaching that we require, and he who at the end of his life can say to himself that he has always endeavored

to follow the ethical law will have no need of regretting that Karma did not give him an intellect that would have enabled him to be a leader among men. His example was the best of teachers, and his influence for good is all the greater in that much of it was on unseen planes.

We have said of Christianity that its ethics have no adequate basis, and thus explained in part, the failure of Christians to live up to the moral code of their great teacher, but if we, as Theosophists, proclaim the reason and right of our ethical code and prove clearly and logically its basis, what excuse shall be made for empty ill-spent lives, for uncharity and impurity, when such are found among us?

JOHN BLAKE.

“It is the saying of holy men that, if we wish to be perfect, we have nothing more to do than to perform the ordinary duties of the day well. A short road to perfection—short, not because easy, but because pertinent and intelligible. There are no short ways to perfection, but there are sure ones.

“I think this is an instruction which may be of great practical use to persons like ourselves. It is easy to have vague ideas of what perfection is, which serve well enough to talk about when we do not intend to aim at it; but as soon as a person really desires and sets about seeking it himself he is dissatisfied with anything but what is tangible and clear, and constitutes some sort of direction toward the practice of it.

“We must bear in mind what is meant by perfection. It does not mean any extraordinary service, anything out of the way or especially heroic—not all have the opportunity of heroic acts, of sufferings—but it means what the word perfection ordinarily means. By perfect we mean that which has no flaw in it, that which is complete, that which is consistent, that which is sound—we mean the opposite to imperfect. As we know well what *imperfection* in religious service means, we know by the contrast what is meant by perfection. He then is perfect who does the work of the day perfectly, and we need not go beyond this to seek for perfection, You need not go out of the *round* of the day.”

—J. H. Newman.



ELEMENTARY ARTICLES

REINCARNATION AND KARMA.

II.

DEAR FRIEND:—Some time ago I wrote a reply to your question, "What is Theosophy?" and I then promised to give you a fuller account of the two great doctrines of Karma and Reincarnation. As your ideas and experiences may be similar to mine, I will tell you just how I felt when I first began the study of Theosophy.

I had a strong prejudice against the teaching on the subject of Reincarnation. I felt that one visit to this earth was sufficient, and that our education could be finished in some other world, or worlds. But as I studied the varied degrees of development to which men had attained, I began to ask why these differences existed. I noticed that one child was born in the slums of a great city, from parents almost brutal. He grew up in ignorance, or was trained only to steal, and lie, and fight. Another was born in entirely different conditions. His parents and ancestors for many generations have been refined, pure, and noble in spirit. All his surroundings favor his development, intellectually and morally. One becomes an Ishmael—his hand against every man, and every man against him, and finally dies in disgrace. The other lives a life of purity and helpfulness, dying in a good old age, honored and respected by all. So I asked myself whether they really began life just where they were born or did they begin farther back? If farther back, where? In this or some other world? If they first began to live when they were born on earth how can justice be a universal law? The problem became darker. Having long ago accepted the doctrine of evolution, I asked myself the question, if our world and all life thereon be the product of evolution, why may not the same law of gradual development apply to the real man as well as to his body? A study of Theosophical teaching on Reincarnation and Karma has given me the only solution of the problems of life that is at all satisfactory. This teaching has removed for me every difficulty and revealed life on earth in perfect harmony with the highest wisdom,

justice and love. Reincarnation looked at in the light of man's constitution as taught by Theosophy seems not only in beautiful harmony with nature, but also indispensable. Man passes through a perfect cycle as he takes on first, his mental, then his astral, and finally his physical body, and then having lived his earthly life, he puts off one after another of these, as he rises again from one plane of being to another until he has reached his home in the formless mental world. A knowledge of this seems to make Reincarnation a beautiful and necessary part of man's history.

Perhaps the thought comes to you that of all this you have no memory. Neither have you any memory of a great deal that occurred in your childhood. Some of these forgotten things are sometimes brought home to us by hypnotism and clairvoyance. When I was a week old my mother's clothes accidentally got on fire, and she was in danger of being burned to death. A friend in the next room heard her cries and put out the fire. Although very little hurt by the fire, it was a great nervous shock that she received and transmitted to me, so that I came near dying. I knew nothing of this until five years ago when a clairvoyant told me of it. Shortly afterward I visited my sister, telling her what the clairvoyant had told me. She said it was all true and was surprised that I did not know it. If I ever knew it I had utterly forgotten it. While it is generally true that we have no recollection of our past lives, there are some people who have so far progressed as to be able to awaken the causal body which contains the memory of these past lives, thus knowing certainly that Reincarnation is a fact.

Perhaps another question presents itself to you as it did to me. Does not this teaching flatly contradict the teaching of the Bible? After giving considerable thought to that question I found that several passages of scripture that had been dark to me in the past, now in the light of this doctrine became luminous. Take the passage Matthew XVI: 13, 14, "Who do men say that I am?" The reply was, "Some say you are John the Baptist, some Elijah, others Jeremiah or one of the prophets." The people knew he was the son of Joseph and Mary of Nazareth, but they plainly believed he had lived before and was a great and good man in a previous life. In Malachi IV: 5 the prophet says, "Behold I will send you Elijah the prophet before the great and terrible day of the Lord come." A study of the appearance, habits and ideas of John the Baptist as given in the New Testament is so much like that given in the first book of Kings in the Old Testament that it seems impossible to avoid the conclusion that it is the same individual. John himself denied it when the Scribes asked him, thus showing that he did not remember his past, but Jesus, who was greater than John, certainly knew, and twice told his disciples that John was Elijah.

Then take the case of the impotent man at the Pool of Bethesda—it has always been a puzzle to me. He was not yet an old man but for

thirty-eight years he had been suffering from this sad infirmity when Jesus said to him "Behold thou art made whole; sin no more lest a worse thing come unto thee" (John V. 14). What sin a boy could commit could bring such physical sorrow, that to repeat it would bring even a worse affliction than this which has lasted thirty-eight years? If we look back to a preceding life for the sin, it is easy to understand. Can anyone read John IX. 2 ("Who did sin, this man or his parents, in that he was born blind") without asking, can a man sin before he is born? If we take this case and also remember that Jesus had told them that John was Elijah reborn, and the fact that the multitudes thought Jesus was some prophet reborn, can we avoid the conclusion that Reincarnation was so generally believed that men used it to explain the misfortune of being born blind, or with other infirmities? After thinking about these things, I said to myself, if Reincarnation was an accepted doctrine of Jesus and his disciples, the great fathers of the early church would surely have something to say about it.

Upon examination I found that they had much to say on the question, and that Origen, Justin Martyr, Clemens Alexandrinus, and later, Jerome, all accept, teach, and defend the doctrine in most remarkable ways. In their expositions of Scripture, and in controversy with others, they state the doctrine clearly and use it to enforce their teaching. For instance, Origen (and also Jerome) speaking of Jeremiah's statement (Jer. L. 5) "The word of the Lord came to me saying, before I formed thee, I knew thee; and before thou was born I sanctified thee and ordained thee a prophet," says that this is a proof of the pre-existence of the human soul. He also says that the condition of a man here is the judgment of God on the deeds of each individual, and he illustrates his argument by the famous case of Jacob and Esau referred to by St. Paul in his epistle to the Romans (IX. 13). He says in substance that it would be unjust if God loved Jacob and hated Esau before the children were born, and the only way to reconcile that saying with the justice of God is to say that Esau was reaping the fruits of past evil, while Jacob was reaping the fruits of past good. Here are his own words (*De Principiis* II. IX. 7). "It is found not to be unrighteous that even in the womb Jacob supplanted his brother, if we feel he is worthily beloved of God, according to the deserts of his previous life, so as to deserve to be preferred before his brother." In his treatise *Against Celsus* he gives us a clear and definite statement of the doctrine of Reincarnation. Surely then the Theosophical teaching is Christian! I know that the Second Council of Constantinople (A. D. 553) condemned the doctrine as unorthodox, but then, neither Paul nor Jesus were orthodox according to the standard of this Council. However, the doctrine was held and taught by many Christians and martyrs after this time.

Coming to my second point, let me say that Karma is the great

doctrine of cause and effect. There is no *chance*, no *accident*, all is governed by immutable law. A knowledge of this great law throws much light on the varied conditions of life and character on earth. Why is one happy and virtuous, and another miserable and wicked? Not because of the circumstances in which he began life on earth at this time. Even these circumstances are the effect of past causes. The present is the child of the past, and the future will be the child of the present. If in a previous life he tried to conquer appetite, passion, and selfishness; if then he was compassionate, kind, tried to serve others while denying himself, he now reaps what he sowed. If on the other hand he was selfish and expected others to serve his selfish ends, or if he was cruel and tyrannical, he too reaps what he sowed. St. Paul truly says. "Be not deceived, God is not mocked, whatsoever a man soweth, that shall he also reap." If men would only accept this great truth, life would be transformed, and our sorrows and troubles would help to purify us, so that on "stepping stones of our dead selves" we would rise to a nobler, grander life.

Perhaps, again, you are ready to ask how this teaching can be harmonized with the Bible doctrine of the forgiveness of sins. The popular idea of forgiveness is not the scriptural idea. People seem to think that the Bible teaches that however great our sins, if we only repent the *penalty* will be remitted. That is surely not Bible teaching. By plain statement and by example it teaches that the sin will be forgiven, but the penalty will follow just the same. Take the case of David. Nathan the prophet by a parable brought home to David a sense of his sin, and told him what troubles would follow as a result of his sin. David pronounced judgment on himself unconsciously. In deep contrition David humbled himself and sought Divine forgiveness. The prophet told him that his sin was forgiven, and David sang of the gladness that filled his soul on that account. Nathan told him that, while he would not die, still all the terrible penalties he had mentioned would come to David. And they surely did. Bible teaching is plainly given in Psalm XCIX: 8, "Thou art a God that forgavest them, though thou punishedst them for their doings." So you see that the teaching of the Bible and of Theosophy are one, and the same. A proper understanding of these two great doctrines will help us solve most of the hard problems of life, and clear up a great many of the "dark mysteries" in our own lives as well as the lives of others. Why are some born in a deformed body, while others appear in a perfect physical organization? Why is one born with a strong appetite for drink and tobacco while another hates these things? Why is one born with a vicious disposition and a tendency to brutal crimes, while another is of a sweet and virtuous mind, finding his greatest joy in helping and blessing his fellows? Why is one an intellectual, musical, artistic, or mechanical genius, while another is of low intellect and has

neither taste nor ability for these things? Because they have lived before and in previous lives have sown the seed, and by the law of Karma, which is the law of justice, the law of cause and effect, they are now reaping the harvest. These differences are not caused by *luck*, nor by *chance*, nor by what is called the "*accident of birth*." We are makers of our own characters, and character is *destiny*. What is true in the physical world—that there is no effect without an adequate cause—is also true in the mental and moral spheres, and Theosophy alone gives us a true and perfect understanding of these great laws of life. *How* these certain effects are produced has perhaps never been more clearly and forcibly expressed than is in the following paragraph written by one of the Masters, and published in the *Occult World* (pp. 89, 90, fourth edition). "Every thought of man being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an element—that is to say with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the minds begetting—for a longer or a shorter period proportionate with the original intensity of the cerebral action which generated it.

"Thus a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses and passions; a current which reacts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity. The Buddhist call it his '*Skandha*,' the Hindoo gives it the name of *Karma*. The Adept evolves these shapes consciously; other men throw them off unconsciously."

In another letter I may tell you about the teaching of Theosophy as to the constitution of the universe and of man, or what is generally called the seven planes of nature and the seven principles of man.

Meanwhile to study this Divine Knowledge and then to live it will bring us the greatest joy and the truest success.

JOHN SCHOFIELD.

"We need only obey. There is guidance for each of us, and by lowly listening we shall hear the right word."—*R. W. Emerson*.



REVIEWS

THE CREED OF CHRIST.* The title of this important and interesting book is the only unsatisfactory thing about it. Why, in the search for freedom, for that glorious liberty which is the heritage of the honest truth-seeker, the author should associate a creed, the most formal presentation of truth, with Christ one finds it difficult to understand. In fact the little volume is devoted to a search for that insight which distinguishes Christ from all other teachers, which was as far from creed as it is possible to conceive. Indeed, the author goes so far as to call Jesus an agnostic, and to rank him, in this regard, with Gautama the Buddha, for whom also no creed was conceivable.

It would be impossible in the scope of a short review to do justice to the vitality of this work. Perfectly free from conventional prejudices, perfectly honest in expression, it awakens thought, and appeals to the highest elements in man. To Theosophists it may seem to lack the knowledge so definitely set forth in their own publications, of what spiritual evolution means, but it is an undoubted advance in critical faculty which enables a Western writer to present with clearness and fidelity the subjective reality of Christ's prophetic utterances as familiar to the East.

Not the least interesting portion of the book is the account of Pharisaism in its historic aspects, and the natural hatred of the Godlike man Jesus for its formalism and hypocrisy. It is a little singular in view of the writer's evident knowledge of Buddhism and Eastern cult, that no suggestion is made that Jesus was a Master, one who had reached that plane of pure wisdom to which knowledge of God is the necessary accompaniment, one free from obscurations of thought, living from the soul. Such a work as this in its sincerity and earnestness cannot fail to make a great impression within the ranks of orthodox Christianity and assist in that overthrow of narrow ecclesiasticism which is apparently near at hand.

J. R.

The Essentials of Spirituality,† by Felix Adler. This little book demands attention for two reasons: for its earnestness and for its attempt to formulate a definition of spirituality. To those who accept the broad fundamental teachings of the East upon spiritual evolution the attempt will be regarded as failing to include the main quality inherent in Spirit. Dr. Adler defines spirituality as "Morality raised to its highest power," but we should be tempted to ask for a definition of morality. Spirituality, as taught in all religions, is *Love* carried to its ultimate, and when this is understood we realize at once that it includes and embraces morality; morality is the fulfilling of the Law, but unless the fulfilment of the Law enables the Soul to rise above the need of Law into the Light of Love it is not spirituality. It is interesting to read a book upon such a subject in which no mention of Love as an active principle is found.

R.

Commentaries upon St. John and St. Matthew,‡ by Sri Parananda. These two volumes are worthy of more than mere passing notice for the unusual reason that they are not of pure literary value. In no sense are they critical, or of the same character as the critical exegesis, to which our Nineteenth Century divines have accustomed us. They are in fact purely spiritual interpretations, as the title page of one of them puts it, "By the Light of the Godly experience of Sri Parananda." "Every word," says the short preface to the Commentary on St. Matthew, "fell

* John Lane, London and New York.

† James Potts & Co.

‡ Trulner & Co., London, England.

from the lips of my beloved teacher," and the contents of both volumes were written down in this way by Miss R. L. Harrison, the pupil. Both volumes are of the highest value as guides to the spiritual teachings of a Jnana Yogi. That on St. John has still greater claim to attention for its lengthy explanation of the difficult first chapter, which explanation necessarily includes the whole plan of spiritual evolution, with an account of the meaning of "The Word." The entire Commentary is of the highest spiritual import, and should be of interest to Theosophists from its clear presentation of the meaning of the different bodies (or sheaths) of the soul, and of the steps of spiritual experience, which lead to Union or Realization. These are more particularly to be found in the notes upon John 5:21 and following verses.

While, as has been said, critical exegesis in no sense exists, *critical* translation does, and the exact meaning of Greek terms is given in many puzzling cases, as well as the Sanskrit equivalent. They are illuminating commentaries, and the English in which they are given is remarkably clear and pure.

J. R. R.

*Shinto. The Way of the Gods,** by W. C. Aston, C. M. C., D. Lit. This is a most interesting and timely book, of value to all students of religions. It is admirably arranged in so concise a way that there is no difficulty in understanding the devious cults of Japan's original worship, which the author traces back to Korea. Not the least valuable portion of the book is that devoted to the introduction and spread of Buddhism, which led by natural contrast to the decay of Shintoism. Buddhism with its ritual, and its abstruse and profound doctrine, no longer pure, but interrelated with the Nature worship of Thibet, reached Japan about the year 522 A. D., but it was a good deal later before its successful propagation was begun: finally, about 686, it was decreed by law that every home should have its Buddhist Shrine. From this time its victory was certain, and while divisions occurred in its main propaganda, its assimilation by the Japanese was probably more perfect than was the case in any other nation, unless, perhaps, in Burmah. The revival of pure Shintoism in our own day is a political move, and the author of this book considers that as "a national religion it is almost extinct, but that it will long continue to survive in folk lore and custom."

R.

Japan. An Interpretation, by Lafcadio Hearn. Nothing is more difficult than true interpretation of an alien people. Few arrive at it, for prejudice of race is the strongest barrier of which the human mind is conscious; it is, in fact, the last prejudice to be overcome by those who care for truth. As regards Eastern nations, their psychological development has from the beginning differed from the evolution of the Western world; mental concepts present themselves differently. As judgments of men and things are based upon such concepts, that which is admirable to ourselves in manners, morals, or art, presents an entirely different front to nations whose traditions are, in fact, psychologically separated from us by centuries of digested experience, who have outlived not only their youth but their age, who in recrudescence present anew the archaic civilization which was crystallized before the modern type of civilization was conceived in the womb of time. Modifications have, it is true, entered the world of Japanese thought and experience, but for all practical purposes, Shintoism must be regarded as the source of the strength and of such weakness as she presents.

Of all interpreters of modern Japan, Lafcadio Hearn was undoubtedly the most at one with her. He had entered her life as citizen, lived under her laws, married into her race, and knew her as only those can who have provided for themselves such conditions. All that he says rings true and in his last volume he shows that he has, to a certain extent, at least, outlived glamor. He has given us a most interesting and faithful account of those antecedent experiences, which have enabled Japan to rise from a comatose state and take her place among modern nations, and in this way he has shown how necessarily all her qualities have their origin in the religion of her earliest period. Shintoism, the religion of ancestor worship, demanded of its adherents an unquestioning obedience to the law of the general good. The individualism of Buddhism has left scant trace in the life of the people. It was merged in those higher ethical considerations which had already established them-

* Longman, Green & Co., London and New York.

selves as the most potent forces in the national life. With all this students of the evolution of Japan are necessarily familiar, but probably few have considered as Lafcadio Hearn has done in this volume, the foreordained result of the habitual attitude of a people like the Japanese destined to enter upon industrial competition, but totally unlike Western nations whose impulses for centuries have been towards aggressive self-assertion. The chapter upon Modern Restraints is perhaps the most interesting and illuminating in the book, and the concluding Reflections sum up the present position of the Japanese in an admirable way and offer a practical prophecy as to the future development of a nation the tenets of whose religion are deeply embedded in the national recess of an incalculable past; whose whole social life is an expression of the religious life and whose acceptance of an alien creed could only mean disintegration and decadence.

J. R. R.

MAGAZINE LITERATURE.

The International Journal of Ethics, Phila. Josiah Royce, in the April issue, considers Race Questions and Prejudices, and The Labor Problem is ably handled by Gustav Speller, of London. The Ethical Significance of Religious Revivals is a timely contribution by Rev. F. G. James, of Yeovil, Eng. Other articles are of literary value, and the book reviews, as is invariably the case with this magazine, are of great excellence and value.

The Monist, Chicago. The Editor, in the April issue of this valuable quarterly, contributes a scholarly study of The Soul in Science and Religion, which includes a review of Fechner's Life After Death and the idea of a spiritual body as the vehicle of continued consciousness. Dr. Hans Kleimptor reviews the Monism of Prof. Mach. Among other interesting articles is one upon The Mutation Theory, by T. Arthur Harris, Ph.D.

Broad Views, Bedford Street, London, Eng., certainly justifies its name. Mr. Sinnett, in Former Lives of Living People, accepts as proven many facts which a less liberal interpretation of occultism would regard with some hesitancy. No doubt such narratives are of interest to non-scientific investigators; we also find Letters from the Next World, and conversations regarding Ghosts. Dr. Alexander writes upon the Psychology of Punishment, and "A Man in the Street" contributes a satirical account of The Religion of To-day.

The Open Court, Chicago. Daniel P. Abbott, in an interesting article, explains the mysteries of Reading Sealed Writings. The Editor in The Harmony of the Spheres compares the highest ideals of various religions and shows the parallelism between the Completeness ("Metta") of Gautama the Buddha and Plato's ideal Being. "The Waning of the Light of Egypt," by Edgar L. Larkin, is accompanied by some very good illustrations.

In *Annals of Psychical Science*, London, Eng., Cæsar de Vesene brings forward the unfortunate fact that investigations into psychic occurrences are valueless for scientific purposes, unless carefully recorded by qualified persons, hence, of necessity, occurs great waste in human effort. He attributes the loss mainly to the personal nature of most interest, few rising to the idea of universality or being willing to contribute for the general good. Accounts of Materializations at the Villa Carmen, Algiers, are continued.

Suggestion, New Psychology Magazine, Chicago, Ill. In the April issue Herbert A. Parkyn calls attention to evil results of disastrous newspaper suggestion, attributing the increase of crime in our great cities to lurid journalism. Other articles are devoted to therapeutics and Nature cures.

Buddhism, Rangoon, India. The most important Review devoted to Buddhistic propaganda in India has entered upon its second year, and well maintains its promise. Not only are all its written contents excellent, but its standard of illustrations is far above the average, the frontispiece especially being an unusually good example of color printing. Among its well-known contributors are James Allen, author of Through Poverty to Power, Sarat Chandra Das, C. I. E., and Alessandro Costa, Rhys Davids and others of equal eminence. *Buddhism* is the organ of the Buddhadasana Samagana, the International Buddhist Society, whose representatives are scholars well known both in England and India. Interest in Buddhism is unquestionably on the increase, not only because its scriptures have been well and ably translated, but because it has been carried into many different fields by Theosophists interested in the fair presentation of religious ideals. In one of its latest issues, "The Newer Life in America" is presented by Don Ensminger Mowry, of Wisconsin.

OF PURELY THEOSOPHICAL MAGAZINES WE ARE IN RECEIPT OF—

Theosophisches Leben, Berlin, which contains not only three translations from W. Q. Judge, but has a dedicatory poem in his honor by Leopold Corvinus; further contents are *The Right Help*, by Julius Starke, *The Riddle of the Witness*, Robert Wihan, and the conclusion of L. Briejer Wasserooij's papers upon Swedenborg.

Theosophischer Wegweiser, Leipzig. The Theory of Rounds and Races, according to The Secret Doctrine, is presented by Herman Rudolph, in a remarkably clear and concise way. The soul's identity with God, a translation from Sankarācharya, and questions and answers conducted by Franz Hartman make up a number of unusual interest.

Theosophy in Australasia, Sydney, Australia, is noticeable for a certain breadth of view in regard to religions. A paper upon Theosophy considers it in a fivefold relation as understood by Theosophists and as related to occultism, religion, science and philosophy.

Blätter zur Pflege des Höheren Lebens, Schweidnitz Schles, contains a report of a lecture by Franz Hartman, an article upon Karma Yoga, and a parable by F. W. Saunders, together with the conclusion of "The Search for the Holy Grail."

Sophia, Madrid, Spain. In addition to translations from C. W. Leadbeater and M. Maeterlinck, *Sophia* publishes original articles of interest and value as examples of which "The Great Pyramid," by H. J. Van Ginkel, and "Communications between Planets," may be mentioned.

La Verdad, Buenos Ayres, is mainly devoted to translations from prominent Theosophists and contains but little original matter.

La Cruz Astral is a small sheet devoted to spiritualism and is gratuitously circulated.

Of miscellaneous magazines we acknowledge, *Harmony*, San Francisco, Cal., devoted to Divine Science. *The Light of Reason*, Ilfracombe, Eng., organ of the School of Virtue. *Watson's Magazine*, New York City. *The Purity Journal*, Morton Park, Ill. *Charities and The Commons*, New York City, the April number of which is devoted to The Visiting Nurse. *The Vanguard*, Milwaukee, Wis., devoted to the subject of Child Labor in the United States. *Notes and Queries*, Manchester, N. H. A pamphlet upon *Foods that are Drugged*, by Dr. L. E. Londone, Chicago, Ill. *The Temple and Artisan*, Oceano, Cal. *The Equitist*, Pasadena, Cal. *The Prophet*, Lamott, Pa. *The Nautilus*, Holyoke, Mass. *Now*, San Francisco, Cal. *Fragments*, Seattle, W. T. *The Balance*, Denver, Col. *Our Race Leaflet*, New Haven, Conn. *The Crank*, London, Eng.

R.



QUESTIONS AND ANSWERS

QUESTION 55.—*In view of the fact that fundamentally the ethics of Theosophy and Christianity are the same, would it not enlarge his possibilities of doing good for every Theosophist to identify himself with some Christian church?*

ANSWER.—Why not? We live in a Christian community, and admirable machinery for doing religious work exists among the various Christian churches. So wherever a Theosophist is not kept busy by the work of his branch or local society he would undoubtedly “enlarge his possibilities of doing good” by identifying “himself with some Christian church.”

ANSWER.—There seems to be a certain confusion of terms in this question which points to a confusion of thought and an answer is only possible as this confusion is removed.

In the first place, I am by no means sure what the querent means by a “Theosophist,” and this doubt, I regret to say, extends also to the meaning he attaches to “Theosophy” and “Christianity.”

As I understand it, Theosophy means divine wisdom, or wisdom of divine things—a name so high and broad that we cannot confine it to any formal teaching, though many keys have been given to its ultimate acquirement, and many volumes written of one or another reflection of its overshadowing truths. It is in this sense that its name was given to the Theosophical Society, which was to search for keys to this knowledge through the study of all previous expressions of it, namely, through all religions. A Theosophist would thus be one who possessed this knowledge and lived it. Now Madame Blavatsky told us it would be a bold man who made any such claim—and surely it can not be in this sense that the questioner is using the word. Yet he evidently does not mean simply a member of the Theosophical Society, for the stated objects of the Society are quite plain—it has no beliefs other than the value of unity, and aims only to furnish a meeting place for discussion and collective effort.

Therefore, more or less by a process of exhaustion we are forced to the conclusion that he means one who needs and desires some formal expression of belief and has found the writings of Madame Blavatsky and other prominent members of the T. S. suited to his needs. He is giving the name Theosophy to a reflection of Theosophy, and the name Theosophist to one who holds to this reflection.

Precisely the same thing is done with Christianity. Literally it means pertaining to the Soul, and so in essence must be one with divine wisdom. But the name is now attached to the reflections of these laws of the soul, which have become formalized and hardened through the lapse of centuries and much misunderstanding of the actual teaching of Jesus.

Thus finally we come to the question. Real Theosophy and real Christianity are one. To a member of the Theosophical Society Christianity is one of the religions he is to study and whose meaning he seeks. To a Theosophist in the sense we believe the querent to use the word, Christianity is a similar and allied formalized expression of belief, and whether he can increase his usefulness by joining a church depends solely upon the degree of sympathy between that particular brand of Christian teaching and his particular brand of Theosophic belief.

The trouble with the whole question is the tendency to sectarianism which lies in the use of the terms, yet which I believe is quite foreign to the querent’s meaning. Personally I believe that genuine sympathy and understanding of all forms of religious belief is one of the greatest gifts which the Theosophical Society gives its members. The expression of this sympathy with the Christian Church and hearty and earnest co-operation in its work is surely one of the best means of furthering our cause and increasing our influence for good. But whether or no this should

lead to an *identification* with one particular denomination is a question which must remain a purely personal one. B.

ANSWER.—It is the privilege of any Theosophist to identify himself with any Christian church he best sees fit, and his possibilities of doing good will depend on his point of view. One may reason this way: If I join a Christian church I shall have the opportunity to impart some of my Theosophical ideas to that minister and congregation, and they in turn will pass it on to others, and Theosophy will be the yeast that will leaven that church. Another may reason this way: Though I am aware of the fact that the ethics of Theosophy and Christianity (the teachings of Jesus) are fundamentally the same, I am also aware of the fact that some of the teachings in the so-called Christian churches are diametrically the opposite of the teachings of Theosophy.

As a rule a salary is given to the minister of the church, and this would have the tendency to have Theosophical teachings dogmatized, and become a merchandise in the market. As a whole, my support to the church would be misplaced and serve to retard rather than to further the cause of Theosophy. P. H.

ANSWER.—In a certain retreat for impaired intellects dwells a man whose sole aim in life is to invent a sled that will slide up-hill. Working on the theory that a "reverse application" will produce "reverse results" he hovers between these three ideas: the one of turning the hill up-side-down (which even he believes impracticable), the one of building a sled rear-end foremost, and the one of tying his sled to a post on the hillside. The last idea he holds in high favor, for the reason that he believes it to be a step, at least, toward what he requires, inasmuch as the sled *does not slide down-hill*. From this fact he argues that if he could tie his hind-foremost sled to enough posts he could secure a supply of "stops" sufficient to start it the other way.

Churches, so-called "Christian," are to be likened unto this "inventor"; their three—several "articles of faith" are as so many posts to which they tie in an endeavor to secure a reversal of law by "special providence." The "salvation" sled is wrong-end foremost, it points the wrong way. It is built to thwart the great purpose of Karma and it deludes people, asking them to travel a "royal road to glory" which does not exist.

"In view of the fact that fundamentally the ethics of Theosophy and Christianity are the same" it is a misnomer—this "Christian church." For what Theosophist could subscribe to its articles of faith without many, many mental reservations?

If any Theosophist believes he can accomplish much good by taking a seat on the gospel sled and waiting for it to start he will undoubtedly profit by the experiment. But eventually it will have to be pulled to the top by hand, in the good, old-fashioned way, so he had better "keep off" and help the rest of us do some tugging. F. A. B.

ANSWER.—Each church is a brotherhood of disciples, and is striving to learn what the Master teaches, and also trying to practice that teaching.

It is not an intellectual union, but a union in Christ—a heart union. Among individual members there are great differences of opinion, and sometimes a member may be looked upon by the rest as "*queer*," but so long as he does not make himself disagreeable, he has the honor and confidence of all the other members.

The "*bogey*" of a creed keeps some Theosophists from co-operating with or joining a church. A creed now-a-days is a general expression of belief which each one interprets for himself, and these interpretations differ widely. In very few churches will you be asked to accept a creed as the expression of your own belief. I have for nearly twenty years been an ordained minister of an orthodox church, but have never been asked to give assent to a written creed. I am preaching Theosophy every Sunday, and it is received gladly as the teaching of Jesus—which it is. Speaking from the inside then, I may say that Theosophists would be welcomed into most of our churches, and would there find possibilities of usefulness sufficient to delight the heart of anyone who really wishes to serve humanity. There is in the church just as much tolerance as you will find in any branch of the T. S., and also as much earnestness in doing good, and in seeking for spiritual development and reality. If we could have three or four Theosophists in every church who would *live the life* no one could measure their possibilities of service for truth and humanity. J. S.

QUESTION 56.—*In what principle of man does Soul-memory dwell? Does Soul-memory reflect itself in the life or character of the man? If so, how?*

ANSWER.—Perhaps no special study leads one so deep into the innermost recesses of self as an examination of "memory," and all that the word implies. When one considers that worlds are born of memory; that it is of the future as well as of the past; that every rock is shaped from it, and that every grain of sand bears the memory of the Infinite, it is a difficult matter to place one's forefinger upon a spot and say, "Here it dwells," or "Here it dwells not."

The Soul and its memory are inseparable. It is the Soul's impulse, its manifesting attribute, the manasic ray from the Absolute. While in the cycle of necessity the Soul draws unto itself the experiences of life after life, it expresses the wisdom, won by these experiences, from memory. And the Soul bears into this field of action the memory of its divine nature, which it seeks to express through the life and matter of its bodies. Thus from memory the Soul directs the body, curbing its inclination to wrong-doing by leading it among thorns and in stony places, impelling it onward in right action by strewing its pathway with the alluring flowers of hope. This is why lives are made up of bitterness and sweets.

When the frets and fumes of daily life are lost in the night's deep sleep the higher manasic principle reigns supreme, and it has been said that if we could remember all the experiences and consciousness we have in deep sleep we would remember all our past incarnations. Here, then, dwells "Soul-memory," overshadowing man with its beneficent influence, an influence which strengthens when recognized and weakens when denied, an influence which leads man upwards ever, be he conscious or unconscious of this memory. Thus, "Thy shadows live and vanish; that which is in thee shall live forever, that which is in thee knows, for it is knowledge, and is not of fleeting life." F. A. B.

ANSWER.—I understand that Soul-memory dwells in the Buddhi-Manasic principle and reflects itself in the life and character of man through his conscience. Before Soul-consciousness is acquired by any individuality, no Soul-memory can be imparted save through this reflection in his conscience of what he feels to be right or wrong. According to his ability to follow the dictates of his conscience in spiritual aspirations and daily acts will he be able to gain Soul-memory. X.

QUESTION 57.—*What is the relation between the "law of heredity" and reincarnation?*

ANSWER.—The "law of heredity," viewed aside and apart from that which is inherited, is that aspect of Karma which brings the necessary conditions best suited for, and exactly corresponding to, the merits and advancement of the incarnating Ego.

"Reincarnation" means re-embodiment and rebirth, through many of which man may ascend to conscious immortality.

From the fact that man can inherit anything shows that his heritage is possibly unlimited, and that he may inherit the "Kingdom of Heaven" if the Sacred Texts mistake not—not from his parents, nor from external ceremonies, but from the divinity and the truth which is in him.

A child born on earth to-day inherits the conditions of the present and also of the past, reaping much that he believes he has never sown, and sowing much for the future, which will be regulated by the law. Relatively then the "law of heredity" conditions the incarnations according to the record of the past, and the needs of the present and future. H. E. D.

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TWELFTH ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY IN AMERICA.

The Twelfth Annual Convention of the Theosophical Society in America was held at the Vine Street Congregational Church, Cincinnati, Ohio, on Saturday, April 28, 1905.

As Chairman of the Executive Committee, Mr. Charles Johnston welcomed the delegates, saying:

FELLOW MEMBERS: It is with singular pleasure that I welcome the delegates to this the twelfth convention of the T. S. A. On such an occasion one's thoughts naturally go back to other Theosophical gatherings. My own Theosophical memories go back twenty-one years, to conventions, not only in this country, but also in Europe and in India.

Looking back, I cannot but feel exultant at the progress made by the Theosophical Movement.

The principles we have upheld for years are taking their place in the thought and culture of our times.

Two instances only. We find Rev. Heber Newton affirming the unity of the great religions of the world, and declaring that though there are many religions, there is but one religion.

Again. Sir Oliver Lodge, the most eminent scientist in England, has upheld the thought that the material world is but one manifestation of the spiritual world; and we find him clearly formulating and endorsing the principle of reincarnations, with continuous memory and continuous development, going on to perfection.

One is tempted to regret that our great leaders are not present in the body to see this widespread acceptance of the ideals for which they labored and suffered.

Yet many of us believe that in spirit they take part in our work, though not with us in the body.

It may be said, if our ideals are so widely dispersed, why need we, as a society, continue to exist? But if we consider that the world is accepting the Theosophical doctrines, we shall realize that education begins, not ends, with the learning of the alphabet. So that, in one sense, our work is only beginning.

What is that work?

We stand for tolerance—for the open platform, on which all views of spiritual life may be put forward, in a spirit of sympathy, of kindness, of brotherly love.

We hold as our ideal a universal brotherhood of Humanity, not in a material, but in a spiritual sense; a spiritual brotherhood—a brotherhood of spirits in the divine. Therefore, until humanity has become in fact a spiritual brotherhood, united in the divine spirit, we have still work to do.

Wherever there is hostility, religious contention, bigotry, materialism, we have still work to do. So long as the shadows of sin and death are not lifted from humanity, our work will not be complete.

With this brief word, I declare the Twelfth Convention of the T. S. A. open.

ORGANIZATION OF THE CONVENTION.

On motion made and seconded, Mr. M. D. Butler, of Indianapolis, was unanimously elected permanent Chairman, and Mr. H. B. Mitchell, of New York, Secretary of the Convention.

Dr. W. A. R. Tenney, of Cincinnati, Mr. H. Garst, of Dayton, and Mrs. Losee, of Kansas City, were appointed a Committee on Credentials, and later reported 41 delegates present and 114 others represented by proxy.

The Report of the Secretary T. S. A. was then called for and read.

SECRETARY'S REPORT.

The work of the Secretary's office of the Theosophical Society in America may be classed under the following heads:

- 1st. The issuing of charters to new branches and of certificates of membership.
- 2d. The keeping of the lists of members and their addresses.
- 3d. The preparation and distribution of official communications.
- 4th. Correspondence with foreign and allied societies.
- 5th. General correspondence with members and inquirers.
- 6th. Keeping of the mailing and subscription lists of THE THEOSOPHICAL QUARTERLY, addressing and mailing the magazine and correspondence relative to it.
- 7th. The management and upbuilding of the central circulating library of Theosophical works, and the purchase and sale of such Theosophical or kindred literature as the members may ask for.

The system of registration, filing and indexing initiated by my predecessor, Dr. T. P. Hyatt, and with which my previous experience in the office had rendered me familiar, enabled all departments of the Secretary's work to be carried on without the break or confusion which sometimes accompanies a change of officers. I beg to report briefly upon each of these departments.

1. During the year three new branches have been chartered, and thirty-nine new members admitted, while we have lost twelve through death or resignation.

2. The work of keeping and correcting the lists, alphabetical, geographical, and of branches, requires more work and attention than is easily appreciated. Members may greatly lighten these labors by giving prompt notice of change of address. As it is this information more frequently reaches the Secretary through a notice from the Post Office than from the members themselves. This necessitates sending postage for the return of the magazines, together with letters of inquiry as to the member's present address, and an expenditure of both time and money, which might well be saved were its extent more generally appreciated.

3. Included in the official communications are notices as of the date and place of convention, the quarterly requests for reports of Branch activities, notices about dues, and such other communications as may be directed by the Executive Committee.

4. Constant correspondence is maintained with the Theosophical Societies in England, Germany, Austria, Norway, Sweden and South America, as also with the International Theosophical Brotherhood, and there is scarcely a country to which it is not necessary to write at some time during the year.

5. An examination of the letter book shows some 1,200 letters received from members and inquirers to which replies were sent. But this statement does not give an adequate idea of the work involved, for in many cases a letter of inquiry necessitates a great deal more than the reply to the letter itself. An application for membership, for example, must be entered, cards filed, members of the Society in the applicant's vicinity informed, a certificate of membership sent, and a welcome extended to the new member. Again, much of the literature asked for is out of print, and often requires much search and correspondence before it can be obtained. Laborious as much of this work is, the Secretary is richly repaid through the direct correspondence with the members themselves, and of all departments of the Secretary's activities this is felt to be the most fruitful, as it imparts a sense of comradeship which is of the greatest value.

6. The work of THE THEOSOPHICAL QUARTERLY will be reported upon by the Committee in charge, the Secretary's work in connection therewith being the keeping of the lists, the addressing and mailing of the magazine, the collection of the branch reports and other similar services.

7. The nucleus of the circulating library of Theosophical books was formed some years ago by a donation from the Staten Island Branch, by a loan from the Brooklyn Branch and Mr. E. T. Hargrove. During the year this has been increased by many donations. Mr. Charles W. Newton, of Baltimore, has given complete sets of *The Theosophist*, *Lucifer*, *The Path*, *The Mahabarata*, and many theosophical books. Mr. J. D. Bond has contributed ten bound volumes of *The Path* and a number of standard Theosophical works. Mr. Albert J. Harris, of Toronto, and Dr. T. P. Hyatt, of Brooklyn, have donated a number of valuable magazines and books, which would otherwise have been difficult of access, as many were out of print. The increasing demand for these works and the growing use made of the

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library encourages the Secretary to hope that other members will be willing to donate such duplicates of Theosophical works as may be at their disposal.

The capital for the purchase and keeping in stock of standard Theosophical books was privately furnished and all profits on the sale thereof are applied to the upbuilding of the library.

Respectfully submitted,
[Signed] ADA GREGG,
Secretary, T. S. A.

On motion duly made and seconded the Secretary's report was accepted with thanks.

The report of the Treasurer T. S. A. was then called for and read.

TREASURER'S REPORT

May 1, 1905—April 22, 1906

<i>Receipts</i>	<i>Disbursements</i>
Dues	Secretary's office:
Donations	As per statement*..
Theosophical Quarterly.....	Additional Sup-
Magazines and books.....	plies.....
Special contributions	\$ 285.68
	Treasurer's office.....
\$1,473.48	Convention expenses, 1905....
Balance from last year.....	Theosophical Quarterly,
82.35	Printing (to and including
	January number—3 issues
	only)
	Books and magazines.....
	4.25
	\$945.88
	Liabilities from last year
	now paid: Theosophical
	Forum
	\$ 53.80
	Theosophical Quar-
	terly
	100.00
	Secretary's office
	56.70
	210.50
	\$1,156.38
	Balance (from which must be
	deducted the April issue of
	the THEOSOPHICAL QUAR-
	TERLY
	399.45
<u>\$1,555.83</u>	<u>\$1,555.83</u>

*Secretary's Statement.

May 1, 1905—April 22, 1906

Rent	\$ 120.00
Postage	124.11
Express	10.50
Merchandise	4.32
	<u>\$258.93</u>

[NOTE.—No mention is made in this report of the purchase and sale of Theosophical books by the Secretary T. S. A., the capital for this being privately furnished and all profits being applied to increasing the central circulating library.]

[Signed] H. B. MITCHELL,
Treasurer T. S. in A.

On motion duly made and seconded, the Treasurer's report was accepted with thanks.

The report of THE THEOSOPHICAL QUARTERLY Committee was then called for and read by Mr. Mitchell on behalf of the Committee.

REPORT OF THE THEOSOPHICAL QUARTERLY COMMITTEE.

The Committee in charge of THE THEOSOPHICAL QUARTERLY beg to report a year of unexampled and continued expansion and growth. Beginning only three years ago with 36 pages, the magazine has increased in size by leaps and bounds until the last issue, which was 96 pages. The circulation has increased in almost the same ratio, in spite of the fact that it is only within the past two or three months that special efforts have been made in this direction.

These efforts deserve more than passing mention, and are of the following kinds:

1. A year's subscription to the magazine has been offered to 175 of the principal libraries of the United States. So far only six libraries have refused to receive the magazine and place it on their reading tables. Many librarians made a request for the back numbers for binding and filing.
2. Efforts of members of branches to introduce the magazine into the smaller libraries of their locality, they or their branch paying the necessary subscriptions.
3. Efforts to spread the sale of the magazine through bookdealers. In Indianapolis, a member subscribed for 18 copies for a year, 3 each to be sent to 6 of the principal book sellers of the town. These dealers have accepted the magazine, have promised to place it on sale, and have expressed a hope for an increasing business.
4. A supply of each number is sent to Mr. E. H. Woof, Honorary Secretary of the Theosophical Society in England, who acts as agent in Great Britain, and who, with the assistance of members there, arranges for the placing of the magazine on sale and for its distribution to the principal libraries.

It is evident that these efforts are capable of unlimited growth, and that every member of the Society has in the QUARTERLY a means of work which is inexhaustible. During the next year we hope to double or treble the circulation of the magazine by these means.

The Treasurer's report shows that the Society's income is about sufficient to pay the cost of publishing the magazine, so that all we need to do here is to refer to the satisfactory growth in the receipts for subscriptions and for back numbers. While it is not a commercial enterprise, it is pleasant to know that it helps to support itself in some considerable measure.

Reference should be made to the widespread circulation of the magazine. There is hardly a civilized country in the world not on our mailing list, while quite a large proportion of the issue goes to England, Germany, Austria and other European countries.

We must not close without expressing our grateful thanks to our contributors without whose liberal and unremunerated response our utmost labors would be in vain.

[Signed] THE THEOSOPHICAL QUARTERLY COMMITTEE.

Mr. M. D. Butler suggested that the convention formally tender the thanks of the Society to THE THEOSOPHICAL QUARTERLY Committee, and express the high appreciation in which he was sure every member of the Society held the magazine.

In seconding this motion, Dr. Tenney said that the Committee had referred to the obligation they were under to the loyal and unremunerated support of the contributors to the journal, but that he felt both the contributors, and every member of the Society, were under far heavier and more lasting obligations to the editors. In its very beginning the magazine had struck the fundamental keynotes of the Theosophical movement, and had not only grown in size but in quality, so that now he knew of no other journal published which at all compared with it. It brought to every member of the Society not only intellectual stimulus but also inspiration to higher thoughts and actions. It was genuinely an organ of the Society, and he sincerely hoped some means might be found by this convention of increasing its circulation, for however rapidly it might now be growing it could not be too widely spread. He felt he voiced the feeling not only of those present, but of the whole Society, in extending to the Committee in charge their deep-felt appreciation and gratitude, and their earnest desire to further the work of the Committee by every means in their power.

Mr. Vermillion, of Dayton, desired to add his voice in support of what Dr. Tenney had said. He considered the best and most fruitful donation any member could make to the work of the Society was to subscribe one dollar for THE THEOSOPHICAL QUARTERLY, to be sent to any one of his friends or acquaintances who had shown the least sympathy with the philosophy or with any of the aims of the

Society. He believed that each copy made at least one new student of Theosophy. He did not speak from conjecture, but from experience—for he had tried this for the last three years, and never once had the magazine failed to hold the interest of those to whom he had sent it, and through it many new members have been added to his branch.

Many other members spoke to this same effect, and the motion of thanks to the Committee was enthusiastically carried.

Upon motion duly made and seconded, it was resolved that the convention recommend the appointment of one member from each local branch whose special charge it should be to foster the circulation of THE THEOSOPHICAL QUARTERLY in that district; and that the Secretary of the Society be directed to request each branch to designate one of their members for this purpose.

Mr. Mitchell, on behalf of THE THEOSOPHICAL QUARTERLY Committee, expressed the great value the Committee would place upon the unmistakable and unstinted approval and support given the magazine. He thought it but right that the convention and the whole Society should know that in its inception, and in these first three years of its appearance, THE THEOSOPHICAL QUARTERLY was the result of individual initiative and effort. It was the cherished plan of one member of the Society for some time before it was possible to put it into execution. It was through the initiative and on the individual responsibility and work of this member that it was started, and through these years he has borne not only the editorial burden, but also practically the entire financial burden of the magazine, for it is only now that the Society's funds are becoming even approximately adequate to meet the expense of publication. This member desires to remain anonymous, and we must respect his desire. Yet it is only right that we should recognize our debt of gratitude for his services, and we may find in them an example of what individual initiative can accomplish when backed as this work is, and as we may be sure all similar work will be, by the loyal and hearty support of our fellow-members in the Society.

The Chair then called for any special business; upon motion made and seconded the convention proceeded to the consideration of the proposed constitution, notice and copies of which had been sent to all members two months before. Mr. Johnston, as Chairman of the Executive Committee, moved its adoption, reading it in its entirety and commenting upon it article by article.

CONSTITUTION OF THE THEOSOPHICAL SOCIETY IN AMERICA

ARTICLE I.

NAME.

1. The name of this Society is "The Theosophical Society in America."
2. This Society is an integral part of the International Theosophical Movement which began at New York in the year 1875.
3. The Seal of the Society shall be as here depicted.



ARTICLE II.

OBJECTS.

1. The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and The investigation of the unexplained laws of nature and the psychical powers latent in man.

ARTICLE III.

GOVERNMENT.

1. The Government of the Society is vested in its Branches in Convention assembled.
2. Said Convention shall be composed of delegates duly chosen by said Branches.

3. The basis for representation and voting in said Convention shall be one delegate for each three members in good standing.

4. The Convention of the Society shall be held annually, at such place and date as shall be determined by the Executive Committee.

ARTICLE IV.

OFFICERS.

1. There shall be an Executive Committee, a Treasurer, and a Secretary.
2. These officers shall be elected by the Conventions of the Society.
3. The Executive Committee shall consist of six members and the Treasurer *ex-officio*.
4. Members of the Executive Committee shall hold office for three years; each year two members shall go out of office, and two members shall be elected in their place.
5. The Treasurer and Secretary shall be elected annually, and shall carry out the will of the Society as expressed by its Conventions, under the direction of the Executive Committee.
6. Officers of the Society may be re-elected indefinitely.
7. Vacancies among the Officers occurring between Conventions shall be filled by the Executive Committee until the next Convention.

ARTICLE V.

MEMBERSHIP.

1. Any person declaring his sympathy with the First Object of the Society may be admitted to Membership as provided by the By-Laws.
2. Every member has the right to believe or disbelieve in any religious system or philosophy, and to declare such belief or disbelief without affecting his standing as a member of the Society, each being required to show that tolerance of the opinions of others which he expects for his own.

ARTICLE VI.

BRANCHES.

1. Three or more persons applying in writing to the Secretary, and complying with the conditions of membership, or who are already members, may receive a Charter to form a Branch with consent of the Executive Committee; and the number of Branches which may be formed at any place is not limited. All charters and diplomas shall be signed by the Chairman of the Executive Committee and registered by the Secretary.
2. Each Branch may make its own By-Laws and manage its own local affairs in any manner consistent with the provisions of this Constitution.
3. Branches may consist of local or corresponding members, or of both.
4. Members not belonging to Branches shall be known as members-at-large.

ARTICLE VII.

DUES.

1. The Annual Dues of the Society are Two Dollars for each member.

ARTICLE VIII.

BY-LAWS.

1. The Society shall make By-Laws consistent with the provisions of this Constitution as may be required.

ARTICLE IX.

AMENDMENTS.

1. This Constitution may be altered or amended at any annual Convention of the Society by a two-thirds affirmative vote of all delegates present and voting, provided that due notice in writing of the amendment proposed shall have been filed with the Executive Committee at least three months before the said Convention, and that the Executive Committee shall send to each Branch notification of such proposed amendment at least two months before the said Convention.

Mr. Johnston said: "It is hardly necessary to make any extended recommendation of what is here proposed. It is in fact a return to the constitution and organization made by Mr. Judge in 1895. Yet there are certain questions which naturally arise as to the reasons for its present adoption. Why does it come up now? We may answer, first, that the present constitution is obsolete. There are many references to an order that has passed away. For example, there are allusions to the *Theosophical Forum*, which is no longer published. The printed pamphlet contains no mention of dues—though an amendment re-establishing them was passed some years ago. Therefore, it was necessary to revise and amend, so that our printed statements and formal organization should conform to the facts. In considering this revision it was strongly borne in upon the committee in charge that they would do well to return to the original constitution and organization which Mr. Judge drew up and under which the Society's business was conducted until the last few years. One or two alterations were made necessary by the progress of time and the altered situation.

Article I needs no comment.

Article II contains one verbal alteration from that of Mr. Judge. In the phrase "a Universal Brotherhood of Humanity," instead of "Universal Brotherhood," we return to the still older form of words used by Madame Blavatsky from the earliest days of the movement.

Article III contains the chief change, departing from the present status where every member has a vote and returning to the old order where the legislative work is done by a federation of Branches. This emphasizes the desirability and need of Branch organization. It strengthens Branch independence and encourages Branch initiative. Above all, it encourages and urges the individual member to continue his work until he has formed a Branch in his own locality. Only three members are now necessary for this purpose, where formerly first seven and then five were required, so that he need only interest two others beside himself.

The objection has been raised that by this return the members-at-large would be disfranchised, but in reality this is not the case. Branches may be composed of corresponding as well as local members, and in addition it is purposed to have territorial Branches composed entirely of corresponding members, so that every member of the Society may be a member of Branch unless he refuses to be so.

In fact, moreover, the legislative function of the Society is a very small one. Our work of study, investigation, discussion, propaganda and co-operation goes on quite independently of this—so much so, indeed, that many members do not even care to use the privilege of voting as it is. The proposed organization puts the voting power in the hands of the working unit—the local Branch—where it properly belongs, and again emphasises the ideal of the T. S. A., so often voiced by Mr. Judge, as a federation of free autonomous Branches.

Article IV. In Mr. Judge's time, as in Madame Blavatsky's, we had a life President or life Secretary, to act as a balance wheel and guarantee of continuity. Under the Constitution we purpose to supersede there was no such guarantee. At convention times everything went into pralaya and had to be again reborn. As we have now no President—for I think we all feel there is as yet no one amongst us able to fill that place as Mr. Judge filled it—we cannot return to the same safeguards that the Society then had. Therefore this section embodies the principle, in force in the United States Senate, of an overlapping Committee, thus providing continuity of purpose, policy and work—necessary to all long-continued endeavor.

Article V. Section 1 is a return to the ideals of Mr. Judge by which the door of the Society was opened as wide as possible to all who believe in Universal Brotherhood, who would seek spiritual unity rather than mental divergence, and who hold to the value of collective endeavor and fraternal co-operation. It is hoped that once they are within our gates they will be touched by a sympathy for our other two objects and will come to work for them with earnestness and faith. But let us not require this of them for entrance.

Many of us may feel we are pledged in honor to work for all three of the Society's objects. But that is for ourselves who have had experience and have been given insights we cannot demand at once of newcomers. Therefore, I think we should not make adherence to all three objects *compulsory* for membership, but require only complete sympathy with the first.

The importance of Section 2 can hardly be over emphasized, for it is the declaration of our guiding principle of tolerance. But it contains no change and requires no comment.

Article VI. Only three members are now required to form a Branch. This reduction of the number from what was first seven and then five, is again in accordance with the principle of fostering Branch growth and activity. Any active, forceful person ought to be able to interest two others, to pass on to them the great truths that have been given him, or to fire them to a desire to investigate for themselves. By so doing he builds up a working unit and becomes entitled to representation at the general conventions.

Section 2 provides for the utmost freedom and autonomy of each Branch, while in Section 3 is the clause regarding corresponding members, which will again enfranchise the now isolated member, as well as giving him comradeship and assistance in his work. It is an incentive to future growth and a promise of future strength.

Article VII contains no change.

Article VIII provides for the By-Laws, which will be presented later. The Constitution contains and expresses the central principles, the By-Laws give the method of carrying them out.

Article IX therefore requires notice of any proposed change in the Constitution, a proposal which should be thoroughly discussed by each Branch prior to the convention, while the By-Laws—the methods, not the principles of action—may be changed at any convention, as time and occasion may make desirable.

Mr. Johnston then asked the permission of the Chair to address the convention

in a different capacity, saying that among the proxies he held were three to which he desired to call special attention. The principles of the Theosophical Society provide for an open platform of discussion, so he would ask the members to listen to an expression of quite contrary views.

Mr. Johnston then read a letter from Mr. A. H. Pinkham, of Boston, which advocated a system of representation, one vote for every three members, but without the insistence upon Branch organization.

This was followed by a letter from J. P. Nielsen, of San Pedro, regretting the proposed change from voting by members to voting by Branches, but expressing his belief that the action of the convention would be well considered.

The only other word of objection which had come to the Executive Committee was contained in a letter from Mr. Thomas Green, of London, England.

Mr. Johnston, as Mr. Green's representative, asked the earnest attention of the convention to Mr. Green's letter, which he read in full.

Mr. Green greatly regretted the proposed change in Constitution, and had instructed his proxy to vote against it, for the following reasons, elaborated in detail.

1st. It was proposed to disfranchise the members-at-large, often pioneers in the Society's work. There could be no reason for discriminating against them in favor of Branch members. Each member should be a centre.

2d. The principle of representative voting was bad and obsolete. It enables what may in fact be a small majority to appear as a large one, and the minority have no resource.

3d. The emphasis upon the first object of the Society at the expense of the other two could not be defended either historically or in fact. And the sole requirement for membership of sympathy with the first object was a distortion fruitful of harm. The three objects were but three aspects of the one ideal, and no one should be a member who did not realize this. The suggested Constitution "proposed to entice people into the Society on what is really a false pretense."

4th. The Constitution drawn up by Mr. Judge in 1895, towards which it is proposed to revert, "was drawn up at a time of great stress, when due consideration could not be given to such matters. Mr. Judge was ill and worn out with his fight for the life of the Society; and there was an influence in the Society which was not wholly for the Society's welfare," and which later brought about the disastrous events of 1898. Therefore, this Constitution should be viewed with suspicion.

In conclusion, Mr. Green hoped "that those who loved the Society, who have its welfare at heart, who are loyal to the Theosophical cause, and are true to the Masters' plans, will vote for the total rejection of the proposed new Constitution," and he instructed his proxy to move or second this rejection if necessary.

Mr. Johnston then asked to be permitted to continue in his individual capacity and pointed out that Mr. Green's first and second points had been already answered. It was a choice of voting by members or voting by Branches. He believed the voting by Branches the right method, the inspiring and encouraging one. As to Mr. Green's third point, it was a question as to how wide the door to the Theosophical Society should be opened. Mr. Johnston advocated, with Mr. Judge, that it should be opened as wide as possible. The final point made by Mr. Green contains a suggestion which is utterly mistaken, namely, the suggestion that the Constitution of 1895 was adopted under a certain influence, the supposed identity of which is clearly indicated by Mr. Green, but which may be described vaguely as malign. Mr. Johnston pointed out that Mr. Green was not in America at that time and knew nothing of the actual circumstances, while there were those present at this convention who were also present at the time the 1895 Constitution was drawn. He would ask that Mr. Griscom speak to this point.

Mr. Griscom stated that Mr. Green was entirely mistaken as to the circumstances under which the Constitution of 1895 was prepared. It was drawn up at Mr. Griscom's house, a week before the Boston Convention, by Mr. Judge in conference with many members then prominent in the Society and who were called together for that purpose. It was the result of a number of days of constant work and discussion at all of which Mr. Judge was present and presided, and the Constitution from beginning to end represented Mr. Judge's wishes, concurred in after full deliberation by the most active and prominent workers in America. It was in no way the hurried production of a time of stress, nor was it in any sense whatsoever the work of a sick man. As for the so-called malign influence it was at that

time totally unknown to all of them, and was in no way concerned in this matter. Mr. Griscom flatly denied Mr. Green's suggestion in every point. The Convention then adjourned until 3 P. M.

On reconvening the Committee on Credentials completed its report, finding the credentials of all present satisfactory and tabulating the proxies. On motion made and seconded the report was accepted and the committee discharged with thanks.

Mr. Johnston, as Mr. Green's representative, moved the rejection of the proposed Constitution. The motion was not seconded.

Mr. Johnston, as Mr. Green's representative, then asked if some member there present would second Mr. Green's motion and again called attention to the reasons put forward for this rejection.

There was no response.

The Chair then stated that as the motion was not seconded the convention would proceed with the order of business.

Mr. Johnston, as Mr. Green's representative, expressed his regret and resigned the floor.

Mr. Vermillion, of Dayton, moved that the Constitution be adopted as read.

Dr. Tenney, of Cincinnati, moved to amend, and that the Constitution be read again and discussed article by article, a vote to be taken whenever objection was raised. Mr. Mitchell seconded the amendment, hoping the Constitution would receive thorough discussion and consideration. The amendment was accepted by Mr. Vermillion and carried.

Article I read. Mr. F. A. Bruce, of Indianapolis, moved to amend by inserting a clause giving Branches the right to use the Society's seal, but withdrew this motion upon its being pointed out that the right was possessed by the Branches and now exercised by them in the absence of any provision to the contrary.

Article II read. Dr. Tenney asked for further discussion of the reasons for designating the first object of the Society as "principal," and the other two as "subsidiary." To him it seemed that the real object was to aid people to live the life and to raise the consciousness from the material to the spiritual world through living the life. Why, then, differentiate between the objects? Why not let them all stand on an equal basis?

Mr. Mitchell spoke to the point raised by Dr. Tenney, saying: Mr. Johnston has already given us what seems sufficient reasons for the wording proposed, in that first, it is a return to the wording and spirit of Mr. Judge's Constitution; and, second, that it opens the doors of the Society as wide as possible. Dr. Tenney has suggested that as all real progress must come through living and being rather than through intellectual accomplishment it may be of little importance what objects of study be put forward. But the *method* of study and investigation is all-important. Whenever a number of people come together for discussion there are two methods of procedure open to them. They may emphasize and seek the common unity of aim, or they may lay stress upon the differences of mental viewpoint and expression. If the first be adopted the differences of expression are seen as supplementing one the other, as all pointing to a single truth which each reflects, but which none exclusively embodies. From this grow brotherliness, sympathy, mutual dependence, co-operation, freedom and progress. If the second be held then differences of expression are soon viewed as differences of fact, each insists upon his own view, his own form of thought and words, argument passes into antagonism, co-operation is replaced by friction, the untrammelled truth is concealed, distorted, and hardened into mental creeds and dogmas, obstructing progress until they are torn down by the very conflict which erected them.

The Theosophical Society is unique among all religious, philosophical or scientific bodies in its insistence upon this first method. It is its fundamental principle, without which it is worse than useless, with which it is a factor in the world's growth and evolution more potent for good than even we yet realize. We express it in our ideal of a Universal Brotherhood of Humanity. It is, in fact, our first and principal aim and object, the basis of all the rest, the foundation of the Society's work, the guiding spirit of the life we seek to lead. One who holds this ideal and guides his speech and conduct by it is a fit member for our fellowship. It does not matter what other views he holds or where his interests may lie. He can discuss and study all things in that theosophic spirit of tolerance and freedom, of mutual respect and co-operation which recognizes all men as kin to himself, and sees the truth, untrammelled and unconfined, through all its myriad reflections.

In recognizing this our first aim and object in its true dominating and fundamental character, and as alone requisite for membership, there is no belittling of our other aims; rather are they magnified and uplifted by the light thus shed upon them. Broad as are the Society's interests, covering as they do the whole range of human life, as in essence all things are divine, yet our purpose is single and clear. We may well accept Dr. Tenney's definition and say that in reality we are seeking to raise the consciousness from the outer world to the inner, to learn here and now to know the unveiled truth, to live the life of the soul, and to enter into the kingdom of Heaven. And to us, who have lived and worked and learned for years in the Society's life and activities, it is quite plain that *all* roads are not equally short, that *all* study and investigation are not equally fruitful. Therefore we state this conviction quite plainly and explicitly in our subsidiary objects, that those who will may benefit by our experience as it is our earnest hope that all may do. But surely we would stultify that object if we insisted that only those who had independently reached our own conclusions should associate with us in our further search. It is that we may more adequately and completely demonstrate the importance of our subsidiary objects that we do not, in advance, require adherence to them for membership; for how shall we reach those we deliberately exclude?

Dr. Tenney withdrew his request, expressing himself as fully satisfied and now in complete accord with the proposed wording.

Article III read. Dr. Tenney suggested making the unit two members instead of three. Mr. Johnston, in response, referred to the reduction of the unit already made, a reduction beyond which it was impossible to go, as there was a real and vital difference between a group of three and an association of two.

Mr. F. A. Bruce moved the rejection of Article III, considering it not advisable at the present time for the following reasons:

1st. The Society's membership was sufficiently small to permit of the present system of direct representation and individual voting.

2d. The present system encouraged a large attendance at the conventions, which was highly desirable, while the proposed system of representation by Branches would tend to keep away all but the limited number of delegates.

3d. The system of individual voting emphasized the free principles and democratic character of the Society, and was one of the factors which appealed to outsiders.

The motion was seconded by Mr. G. A. Britton, who considered that the representative system was a failure and fostered political methods, giving the power into the hands of a few.

Mr. Johnston pointed out that he had already answered the main point of Mr. Bruce's argument, and added that the By-Laws to be submitted explicitly stated that all members were entitled to attend conventions, and that as the value of these was quite independent of the small amount of business usually necessary to transact he did not believe the representative system of voting would decrease the attendance.

Mr. Britton and Mr. Bruce repeated their objections, the former saying he thought the proposal a step away from democracy and toward monarchy.

Mr. Vermillion said that it was evident the Executive Committee, who had drawn the Constitution, had given it far more prolonged and thoughtful consideration than had he or any other member there present. For his part he had confidence in both the motives and the discretion of those whom the Society had elected to this Committee, and he thought the convention would be quite safe in following their mature judgment.

Dr. Tenney stated he was inclined to agree with Mr. Bruce in regarding a change as unwise. The legislative function of the convention was in reality very small, and all the Society's work proceeded quite independent of it, therefore he thought it might remain as it was.

Mr. Mitchell accepted Dr. Tenney's view that the actual business of the convention was a small part of its value, and that the work of individual study and propaganda went on quite independently thereof. But from these premises he drew quite other conclusions than those expressed by Dr. Tenney. All matters of organization and government deal only with groups or associations of individuals and concern only those who work through organization, namely, the Branch members. The proposed article places the voting power in the hands of those affected by the result, for the individual work and study of the member-at-large is not so affected. Moreover, the Branch is the effective working unit in the Society's activities. Without association and collective endeavor the Society's

objects are meaningless and its aims impossible of accomplishment. Therefore, it is but right to emphasize this and do all possible to foster the formation of Branches. The system of Branch representation was only departed from at a time when our Branches were disrupted and our membership scattered so that this step was compelled. The effects of this disruption have been outlived and overcome, and it is again possible to return to our original lines and plans of work. As Dr. Tenney well said, the business of a convention is a necessary but nevertheless a small part of what is actually there accomplished. Its real value lies in the better acquaintance it fosters between the members, the exchange of thought and the plans for future work. In all of this the member-at-large is invited to participate, and it is for this he believed all present had come.

Mr. Griscom said that the best answer to all the objections raised was that for twenty-eight out of the thirty-one years of the Society's life its business had been conducted upon the basis to which it was now proposed to return.

Mrs. Losee and Mr. Britton spoke of the possible danger that the Branch representatives might fail to represent the members, and that through the proxies of those unable to attend the power might be lodged in the hands of a few to do as they would.

Mr. Johnston replied that the danger they were anticipating as possible under the proposed order actually confronted them at that moment. He himself held 91 proxies, sufficient to outvote all present twice over. That it was to avoid such a condition of affairs and make it impossible in the future that the proposed article was drafted. He trusted it would emphasize the need of thorough consideration in advance by the Branches of all questions to come before the convention, and would lead to the instruction of proxies on the part of those unable to be present. Reference was also made to the clause of the Constitution requiring two months' notice of all changes, which would thus give ample opportunity for full Branch discussion.

The Chair then called for a vote on Mr. Bruce's motion to reject Article III. Motion lost by a vote of 38 to 3, without counting the proxies (152 to 3, including proxies). Upon motion duly made and seconded by Mr. Bruce, the vote was made unanimous.

Articles IV, V, VI, VII, VIII and IX then read, with no objections.

Upon motion of Mr. Vermillion, duly seconded, it was moved to adopt the proposed Constitution as read.

Motion unanimously carried.

ELECTION OF OFFICERS.

The Chair then called for nominations for the Society's officers.

Upon nomination by Mr. Griscom, duly seconded,
 Mr. Charles Johnston of New York City,
 Mr. J. D. Bond of Fort Wayne, Indiana,
 Mr. A. E. S. Smythe of Toronto, Canada,
 Mr. A. J. Mendenhall of Dayton, Ohio,
 Mr. M. D. Butler of Indianapolis, Indiana,
 Mr. Birger Elwing of Santa Ana, California,

were unanimously elected as the Executive Committee.

Upon motion, duly made and seconded, it was resolved that the term of office should be for Mr. Johnston and Mr. Bond, three years; for Mr. Smythe and Mr. Mendenhall, two years; for Mr. Butler and Mr. Elwing, one year.

Upon nomination of Mr. Johnston, duly seconded, Mrs. Ada Gregg was unanimously re-elected Secretary, and Mr. H. B. Mitchell, Treasurer, for the ensuing year.

The Chair then called for other business. Mr. Griscom presented the following By-Laws, stating that they were as close as the changed conditions made possible to those adopted in 1895.

BY-LAWS.

1. All charters and diplomas derive their authority from the Executive Committee and may be cancelled by it.

2. Any Branch may be incorporated under the laws of the State in which it exists without impairing its standing in the Society, and without preventing the organization of other Branches in the same State or Territory.

3. The word *Branch* includes "Lodge," "Group," "Society," or other designation; and the term *Member* includes the term "Fellow," and *vice versa*.

4. In the event of any organization, person or persons, outside of America applying for affiliation with or membership in the Society, the Executive Committee shall prescribe the manner in which the same shall be accomplished.

5. All Conventions shall be presided over by a Chairman chosen thereat.

6. In any Convention of the Society at least seven Branches shall be duly represented to constitute a quorum.

7. In Convention each Branch shall have the number of votes which corresponds to the number of delegates it is entitled to send, and such votes may be cast by the properly authorized person or persons in case the whole number of delegates may not be able to attend.

8. Delegates to Conventions must be members of the Society; they shall present satisfactory credentials from the Branches they represent. Votes may be cast by proxy.

9. Any member of the Society in good standing not a delegate or proxy may attend the Conventions, but without power to vote.

10. The Executive Committee has power to send a delegate to represent the Society before any other body.

11. The Secretary shall be the custodian of all the archives and records of the Society.

12. The Treasurer shall receive and disburse the funds of the Society under the direction of the Executive Committee, and shall report annually at Conventions; the Executive Committee may require him to report at other times.

13. All the funds in the Treasury of the Society shall constitute the General Fund, which, with the consent of the Executive Committee, may be expended for the work of the Society.

14. The Executive Committee shall be the court of final appeal in disputed questions arising between members or in and between Branches.

15. One copy of each issue of *THE THEOSOPHICAL QUARTERLY* shall be supplied to each member in good standing beginning when he is admitted.

16. All applicants for membership in the Society shall sign a form duly authorized by the Executive Committee and be certified as worthy of admission by at least two members of the Society in good standing.

17. All applications for membership in the Society shall be filed at the Headquarters.

18. Each person upon admission to the Society shall receive a diploma in the form adopted by the Executive Committee, signed by the Chairman of the Executive Committee and registered by the Secretary.

19. No ward, and no person under eighteen years of age, shall be admitted to membership in the Society without the consent of his or her natural or legal guardian or guardians.

20. Admission to the Society is obtained as follows:

(a) Any person being in sympathy with the first object of the Society and willing to abide by its rules shall submit an application in writing, according to the forms provided by the Executive Committee, signed by himself and countersigned by two members of the Society.

(b) Applicants for membership in a Branch shall present such application to its President or Secretary, to be voted upon by the Branch according to its rules.

(c) Applicants for membership-at-large shall present such application to the Headquarters of the Society at New York.

21. Members of the Society are either members of Branches or members-at-large. Members-at-large are such as do not belong to a Branch. Branch members become members-at-large by desisting from their Branch for any purpose. Members-at-large become Branch members by being elected into a Branch without any new application.

22. Members-at-large joining the Society and paying the annual dues at any time within three months immediately preceding the first of May shall not be chargeable with the dues payable on the first of that May.

23. Branches shall not be chargeable with the annual dues to Headquarters on the first of May for any new member joining the Society within three months immediately preceding that first of May.

24. Where a Branch admits a new member, the proper officer shall at once forward the application, together with the first year's annual dues of two dollars, to the Headquarters. The application must be endorsed with the date of admission and the name of the Branch.

25. Branches are at liberty to fix their own fees and dues; but each Branch is required to remit to the Headquarters annual dues of two dollars for each member on its roll. This amount is due from the Branch on May first of each year.

26. Members-at-large shall remit their annual dues to Headquarters direct.

27. The charter issued for Branches shall be in the form adopted by the Executive Committee.

28. No person can belong to two Branches at the same time.

29. The Rules and By-Laws of a Branch shall not be valid until confirmed by the Executive Committee.

30. Whenever the membership in any Branch shall sink below three in number, if satisfied that the Branch is virtually extinct, the Executive Committee is empowered to cancel the charter and place the remaining members of the Branch on the roll of members-at-large.

31. Branches in arrears for dues shall have no power to vote in Convention, nor shall any Branch be represented in Convention if its membership be less than three.

32. Branches are required to report to Headquarters annually at least one month before Convention, the condition of the Branch, the number of members, the number of members admitted, expelled, resigned or who have died, during the year, and on the work done by the Branch.

33. Branches may absolve their own members from the payment of dues or fees to the Branch, but in all such cases the Branch remains liable to the Headquarters for the annual dues of all members on the Branch roll.

34. No member shall in any way attempt to involve the Society in political disputes.

35. The Executive Committee may appoint Secretaries for foreign districts.

36. All officers of the Society shall make reports annually to the Convention.

37. No member of the Theosophical Society shall promulgate or maintain any doctrine as being that advanced or advocated by the Society.

88. These By-Laws may be amended by a majority vote at any Convention of the Society.

Upon motion of Mr. Vermillion, seconded by Dr. Tenney, the By-Laws were unanimously adopted as read.

Upon motion of Dr. Tenney, it was resolved that the Secretary of the Society be instructed to send to each Branch a supply of forms of application for membership to the T. S. A.

The Chair then called for letters of greeting, which were read by Mr. Mitchell, as follows:

LETTERS OF GREETING.

THE THEOSOPHICAL SOCIETY—ENGLISH BRANCH.

Secretary's Office, 115 Ethel Street,
New Benwell, Newcastle on Tyne, April 10, 1906.

To the Members of the Theosophical Society in America in Convention assembled.

Comrades: On behalf of the members of the English Branch of the Theosophical Society I send you very hearty fraternal greetings and good wishes.

Also, I desire to take this opportunity to record the gratitude which we feel for the great work which you as a Society, and each of you as individual members, are undertaking and carrying out in the Cause to which our devotion is given. That your work may long continue, and that it may be increasingly endowed with spiritual power and purpose, is, I know, the very earnest hope of every member of our Society.

I sincerely trust that your deliberations in convention will bring with them an added sense of the *true solidarity* which is essential to Theosophical work, and that, from this you will be empowered to carry through the activities of the coming Theosophical year with increased moral strength and determination.

I have also to record an increasing outside interest in Theosophical matters which is evidencing itself around us, and send herewith the report of our newest activity, designed not only with the object of co-ordinating the Branches in the North of England, but also with the object of meeting and coping with the greater spirit of enquiry which is afoot.

I trust that you also have found this growing interest in Theosophical matters in your many Districts and Centres, and that you may thereby be privileged to extend still further the scope of your labors in the Theosophical Cause.

Cordially and fraternally yours,

EDWARD H. WOOF.

NORTHERN FEDERATION OF THEOSOPHICAL SOCIETIES.

The first meeting of the Northern Federation of Theosophical Societies was held in the Memorial Hall of the Temperance Institute, Westgate Road, Newcastle-on-Tyne, on Saturday, March 3d, and at the afternoon session, which commenced at 2.30, a very good number assembled, somewhere between sixty and seventy being present. Besides the members of the Newcastle-on-Tyne and South Shields Theosophical Societies, there were present members from Consett, Darlington, Glasgow, Halifax, Scarborough and Sunderland.

Mr. Jasper Fawcitt occupied the chair and, in opening the session, briefly referred to the North Eastern Federation of Theosophical Societies, which lapsed some years ago. This latter Federation, he pointed out, had a very short life, extending over three meetings only; and this life, he observed, came to an end exactly seven years ago. He also drew attention to the significance of this period which had elapsed between the last life of the Federation and this, its reincarnation, and expressed the hope that the vigor and enthusiasm which characterized the beginning of the present period of activity, would be maintained, and that it would serve to carry this form of work over a long period of usefulness.

He also extended a special welcome to those members and friends who had come from long distances, and asked them to convey to their fellow workers the hearty good will of the members in Federation assembled.

Mrs. Binks, Mr. Samuel Smith and Mr. Duke were then called upon to give short papers on "Methods of Theosophical Work." Many ideas of importance were expressed in these papers, and no doubt the members of the various Branches present would find plenty of suggestions which would be helpful in carrying on the

especial work of their own locality. This was one of the chief objects of the Federation, that a comparison of different ideas should be made upon this vitally important matter, so that the various Branches federated might possibly be enabled to enlarge and expand their scope of work and to introduce, if desirable, new methods into their Lodge activity.

One of the speakers spoke chiefly upon the idea of our attitude towards inquirers, too many of whom were either discouraged or confused by the manner in which their questions were replied to at Lodge meetings. It was urged that one of the greatest responsibilities of members was this—that each was, more or less consciously—a mouthpiece of the Spiritual reality behind the Theosophical Society, and that the attitude of each, such being the case, should be to approach any inquirer on his own ground, meeting his inquiries with patience and fraternal good will.

Another speaker similarly urged that the essence of a successful Theosophical meeting did not so much rest upon numbers, discussion, or even the expounding of certain philosophical or ethical principles, but more upon the inner attitude of those responsible for the meeting. "Where one has the feeling of sympathy with all the rest"—there, he pointed out, was the basis of an ideal Theosophical effort: the sympathetic feeling of this one, he observed, would tend to permeate the whole meeting and to bring about an approximation of the feeling of Brotherhood.

The papers were discussed at length, many of the members giving out exceedingly helpful ideas as to the purposeful carrying out of Theosophical work. One member expressed the opinion that it was the duty of all members to spread the Theosophical Philosophy. Another drew attention to the very wide scope for Theosophical work which was afforded by the newspaper press. Theosophical ideas were applicable to all branches of life—and most events afforded some opportunity for an expression of the bearing of Theosophy towards them, such expression to be embodied in letters to editors. Many other such suggestions were put forward and the very interesting discussion was brought to a close about five o'clock.

It was then decided by a vote of members present to hold the next Federation meeting at Sunderland in July—Mr. Duke being elected chairman for that occasion. Mr. E. Howard Lincoln was re-elected Federation Secretary.

During the afternoon Miss Kate Cross and Mr. Wm. Ellis, Leipzig Conservatoire, very kindly gave several very enjoyable violin and pianoforte solos, which greatly added to the success of the session.

The evening session took the form of a public meeting at which Mr. Edward H. Woolf read a paper entitled "Reincarnation: its Meaning and Application." There was a very good number present, many more than in the afternoon, and in the discussion which followed the paper, the lack of opposition to the main ideas expressed was very noticeable. Many very good questions, bearing upon the subject, were asked by strangers, and the Chairman's closing remarks brought a very successful meeting to an end shortly after half-past nine.

It might be added that great benefit has been felt from this Federation meeting—the numbers attending the meetings of the Newcastle Branch being largely increased, that at the meeting in the following week being practically double the ordinary attendance.

78 Wigmore Street, London, W., April 17, 1906.

Dear Fellow-Workers: It is with great pleasure that I write you on behalf of the members of the H. P. B. Lodge, London, to send hearty greetings and every wish for the success of the convention and the work.

I have carefully read the proposed Constitution, and feel quite sure that our members, if able, would be glad to support it. We hope this new Constitution will be passed in order that the work of the Society may go on with the greatest success.

Yours fraternally,

ARTHUR D. CLARKE

THE THEOSOPHICAL SOCIETY IN NORWAY.

Harstad, Norway, March 30, 1906.

To the Secretary of the T. S. in America.

Dear Comrade: The Annual Convention is near at hand. Though far off I will try to be with you in mind and heart at the time. By so doing I hope to add my little devotion to that of those present, and to take share in the strong will and unanimity of the convention.

What remedies are we to announce to the world, and what are their values?

Compassion—softens.
 Perseverance—overcomes.
 Patience—sooths.
 Submission—liberates.
 Faith—strengthens.
 Unselfish work—gladdens.
 Devotion—uplifts.

These remedies, are we not to let everyone know them? and to help everyone to use them?—if we ourselves believe in them!

A cheerful greeting to you all!

Fraternally yours,

T. H. KNOFF.

THE THEOSOPHICAL SOCIETY IN GERMANY.

Berlin S.W. 48, den April 3, 1906.

To our Comrades in America in Convention Assembled:

On behalf of the Theosophical Society in Germany, I send the heartiest greetings and best wishes. May success attend all the efforts of your convention!

The sympathetic ties which exist between our societies are proof that your success will not only benefit America but also our land, by inciting us to greater activity for the welfare of the Theosophical Society and for the progress of all mankind.

The past year was a very successful one, not only without, but within. As an organization, the Society has returned to its original lines and adopted its original name, "Theosophical Society in Germany." New members and new branches have joined the Society, and although this does not increase the value of the Society, it is nevertheless a cause of rejoicing. The true worth of a Society is to be found in the realization of its aim: *Altruism and Universal Brotherhood.*

In anticipation that your convention will be a great success, and that a small share of the effects will reach us here in Germany, I remain, with fraternal, sincere wishes,

PAUL RAATZ,
 Secretary of "T. S. in Germany."

Berlin S. W., den April 3, 1906.

To the Members of the Theosophical Society in America in Convention assembled:

Dear Comrades: We had long been watching for news of the convention in America, and the notice was received with great rejoicing. Several of our members take active interest in the progress of the Society in America, so that it is quite difficult to devote themselves wholly to the work in Germany. This nevertheless does not suffer, as the attraction is more of an inner nature. The result is, that the strength of each increases, as in the case of a magnet.

It is not to be expected at the present time that the Theosophical Society will grow to great proportions. We must be content if it remains its present size. We can nevertheless look back on a successful year. Our public meetings have been very well attended. On several occasions our rooms, which hold about 150 persons, were overcrowded. The interest in study has also increased, and new members are constantly joining the Branch. It is true that all progress is attended by individual struggle, but it is not well to dwell on the dark side of nature's laws. We had better look to the good, the joyful.

We have fine rooms of our own, a public library containing 1,000 volumes and 40 magazines issued regularly. The rooms are open daily and visited by a large number. We have two public lectures every week and one study class for members. Reviewing the past year we can certainly be joyful and thankful to the Soul, which is guiding our work. It is not *our* success, but the results of the aspirations of our brothers in America as well as our own.

Wishing you the best of success in all your efforts at the convention, we remain,

Fraternally yours,

BERLIN BRANCH OF THE T. S.

PAUL RAATZ, *President.*

Individual letters of greeting were also read from Dr. Franz Hartman, of Florence, and Mr. Albert J. Harris, of Toronto.

REPORTS FROM BRANCHES.

Reports from the Branches of the T. S. in A. were read by title and will be published in the next issue of *THE THEOSOPHICAL QUARTERLY*.

MOTION OF THANKS.

Upon motion of Mr. Mitchell, duly seconded, the hearty thanks of the convention were extended to the Cincinnati Branch for their warm and hospitable welcome, for the completeness of their arrangements for the comfort of the visiting delegates, and for all the innumerable acts of courtesy and consideration that had done so much to add to the pleasure and sense of brotherliness the visitors had been made to feel.

Upon motion of Mr. Johnston, duly seconded, the thanks of the convention were extended to its chairman, Mr. M. D. Butler, for the able and efficient manner in which he had discharged his duties.

EVENING SESSION.

There being no further business the remainder of the afternoon and the evening sessions were occupied in listening to the visiting delegates tell of the work and activities of their Branches. Among those who spoke were Mr. W. V. Nicum, Mr. G. E. Brittain, Mr. Hanlin Garst, and Mr. P. L. W. Vermillion, of Dayton; Mr. F. A. Bruce, Mr. H. E. Davis, and Mr. A. C. Gorrell, of Indianapolis; Mrs. Weaver and Mr. J. G. Sewell of Louisville; Mrs. F. N. Losee, of Kansas City; Dr. W. A. R. Tenney, Mr. and Mrs. F. C. Benninger, Miss L. M. Benninger, Miss M. D. Holmstedt, and Mrs. A. A. Outcalt, of Cincinnati; Mr. Chas. Johnston, Mr. Griscom and Mr. H. B. Mitchell, of New York. Dr. J. D. Buck, of Cincinnati, also addressed the Society.

An invitation was given to all members of the Society to attend the services of Mr. Bigelow, of the Vine Street Congregational Church, on Sunday morning and a lecture at the same church in the evening by Mr. Charles Johnston, entitled "Is the Sermon on the Mount practical?"

The convention then adjourned.

[Signed]

H. B. MITCHELL,
Secretary of the Convention.

CORRESPONDENCE CLASS

SYSTEMATIC STUDIES IN THE "SECRET DOCTRINE."

ANSWERS TO STUDY.

1. Briefly, the First Fundamental Proposition of the Secret Doctrine postulates an "Infinite and Eternal Cause, One Absolute Reality which antecedes all manifested conditioned being," and which is dimly formulated in the terms "Unconscious" and "Unknowable" of current European philosophy. This "Causeless Cause" or "Rootless Root of all that was, is or ever shall be," is "an Omnipresent, Eternal, Boundless and Immutable PRINCIPLE, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude." (I, 42.)

2. The Second Fundamental Proposition of the Secret Doctrine "is the absolute universality of the law of periodicity, of flux and reflux, ebb and flow. . . . The Eternity of the Universe *in toto*, as a boundless plane [space]; periodically the playground of numberless Universes incessantly manifesting and disappearing." (I, 44-45.)

3. The Secret Doctrine teaches as the Third Fundamental Proposition, "The fundamental identity of all Souls [Minds, Selves, Monads, Atoms or Sparks] with the Universal Over-Soul [Universal Mind—Mahat, or the Manifested Logos], the latter being itself an aspect of the Unknown Root [Brahma, neuter, or the First or Unmanifested Logos], and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation in accordance with Cyclic or Karmic law, during the whole term." (I, 31 and note; 45, 49, 381, 620, 623, 636; *Transactions of the Blavatsky Lodge*, part II, 20, 32, 40.) "The pivotal doctrine of the Esoteric Philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations." (I, 45.)

4. The essence of these three Fundamental Propositions appears to be: The existence of numberless individual Egos, Souls or Minds of different degrees of intelligence or development, these form greater and wiser and more powerful collective or compound Souls of different degrees, and these in turn form the One All, the Absolute. The Three Fundamental Propositions also teach the incessant though periodical manifestations of these Souls, and their constant and eternal progression—development of self-consciousness. (I, 49, 70, 145, 626-7, 679; II, 95; see also *THE THEOSOPHICAL QUARTERLY*, Oct., 1905, 323-330.)

5. *Evolve* means "to unfold, open and expand." To unfold or develop by a process of natural, consecutive, or logical growth from, or as if from, a germ, latent state, or plan. To bring forth or make manifest by action of any kind. To open or disclose itself. So *Evolution* is an unrolling or opening out; a manifestation of that within or of that which was relatively latent, dormant or inactive. *Involve* is the opposite or reverse of *Evolve*, and therefore means to infold, roll-up, or inclose, and *Involution* is the act of involving or infolding, etc. One necessitates the other; Involution must follow Evolution. We can think of the One or All involving into the Many, and the Many afterwards evolving or disclosing the One. "Brahman, or Brahm, is derived from the root *brih*, to grow or expand." (I, 37, note; *Key to Theosophy*, 3d ed., 31, 43-45, 57.)

6. *Unmanifested* means not evident, not clear, not plain, not palpable, latent, dormant or inactive, not absolutely inactive, but relatively so. There is really no such state as absolute inactivity. Hence, the state or condition of the Universe or Logos during Pralaya. *Unmanifested* does not mean annihilated or complete abstraction from substance, nor does it mean complete inactivity, for there is "Eternal Ceaseless Motion" during Pralaya as well as during Manvantara. "Immutability" as used in the First Proposition has a different meaning, which shall be explained in the next Correspondence Class Study. *Manifested* means the opposite of *Unmanifested*, or that which is visible or apparent. The Manifested

is the same as the Unmanifested in a different state—not rate—of vibration, and a different state of consciousness. "The absoluteness of the all-containing One essence has to manifest itself equally in rest and activity." But we should remember that this rest is not inactivity, but another kind of activity, as it were. In strict truth, Universal Mind (Manifested Logos) is only another name for the Absolute (Unmanifested Logos). (I, 32, 42-43, 86-87; *Trans.* I, 10, 18, 19; II, 46.) "That which is motionless cannot be Divine. But then there is nothing in fact and reality absolutely motionless within the Universal Soul."

7. The cause of Evolution and Manifestation is the Logos, the Self in general. In another sense, and perhaps more directly, the cause is the desire or will of the Logos or Great Mind, to become more developed, enriched, more perfect and more blissful. As below, so above. "Man is the Microcosm of the Macrocosm." To know the real cause of Man's evolution is to know the real cause of the evolution of the One All. If man is enriched by evolution, then is the Whole enriched. A single man or individual cannot be improved in the least without improving the Whole—the All. It cannot be out of place here to give the words of a Master as bearing upon the doctrine of analogy and correspondences. "Everything follows analogy. 'As above, so below.' Man is the Microcosm of the Macrocosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual." "Analogy is thus the surest guide to the comprehension of the Occult teachings." (I, 43, 74, 196, 200, 210.)

8. Metaphysics is the foundation or basis of all sciences. The science of the inward and essential nature of things. The prefix *meta* means "beyond." Metaphysics traces the various branches of human knowledge to their first principles in the human mind. "It is the one study which will give us a philosophical basis for religion and ethics." It is clearer and more exact than the most exact sciences which are built on it. (See *Century Dictionary* or any good dictionary. S. D. I, 552-5. Look up all the references to *Metaphysics* in the Index of the S. D.)

9. Esoteric Wisdom or Occult Knowledge is not possible without the study and understanding of Metaphysics. "Metaphysics deals with the Real because the Ideal." W. Q. J. said it was "useless to attempt to master the system on the lines of modern research, which at best are empirical, very faulty, and leading almost always to a materialization of the whole scheme." *Path*, May, 1891, 39. (I, 70-77, 192-3, 593, 643; II, 686.)

10. It must be remembered that the study of Occultism proceeds from Universals to Particulars and not in the reverse way, as accepted by science. As Plato was an Initiate, he very naturally used the former method, while Aristotle, never having been initiated, elaborated a system of his own, left it as an heirloom to be adopted and improved by Bacon. Of a truth, the aphorism of Hermetic Wisdom, "As above, so below," applies to all Esoteric instruction, but we must begin with the "above"; we must learn the formula before we can sum the series.

STUDY II.

First Fundamental Proposition.

1. What is the meaning of the term "Absolute"?
2. What is the meaning of "Absoluteness" or Parabrahman?
3. What do you understand the "Causeless Cause" or "Rootless Root" to be?
4. What is the First Cause?
5. What is the Logos?
6. Is there more than one Logos? Explain the meaning of the Three and Seven Logoi.
7. Is there more than one Unmanifested Logos, preceding manifestation?
8. What is the difference, if any, between a Logos and a Monad?
9. What is the real meaning of the term "Immutable" as used in this Proposition?
10. Are we to understand by the words "on which all speculation is impossible, since it transcends the power of human conception," that we can know nothing whatever about this Eternal Principle, and that it is useless to attempt to study or speculate on it? In other words, is it really absolutely "unthinkable and unspeakable," or "beyond all thought or speculation"?
11. Is it a fact that this "One Reality" is absolutely devoid of *all* attributes whatever, and if you think not, state what are its attributes?
12. What is the difference, if any, between Parabrahm and Brahman or Brahma (neuter)?
13. Is the "One Reality" entirely or completely "unconscious" at any time?



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WHAT are we to understand by references made in the Bible to the Second Coming of Christ? This is one of the many Questions which our readers ask each other, and which other readers have sought to answer, elsewhere in this number. The theme is too great, however, for such limited treatment, so that it has seemed advisable to make it the main topic of this quarter's Notes and Comments. It must be understood, of course, that no claim whatever to authority is made; no one is made responsible for the view put forward, except the writer, and each topic must be studied on its merits, and accepted according to the measure of truth it contains.

"What are we to understand by the Second Coming of Christ?" In the first place, it would seem, we must include a very general change in the world's attitude toward the religion of Christ, and therefore a very general revision of the world's view of Christ himself. We may well illustrate this by quotation from an article already referred to: "A Century of Change," by Rev. Heber Newton, D.D., in *The Hibbert Journal* for January, 1906. Dr. Newton holds that many causes have been modifying the world's view of Christianity in quite recent times. First of these is the new view of the Universe, as a vast realm of law, revealed by physical science, and the new conception of the Lord of the Universe, which necessarily flows therefrom. "The direction which these tendencies of physical science are forcing upon the traditional theology of Christendom is obvious," writes Dr. Newton; "they are leading our thought away from the differences of mankind toward its essential unity. They are teaching us to regard man as verily of one blood. We are learning to discern a common nature beneath the varying types of humanity; to recognize one mind acting in men of all races, creating the same convictions in the souls of Hindoos and Egyptians, Englishmen and Frenchmen, stirring the same aspirations in Persian and Greek, German and American, waking the same reverences in the spirit of men of all lands and all ages. . . . Religion is taking on, therefore, a naturalistic aspect;

not as denying supernatural forces, but as denying simply any extra-natural means and methods in the action of the Soul of the Universe. That universe, to the deepening vision of the modern man, originates within the realm beyond physics; where the processes of the material mechanism issue from something vital; where mind precedes matter and thinking begets things. But this intelligence, as we are discovering, works always and everywhere in the methodical manner which we call nature."

That large part of Christendom for which Dr. Newton may be said to speak is, therefore, coming to view Christianity as a revelation of spiritual law, a law as present and universal as the law of gravity, and holding the spiritual universe together as gravity holds the material universe. And Christ stands forth, primarily, as the revealer of this spiritual law. Yet Christ is coming to be seen, not at all as the sole revealer of spiritual law, nor in any sense the first, but rather, as he calls himself "the fellow-servant of the prophets." Spiritual law is seen never to have been without its true revealers, or, as Dr. Newton puts it: "There is, as we are now beginning to see, no reality in the distinction between the true religion and the false religions, save as a matter of degrees of development. There is no one true religion over against many false religions. All religions are false as they are imperfect, or as they become corrupt. All religions are true, as they develop out of their rude, primitive beginnings, toward ethical and spiritual ideals. That in each which is vital is true—the truth of the one Light 'which lighteth every man that cometh into the world.' Religion itself is thus coming to be seen as a natural evolution from a supernatural source. It is at once natural and supernatural. The institutions and beliefs of Christianity form no mere exception in a universal order, they are the highest outcome of that universal order, the flowering forth of the spiritual nature of man."

We have, therefore, two principles so far: first, the view of the religion of Christ as the unveiling of the universal spiritual order, always and everywhere present throughout the universe; the conception of Christ as revealer of the law of real life; and, further, we have the recognition of the profound and momentous truth that there have been many revealers of spiritual law; that the elder religions are just such unveilings, able in their measure to teach divine truth, to show the way of divine life, to lead the soul to life in the Divine. Humanity is thus bound together as the common recipient, throughout all time, of a continuous divine revelation, as throughout all ages taking part in divine experience and life, a life which is the substance of our real history.

It is worth while to stop at this point, to consider how far this liberal view is shared by the great conservative Church, whose history

is that of the first fifteen centuries of Christendom, and which has, in many things, carried down into our twentieth century the traditions and forms of those earlier days. Is there anything in this heritage of tradition, to prevent the sincere Roman Catholic from accepting the principles outlined above; or, in other words, must Roman Catholics as a body hold to the doctrine of "exclusive salvation?" Happily, we can settle the question authoritatively. A great Churchman, Archbishop Ryan of Philadelphia, has quite recently allowed himself to be put on record on this subject. Archbishop Ryan discussed the doctrine of "invincible ignorance," which should rather, His Grace holds, be called "inculpable ignorance," that is, an ignorance of Christian teaching, for which the person is in no way to blame. One thus innocently ignorant is in no sense barred from salvation, according to the Catholic teaching; and this will apply both to the vast numbers of pagans born before the Incarnation, and to the pagan nations who, throughout the Christian era, have been outside the pale of Christian teaching. Dr. Ryan quoted St. Thomas Aquinas as saying of a pagan like one of our wild Indians, born and bred in a country remote from Christian teaching, but who, nevertheless, in all things followed his highest ideal of the law of righteousness, if baptism were essential to the salvation of such a one, God would sooner send an angel from heaven to baptise him than permit him to be lost without a fault. And this door of salvation is held open to the pagan, the Hindu and Buddhist; nay, even to the savage, whose religion, partly true and partly false, breathes a spirit of true fervor and aspiration. Dr. Ryan is a great lover of Greek philosophy, and frankly says that he hopes to meet Plato in heaven, and not Plato only, but the great pagans of old time, who have trodden the path of righteousness as far as they could see it. In principle, this is very much the position of Dr. Newton, and we see that the most characteristic and distinct elements in Christendom, represented by these two distinguished men, agree in viewing the spiritual life of mankind as a divine unity from the beginning, through all times and all races, and having its culmination in the revelation of Christ. The old exclusiveness which hemmed in that revelation, and set its followers in a sense in antagonism against all other creeds and other races, is therefore melting away in the sunshine of brotherly love and understanding.

This view of Christ's teaching, which we may call characteristic of the new era, opens the way for an understanding of the universal religious life and experience of mankind; and this understanding will be a matchless source of brotherly love, of a divinely human union in the one great pursuit worthy of our humanity, the pursuit of divine life. The barrier of "exclusive salvation" is broken down, and the door opened for universal brotherly love. Here is, therefore, a "sign of the end," a premonition of the Second Coming.

Beside this great principle, we may set the new understanding of the Bible, and its position among books, and especially the religious books of mankind. And here again we may quote Dr. Newton. In the article already referred to, we find Dr. Newton writing: "The Bible takes its place among other books, more and more indisputably. It ceases to be an exception among books and becomes a member of a class in literature—one, though the highest, among the sacred scriptures of the world. It is no longer a miracle—it is part of the natural order, the world of letters, whatever so-called 'supernatural' influences flowed into it, and still flow from it. Its authority, therefore, is not anything oracular, inerrent, final—it is the authority of the truth which it utters. That authority, therefore, is necessarily open to the challenge of criticism, liable to a subpoena before the higher bar of reason. The ultimate authority of the past takes rank now as a lower court, whose findings are to be carried up to the true supreme court—Reason. The powers of the human mind are thrown open to all new knowledge. The soul of man receives the freedom of the city of God—the universe." If for Reason we substitute the words "divine experience of humanity," or "common spiritual illumination," as the supreme arbiter, we find ourselves in substantial agreement with Dr. Newton. The stumbling-block of a verbally infallible scripture is taken from our path.

We must not be supposed to dissent from the possibility of a divinely inspired scripture, giving a perfectly faithful statement of divine law. The real cause of contention is different. It lies in the character and composition of the book for which the claim of verbal inspiration has been made: the cycle of Hebrew and Greek books known as the Bible. The difficulty arises from the fact that, whether from the book itself, or from the glosses put upon it, a certain defined explanation of the universe grew up, and became attached to the teachings of Christ, as constituting, with these teachings, a part of "the plan of salvation." To reject the one was to reject the other. And it became evident long ago that we could not accept the explanation of the universe supposed to be derived from the Bible, but that each advance in scientific knowledge made that acceptance more and more impossible. It resulted that a part of this reaction affected the teachings of Christ, which were thus tied up with a faulty and imperfect cosmogony, and were adversely affected by that association. The problem was, to loosen the tendrils of false theory from the tree of true teaching. This is what, in fact, modern criticism has effected, and the shortcomings of the Hebrew annals are no longer allowed to cast a shadow on the divine revelation of the Galilean Master.

Let us once more compare with the view of Dr. Newton that of the best authorities of the Roman Catholic Church. We may in this case take a very interesting article, published in an erudite magazine, *The Irish*

Theological Quarterly, which represents the work of the Faculty of Theology at Maynooth, and is, therefore, of unimpeachable orthodoxy. The writer, Rev. Joseph MacRory, D.D., declares that the devout Catholic will "continue to reverence the sacred books, even though at times he may be unable to vindicate their truth, and may have to take refuge in the last resource suggested by St. Augustine: *Ego non intelligo*. But he will remember at the same time that it would be a false and foolish reverence that would seek to exempt those books from honest and reasonable criticism. God is the author of our reason as well as of the Bible, and hence right reason, especially when guided and steadied by the principles of faith, can never come into conflict with the Bible's real sense. It would be unwise to seek to shun the light lest something inconvenient may appear."

This thought, that God is the author of our reason as well as of the Bible, is the same thing in essence as that put forward in a more unqualified form by Dr. Newton, that Reason is the court of appeal. Let us see how the learned Maynooth Professor of Theology applies it. He writes further on: "The Bible is inspired throughout, and it teaches no error. Does it follow from this that everything in the Bible is in conformity with facts, as they were or are? Is everything true in the same way? Is it equally true that God created all things; and that He did so in six days? That He punished sin in a terrible manner in the days of Noah, and that He punished it by a deluge that was universal? That He answered the prayer of Joshua, and that He did so by causing the sun to stand still?" It is perfectly evident that a negative answer is expected to each of these questions; that the principle of criticism applied modifies the literal interpretation of the six days of creation, the universal deluge, and the various other matters which have been the main matters of contention in what is called the "conflict between religion and science." The Holy Spirit is conceived as allowing the human writer of a sacred book "to write according to the ideas and methods of his time, if reference to such questions was natural, either as a framework for his religious teaching or in order to give completeness to his composition." It is obvious that, though far more cautiously stated, this method carries us as far as that of Dr. Newton, since wherever it is found that a passage in the Bible is not in accordance with "the facts as they were or are," we are justified in holding that writer was using the popular expressions of his day and land. Thus the great stumbling-block is taken away.

If the churches have gone thus far to meet science, science has with equal warmth stretched forth the hand of reconciliation. In the person of one of her greatest lights, Sir Oliver Lodge, we find her saying: "I accept the historic Christ, as represented in the Gospels, together with the general account given of his teachings. In so far as the record is not accurate—and even without any knowledge of biblical criticism

we must admit that it is bound to be inaccurate—I consider that the record is likely to be inferior to the reality, that the report of the teachings may have been spoiled and garbled in places but is not likely to have been improved. . . . I believe that the most essential element in Christianity is its conception of a human God; of a God, in the first place, not apart from the universe, not outside it and distinct from it, but immanent in it; yet not immanent only, but actually incarnate, incarnate in it and revealed in the Incarnation. The nature of God is displayed in part by everything, to those who have eyes to see, but is displayed most clearly and fully by the highest type of existence, the highest experience to which the process of evolution has so far opened our senses. By what else indeed can it conceivably be rendered manifest? Naturally the conception of Godhead is still only indistinct and partial, but so far as we are as yet able to grasp it, we must reach it through recognition of the extent and intricacy of the cosmos, and more particularly through the highest type and loftiest spiritual development of man himself."

Let us round out the subject by one more quotation from a man of science, this time, the great exponent of the Vedanta, Professor Paul Deussen of Kiel. In an admirable work just published, we find him writing thus: "In this darkness there comes to us a light from the East, from India. It is true that Paul also hints at an identification of God with the *anthropos pneumatikos* (["spiritual man"], I. Cor. XV, 47), it is true that Kant endeavors to explain the marvellous phenomenon of the categorical imperative ("conscience") within us on the theory that the man as real ("thing in itself") lays down the law to the man phenomenal; but how slight the significance of these timid and groping essays as compared with the profound and fundamental conception of the Vedanta, which makes its appearance everywhere in the Upanishads, that the God, the sole author of all good in us, is, not as in the Old Testament a Being contrasted with and distinct from us, but rather—without impairing his absolute antagonism to the depraved self of experience (*jiva*)—our own metaphysical I, our divine self, persisting in untarnished purity through all the aberrations of human nature, eternal blessed,—in a word, our *atman*. This and much more we may learn from the Upanishads,—we shall learn the lesson, if we are willing to put the finishing touch to the Christian consciousness, and to make it on all sides consistent and complete."

Thus we see that, throughout all Christendom, a new spirit is springing up, a spirit of gentle charity, of larger insight, of deeper understanding; most of all, a more luminous recognition of spiritual law as the all-present divine life within life. And as the head and fountain of this new spirit, we see on all sides a growing recognition of the teaching of Jesus as a supreme expression of universal spiritual law, a genuine revela-

tion of the divine, not in remote past times, but here and now, vitally operative within us. This new spirit is preparing the way for the "Second Coming," and is indeed the dawn of that new day. Whether or no this Second Coming will mean a great divine Teacher visibly present, it will certainly mean the large and widespread recognition of the Master's teaching, and what is vital, a widespread realization of that teaching in thought, word and deed; a building up of spiritual life throughout the world on the eternal lines laid down by the shores of Galilee. With that will come reverence, a sense of the presence of the Divine, humility of heart, and, as the fruit of these, an insight into the secret of the Eternal.

The complete failure of Volapuk, the universal language which was invented by Dr. Schleyer in 1879, has made people skeptical about the new universal language called Esperanto. This latter is the result of the work of Dr. Zamenhof, a Russian physician, who published a pamphlet in 1887, called *An International Language, by Dr. Esperanto*. It was not until ten years later, however, that there were signs of the possibility of its ultimate success. Since then its progress has been astonishingly rapid, and those who have not had occasion to hear about it will be surprised to know that there are now several hundred thousand persons who speak the language; that it has been endorsed by many of the leading savants and philologists of Europe; that books for its study are now printed in twenty-two different languages; that some twenty-five journals are published in the tongue, while several ordinary papers give their readers occasional articles in Esperanto.

Esperanto clubs and societies are to be found almost everywhere; that in Paris having three thousand members. Courses in Esperanto are offered in many public and commercial schools. At the recent International Congress of Peace, at Lucerne, some of the addresses were made in Esperanto. The largest publishing house in France, Hachette & Co., have agreed to publish any book in the language which is recommended by a committee of which Dr. Zamenhof is president. Last summer the Esperantists had a convention at Boulogne, at which there were twelve hundred delegates from twenty-two countries. All the proceedings were in Esperanto, and these included one of Molière's plays, and a Catholic Church service. The French Government took much interest in the convention, sending, as escort and guard, a detachment of the army, all of the members of which spoke Esperanto.

The subject is of interest to us because it is a marked evidence of the growing together of the human race; the breaking down of the barriers of race and creed, which must be accomplished before the first object of our Society can be fully realized.

The multitude of so-called "New Thought" magazines published in this country is a constant marvel to the student, a shame to the churches and a menace to the spiritual progress of the race. This may sound like a strong statement, but a moment's consideration of the basis of all these movements will show that they cannot but be detrimental to the spiritual life of their adherents.

The very first requisite of spiritual life is Self-sacrifice. It is the key which unlocks the door to the Inner Life and without its use we cannot travel even a little way on the road. The personality, with all that it implies, must be rigorously set on one side, and all thoughts of self-satisfaction or gratification or indulgence or well being, all ideas of prosperity and happiness, which form the center around which the thoughts of most people revolve, all these enticing and alluring calls of the world must be abandoned once for all. These things done, we can begin the journey towards God. This is the essential idea of all true religion and was the direct teaching of every great religious teacher. How nearly do the many "New Thought" movements approach to this ideal?

If there is one thing more than another which distinguishes these New Thought systems it is *Self-Interest*. We have yet to see a single one of them that does not show this taint of the World, the Flesh, and the Devil. We have yet to read a New Thought magazine which does not show in countless ways how the individual is going to be benefited by following that particular system. That is the flag which they all hang out and is the bait by which they hope to attract adherents. How to be happy! How to be well! Even, save the mark—how to become rich! Do we speak too strongly therefore when we say that a system of thought which substitutes self-interest for self-sacrifice and makes prosperity and health a religious ideal, is a menace to the spiritual progress of the race?

It is a shame to the churches because it is an effort to give expression to a religious craving and if the churches fulfilled their entire mission and answered the needs of everyone as they should do, there would be no need for these extravagant and ill-advised systems, of so-called "New Thought."

THE SERMON ON THE MOUNT.

I.

IN studying the Teachings of Jesus, we shall do well ever to bear in mind his words to his disciples: "It is given to you to know the mysteries of the kingdom of heaven, but to them it is not given . . . therefore speak I to them in parables."¹ And in fact we find this very division running through all the Teachings: on the one hand, the Parables, and chiefly the Parables of the Kingdom, for the multitude; on the other, the direct teaching to disciples. This direct teaching is given most fully in two great discourses: the Sermon on the Mount, at the outset of the ministry; and the Discourse of the Last Supper, recorded by the beloved disciple, on the eve of the Crucifixion.

The Sermon on the Mount is, therefore, the first teaching to disciples. We shall do well to consider its exact position, at the beginning of the Gospel according to Matthew. Levi, the toll-gatherer, also called Matthew, belonged to the town of Capernaum, on the north shore of the Galilean lake, into and out of which flows the stream of the Jordan. In that region about the lake the early events recorded by Matthew are placed. Passing directly from the birth of Jesus to the mystical and symbolical baptism by John, Matthew then records the not less mystical threefold Trial in the Wilderness. After this, Jesus took up his abode at Capernaum, Matthew's own town, and most of the disciples were drawn from the immediate neighborhood, among them being Matthew himself. From this point, Matthew is a first-hand witness of what he records. He tells us that, in this early time, the Master went through the region around the lake, teaching in the synagogues, preaching "the gospel of the Kingdom," and healing all manner of disease. The result was, that his fame went throughout all Syria, and that great crowds of people went about after him, as he passed from town to town.

II.

On a certain occasion, to escape from the multitude, he went, as was his wont, to one of the mountains beside the lake, and ascended to a solitary spot, far away from the throng. Thither also came the recently called disciples, and there the teaching was given to them, which is therefore called the Sermon on the Mount.

The Sermon is divided into three parts. The first part is concerned with the nature of discipleship. Jesus stated the law of discipleship many times. Thus we find him saying: "If any man come to me,

(1) *Matt. XIII. 11.*

and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whoso doth not bear his cross and come after me, cannot be my disciple."³ Matthew himself gives a slightly different phrasing: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."⁴

The first step for the disciple is, therefore, the renunciation of the personal life, personal ambition, personal desires, personal will, to follow the divine will, to obey the divine law, to live the life of the divine Self, the Lord. This is symbolized in the formula used in the call of the disciples: "Follow Me!" And only he who has made that renunciation, who has definitely sacrificed the personal to the divine life, following the divine law, has passed from the multitude and become a disciple.

As a disciple, he comes under a new law, belonging no longer to the "kingdom of this world," but having heart and life in the "kingdom not of this world, the kingdom of heaven." New conditions apply to him. New experiences await him. A new life opens up before him. New powers become manifest to him.

We have seen Jesus stating the first qualification of the disciple in the phrase so constantly used by him: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."⁴ In the Sermon on the Mount, we may take the verses beginning with the word "Blessed," called the "Beatitudes," as a fuller statement of the character and quality of discipleship. We may say that four negative and four positive qualities are recorded. As for the negative, the disciple must be "poor in spirit," renouncing personal self-assertion; he must "mourn," finding nowhere in the visible world what his soul longs for; he must be "meek" and lowly in heart; he must "hunger and thirst after righteousness." These are the qualities which make up the losing of his life. Then the positive qualities: he must be "merciful," loving his neighbor as himself, seeing the one divine Life in both; he must be "pure in heart," desiring only the Eternal; he must be a "peacemaker," bringing about the great reconciliation between man and the Divine, between man and his brother. In "keeping his life unto life eternal," in coming to himself in the new divine life, these new qualities blossom forth in him, not so much as virtues, but rather as the unfolding of his immortal Self.

Then the Master passes on to the next theme: the position of the disciple in the world. The disciple is "the salt of the earth;" he is "the

(2) Luke XIV. 26. (3) Matt. X. 37. (4) John XII. 25.

light of the world;" visible representative, in this world, of the Divine and Eternal. He stands for spiritual law, and from his very being and life radiates something of that law. And to such the Master says: "let your *light* so shine before men, that they may see your *good works*, and glorify *your Father which is in heaven*." A perfect expression of the selfless life of the disciple; it is not he that must shine before men, but the light; it is not he that must be seen, but the good works; it is not he that shall be glorified, but the Father which is in heaven, the Most High, the Eternal.

Does obedience to this divine Law absolve the disciple from following the laws of men? May he plead that, once on the Path, nothing is for him any longer commanded or forbidden? The Master answers: "I come not to destroy but to fulfil. . . . Whosoever therefore shall break one of these least commandments . . . shall be called least in the kingdom of heaven." Moreover, the disciple must fulfil the law with a faithfulness, a scrupulous exactitude, far beyond the fidelity of the men of the world. The disciple must learn respect for law and obedience to law, as typifying the subjection of the lower nature to the higher; an obedience which must first be practised in the heart, and then outwardly expressed in thought and act. Except the righteousness of the disciple exceed the righteousness of the man of the world, he shall in no case enter the kingdom of heaven.

This thought of law is then taken up and followed. Representative commands from the law: three of the Ten Commandments, and certain of the texts which follow them, are then taken; and the Master shows in what way the disciple must fulfil the law. In every case, the principle is the same. Taking the materialistic command of the law, the Teacher shows its spiritual lining, the principle of the Law which underlies the law. There is the command: "Thou shalt not kill!" It means far more for the disciple than to refrain from slaying the body. It goes deep into the mystery of the soul, to that supreme law of the Oneness of all beings, whose manifestation is perfect love. Two most eloquent illustrations are added: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; *first be reconciled to thy brother*, and then come and offer thy gift." Then, that there may be no pretext for the excuse that we are indeed to be reconciled to our brothers, but may still remain in hostility toward our enemies, the Teacher once more speaks: "*Agree with thine adversary* quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Here again we see, what we see everywhere throughout the teaching of the Master, the stern

condemnation of unbrotherliness, of the sense of separateness from others, which was the spirit of the Pharisee, the "man of separateness." Unity of heart is a quality without which there can be no discipleship.

Then passing from the root of hate to the root of lust, the Master takes the commandment: "Thou shalt not commit adultery," and shows that the heart must be pure, not the act only. Unclean desire is sin already; the impure heart can never hold the light of the Eternal. Lust and desire are a deformation of the longing for joy, that joy which is the very essence of the Soul. Those who find the Soul find joy, and can no longer seek its false image. Therefore, he who seeks the Soul must cleanse the desires that dwell in the heart, and become altogether pure.

The Master touches on marriage. The Mosaic law gave the husband a right to put away his wife for various causes, almost at his pleasure; though no such right of separation was given to the wife. This, says the Master, was because of hardness of heart; therefore the true principle of marriage is gentleness of heart, that very unity and love so perpetually insisted on throughout the teaching.

Then comes a piece of Oriental imagery, concerning unclean desire and hate: "If thy right eye offend thee, pluck it out. . . . If thy right hand offend thee, cut it off." Here the offending eye is the symbol of lust; the offending hand is the symbol of the hate that strikes and the greed that grasps. If, therefore, the disciple is made to stumble by the barriers of lust and hate, let him cut these things out of his heart, as the husbandman cuts away the unfruitful branch of the vine, casting it into the fire.

A third commandment is then quoted, though not verbally; that which we are wont to translate: "Thou shalt not take the name of the Lord thy God in vain:" that is, thou shalt not take the name of God to witness a false oath, or, as Jesus paraphrases: "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." On this, the Master comments, with that matchless eloquence which makes him one of the greatest poets: "But I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is His footstool!"

Then we come to those principles of the law of retaliation: An eye for an eye; a tooth for a tooth; which form the basis of all ruder codes. To the disciple, the Master says: Seek not to retaliate; "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." Here many deep principles are involved. The Oriental disciple, believing in the law of Karma: "whatsoever a man sows, that shall he also reap," will hold firmly the thought that whatever blow he suffers, was struck by himself; that whatever is

torn from him, is taken by himself; pains suffered are but the return of pains inflicted on others. He will see in the blow, in the loss, a merited punishment; nay more, a debt paid, an account closed. But there is more in the matter than this. The disciple seeks above all things to rid his heart of the great evil and delusion of separateness; to lose his life, that selfish, separate life which he has called himself; to lose this, that he may find the Eternal. Therefore he who strikes the blow is not to be thought of as other than himself. He cannot separate himself from the unclean or evil man. The world's sin and shame are his sin and shame. The seed of all evil is this delusion of separateness: separateness from the Eternal; separateness from our other selves; and whatever gives the opportunity to pierce this delusion is eminent gain.

Many times it has been said that this rule, if put in force, would disrupt society; that it is not to be taken literally, not to be carried out. But let us recall our first principle of criticism: that the Sermon on the Mount is given to *disciples*, not to the multitude, and we shall be freed from this confusion. It is enjoined only on disciples, who have lost their lives, that they may keep them to life eternal; and disciples will be able to keep the rule without causing the least disruption of society; nay, as "the salt of the earth," they are preservative of whatever is pure, holy and of good report in the life of society. When disciples come to be the majority, so that the rule is widely kept, it will be time for society to be transformed into a brotherhood not of this world, eternal in the heavens.

Then comes a final comment on the old law, closing the first part of the Sermon by the enunciation of the Law: "Love your enemies, bless them that curse you . . . that ye may be the children of your Father which is in heaven: for He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. . . . Be ye therefore perfect, even as your Father which is in heaven is perfect."

III.

The closing words of the first part of the Sermon bring the disciple to the intuitive vision of "the Father which is in Heaven:" the divine Life in the inner world, which begins to be revealed to his inner being after he has made the renunciation of personal desires, losing his life that he may keep it to life eternal.

The second part of the Sermon dwells on this thought: the inwardly revealed divine Life, which dwells with the inner being of the disciple, gradually drawing that inner being into oneness with the Eternal; gradually instilling into the inner life of the disciple the holiness and wisdom and power of the Eternal, with all gentle charity to others.

Having lost his life, the disciple begins to find it, in that new spiritual

world called by the Master: "the realm of the heavens." The disciple gradually perceives that this newly opened spiritual world is, as it were, the lining of the visible world; that it is, as it were, the deep ocean of Life, whereon float the foam and bubbles of this visible world. And gradually, from the inner presence of the divine Life, he grows into a new law, new powers, a new consciousness, which carries the intuition of immortal life.

Thereafter the life of the disciple is, as it were, a spiritual interchange with that divine Life; an interchange carried on incessantly between his inner being and the inwardly revealed Eternal; and the laws of that interchange are now declared by the Master, in the second part of the Sermon.

First concerning alms. The gifts of charity must be given from real love, never from vanity. They must come like the gifts of the Father, who sends rain on the just and the unjust alike. Let not the right hand know what the left hand doeth. Let the gift be secret, "and thy Father which seeth in secret shall reward thee openly."

Then concerning prayer, as exemplified in "the Master's Prayer." It must be an inward drawing near to the divine Life newly revealed to the inner being of the disciple, an entering into that divine Life, the heart and thought of the disciple becoming one with that divine Life, so that he thinks the thoughts and wills the will of the Eternal, entering into the Eternal as the Eternal enters into him. Thereafter he will seek to do the will of the Eternal, in the outward life of the world, as perfectly as that will is carried out in the divine inner world. And, seeing that the Eternal rules immediately in every moment, he will trust to the Eternal the daily governance of his life, the daily bread of duties and sustenance. Becoming at one with the Eternal, reconciled with the Eternal, he will be ready for reconciliation with all others, forgiving his debtors as his debts are forgiven. It may well be that the next petition should be rendered thus: "Lead us through our trial, and deliver us from evil," for the whole life of the disciple is a trial, only to be overcome by divine leading. Then the final invocation: "For thine are the realm, the might and the radiance, to everlasting!"

Concerning fasting, the same rule as for alms and prayer. Abstinence must be the pure offering of the inner being to the inwardly revealed Eternal, and never a matter of vanity, for the self-satisfaction of the personal life: "and thy Father who seeth in the hidden, shall reward thee in the manifest." As all through this division of the Sermon, the disciple is brought back to the intuition of "the Father who seeth in secret," the wonderful divine Consciousness and Life which approaches his inner being, in the newly revealed inner world.

Gradually, as the disciple offers up the purest of his thought and will and aspiration and love to that inwardly manifested Life, he will "lay

up treasure in heaven, where neither moth nor rust corrupt, and where thieves do not break through nor steal." For where the treasure is, there will the heart be also.

The light of the body is the eye. The light of the disciple's life is the spiritual vision of the Eternal, revealed inwardly in the inner world. As his inner life is lit up by that vision, as he receives into himself the splendor of the Eternal, so shall his whole being be full of light. But where the thoughts and desires are set on the things of darkness, the whole life is full of darkness, of misery, of the pain of separation, of the impending menace of death.

Then comes the world-known symbol: the two masters, God and Mammon; a testimony to the eloquence and poetical power of the Master, which has exalted the name of a petty Syrian idol into a universal symbol, just as the Parable of the Good Samaritan turned an obscure tribe name of the Jordan valley into a symbol of universal gentleness. But the antithesis of God and Mammon testifies to more than the Master's eloquence; it testifies to his profound knowledge of the science of life, based on experience, and to be verified by experience.

We stand between two worlds, able to penetrate both by our consciousness and will. Below us, the world of animal life, of natural forces known through the senses, the world to which we owe our mortal bodies. Above us, the world of divine Life, of spiritual forces known through intuition and inward unveiling, the world which shall bestow on us the life of our immortality. There is no condemnation here of animal life, in its due place and time. The birds of the air, the lilies of the field, are of the Father. Animal life brought us far, and taught us much. But it has its term; and when the hour has struck for us to enter the world of our immortality, we must be ready to pass beyond animal life, to let it fall from us, as the chrysalid husk falls from the winged butterfly. Sin lies, not in animal life, but in the distortion of animal life for self-indulgence, which, to our shame be it said, makes up so great a part of the life we call human. Sin lies not in pure animal reproduction, but in self-indulgent desire, which distorts and corrupts a simple natural power. And so sin lies not in the animal sustenance of the body, the animal preservation of life, but in egotism, vanity, self-assertion, the sense of separateness, which are the psychical distortions of the simple instinct of self-preservation. It is above all this instinct of self-assertion, of separate ambition, of vain self-seeking, which the Master symbolises as Mammon: that very life of personal indulgence which the disciple must lose, before he can find the Life.

But, it will be said, we must all look keenly to our personal well-being, for we are pursued by the wolves of hunger and want and poverty. To this the Master answers, that the disciple's first concern must be, to render inward obedience to "the Father that seeth in secret;" his first

concern is with the soul rather than the body; for the soul is more than the body, as the body is more than its raiment. "Be not in anguish about your life," says the Master: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. . . . Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that Solomon in all his glory was not arrayed like one of these."

It must never be thought that this command to put away anguish about the morrow is an approval of idleness, unthrift, improvidence; that the multitude are bidden to leave all things to a generous Providence, while they idle and take their ease. As all these rules, this is an injunction to disciples, who are commanded also to fulfil every iota of the law, to render the things of Cæsar unto Cæsar, to kill out ambition; yet to work as those who are ambitious. But in all work, the heart of the disciple must be set, not on the personal reward, but on the inner vision of the divine Life, the Father who seeth in secret, and who knows that he has need of all these things.

This second division of the Sermon is summed up by the eloquent command: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

IV.

The third and last division of the Sermon is concerned with injunctions for disciples; each injunction a landmark, a guide-post for a difficult turning of the Way. First of these injunctions stands the great command: "Judge not, that ye be not judged"; and no command is more imperatively laid on the disciple. His great task is to kill out the sense of separateness, that he may become one with the Eternal, one with his brothers. The sting of separateness must be cut out of his life, so that he shall see only Oneness in the Divine. The last element of the self-seeking, vain and selfish personality is to be done away with, in order that there may be revealed in him a life spiritual and universal. And no one tendency more markedly strengthens the sense of separateness than the habit of fault-finding, of judging others uncharitably, of condemning others. The mind is thereby narrowed and embittered; the well-spring of generous kindness is dried up, and every magnanimous and heroic virtue is thwarted. Thus it comes that he who judges others with uncharity generates in himself many defects and infirmities, so that he is verily judged by the law as he has judged, and the measure he meted to others is measured back to him in turn. Therefore we are admonished to seek unity of heart, to love one another; to avoid all criticism, to forgive endlessly, bearing no malice; to seek virtues in each other, not deficiencies; and when obvious deficiencies are manifest, to

match them with our own, fault for fault. We are to do all in our power to strengthen the bonds of brotherhood and fellowship, for "love is the power that moves the world, the only power that moves the spiritual world."

The next rule for disciples is: "Ask, and it shall be given you." This rule goes deep into the spiritual world. When the disciple, losing his life that he may keep it to life eternal, is reborn from above, of the spirit and fire, that new life of his grows in the spiritual world, drawing power and sustenance from the divine, and thereby "building the dwelling," as Paul says; forming that spiritual body to which Paul gives the name: "The new man, the Lord from heaven." The life of this new spiritual Self rests in the divine Life, and will there grow by degrees to the perfection of "the Father in heaven." That it may thus grow, there must be as its life-giving spirit, strong aspiration toward the Eternal, an ardent and unceasing longing to go forth to the Eternal, to enter into the fulness of the Eternal. This ardent and unceasing love is the "asking" of this rule, and he who thus asks receives according to the measure of his faith.

Then comes the rule: "Enter in by the narrow gate," the gate of the Path, the divine way which leads to the Eternal. That gate is narrow and hard to pass, for none may enter who leaves not himself outside the gate. The gate is barred by the sense of separateness, the sharp ambition to pursue one's own fortunes, not as a duty, but in order that one may be at an advantage as compared with others, enjoying the keen sense of superior wealth, superior wisdom, superior fortune. One may say that the gate is narrow indeed, too narrow to admit any but a little child; one who has regained the lost child state of innocence and reverence and simple faith. Yet though the gate be narrow, it is wide enough for all mankind to pass through, as soon as the great renunciation is made.

To these rules, two warnings are added. The first, "Give not that which is holy unto the dogs," would seem to repeat in forceful imagery, the thought quoted at the outset: "to them it is not given to know the mysteries of the kingdom." The second warning, "Beware of false prophets," introduces the wise rule, that the tree shall be known by its fruit; every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit, "wherefore by their fruits he shall know them." Nor must this injunction be held to refer solely to judgment of others; it is not less concerned with the manifold counselors and advocates within ourselves, which would lead us this way and that. These also we may judge by their fruit. Whatever in us brings forth the fruit of the spirit, "love, joy, peace," is good, a true branch of the vine; but whatever brings forth bitterness, lust, hate, fear, is an evil tree, known by its evil fruit.

It is noteworthy that, among these rules for the disciple, the Golden

Rule is given a great place: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

This is the teaching for disciples, as set forth by the Master in the Sermon on the Mount, and with it we may take the promise recorded in the other version of the same Sermon: "The disciple is not above his Master: but every one that is perfect shall be as his Master."

It may be asked, if these teachings are for disciples, what provision is made for the multitude? The answer is, that the Path of discipleship is open to all; and the way of entrance is thus set forth by the Master: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

The same thought is embodied in a vivid and powerful image: "Whoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

CHARLES JOHNSTON.

True union with God is to do His will without ceasing, in spite of all our natural disinclination, in all the wearisome and painful duties of our condition.—François de la Mothe Fenelon.

THE OBJECTS OF THE THEOSOPHICAL SOCIETY.

A CONTRIBUTION TO ITS STUDIES.

THE objects of the Theosophical Society are three in number. They would seem to correspond with the triple evolutionary scheme of the Secret Doctrine. That scheme, we are told, provides for the formation of "the three periodical Upadhis"—the three schemes of evolution "which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions." (*S. D., Vol. 1, page 181, Sec. Edn.*) In this connection we should remember that occultism takes no account of the present accretions of matter around the physical nuclei, and that for it the "physical" is represented by the psychic and the psycho-physiological. In what has been called the Three Outbreathings, we may thus see the model of the T. S. Like all models, it did not at once reach the form desired by its chief founder. The adept evolves: he does not create. He inspires; he does not force: he encourages, stimulates, guides men and affairs until the desired model is attained. Thus it was in the case of the T. S. When it had reached its present expression of the three objects, in the form now re-affirmed by the T. S. A. the founder declared her satisfaction therewith: Mr. Judge, later on, did the same. The reason is not far to seek. The Society now corresponded with the triple scheme of evolution, its model and correspondence, on universal planes.

In the three objects of the T. S., the first and primary object is the spiritual one. This object is the Universal Brotherhood of Humanity, which has its base in the "fundamental identity of all souls with the Oversoul."

The second object corresponds with the mental evolution. It is the study of the unity of religions. (Mark! Not religions; not creeds; but their unity, their agreement.)

The third object is the psychic, the psycho-physiological one; it is the study of the unexplained laws of Nature and of Man; of the psychic powers latent in Man. In this, we must, of course, include the higher psychic powers and planes.

A close observer of the evolution of the T. S. would probably be found to declare that, while the first object was always intended to occupy that place to which the use of the adverb of place, "First," assigns it inevitably, and although sympathy with that first object sufficed, in

the intention of H. P. B., and of W. Q. Judge, to entitle applicants to admission into the Society, yet at the same time, once this was stated, the new member was, as a rule, at first more attracted by the third object: later on, as his synthetic powers were developed, his interest in the second object increased; and, finally, the same line of development continuing, he came to glimpse the fact that the primary object is in truth the essential one, and that it had its rise in the spiritual stream of evolution. When his perception of this truth had increased by reason of the exercise of that spiritual recognition in his daily life, he was ripe for a more special form of study, and in another center of thought and work.

The three streams of evolution interblending inextricably, as we are told that they do, it is not surprising to find that many members of the T. S. regard themselves in duty bound to work for all three objects to the best of their ability. But, so far as the Society itself is concerned, they must consider, in this, the absolutely free platform of the T. S., and in working for all three objects, to do so primarily by and through their sympathy with the interests and the methods of their fellow students, allowing the same freedom of choice to others which they claim for themselves. There can be no orthodoxy, no ostracism, no exclusion, whether of thinkers or of subjects of thought. All men are welcome, all subjects and methods of study are pursued.

Many members of the Theosophical Society regard the first object as being to the other objects what the atmosphere is to a plant, or the air to the lungs of a man. It provides at once the *conditions* under which alone true study—whether of Religions, of Nature or of Man—becomes possible: it also provides the *method* by which those studies must be guided if they are to be liberal and synthetic. That method is one of co-operation, through complete and loyal sympathy with the aspirations and the search of others; it should provide the necessary courtesy, self-control and tolerance: it maintains a fraternal respect for the views and the feelings of others and it holds as sacred the freedom of the Soul of man and his right to follow its guidance as he can, unimpeded by the opposition or the prejudice of his fellow men. For all men do not require to study or to make search in the same manner, or in identical fields. Life itself provides the next necessary lesson for each human being. "Study" may be interior only, yet none the less real. One mode of learning, and a very real though difficult mode, is the acquirement of a truly fraternal spirit; of an eager sympathy for the Truth latent in *all* departments of life. When we have acquired this conception of the first object and are really able to carry it out—to some extent at least—we have gone some distance on the path towards unity, and away from separation. Under the fostering spirit of Charity, all seekers are freely able to pursue those studies towards which they are attracted by reason

of the interior impulse of each. In this way the student may hope to discern, in the study of the laws of nature and of man, identity of soul: in the study of religions, the underlying unity: in the daily practice of the spirit of brotherhood that trace of the bright flame of universal Love which shall at last—widening and broadening with his search—guide him to the haven where his soul would be.

The founder of the T. S. also made a special contribution to its studies in the system of philosophy known to us as the Secret Doctrine. It was an effort to revive, in the West, some recollections of world-old truths which the East has to a greater extent brought down to the present day. But, in so doing, it was never her intention to provide the basis for any dogma—and all who knew H. P. B., know that the very word was to her, anathema. Cultured as the western scholar might be, he knew but little, before her time, of the eastern teachings; those who knew them, misinterpreted them. So she provided, as it were, a missing pearl to the string. She rendered wider research and comparative study more possible. In so doing, she repeatedly warned all students of the danger of dogma as the reef on which the T. S. might go to pieces.

That only the spirit of tolerance and brotherhood could preserve the Society intact was her oft repeated statement. To conceive that she would warn against creed and dogma in the T. S. with lips and pen, while her hands provided it with both, were indeed a curious mental attitude. Had she meant the teachings brought forth through her agency to be the only subjects of legitimate study and research in the T. S., she had indeed provided us with articles of belief, as rigidly outlined as those of any Church. Her well-known saying: "Follow the Path I show, the Masters who are behind, *Do not follow me, or my Path,*" indicates sufficiently—were other evidence lacking instead of being ample—that she never desired the promulgation of Theosophy as she herself taught it, *so far as the T. S. is concerned.* Founding the Society upon the rock of the Universal Brotherhood of Humanity, and approving that as the sole requisite attitude, not of the intellect, but of the heart, H. P. B. thereafter contributed in a special manner to our philosophical knowledge, thinking thus to indicate more clearly the existence of the underlying unity latent in all manifestation; and to stimulate students to that search which begins centrifugally, but which must react towards the center within ourselves before the gleam of the soul can be descried. That point once reached, another place was provided where the method of learning and of teaching was clearly defined. But within the area of the T. S. *all* studies were urged forward; *all* students inspired to search for the Truth latent in *all* things, *all* philosophies, *all* religions, *all* science, *all* lives, latent still, yet, most of all immanent, in the heart of the seeker. Only in this way, through having spread before them *all* the accumulated data of the Path, can men select, under the promptings of their souls, the

especial food necessary for each. So in the *Key*, we find H. P. B. saying: "We have, strictly speaking, no right to refuse admission to any one . . ." In the *Letters*, Mr. Judge repeats the statement of his Chief. "As to the Theosophical Society, all should be admitted. If this is a Universal Brotherhood, we can refuse *no one!*" Then follow the wise words, that we must not neglect to see that they are not deceived as to what we have to offer; they are not to go without the warning that here is no especial pabulum, no prescription for salvation, but only an accumulation of experience, tradition and lore relating to the spiritual world, from which each must himself choose freely that which he feels himself to need most. It is evident that no invidious comparisons were ever intended to be drawn between religions, between philosophies, between students or their modes of thought, but that the portals of the Society were to be thrown wide open—not to temples of the human mind, nor to aught that this untiring builder can construct, but—to the vast fields of the Ideal, the fields elysian.

The teachers to whom reference has just been made were far from desiring that their views should be put forward as authority. Their chief teaching was through example. Under accusations of fraud we have H. P. B. saying that she could not defend herself without breaking the invariable occult rules. Mr. Judge, in like case, declined in like manner, on the ground that he could not answer the charges laid before a committee, because in order to do so he must bring forward statements in regard to the Masters, and that this would establish, in the T. S., a precedent leading to a dogma, "the dogma of a belief in the existence of Masters." They were wisely aware of that insidious tendency of the human intellect, the tendency to formulate and to define, whereby in time men come to embrace a body of teaching and to make it the touchstone of all Truth. History emphasizes this warning. The good intentions of truth seekers do not suffice. The tendency naturally is towards form, towards limitation, whether in the concrete manifestations of physical plane "matter," or in the subtle substance of the mind. If methods be dogmatic, dogma must result: if definition be sought after too eagerly, thought must inevitably harden into a creed, driving out the fluidic and free spirit of Truth. But where the utmost tolerance prevails; where the mind is open to the ebb and flow of universal thought and does not shut, like the oyster, upon its own particular pearl, there the spirit may freely play, may widely enlighten. It is not what men may say upon these points, nor what they may conjecture or dispute upon in relation to this danger that should have weight with us, but the actual facts of history. With the best and purest intentions, Ignatius Loyola founded the Jesuit Order and enthusiasm for the form of belief thus fostered by the Order, led in time to methods which have been condemned by most European Governments and which are deplored by sincere and earnestly spiritual minds in

the Catholic Church. Turning to a far higher and wider instance: Jesus taught no creed, *he only lived a life*. His disciples put forward no creed; yet on the simple record of those four Gospels and a few Epistles, the hundreds of Christian creeds are based, each claiming the letter of the law. The mind of man has read these creeds into the simple teaching, acting under a law peculiar to itself when unenlightened from within—or above. The same thing has happened to almost every great spiritual Teacher. It was to avoid this historic and perpetually recurrent danger that H. P. B. desired to see the T. S. firmly based upon the rock of Brotherhood, of Tolerance and of Charity. In order that the thinker may not be confined in the impulse of his nature towards the course of study best fitted to his individual need, the first object is offered as the guarantee of his rights; but it is more: rightly viewed it is, in our belief, the *evolver of his spiritual nature*. Every spiritual Teacher the world has ever seen has formulated this spiritual principle as the first law, the primal need, whether he called it Love, Charity, the Dana Gate, or that Compassion which is “no attribute,” but is “the law of laws, Alaya’s self”; the very self of the Oversoul. This is that gleam of divine light of which it has been said that it is not to be found by men of high intellect, but only by him who is great of soul. The principle of Universal Brotherhood is elsewhere defined as the fundamental law (one of three) of the “identity of all souls with the Oversoul.” As might be expected, its active existence within men is made visible by their sense of identity with all that lives, by a lessening of their sense of separation, and by a glowing love for all that breathes. This principle sprang from the very heart of the first Logos: it came into manifestation before religions existed; before man knew he had a psychic nature to explore or that Nature stood there with all her laws: it is that which shall lift the race to its true humanity. A Master had it in mind when he said that the business of occultism is to humanize our nature with compassion. A modern writer (Drummond) has named it as the Law of Laws, the law of spiritual continuity. And it was, precisely, to preserve this spiritual continuity, that this law was embodied in our first object.

Such, as the writer and many others understand them, were some among the meanings of H. P. B. and W. Q. J. in thinking that sympathy with the first object is the sole essential requirement for membership in the T. S., and as well, that without the active presence of such sympathy, the mission of the T. S. is bound to fail, falling to pieces under the operation of that cyclic law which in due season breaks up all the moulds of human minds, but which shall never prevail against the *spirit* of the law. It was never their desire that these ideas should be put forward as a dogma in their turn. But we may well regard their view as being entitled to respectful consideration by the members of the T. S., in view of the work and the lives which they devoted to the highest inter-

ests of our Society. That they *did* hold them is not a matter for argument. It is a statement of fact made by those who knew them most intimately, through long and active years of the closest association, years full of opportunities to ascertain their precise views upon many points; years in which almost every possible phase of thought in connection with their work and every question of their meaning and intention in that work came up and was explained. This fact—for it is a fact—is one that no argument can invalidate, no discussion disprove. Take it, or leave it, as you like; the fact is there. Has it no meaning, this consensus of belief among their pupils? Members of the T. S. are absolutely free to differ with their views—which are also ours—of the teachings which they gave out. But they have no right to impugn the witnessess, no means of throwing honest doubt upon the fact. It is a truism that any belief or theory can be read into any of the Bibles of Humanity. This psychological law, as heretofore said, has its origin in the typical operation of the human mind. Chapter and verse can be made to wear the colour of the mind that quotes them. The merest tyro in psychological study knows this. It is a rule which works both ways, of course. Compare it with that other interesting fact that the Bibles of the world are not written by the great spiritual Teachers, but by their disciples. The scriptures of Buddha, of Sankara, of Jesus and of many another Messenger-Adept are the records of eye-witnesses, of pupils who recorded the meaning of the Teacher. How should they not know that meaning who had it direct from the teacher himself? But when the disciples passed away, and the fierce inward driving of the law of crystallization began, then the teaching became dogma, creed, articles of belief; the letter prevailed; the “spirit that maketh alive” had fled. H. P. Blavatsky was no exception. She put together, in her books, material and teaching given to her by various teachers, and says of this, quoting Montaigne: “I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them.”

The first object of the T. S. was stated to be: “To form a nucleus of the Universal Brotherhood of Humanity.” We do not understand this to imply that the T. S. is necessarily *to be* that nucleus; but that the T. S. is to “form” that nucleus, here among men, as it is already formed by the spiritual Brotherhood of those who were once men like ourselves, but who, in attaining perfection, have transcended the human stage of evolution. That is to say: we understand that the conditions of fraternity and kindly, sympathetic tolerance prevailing in the ideal T. S. should so inform and free its study and research, that through the adoption of this method, and its firm maintenance, such conditions—mental, psychical, spiritual—shall be provided as will admit of the formation of the desired nucleus. The T. S. is, so to say, the structure or organic center *within which* the nucleus is formed.

Many members believe that a new "Messenger" appears among men in the final quarter of each century, and that each such Messenger teaches the same ancient, but ever new, truths. Past records show that each such Messenger teaches after his own method, and not in that of any other teacher: this, even while he synthesizes the teachings of his predecessors, as did H. P. B. Jesus is spoken of as one such Agent of The Lodge. At the first glance, there seems to be little resemblance between the teachings of the Gospels, and those of the Secret Doctrine. Are we then to suppose that study limited to Theosophy, as taught by H. P. B., will prepare the T. S. to recognize the next Messenger? Suppose he were to come teaching Masonry, for example, as we are told the last Messenger but one did; and that this was then done for the first time. How would an F. T. S., brought up in the tradition of a hard and fast acceptance of "the Theosophy of H. P. B.," be fitted to recognize the truth of the new message and aspect of the ever-living Truth? Bending over his books, he would probably reply: "I do not find that in the *Key. Vade retros, Sathanas!*" But if perfect tolerance and fraternity had won the day, a body of broad-minded students imbued with sympathy, courtesy and synthetic methods of thought, would be on the ground, able to recognize the accents of Truth under any mode of exposition, rather than to cry: There is but one Teacher, and the T. S. is her prophet.

We do not understand the Universal Brotherhood of Humanity to be a material fact, but to be a spiritual truth, a manifestation of unity, of spiritual continuity beginning upon the human plane, and stretching away into the innermost regions of Being. One sometimes hears this Brotherhood loosely alluded to as "The Real Theosophical Society." This formulation would appear to be an ideal personal to some of our members. It will be of interest then to record what H. P. B. said upon this subject, fraught as it is with the deepest interest to us all.

To begin with: it should not be supposed that the true Brotherhood has—as is sometimes said—neither laws, nor constitutions, nor Conventions.

As we understand the matter, from the statements of H. P. B., made to many pupils, and in no sense privately:

1. The Theosophical Society, founded by H. P. B., is, at the present time, the *only* "Theosophical Society." It was founded by her, as the Messenger of the last century, with the help of some others, chief among them William Q. Judge, the "Resuscitator of Theosophy in America." It is one department of the work of:

2. The Theosophical Movement. This term applies as a whole to the many departments of universal work undertaken under the direction of:

3. "THE LODGE." This spiritual Organization is referred to by Mr. Judge in *Letters, Vol. I., page 65*. H. P. B. said that THE LODGE is com-

posed of a number of Lodges or Branches, each such Lodge, or Branch, having its laws and rules from time immemorial, the same being self-chosen and self-administered, and all being founded upon—and, in fact, a part of—the unexplained laws of Nature and of Man, and being in their essence spiritual. Each such Lodge was said to have also its Ritual, its organized meetings, its pledges peculiar to itself: and that **THE LODGE** itself and as a whole held an annual Convention at a time named by her, and at a given place, under the Ritual and Rules governing **THE LODGE as a whole**; at which time and place (these do not vary) absolute freedom of discussion prevails, and the work of the Theosophical Movement for the coming year is decided upon. In such discussions, she further said, there may be, and there is, difference of view, and all such are freely heard: but there, difference of view as to methods of work does not imply opposition, as among men; once the method is decided upon, the synthetic forces come into play, and all work with united souls along the appointed lines. It is evident that our T. S. was meant to be founded upon this model, and that the unity of Soul attained by those **LODGE** members (which unity governs their methods of action) is replaced, on our plane, by the first object of the T. S. It is our first lesson in unity. In this wise it provides for that spiritual continuity which should serve to connect the T. S. with the Great **LODGE**, and the binding force which manifests as Charity, or Tolerance in the initial stages of progress, to widen afterwards into the realization of the identity of all souls with the Oversoul. This realization is by no means intellectual. It has its rise upon deep, interior planes, and is an initiation. Its one true prophet is the intuitive and synthetic heart.

Those who hold this consensus of belief do not put it forward as a creed, nor do they insist that a single member shall accept it. They do assert that such was the belief taught to them by the Founder of the T. S. And that it is a belief common to many disciples, pupils, seekers after Truth of many grades. Such will always be found to work with earnestness and simplicity for the three objects of the T. S., but under that rule which provides for the freedom of opinion of each member and all Branches. They hold in deep respect the broad, free platform of the T. S., Universal Brotherhood, and they believe that in the endeavor to realize that spirit they, like the Sage Merlin, do follow the Gleam.

JASPER NIEMAND.

THE FLYING DUTCHMAN.

WAY out in the great sea, way beyond the horizon, way beyond the place where all uproar from the world can reach, way beyond where any living man has been, is a wonderful, mysterious island. A legend, whispered from father to son, for long ages, has told about it.

On this Island, so the tale goes, is every wish fulfilled by itself, every sorrow forgotten and every lost friend found. The peace is there so deep that man can feel the beat of the pulse from the universe and see the music of the spheres pass as colored rays from regent to regent over the lambent sky. He can also see how heaven is builded, deeper and deeper into another heaven.

One night in every century is this Island open for the condemned souls who wander about the earth.

The Flying Dutchman refused long, long ago to fill an order from the Gods and his punishment was to wander about the sea, destroying and killing everything in his way, until he was able to find and be loved by a friend strong enough to carry him over to the eternal world, to the House of the Gods, from which he was separated.

He began to be tired of his stormy, restless life and was still hunting for the friend he never could find. He had been looking for her in every harbor and every island over the whole world, and this holy night, when the mysterious Island beyond the sea was open, his great black ship slid slowly into the quiet harbor there.

The mountain on this island was built up in the form of a gigantic Sphinx whose head was far up in the sky. Under the two front legs was a great gate, closed with two doors of stone. These doors were so big that a whole army of men was not able to swing them. The lock was in shape of a great balance.

The man who understood the mystery of that balance would be able to open the doors, so ran the tale, and he would find treasure of gold and jewels so great that they would send a ray of light over the whole earth, into the mountain and way down to the great dark deeps of the sea. The vegetables and animals, all should see the light and the whole of creation should feel richer from those rays.

On this holy night the moon stood full over the Island. The air was so clear and still that the stars looked much closer to the earth. The Milky-way over the deep, dark, indigo colored arch looked like a high, radiant cloud of silver.

The sea was so still and clear that it gave a reflection of the coast

and the sky so true that no eye could tell which was the reality and which the reflection.

The black ship of the Flying Dutchman let the anchors go just in front of the gate, and without a sound they reached the bottom. The great black sail, which had been drooping in the windless air, fell into itself, and the peace from the Island came over the Flying Dutchman and his restless ship.

The captain stood on the stern of his ship. His thoughts went back to the time when he was still a servant of the Eternal Gods, and so he looked back over the long stormy way he had come, while hunting after the friend who should bring him back to his lost life. While he thus stood, filled with dreams from the devachanic world, he looked up at the majestic figure of the Sphinx and saw the evening star rise slowly directly over the great head. Never before had he seen this star so wondrously bright. She sent her rays right into his heart. She came closer and closer towards him, She got larger and larger until She manifested herself as a wonderfully radiant genius, standing in front of the great gate.

She was not new to him and at the same time so wonderfully new. It was himself and not himself. He knew that it was the friend he was hunting and that this radiant genius loved him and only him.

He was ready to rush at the great strong gate in his effort to reach her, but no sooner did he try this than the bright light from her began to disappear. She stretched her hand to him and he understood that he must be quiet. Her light came back and was so bright that he hardly could stand to look at her, and now for the first time he saw that the great lock of the gate was open and that it was her light which was the light from that gate and the treasure he had heard of.

"You must open the gate yourself before I can reach you," She whispered.

"But I can not understand the secret of the wonderful balance that holds the lock."

"Resignation will open the door," She answered.

"My ship is always going against the wind," he complained, "and if I try to manœuvre it another way I will break it."

"Let it break," She replied.

"Without my ship I can never reach this Island again."

"Obedience will step by step build a bridge for you to walk on. That bridge will carry you through the storm and over the water."

"But without my compass I can never find the Island."

"Yes, you can."

"How?"

"Try to find *Me*."

"I have been looking for you round the whole earth and could not find you."

"You never tried to find *Me*," She whispered, looking deep into his eyes. "You looked for this," and She pointed with her finger down to the water under her feet.

He looked down and saw only the lovely reflection of this wonderful genius. He could never tire of looking at this form, her face was so beautiful. He thought it was something like his own face; yes, it was, and the more he looked the more like himself was the reflection in the water, until at last he found that he was looking at his own reflection.

"You looked for this;" he repeated her last words and looked up. The genius had disappeared, the great gate closed and the evening star was standing bright and peaceful over the head of the gigantic Sphinx.

So sad, so sorrowful, so alone, so horribly alone did this poor Flying Dutchman feel that he fell on his knees to pray.

Then there came a little wind from off the shore. It sped from hill to hill, came down to the water, was hardly strong enough to break the clear mirror, ran in over the black ship and made a long singing sound in the high rigging.

"Patience," it whispered, and the echo from the cliffs returned so low, "Patience! Patience!"

There came a glow over the sorrowful man's face; there came a hope into his mind and peace in his heart; he knew that one day he would be able to find his radiant powerful friend.

And so he went to sleep, a restful heavenly sleep, and the night fell over the Island and the sleeping ship, deep, deep, as only a night in holy devachan can be.

BERGER ELWING.

SIX ASPECTS OF RENUNCIATION

IN a beautiful little book of pious thoughts and devotions, published in the south of France, and breathing the sweetness of the land of its origin, I have discovered some suggestions on the subject of Renunciation which I have partly englished, partly elaborated, for such as may find life and inspiration in them.

Let me preface that this portion of the "sunny land of France" where our booklet came from, reeked in ancient days with "heresies"; and that while war and pillage marked the extermination of certain deep-seated forms of mysticism widely prevalent then, stamping them out with bloody heel, nevertheless they sank deep into the soil and the observant traveller feels their influence to-day, even though so many centuries have passed.

The writer of our little book would be astonished, even scandalized, I fancy, were it suggested to him that the least connection could exist between the errors of that time and the "orthodoxy" he professes; and he would be grieved moreover, wounded in his tenderest prejudice. To set this forth is but an act of justice therefore. But having served Justice let us now serve Truth and declare that, unwitting as the achievement doubtless was, yet the very spirit of that past has incarnated here amongst these pages, and left a subtile fragrance, unmistakable to the mystic's inner sense. Take what he tells us of Renunciation, for example—that truth so fundamental, so commonly misunderstood, of the occult life. He has sensed the very depths of Renunciation and found them to be Joy, since true Renunciation can spring only from the *heart* and the sacrifice of the heart is the joy of the Soul. Listen to his words:

"Do not be afraid of that word *Renunciation*. To you perhaps it only means weariness, restraint, ennui, fatigue. No! It means also love, purification, sanctification.

"Who does not renounce does not love. Who does not renounce does not purify himself. Who does not renounce does not attain perfection.

"Self-renunciation means devotion to our duty, continuing it in spite of difficulties, disgust, ennui, want of success.

"Self-renunciation is self-sacrifice to duty under whatever form it presents itself, prayer, labor, love . . . all that would be an obstacle not only to its accomplishment, but also to its perfection.

"Self-renunciation is to root out energetically all that encumbers the heart and impedes the free action of God within.

"Self-renunciation is to resist all the allurements of our senses, all that would only please self.

"Self-renunciation finally is to tear out, even at the cost of some heart-rending, all in our heart, in our mind or in our imagination that is of a nature to wound the presence of God.

"Renunciation is not one single action that when once accomplished we experience relief; it means a constant sacrifice, restraint, resisting, rending, each hour, each minute during our whole life.

"But is not this a weariness, a continual torment? No, not if the moving spring be *love!* Do you consider the act by which you make yourself less comfortable to give more room to a friend, a *weariness, a torment?*

"Well, from time to time God makes you feel his presence; *he is there!* Will you not try to keep him close to you? And to commune with him in your heart will you not suppress that affection which has been pointed out to you as dangerous, that prejudice, that desire, that worldly sensual attachment?

"Oh! if you only *really* loved!"

In another place our author says, adopting the dialogue form as we have it in the *Bhagavad Gita* or in the *Imitation of Christ*:

"Is not God speaking to thee at this hour? What! He bids thee: *Bear that, I am here to aid thee; and thou wilt refuse?*

"He bids thee: *Continue a little longer the work that wearies thee; and thou wilt stop?*

"He bids thee: *Do not that; and you do it?*

"He says: *Let us tread together the path of obedience; and you answer: No!*"

Surely these simple words bring home to us the folly and blindness of our usual attitude; we who imagine the sacrifice of personal inclination to be so great, and yet consider not at all the suffering of the Soul, our real self, sacrificed daily, hourly, until its whole life becomes one endless crucifixion. Some day we shall realize that the personality is the cause of all our pain, as it is the bar and obscurant of all our joy.

This is the secret that the angels know and that man is afraid to learn.

CAVÉ.

Of all the misconceptions which have gathered around the religion of Christ in these nineteen hundred years in which his name and teaching have been professed, none is more remarkable than the negative colouring it has acquired; no other is perhaps so wholly foreign to the character of Jesus himself. His whole life was one of affirmation, strong, positive, unbending. "The kingdom of Heaven suffereth violence," and the courage and joy of the warrior are needed no less than

his endurance and unflagging will. This spirit shines forth in all the utterances of the Master and even the foreknowledge of his supreme agony and felon's death could not daunt it, nor the darkening sorrow of his disciples dim its record. Therefore this veil of negation is the more noteworthy, as also the more obscuring.

It is the veil of half-understanding and half-effort; the deposit left by a will that has faltered and turned back, as sand is piled at the turn of the tide. And after each such failure and vacillation our barriers seem higher, our task more hopeless. The sure faith in ourselves and the Master, the buoyant joy of effort and of combat, which alone can bring us achievement or cleave us a passage, grow vague and uncertain. We see only what we have to overcome and renounce, and the sacrifice demanded seems more than we can make. Thus it is that this aspect of renunciation looms sad and grey in all theology.

Renunciation looms large in life, for all power is born of sacrifice and joy—of these two in equal measure. And though the sacrifice comes first, above and beyond it, inspiring and ennobling it, are joy and faith. The joy is the joy of the warrior at the call to battle. The renunciation life asks of us is the renunciation we ask of him. It is the indrawing of our faculties and forces, the freeing ourselves from the entanglements in which we are caught, the concentration and marshalling of our hosts. Renunciation is a warrior virtue and to understand its positive nature we must ourselves be warriors.

The kingdom of heaven can be taken here and now. The way to it is life, not death: its conqueror the will and soul of man. It is the great adventure, the call to which is eternally vibrant in the hearts of all. There can be no higher destiny than to follow this, no greater joy than comes in its pursuit. The beginning and the middle and the end of this adventure is renunciation. But it is the renunciation of the less that we may gain the greater. The soul perceives, and perceiving, desires. Through the strength of this desire it draws to itself, from the inner world where it lives, that which it finds beautiful. As these elements are drawn to a focus they take form and cohere, and around the soul there is formed a vesture, and a veil. For a while the soul is pleased and loves these forms for the beauty they embodied. With every gift of love there is a gift of consciousness, so to this vesture there is imparted something of the consciousness of the soul, giving it life as the nervous system interpenetrates and animates the body. Through this gift of life the vesture acts and grows, gathering to itself—around the soul—more and more of kindred nature, condensing into ever harder forms, until the soul is entangled and enmeshed in a web of past desire, self-woven from its own reflection, which chokes and trips its will and blinds its sight.

It is hard for us to realize this,—for us whose consciousness is so

enwrapped in forms, so seldom lifted and broadened to the free consciousness of the soul, by whose life we live and whose image we embody. Yet the perception has come to all of us, I think: surely to all who have ever loved. For then the poverty of words and forms is revealed. We see them as they are, as veils, hiding and deadening the love they would express. Or again when we have that which is hard and difficult to do, pain which we must inflict upon our friends that we may be true to friendship, then indeed we recognize how cherished things can paralyze us and how the form that has grown dear obscures the essence and the meaning dearer still. When we have learned this lesson then the shell of life can no longer hold us. Of our own will we enter the path of renunciation, renunciation of form that we may gain the essence, of ease that we may gain power, of pleasure that we may gain freedom.

But more often we are slow to learn, and slower still to act. Then the soul speaks to us through necessity. One by one the forms we hold so dear are taken from us until we are left naked and alone. There can be no joy in such deprivation, nothing but grim and bitter endurance, until at last from our helpless poverty we turn our eyes inwards to the soul. Then slowly there comes to us its meaning. We see at first dimly, but gradually more and more clearly, that real things are eternal and cannot die, that what was ours is ours now and always will be, that "there is no existence for what does not exist and no non-existence for what does exist," that the form but hid the meaning, that the essence of all things is in the soul, and that the soul is at one with all that is.

Before us lie these two paths. The end of each is the same. The one is the path of purpose and renunciation; the other of necessity and sorrow. Upon one or the other all of us are travelling, and at each point we can choose anew our road. To choose the first requires courage, to tread it needs endurance and unwavering will. It is the path of constant struggle, but it is lit by the warrior's faith and joy.

It is this aspect of renunciation—as of all religion—that I would emphasize: That it is strong, positive, full of purpose. It has meaning to us only when we take our lives into our own hands and live them to accomplish our own ends. Whether our purpose be low or high we can attain it only through renunciation. But if our aims be also those of the soul, if our purpose be universal, seeking its fulfilment in the inner life rather than the outer, in freedom rather than in ease, then certain things become our daily, constant guides. The first of these is duty; which is the will of the soul for us in our daily lives. The second is renunciation; which is the refusal to cling to any lesser end. And the third is joy, found not after, but in the other two, and

which is the recognition of the heart of life. These three things endure. They are neither outlived nor outworn, but are coexistent with the life of man.

H. B. M.

The meaning of Renunciation, as I understand it, varies with the "who" and the "what." If we are to consider the personal man with his desires, aims and ambitions, then a man who denies himself the gratification of any such desire may be said to obey a higher law and to renounce his personal ambitions. The principle of renunciation goes *much* deeper, but it is always in obedience to a higher law that one renounces the things of the lower self. It is the law of the ever becoming. As St. Paul says: the child becoming a man puts away childish things. The Gita urges "think of me and fight." As the real man awakens he finds that every word, thought and act must be consecrated to following the highest ideal which he can conceive, "so preserving a conscience void of offence towards God and Man." But anything less than the highest ideal must be renounced. Nothing less than the highest has any place in the ideal. True it is that our feet stumble on this uphill road of toil, that the pleasures we renounce again and again become temptations, because we have not finally fixed *mind and heart* on Krishna. Consciously we must again and again renounce until the mind and heart are purified and no thought of the personal self comes to disturb the peace of the Inner Self.

But all is in obedience to a higher law than that of the personal self. That "seeketh its own" and has only a temporary existence. Therefore, it would seem that renunciation of the things of the personal self is but to "lay up treasure in heaven" and transfer the centre of self to a more subtle condition of existence. But gradually the veils are torn away: all self is renounced—not merely the things of self—and final renunciation comes when Nirvana is renounced.

But the final goal is not yet: the road winds past various gateways, at each of which some definite step has to be taken, something abandoned. And each step repeats itself on a higher plane. Each human being has to grow up by association and assimilation; each inner human being has to develop character and grow by accretion, "building as he rises and rising as he builds." Thus we pass from strength to strength, each step meaning some progress and each step meaning the abandonment and renunciation of all that is left behind, all being done in the light of the Higher Law, all laid on the altar of the heart, a renunciation and a sacrifice "*ad majorem Dei gloriam.*"

A. K.

Homer tells how Diomedes, discovering Glaucus to be a friend of olden time, made a change of armor with him, and gave him "bronze

armor for gold, the value of nine for the value of a hundred steers." That has always seemed to me the symbol of renunciation: we give up bronze for gold, the value of nine for the value of a hundred. If we may say it without irreverence, renunciation is God's jest; we always, even in the moment of renouncing, receive far more than we have given.

Weismann has recently shown that physical death is no law of nature or natural necessity; that the earliest organisms, mere spinning specks of jelly in the ocean, are not subject to death, but go on dividing, growing and again subdividing endlessly, so that each speck goes back to the beginning of things, and is immortal. Only by accident are they blotted out; through their inherent qualities they would never die. How then came death? Death came, he holds, as a means of evolution, a precious power gained by natural selection; precious because, without death, there could be no advance from the lower individual to the higher, no development, no progress toward perfection. The death, the renunciation of the individual, makes possible the evolution of the race.

If we look somewhat higher in the world of creatures, we can see the same law. Trees are fixed in place, and therefore limited in consciousness. Animals are to learn wider spaces, and so must be set wandering. To this end, the Lord sent hunger, and the search for food. So the animal must renounce the peace of the tree, the comfort of sluggish rest, and go forth on the perpetual quest. So they learn and grow, through the struggle for life. Then in propagation through sex comes the struggle for the life of others. The parents must sacrifice their own security, their individual freedom, often their lives, in guarding the helplessness of their young, and nowhere does nature teach finer lessons than in the facts of this age-long sacrifice. So through personal renunciation is made possible the propagation of the race, the advance on the great path to finer and nobler forms of life and consciousness.

The same law rules in the human world. Every one of us must renounce sloth, the desire of comfort, the little slumbering and sleep, in finding and learning our life-work. There is the warrior stage in primeval life, and there are the thousand forms of adventure through which mankind learns and spreads and grows. Every one means the renouncing of the quiet hearth, the sheltered retreat. Then there are the countless renunciations of personal freedom, toward building up the united life of states, and the large renunciation of obedience to law, without which no state can stand. There is the renunciation of battle, where each gives up his life, and goes forward to meet the supreme enemy of the body, that the cause of right may live.

All these are but types of the greater renunciations of spiritual life, at whose threshold it is written: thou shalt lose thy life to save it. The personal vesture of pain and pleasure must be renounced for the higher vesture of spiritual life; this again will be outgrown for

the vesture divine and universal. We must renounce our personal aims, first that we may take our neighbor into our hearts, with faithfulest devotion to the interest of another. We must renounce our separate lives, that we may enter into the splendor of the divine life, wherein dwell all pure souls in common. And as divinity is infinite and eternal, so must the path of renunciation be infinite and eternal, ever giving up the less and winning the greater, passing through renunciation from glory to glory.

C. J.

* * * * The trouble seems to be that we do not put enough heart into it. We are drawn first one way and then another; up and down, up and down. The years go by and we do not achieve. Perhaps it may be said of us that our general trend is upward, that on the whole we have improved, but I am beginning to see that such a vacillating course is bad for the will. Spasmodic action is not exercise, but rather tends to make one flabby.

What patience it must take to teach us!

We do not put enough heart into it. We do not understand the uses of joy. We do not realize that real happiness, the only possible peace and contentment, lie in following a Spiritual Life. We do not sufficiently "look beyond the things of sense to the unfading fulfilment of Spirit." We are content to be merely good and to struggle along against great odds to do our duty and the work we see for us to do.

The fight, if kept on these grounds, will last forever and will prove too much for us. We must shift the battle-ground and instead of struggling on the lower planes to conquer our Lower Nature, we should deliberately and constantly turn to the higher plane, and realizing our Divinity, let our Higher Nature look after the struggle against the Lower. Only so can we get strength to go forward, only so can we grow. The Lower Nature will then shrivel up and slough off by being replaced by the Higher and we will win the fight without a fight.

But to do this the heart must be on the side of the Higher. We must *want* the Higher, must love it, love to be it. We must deliberately cultivate this love of the Higher until we find its strength and happiness, until we instinctively seek it, like it, want it.

At present our effort is to get up. Let us go up, and then the struggle will be to stay up, to keep our Lower Nature from pulling us down. It is the same fight in a sense, but in the one case the battle-ground is on the lower plane where the Lower Nature is all powerful and the Higher Nature is handicapped. In the other it is reversed. We have all the power and strength of the Higher Nature, fighting on its own ground, on our side. Only by so doing will we acquire the weapons and strength to win. We will never win against the Lower Nature so long as we fight it on its own ground.

So the problem is to make this change of battle-ground, to transfer our forces to the other side, and this means the *Great Renunciation*; the thing that Buddha did when he left his father's palace and went into the desert; the thing all the Saints and Seers and Occultists had to do before they could achieve. It means the definite giving up of the World, the Flesh and the Devil. It means serving God instead of Mammon, and it means Courage and Will, especially Courage. It means the definite surrender of the Personal Self; the giving up of all hope for or expectation of worldly pleasure and enjoyment. It is the first step of Chelaship, the place where you become ready for the discipline and directions of a personal teacher. * * * *

G. HIJO.

Renunciation is not an act. It is a state, a condition.

When the man first turns his thoughts towards Renunciation, he imagines that it consists in a single act of the will; that he has but to desire to renounce, to declare that he renounces, and that Renunciation is complete. But when he has done this, he has but turned towards the path leading to that Great Gate of Renunciation, the Gate whereby the mortal shall enter into Immortality.

When Jesus told the rich young man to give up all that he had before he could follow the Lord's path and teaching, we cannot suppose that the Master had in mind material possessions only; His thought did not dwell upon material things. The true Renunciation, that which is able perfectly, wholly to say, "Thy will, not mine, be done," was doubtless in His thought. This it was that caused the rich youth to go away sorrowfully. It is far easier to part with all our worldly wealth, than it is to renounce the human will *in its entirety*. This immense task can only be achieved after innumerable efforts; efforts which tax body and mind and heart to the uttermost; efforts which deal with the whole range of human life.

First, perhaps, he who perceives the power and beauty of Renunciation and who is fain to achieve it because he yearns towards the spiritual life and to do The Will, thinks to reach this condition by self-denial, by ascetism. He gives up tastes and habits to which he is attached, choosing his own means of self discipline, of self mortification. He who does this, if so be he is in earnest, then receives further enlightenment. First he comes to see that this path he has chosen is but the path of bodily renunciation; that he has chosen his own path and not that of The Will divine. These things he has selected as typical of Renunciation are not—it may be—chosen for his Renunciation by that Will at all. They are—it may be—duties of his place in life to be understood, administered, fulfilled, not cast away. His

wealth, his tastes, his customs, were perhaps his teachers, his opportunities. Thinking to renounce, he has embraced a fiat of his own mind only. Thus he comes to see that Renunciation is a mental act, a surrender of his own thought and idea to Divine Law.

On this, the man endeavors to renounce *mentally*. He tries to surrender his fancies about Renunciation, and to read instead, in his daily life and its routine, the Divine Will concerning him. He has now made another step towards Renunciation. And he finds himself before a barrier. This barrier is erected by his own mind and heart.

For no man, however sincere, is able all at once to perceive the Divine Will acting within his life, until he has burned away all the dross of his own desires, until he has purified his own heart.

Thus of this stage it has been written: "Before the Soul can stand in the presence of the Masters, its feet must be washed in the blood of the heart."

The feet of the Soul typify its lower nature, the personal desires of the human soul. The heart must of its own accord forsake every desire arising within itself, from the human nature, and must in every moment and in all things—even the most trifling—learn to ask instinctively: Lord, what is Thy Will concerning this thing? When he can do that, the voice of the Silence answers him.

Even then, when the man has heard and obeys, and his soul stands in the presence of the Masters, he has but set his feet upon the first step of that pathway of Renunciation which leads from Man to God.

For now he has to repeat the process upon a higher plane. Are we not told that to conquer the desires of the individual soul is the work of ages?

Yet every human heart that is learning to say—however imperfectly—"Thy will not mine be done," has tasted the sacrificial bread of Renunciation.

JASPER NIEMAND.

THEOSOPHY AND THE CHILDREN

AS Theosophists we believe it to be our duty and our privilege to spread a knowledge of the Truth in the world. Only by so doing can the world be prepared for the next Messenger the Lodge will send, some seventy years hence, or during the last quarter of the present century. Some of the little ones of to-day, with their children and grandchildren, will be living when that Messenger appears.

One of the quickest and surest ways of affecting the coming generations is to begin with the children. They *are* the next generation, and their bodies and minds are so plastic now that it will be far easier to impress them than it will be after they reach maturity.

One of our great opportunities as Branches and as individuals is to take possession of the children, and so "Prepare the way of the Lord."

I know that many liberal minded people say that it is better not to *bias* the minds of the children by trying to force upon them our own beliefs. All such people should remember that if we do not bias them somebody else will. On the street, in the school, and in society, influences will be brought to bear upon them, and the beliefs of other people will be forced upon them whether we like it or not.

In this way the children will be led to form habits of thinking and feeling altogether opposed to what we know to be right. It will then be very difficult for them to unlearn these habits, and shake off these beliefs. If we have deep convictions on these great and important questions, it seems wiser to teach them to our children than to allow other people to fill their minds with teachings that we believe to be pernicious and untrue. The standpoint from which we look at the children is certainly unique, and should be a great help to us in training them. Our conception of the human constitution is fuller and more perfect than that of any other educational, religious, or scientific class. Our ideas of the child's past and future are altogether unlike those commonly held.

Said a man, one day, "I do not see how there is justice at the heart of things when I see one child begin life with such tremendous odds against him, and another child begin with everything in his favor. One child begins life in the slums of a great city, where his whole environment is a curse to him and almost an insuperable barrier to health, happiness, and success in life. Another begins life under conditions entirely different and altogether favorable to the child's health, honor

and happiness. One is born into heaven, the other into hell, and they had no choice in the matter. Yet from these conditions they go forth, one to endless, hopeless misery, the other to endless happiness." I replied, "How do you *know* they began there? Are you sure they did not begin further back, and that each of them really had something to do with the conditions into which they were born?" He had never thought of that and did not know that anyone believed such a thing. He finally admitted that if such was the case it would change the whole world for him. We *know* that as the result of past lives the child is born with certain innate tendencies, good and bad. The matter that makes up his mental and astral bodies is such as will enable him to give expression to the strong desires he had when he left the physical plane, some fifteen hundred years ago. Of course there are now only the germs of tendencies good and bad, and whether they develop in the same way will depend upon the influences brought to bear upon him in childhood, and the teaching he may receive. The evil tendencies may be stimulated and developed, or they may be so starved out that they will never reappear. In like manner we may call out and build up the good tendencies and make them stronger. We may, by the instruction we impart and the training we give, develop new and loftier ideals and help in their attainment.

We may take two buds from the same tree and plant the budded roots in different soils, so obtaining entirely different results. The one, surrounded with everything favorable to growth and development, becomes a strong, beautiful, fruitful tree. The other, in poor soil, exposed to all the assaults of rude winds, choking weeds, extremes of temperature, and with none of the helps of culture which the other received, will only be a feeble, stunted shrub, will not attain to the vigor of the parent tree, and its fruit will be small in quantity and poor in quality. This is just as true of children as it is of peach trees. In our favored land opportunities for the training of the intellectual faculties are many and great, but this can hardly be said of the education of the feelings and emotions. According to our philosophy it is of the greatest importance that the Karmic nature should be rightly educated. To have the animal and selfish feelings properly controlled is of the utmost importance in life. How seldom is this done! The influence of these desires over the intellectual and moral nature is immense.

While calling at the home of a friend some time ago, a neighbor's boy, some five or six years old, came in, and my friend gave him an apple. The boy asked for another, and it was given him. He then had an apple in each hand but wanted still another, although he did not know how to hold it. Do we not see older people who are moved by the same spirit? They have already more property than they can well manage, yet still craving more!

More, More! is the cry of these selfish desires. This desire for more leads to dishonesty—leads to stealing unless it be curbed and trained. How shall it be trained? We punish stealing, but that does not educate the faculty; it only increases the fear of detection on the part of the child, who will afterwards steal as much but will be more careful to conceal the theft. This shows that these desires should be governed and trained, not punished. The child must be taught the nature and danger of these desires, and helped to rule and conquer them. Who can so well do this as a Theosophist? As a hint how to begin let me give an anecdote from Mrs. L. N. Fowler's little book on *Phrenology and Physiology for the Young*, published over twenty-five years ago. A father wished to teach his children the law of kindness and benevolence. One night he brought home an orange, and handing it to his son, said, "Here is an orange for you, John; would you like it?" John took it joyfully. His father said nothing more but went into the next room. He soon heard angry words among the children but did not interfere. John began to eat his orange but did not give any of it to his brother and sister. This made them angry and there was a great noise about it.

The second night the father brought another orange home and gave it to Charles, saying, "Charles, you had better give John and Mary some of it." Charles took the orange and his father went into the next room and listened. Charles tardily found a knife, cut the orange, giving a small piece to John, and a very small piece to Mary, grudging what he gave. They were not satisfied with what they received and there was again considerable disturbance. The third night the father brought home another orange and gave it to Mary. His little daughter at once said, "Father, please let me take your knife." He handed her the knife and she cut the orange into four pieces. She gave one piece to her father, another to John, another to Charles, keeping the smallest part for herself. The father sat down to eat the orange. Mary sat on his lap—her favorite place—John hung on to one arm of the chair, and Charles was soon on the other, and they chatted pleasantly. The orange was eaten, stories told, and they enjoyed themselves very much. All at once the father said, "How is it, children, that we are so happy this evening, while on the two preceding nights I heard such angry words between you? John, I gave you an orange two nights ago; what did you do with it? Did you give Mary any of it?" "No, sir," said John, quite sullenly. "Well, what was the cause of the quarrelling; what did you do with your orange?" John began to pull away, for he did not want to answer. "Come back, John, and tell me what you did with your orange," said the father. John braced himself as well as he could and said, gruffly, "You gave it to me and I ate it." "Well, last night I gave an orange to you, Charles, what did you do

with it? Did you give John and Mary any?" "Yes, sir," Charles replied, briskly, "I gave them both some." "But there was some dissatisfaction; did you give John more than you gave Mary?" "No, sir; I gave them both alike," said Charles, and then began to pull away as John had done. "Come back and tell me what the noise was about." Charles said not a word, but John said, "He gave me such a *leetle stingy* piece that it only put the taste into my mouth and I would rather have had none at all." "Well, Mary, how is it we all seem to be so happy to-night? What have you done with your orange?" Mary replied, "I love you, Father, I love John, and I love Charles; I would rather give away the whole orange than quarrel about it."

The father then said, "Children, the Bible says it is more blessed to give than to receive, and you see how happy we have all been made this evening by the course pursued by little Mary." The children would never forget the lesson their father taught them by this simple experiment, and when this story is told to children it makes a deep impression and is not soon forgotten.

In this way all the great doctrines of Theosophy can be taught to children. The doctrine of Karma can be taught to young children by using fables, fairy stories and illustrations from nature—say of seed and fruit. We may tell the story of the farmer who sowed mullein seed expecting to raise tobacco, but failed, for he reaped what he sowed. Or we may tell how a great oak tree comes from a little acorn, a great seed like a potato only grows into a little bush.

There are hundreds of little stories that will convey the lesson that as we sow, so we must reap. Or, take the doctrine of Reincarnation. We may tell them how we come and go, just as we go to school all day and then come home, and go to bed, sleeping many hours so as to be ready for school again next day.

How much better it will be to tell them what death is, and how blessed is the heaven-land beyond, than to let them have the common teaching that death is "The King of Terrors," and that fearful things await us beyond.

We may teach them Wordsworth's beautiful words from "Intimations of Immortality":

"Our birth is but a sleep and a forgetting:
The soul that rises with us, our life star,
Hath elsewhere had its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home:

Heaven lies about us in our infancy:
 Shades of the prison-house begin to close
 Upon the growing boy,
 But he beholds the light and whence it flows,
 He sees it in his joy:
 The youth, who daily farther from the east
 Must travel, still is nature's priest,
 And by the vision splendid
 Is on his way attended."

If these beautiful truths are given to the children while quite young they will never be erased from the tablets of memory. They will then grow up to be practical Theosophists. If it ended there it would be worth all the trouble we take with them. But it cannot end there, a great many of them will become teachers and leaders in the great Brotherhood movement, and all will be devoted helpers of humanity.

We must also explain to them something of the influence of thought and feeling over the body, and the poisonous influence of anger, hatred, envy and jealousy, and the sweet, health-giving influence of love and kindness. We must teach them that the body is the servant and helper of the mind; that the more perfect it is in itself, and the better it is trained, the more perfectly will it express the thoughts and desires of the real man—the more perfect the instrument, the richer the music will be.

We must impress upon them the necessity of self-control, so as to be cool when suddenly surrounded by danger. The *fire drill* in our public schools shows how easily this may be done. If we are anxious, irritable, and given to worry, we transmit these feelings to the children whose natures are very sensitive to these unconscious influences.

In almost every Branch there is some one who can impart this instruction and give this training, which includes physical, mental and spiritual culture.

With this teaching thousands of children will grow up practical mystics, who otherwise will be practical materialists.

No department of Theosophical work will be more fruitful than this, and surely none can be pleasanter. Let us try it.

JOHN SCHOFIELD.

BHAGAVAD GITA.*

INTRODUCTION TO BOOK V.

THE Spirit of man is free and perfect; the Mind is other than the Spirit, and through the Mind comes bondage: this is the teaching of the Sankhyas. Therefore they see the way of liberation in a clear discerning of the lonely Spirit of man, which thus stands apart from all the works of body and mind and heart. For them, the first step on the way is discernment of the Spirit; and this perception brings renunciation in thought of all that is other than the Spirit. Thus through renunciation made in thought the Sankhyas seek the Way.

The followers of Yoga, the way of Union, seek to gain soul-vision of the Supreme. Then resting heart and thought in that vision, they do all things for the Supreme, seeing in all their acts nothing but the work of the Supreme.

These two ways Krishna has set forth to Arjuna; and Arjuna is confused, unable to discern between them. Therefore he asks Krishna to tell him which is better, the way of renunciation or the way of work in union with the Supreme.

Krishna tells him that these two ways are not different; they are both views of the one Way which leads to Nirvana, to union with the Eternal. Arjuna need not choose between them, for in following the one he treads both.

For the follower of Sankhya who, in all sincerity, has gained intuitive vision of the Spirit of man, and has thereby perceived that all outer works are other than the Spirit, has indeed found the Supreme that the follower of Yoga seeks. And in attributing all reality to the Spirit, and holding all else as unreal, he has indeed made the great renunciation of all desires that dwell in the heart. The Spirit alone is real. All else is let go.

The follower of Yoga, his heart full of the Supreme, attributes all to the Supreme, every work of body and mind and heart. Only the Eternal is, and all things are of the Eternal.

What is, then, the difference between these two ways? And if they be the same, how can Krishna say that the way of Union is the more excellent way?

The answer would seem to be this: The Sankhyas seek to put perception first, to make insight precede the will; to liberate thought first, and then, through liberated thought, to free themselves from bondage in act.

The followers of Yoga, on the other hand, put first the will, enkindled by fervor; and seek, through the victory of the will, to gain pure vision of the Soul. They do the will of the Supreme, trusting that later they will win the vision of the Eternal.

This would seem to be the wiser way, nearer to the essential being of man. The will must come first; then wisdom follows. Act comes before insight. Through work comes experience; from experience comes knowledge.

The one way is positive, that of the followers of Yoga. The other way is negative, the way which is followed by the Sankhyas. That would seem to be the difference. The Yogas follow will and intellect. The Sankhyas follow intellect and will. For each, both powers must be present to insure success; it is only a question of the preponderance of the one or the other. The difference is no greater than that. Both are good ways. Both lead to Nirvana, to union with the Eternal.

BOOK V.

ARJUNA SAID:

Thou praisest renunciation of works, O Krishna, and again union with the Soul; tell me with certainty which of these two is better!

THE MASTER SAID:

Renunciation and union through works both make for the supreme goal; but of these two union through works is more excellent than renunciation of works.

He should be known as ever renouncing, who hates not nor desires; for he who is without these opposites, O mighty armed one, is happily freed from bondage.

Children, not wise men, speak of Sankhya and Yoga as different; he who has perfectly mastered one finds the fruit of both.

The goal that is gained by the Sankhyas, is also reached by the followers of Yoga; who sees Sankhya and Yoga as one, he indeed sees! (5)

But renunciation, O mighty armed one, is hard to attain for him who is without union; the master of silence, who is joined in union, in no long time attains the Eternal.

Joined in union, purified in soul, self-conquered, lord of all his powers, his soul made one with the soul of all beings, even though working, he is not stained.

He who is joined in union, who truly knows, understands that he engages not at all in work, though seeing, hearing, touching, smelling, eating, walking, sleeping, breathing,

Conversing, putting forth, grasping, opening or closing his eyes; he understands that the powers are working with the objects of the powers.

Who works, putting all works on the Eternal, giving up attachment, is not stained by sin, as the lotus leaf by water. (10)

With body, with mind, with understanding, with pure powers the followers of union do work, free from attachment, to make themselves clean.

He who is united, giving up the fruit of works, wins perfect peace; the ununited, attached to the fruit of his works, is bound by the force of his desire.

Renouncing all works in mind, lord of himself, the lord of the body dwells content in the nine-doored abode, neither working nor the cause of work.

The Lord of the world makes neither actorship nor works, nor attachment to the fruit of works; self-existent Nature acts in these.

The Lord receives not the sin nor the good deeds of any; wisdom is concealed by unwisdom; through this the people are led astray. (15)

But in whom unwisdom is destroyed by the wisdom of the Soul, for them wisdom sunlike illumines the Supreme.

With thought fixed on That, with soul set on That, making That their rule, going forward toward That, they go the Way that has no return, by wisdom rid of all their sins.

A Brahman full of wisdom and virtue, a cow, an elephant, a dog or a feeder of dogs: in these the wise behold no difference.

Even in this world they have conquered rebirth, whose minds are set firm in Oneness; the Eternal is one and faultless, therefore they are set firm in the Eternal. (20)

When with soul detached from contact of outer things, he finds all happiness in the Soul, joined in union with the Eternal, he reaches everlasting joy.

For delights born of contact with outer things are wombs of pain; they have their beginning and their ending, son of Kunti; in them the wise finds no delight.

He who even here, before the liberation from the body, is able to withstand the impetuous rush of desire and wrath, he is united, he is the happy man.

Who finds his joy within, his paradise within, his light within, that master of union, become the Eternal, wins Nirvana, union with the Eternal.

The seers win Nirvana, union with the Eternal, whose sins are worn away, who have cut the knot of separateness, who are self-mastered, who delight in the weal of all beings. (25)

Nirvana, union with the Eternal, has come nigh to those who are

rid of desire and wrath, who have gained control, who control their thoughts, who have beheld the Soul.

Putting away external contacts, fixing the vision between the brows, making the inbreathing and outbreathing in the nostrils equal,

Controlling the powers and mind and thought, master of silence, bent on liberation, free from longing, fear and wrath, such a one is ever free.

Knowing Me to be the enjoyer of sacrifice and fervor, mighty Lord of all the world, lover of all beings, he reaches peace.

INTRODUCTION TO BOOK VI.

In Yoga, as in Sankhya, it is all a question of the twofold nature of man; that marvelous paradox of blended demon and angel. The Sankhya speaks of the Higher Self as the Spirit, alone, lonely and pure, and of the lower self as the Mind, perpetual breeder of confusion. For the follower of Yoga, there is the same twofold enigma: the personal self on the one hand, the Supreme on the other; our marvelous being embracing both.

The present Book views the matter from the standpoint of Yoga, as the preceding did from that of Sankhya. For the follower of Yoga, the great thing is, to find in his heart the dim spark of the Supreme, the beginning of the small, old Path, that leads to immortal life. Finding within that spark, that Path, let him give his whole heart and life and soul to it, forgetting all else, and no longer obeying the desire of the personal self for one or another indulgence. Then, as he watches with faithful worship, the spark of pure divine consciousness in the heart will grow; the light will gather strength, and begin to illumine the secrets of his immortality. The Supreme will begin to fill the world for him, and all things will appear to him as part and parcel of the Supreme. Such a one will be lifted above himself; his consciousness will no longer dwell wholly in the personal self, but will shine out in the spiritual realm above the personal self, revealing mysteries. And that higher realm will become for him a dwelling-place, above the waters of birth and death.

There are the two parts of the Way: the finding of the Supreme within the heart, through reverent aspiration and obedience; and then the ruling and dominating of the personal self by that new-found Lord. The task is not easy, nor is it to be compassed in a day. Difficult will be the struggle against the personal self, its desires and hates, its sense of separateness from others, as possessing separate fortunes and a separate fate. Only the divine power within can meet and master

the headstrong will of the personal self, whose minister, Mind, ever suggests subtle and plausible pretexts for disobedience. The contest is age-long, calling for high faith and valor, and a deep patience, which will accept no defeat, and ever renews the fight, even when it seems hopeless.

The incidents and aspects of the battle are here detailed, with eloquence and endless richness of symbol. Every sentence speaks some intimate truth of the contest, describes some landmark of the Way. Only those who have faithfully made the sacrifice and entered on the path can understand how deep and perfect is the insight, the vision of the Way here recorded. They must learn within themselves something of the Peace, which comes after the first great victory over the personal self; of the Silence, which is indeed the voice of the Soul; of that firm Control of the Mind by the Higher Self, so that the Mind, from being unstable and inconstant, shall become steady as an unruffled lake, mirroring at last the wisdom that is from above.

The battle is long and arduous. If renouncing the world, one has entered that battle, yet through the obstinate subtlety of the Mind has won no final victory, has such a one lost both worlds, giving up this, and yet not finding the other?

This question of Arjuna, Krishna answers by declaring the law of the Soul. He who has sought the Supreme is guarded by the Supreme, even through the waters of death. The contest bravely begun will be taken up again and carried on, in days to come, under other skies. None can lose the Way of the Supreme, whose heart is set on that Way in love. For greatest of all powers that make for advance upon the Way is genuine and unfeigned love of the Divine. This is really the heart of faith, of peace, of silence, of control; of all the treasures that are brought forth from the store of divinity for the enrichment of the pure heart.

BOOK VI.

THE MASTER SAID:

Who does the work that is to be done without seeking reward, he has renounced, he follows union, not he who ceases from sacrifice and rites.

Son of Pandu, know that what they call renunciation is also union, for none can reach union who has not renounced the heart's desires.

For the master of silence who is seeking to rise to union, work is said to be the means; for him, when he has risen to union, peace is declared to be the means.

For when he is attached neither to the objects of the powers nor

to works, renouncing all the desires of the heart, then he is called one who has risen to union.

Let him raise himself toward the Self, let him not debase himself; for self is the friend of self, and self is the enemy of self. (5)

Self is the friend of self for him in whom the self is conquered by the Self; but to him who is far from the Self, his own self is hostile, like an enemy.

The soul of him, who is self-conquered and full of peace, is fixed on the Supreme, in cold and heat, in pleasure and pain, in honor and dishonor.

That seeker of union is declared a possessor of union, whose soul delights in wisdom and knowledge, who has gained the mountain-top, who has controlled his powers, for whom a clod, a stone, and gold are alike.

Who regards with equal view beloved, friend, foe, indifferent, undecided, hateful, and kindred, as also the righteous and sinners, he stands supreme.

Let the follower of union, dwelling apart, ever seek union with the Self, standing alone, controlling mind and heart, free from expectation, uncovetous. (10)

[In a pure place finding a firm seat for himself, neither too high nor too low, spread with a cloth, a fawn-skin and sacred grass;

Making his mind one-pointed, controlling thought and powers and acts, seated there let him seek to join himself in union, for self-purification.

Holding body, head and neck upright, firm and unmoving, fixing his view on the tip of the nose, nor looking this way and that.]

With soul at peace, with fear gone, standing firm in the vow of service of the Eternal, controlling the mind, with heart set on Me, let him dwell in union, intent on Me.

The seeker of union ever holding his soul thus in union, with emotion well controlled, enters into the supreme peace of Nirvana, dwelling in Me. (15)

Union is not for him who eats too much, nor for him who eats not at all; it is not his who is too dreamy, nor of him who is too full of waking life, Arjuna.

Of him who is united when eating and moving, who is united when busy with work, who is united asleep and awake, the union is hard to destroy.

When the imagination, well ruled, comes to rest in the Soul, unalured by all desires, then he is called a possessor of union.

As a lamp standing in a windless place flickers not, this is remembered as the similitude of the seeker of union, who, with imagination controlled, joins himself in union with the Soul.

Where thought enters the silence, stilled by the practise of union, there, verily, through the soul beholding the Soul, he finds joy in the Soul; (20)

Where he knows that infinite joy, transcending the powers, to be grasped by soul-vision, and stands firm, unshakable indeed;

Gaining which, he knows that nought remains to gain; standing in which he is not shaken even by heavy grief;

Let him know that escape from the yoke of sorrow, which is called union; the union that is to be sought determinedly, with indomitable heart.

Giving up unreservedly all longings born of the desires of the heart, through the mind completely controlling the assembly of the powers,

Let him gradually enter the silence, with firmly held soul-vision, making the mind rest in the soul, allowing no imaginings. (25)

Whithersoever the mind wanders, wavering and unstable, drawing it ever back thence, let him bring it under the sway of the Soul.

For the most excellent joy draws near to that seeker for union, whose mind has found peace, whose forces are at peace, who has become the Eternal, who is free from darkness.

The seeker for union, thus ever joining himself in union, his darkness gone, happily attains the infinite joy of union with the Eternal.

He sees his soul as one with all beings, and all beings as one with his soul; his soul joined in union, beholding Oneness everywhere.

Who sees Me everywhere, and sees all in Me, him I lose not, nor will he lose Me. (30)

Who, resting in Oneness, loves Me dwelling in all beings, wheresoever he may turn, this follower of union dwells in Me.

Who through loving all as himself beholds Oneness everywhere, Arjuna, whether it be in joy or sorrow, that follower of union is deemed supreme.

ARJUNA SAID:

This union through Oneness which is taught by Thee, Slayer of Madhu,—I perceive not its firm foundation, owing to the wavering of the mind;

For the mind wavers, Krishna, turbulent, impetuous, forceful; and I think it is as hard to hold as the wind!

THE MASTER SAID:

Without doubt, mighty armed one, the wavering mind is hard to hold; but through assiduous practise, O son of Kunti, and through detachment it may be held firm. (35)

For him whose mind is uncontrolled, union is hard to obtain, this is my opinion; but for him whose mind has been brought under his sway, who is controlled, it can be won by the right means.

ARJUNA SAID :

If one be full of faith, yet uncontrolled, because his mind wanders from union, falling short of the perfect attainment of union, what path does he follow, Krishna?

Does he perish like a riven cloud, missing his way in both worlds, unsteadfast, mighty armed one, deluded from the path of the Eternal?

Deign to solve this doubt of mine completely, Krishna; for other than thee none may solve this doubt.

THE MASTER SAID :

Son of Pritha, neither in this world nor the other is there any loss for him; nor does any doer of fair deeds, friend, enter into the evil way. (40)

Entering the worlds won by holy deeds, and dwelling for long ages there, he who fell short of union is reborn in the house of pure and holy folk;

Or indeed he may be born in a family of seekers for union, full of wisdom, for such a birth in this world is harder to obtain.

There he possesses the same soul-vision that he won in the former body, and thenceforth strives again for the perfect attainment, O rejoicer of the Kurus.

Even without any wish of his own, he is taken in hand by his former effort. He who wishes to learn of union, passes beyond mere word knowledge of the Eternal.

But the seeker of union who strenuously strives, purified of sin, after many births attaining, thereafter goes the higher way. (45)

The follower of union is deemed higher than men of penance, higher than men of learning; the follower of union is higher than men of works; be thou therefore a follower of union, Arjuna!

But among all followers of union, he who, full of faith, loves Me, the soul within him set on Me, him I deem the best possessor of union.

INTRODUCTION TO BOOK VII.

In the sixth book, the Teaching of Union was unfolded, the path of those who follow Yoga. It was shown that they first perceive the divine spark in the heart, and, watching with ardent love and aspiration, listening to each faintest admonition of the divine, finally behold that spark grow to the infinite Light.

The seventh book takes up the question of the way in which the disciple shall learn to recognize that divine Light; and here we come to a distinctive quality of the Indian wisdom, as compared with other schools and ideals of sacred study. The wisdom of India lays great stress on purified understanding, as supplementing the right attitude of the heart; and again and again effort is made, with splendid richness

of luminous power, to kindle that side of the soul which understands, as well as that side which aspires and loves.

The need of this we can see, if we watch certain forms of religion founded and inspired by great Teachers of wisdom. Resting almost wholly on aspiration, on the will that makes for righteousness, these forms of faith are splendidly effective for those who, with the full faith of disciples, carry out with closest devotion each least command of the Master. These faithful, leading the life, come to know the doctrine. But besides these devoted disciples there are always many who try to master the teaching with the understanding; and if the understanding be not trained and illumined, they are very prone, even through the excess of their zeal, to take uncomprehended words of the Master, and weave them into a thousand fantastic webs of theology, in which their own feet will presently be caught. Our western world has suffered greatly from this imperfect training of the understanding, deficient in the very power which is so characteristic of the Indian schools. If that power be gained, if the understanding be cleared, illumined, and led ever toward universals, then it becomes a wonderful helper along the path, everywhere making easier the task of the spiritual will, removing stumbling-blocks and making straight the path of immortal life.

If the understanding be not thus cleared and illumined, it may catch every gleam of intuition and spiritual light, only to distort that gleam, to light with it the false pictures of the lower mind, thus filling the spiritual life with images of material things. Thus are painted the material heavens that fill so great a space in certain forms of faith, and thus comes it that the Most High is represented with purely human qualities, revengeful, jealous, threatening punishment like some despot of a down-trodden land.

From these erring theologies there ever comes a reaction and a protest, and, confounding the substance with the form, men of strong unillumined mind reject both faith and fable, and build up speculative materialisms, which increase the sum of human pain, the dread of death, the unendurable sorrow of separation.

For these ills, there is no cure like wisdom, no available cure so potent as the ancient wisdom of India. And in all that wisdom, there is no treasure so precious as the thought of the Supreme as the Highest Self of all beings. If the Supreme be indeed my Highest Self, then I can at once comprehend those admonitions of the heart which come to me from within, ever urging me to transcend myself, to give up the lower for the higher, to lose my life that I may find it. These are the commands of what I shall be to what I am; the orders of the real Self to the lesser self, its minister. If that supreme truth of the divine Self be held in the heart, it makes all injunctions of faith and sacrifice intelligible, reasonable, self-evident.

If the Most High be the Supreme Self of all beings, then can I immediately understand why I must love my neighbor; for the Self of one is the Self of both; there is but one Self, of which love is the inherent being, the essential nature.

These two thoughts, which are one, form the heart of the Indian wisdom, here marvelously set forth in the teaching of Krishna to Arjuna.

BOOK VII.

THE MASTER SAID :

With heart attached to Me, son of Pritha, taking refuge in Me, joining himself in union, hear how he may know Me perfectly, free from doubt.

This wisdom and knowledge shall I declare to thee, without reserve; knowing this, nought remains to be known in the world.

Among thousands of men, one strives for perfection; of those who strive and attain, one knows Me truly.

Earth, water, fire, air, ether, mind, thought, self-consciousness: thus is My nature divided eightfold.

This is my lower nature; but know thou also my higher nature, as manifested Life, whereby this whole world is upheld. (5)

Know that all beings are born from this; for I am the forthcoming and withdrawal of the whole world.

But higher than I nothing is, Arjuna; on Me all this is woven, as a string of pearls on a thread.

I am taste in the waters, O son of Kunti, I am light in moon and sun; in all Vedas I am the Om, I am sound in the ether and manhood in men.

I am the sweet scent in the earth, I am the glow in fire; life am I in all beings, and fervor in men of fervor.

Know me as the everlasting seed of all beings, the thought of the thinking, the radiance of the radiant. (10)

I am the might of the mighty, rid of lust and wrath; I am desire unrestrained by law among beings, O bull of Bharatas.

And whatever forms there are of Goodness, Force and Darkness, know they also are from Me; nor am I in them, but they in Me.

Entranced by the forms resting on these Three Powers, this whole world recognizes not Me, who am above them, everlasting.

For wondrous is this Glamor of mine, formed of the Three Powers, very hard to pass beyond; but they who come to Me, pass indeed beyond this Glamor.

But workers of evil, deluded, basest of men, come not to Me; their wisdom rapt away by Glamor, they enter some demoniac being. (15)

Four kinds of men rightly worship me, Arjuna; the afflicted, the seeker for knowledge, he who desires a boon, and the wise man, O bull of the Bharatas.

Among these the wise man, ever joined in union, of single heart, stands first; for I am greatly beloved of the wise, and he is beloved of Me.

All these are noble, but the wise is esteemed as my own Self; for united in soul, he is set on Me, the most excellent way.

At the end of many births, the possessor of wisdom comes to Me, perceiving that the Lord of Wealth is the All; such a one of mighty soul is hard to find.

They whose wisdom is stolen away by diverse desires go to other deities, following one or another service, each impelled by his own nature. (20)

Whatever form he seeks to honor, worshipping with faith, that firm faith of his I direct;

Held firm by faith, he seeks the service of that form; and from it receives his dear desires, granted verily by Me.

But the reward of these of little wisdom comes to an end; who worship the gods go to the gods; my worshippers come to Me.

The thoughtless think that I, the unmanifest, possess a manifested form, not knowing my Higher Being, excellent and everlasting.

Nor am I visible to all, wrapt in my magical Glamor; this world deluded recognizes Me not, unborn, everlasting. (25)

I know all beings, Arjuna, the past, the present, those that are to come; but Me none knows.

By the delusion of the opposites, arising in desire and hate, O son of Bharata, all beings in the world are deluded, consumer of the foe.

But they whose darkness is gone, who are workers of righteousness, free from the delusion of the opposites, worship Me, firm in their vows.

They who strive for freedom from birth and death, taking refuge in Me, know the Eternal, the All, the path of the Soul, the perfect work.

They who know Me as the Highest Being, the highest divinity, the highest sacrifice, even in death perceive Me, their hearts united to Me.

CHARLES JOHNSTON.

A STUDY OF LIFE.

IV.

GROWTH AND DEVELOPMENT.

IN Herbert Spencer's *Principles of Biology* he makes a careful distinction between *growth* and *development*, words which are but too often used as synonyms. "But *development*," says Spencer, "means increase of *structure*, and not increase of *bulk*, while the word *evolution* comprehends both." No mere accumulation of material substance, such as the heaped-up carbon on the wick of an unsnuffed candle, or the slow increase of sediment in geologic formations, for instance, can be properly regarded as growth. But Spencer seems to believe with the Eastern scientists that crystals grow, and often more rapidly than other bodies. Then why should he not also acknowledge that not only crystals but minerals should be considered to be living bodies? Huxley says (*Darwiniana*, 316) that "the matter constituting the living world is identical with that which forms the inorganic world, and that not less true is it that the forces which are exerted by living beings are either identical with those which exist in the inorganic world, or they are convertible into them," and elsewhere, that "Matter and Force are the two names of the one artist who fashions the living as well as the lifeless." Did anyone ever know an artist without Mind to fashion anything? What can Matter and Force accomplish without a directing Intelligence? And does it not seem more logical, in view of the wonderful phenomena exhibited in the growth of crystals, and the behaviour of chemical solutions, as well as in the interdependence of all the kingdoms of nature, to agree with a philosophy which sees the Divine Life inherent in every atom, whether organic or inorganic? In the essay just quoted Huxley says that we must speak modestly about the possibility of originating life, recollecting that "Science has put her foot upon the bottom-round of the ladder." But it is to be feared that Science will have to keep her foot upon that bottom-round until she is ready to acknowledge the existence of Mind as a third factor in all manifestations of Matter and Force.

The very terms "organic" and "inorganic" are gradually ceasing to be distinctive as the phenomena of life are more carefully studied, and the *Standard Dictionary* even confesses that "the line of demarcation between 'organic' and 'inorganic' is arbitrary rather than natural." That the nature of so-called inorganic and organic growth is essentially the same, is shown by the fact that both bring about very much the same results, in accordance with the universal tendency towards the

union of units that are alike, and the separation of those that are unlike. The deposit of a crystal from a solution is a process of selection from the previously combined atoms, and a union of one class into a solid body, and another class into a liquid solvent. The growth of a tree is a very similar process: the roots suck up from the earth, the leaves imbibe from the air certain elements akin to those of its own substance, rejecting those that are useless to it, and which go to sustain other forms of life. The process of animal growth does not materially differ from the vegetable, and the whole scheme is a beautiful system of interdependence.

What holds the pebbles at our feet in shape, and prevents their being a mere heap of dust? We call the force which holds their atoms in its grasp "cohesion," and that is but another name for attraction, and attraction and repulsion are at the bottom of all phenomena of force, for they are the two aspects of that motive principle we call *Life*.

"From the bosom of the stone the plant is born," said the old Kabalists, and as we turn from the mineral to the vegetable world we are confronted with more and more varied conditions of growth as complexity of structure increases, and we may find at one extreme tiny plant-cells that are scarcely visible under the most powerful microscope, and at the other, the gigantic redwood trees of California, or the far-spreading banyans of India.

We may of course say that these larger forms are built up of combinations of the smaller, but the fact remains that as a rule, the smallest plants, which are also the simplest in structure, without root, stem, or leaf, are also incapable of growing larger. Then we come to the question of food, and here the secret of growth seems to unfold itself. If in walking through the fields we crush a puff-ball beneath our feet, the tiny spores fly in all directions, a cloud of almost invisible particles, mere "centres of development." But if we pick up an acorn and cut it open, we see a well-defined germ surrounded by food enough to start it well on its way to be an oak. Still, size is not so dependent upon food in the vegetable world as in the animal, principally because the expenditure of force is so much greater in the latter. A plant leads an entirely inactive life. "Consider the lilies, how they grow; they toil not, neither do they spin," the earth nourishes their roots, the air and the sunlight, and the softly-falling summer rains, give vigor and beauty to leaf and blossom and stem.

But when we come to the animal kingdom many other factors have to be taken into account. The seed has little or no need to expend the amount of force stored up in it, except in the early stages of germination, but the animal is obliged to move about to seek its food, and as it grows, and its bulk becomes greater, it has a greater

weight to carry, and must expend more force in the process. Mr. Micawber's statement that, given an income of 20 shillings and an expenditure of 19s and 6d, the result would be happiness, but with an income of 20s and an expenditure of 20s and 6d, result, misery, is another way of looking at the same problem. If an animal doubles its weight, and fails to get food enough to increase its strength in proportion, it will very soon go under in the struggle for existence, and the result, certainly for that animal, will be misery. This antagonism between accumulation and expenditure is one of the causes that determines the possible growth of animals, and though, as Spencer has pointed out, some animals, such as the crocodile, for instance, seem to grow as long as they live, we generally find that it is because they lead a very inactive existence. The crocodile is almost a cold-blooded creature, to begin with, so that it does not have to expend much of its substance in keeping itself warm. It lies about like a log and waits for its prey, it rarely seeks it. Hence it expends very much less than its income, and the result, according to Mr. Micawber, should be happiness, but happiness, from our point of view, of so low a grade, of so ignoble a kind, that it is doubtful if the crocodile's triumphal balance-sheet would tempt any of us to accept his form of "the simple life."

"Large growth," says Spencer, "implies both that the excess of nutrition over waste shall be relatively considerable, and that the waste and nutrition shall both be on extensive scales." We cannot make large fortunes by investing a few pennies, and a little field-mouse, for example, feeding on a few flies and moths and such grains and seeds as it can pick up, can only increase its growth by very small amounts; even if it were to be lodged in a hollow cheese it could not swallow and digest large amounts of nutriment, and therefore it can never grow to the size of a gigantic rat. A young lion, of immensely greater size than the field-mouse when born, suckled till much larger, and fed till he is half-grown, comes into possession of a power and an organism at his majority, so to speak, which enable him to catch and kill animals big enough to keep up the warmth of the hot blood pouring through his veins, to sustain the prodigious strength of his mighty muscles, strong and flexible as bands of steel, and yet leave a large surplus for increase of bulk. Birds waste more strength in getting from place to place than any other animals, the exertion of flying is so much greater than that of walking or crawling, and among birds we find that the very largest are those incapable of flight, like the ostrich or the great auk. And we know that both animals and human beings who are underfed and overworked while growing are certain to be undersized.

All these facts are connected with the idea of growth as increase of bulk, but when we come to degrees of organization we enter upon the question of *development*, increase of *structure* instead of increase

of bulk. The first changes that occur in the germ are changes that take place round centres produced by division of the original centre. The simplest organisms, like the *Amœba* for instance, never go farther than this type, but in some bodies, however simple the units, their formation always takes place round a nucleus or joint. "Gradually," says Schleiden, "separate masses of cells with a distinct and definite outline appear in the chaos within (the germ or the leaf-bud) and cease to partake of the general process of growth. They are separating themselves into the different kinds of tissue from which the future leaves are to be formed, their skeleton, and their flesh, so to speak." But all this divergence is a regular and not an irregular process, and the little companies of cells file off to their respective duties like so many well-drilled soldiers acting under the orders of an invisible general.

When we come to the animal kingdom, similar changes take place, from the simple elements to the complex structure. After the first divisions and subdivisions of the fertilized egg, the first great modelling begins, and the line of the spinal cord is sketched out. As the outlining of the separate organs proceeds the protoplasm of the cells gradually takes on the special characteristics of muscle, liver, nerve, or blood cells, etc. Then comes in what has been called "the biological problem of to-day." Are we to believe with Weismann that the essential cause of all the future differences in the organism is contained in the original, structureless cell, or are we to agree with Hertwig that the interrelations of the cells to each other, to the whole organism and to the environment in the widest sense of the term, must all act as factors in this differentiation?

There are many facts brought up by Hertwig which seem incompatible with Weismann's theory, and many, of course, which support his own. He would ascribe the orderly sequence of the development of the germ to two kinds of causes; first, the continual changes in mutual relations that the cells undergo as they increase in number, which he would call *centrifugal* causes; and second, the influence of its surroundings upon the organism, which he would call *centripetal* causes.

It is sometimes rather amusing to the lay reader to see the satisfaction of the scientists when they have invented a name for anything, and have settled down to a comfortable contemplation of the problem as completely solved. They have said "protoplasm" and they have said "Matter" and "Force," and they have labelled the absolutely structureless contents of a cell with a score of hard names, and then are obliged to confess that they know no more than the rest of us about either matter or force. It reminds one of Alice's conversation with the Dormouse and the March Hare. "They drew all manner of things," said the Dormouse, "everything that begins with an M." "Why with

an M?" said Alice. "Why not?" said the March Hare, and Alice was silent.

The theory of Hertwig that the development of a cell depends largely upon its relations to surrounding cells, and to the influence of its environment, is that of the Eastern philosophy, except that the latter insists upon the Divine creative impulse as inherent in both the germ-cell itself and the forces that mould it. This does not necessitate a belief in what is generally known as "design" or "special creation," but only in the idea of a general ground-plan worked out by Universal Law through the agency of intelligent forces, which are simply builders or masons, working under the impulse given them by the unknown Master-Mason.

From all the great general laws of the natural world we may learn something of the laws of the spiritual world, or may, at least, trace analogies that may be very useful to us. One of the most striking of these lessons is suggested by that primary law of growth which shows it always proceeding from a central point, and, except in the case of the lowest, or mineral kingdom, from within outwards. With all living things it is no process of accumulation from without that helps them on, but an impulse from within, and so it is with ourselves. We may toil painfully after all the 'ologies known to us, we may accumulate great masses of facts and theories, we may study every language known to civilized men, but what good will our treasures of knowledge do us unless we have assimilated and digested them? There is no use being able to say nothing in seven languages; it would be better to study how to be silent in one. Unless our learning really belongs to us, and we are able to make it part of our intellectual equipment, it simply overloads and clogs the machinery of our thought, as indigestible food overloads and clogs the bodily machine. We so often see a person spending time and strength in the pursuit of some accomplishment or acquirement, of which we know no use will ever be made, it will merely be loaded upon the shelves of memory as we pile up useless furniture in a lumber room.

But the knowledge that really serves us is such intellectual and spiritual food as we are capable of making into a part of our very life, that is bone of our bone, and flesh of our flesh, wrought by the digestive power of our thought into every fibre of our being. The growth that is from *within* is indeed growth, and not mere accretion; it is not increase of bulk, but increase of structure. It is not bulk, but greater complexity of organization that marks a rise in the scale of being, the intricate complications that fit the creature for more numerous and more elevated functions.

And another lesson from the laws of growth is that to be learned from the minuteness of the origin of living things. Step by step we can trace back the formation of the physical body to the tiny cell from

which all life proceeds, and find the almost invisible cause of such a complicated series of effects. So, linked each to each, our thoughts and words and deeds go back to their primitive cause, and the most important actions in our lives may be seen to have had their origin in some chance word or passing thought. "Was that my point of turning?" says the poet; "I had thought the stations of my course should rise unsought, as altar-stone or ensigned citadel!"

But there are always two sides to everything, and if we can trace the beginning of sorrow, of trouble, of confusion, to such infinitesimal or unlikely causes, the sources of good are equally tiny and remote, and we must learn not to despise the day of small things, not to feel that the trifling help we might give, is to be withheld because it is trifling and we are ashamed to offer it. For one of the first lessons taught by the growth of the leaf is the inexorable marshalling of its cells to their various duties. As soon as the leaf-bud pushes out from the stem the cells have begun to give up something of their own completeness, that each may be better fitted to work towards the perfecting of the whole. In the lowest order of animal existence the cells of the jelly-like body can each and all serve every purpose of its extremely limited being; any part of the creature can feed, digest, be cut off, and form another speck of life as limited in its range as the first.

But when it is a question of a rise in the scale of being, then each cell has to relinquish some of its functions that it may do better work for the good of the whole. So instead of a cell that can serve for any of its limited needs, as occasion demands, we have the specialised cells that can do but one thing, but on a much higher scale. We seldom realise how completely our bodies are built up of these little lives, toiling incessantly, not for themselves, but for the—comparatively—vast organism of which they form an infinitesimal part. They line the alimentary canal, and keep strict watch over the food-substances that enter there, selecting some and rejecting others with unflinching accuracy, if not too much interfered with in their work. The blood is made up of red and white corpuscles, or cells, and while the red are coursing over the body in every direction and carrying life and heat wherever they go, the white cells are doing scavenger work, destroying bacteria and noxious germs, and passing even through the walls of the blood-vessels, as they flit about on their noiseless errands.

All over the body other cells are at their work; is a finger cut, a group of cells hastens to repair the damage, and fill up the fissure with their tiny bodies. While the master of the house sleepeth the ceaseless and untiring work goes on. No cell ever arrogates to itself the work of another, but each works for the good of the whole, and so the organism grows and develops, and rises higher on the ladder of life.

The impulse of growth is from within outwards, and living growth

is a matter of assimilation, not accretion. But most important is the lesson that the motive power of all growth is from *within*, and that the mind should be the ruler of the body. As we purify the mind, the body will grow purer. For the desires whose gratification wrecks the well-being of the body, really originate in the mind. Ill-regulated and impure minds form images of purely sensuous delights, and the physical senses are stimulated by the pictures set before them, and cry out for their instant realisation. But if the mind is constantly occupied with higher things, if only pure and lofty images are formed by an imagination kept busy with that which ennobles, and not with that which degrades, then the senses are starved into silence, and learn their duty as servants and not masters of the whole.

And as we know that the matter of our bodies is in a constant state of transition, its particles coming and going at every moment, we are more or less responsible for the emanations the body throws off; we have stamped them with our own image, and they go to make up the sum of pure or impure influences in our environment. So that man, by raising the atoms of his own physical body to a higher and purer condition through the elevating power of thought, really raises the average of all living beings, and, in fact, how is any average to be raised except by the lifting of each individual unit of the mass?

We might learn many other lessons from the laws of growth, but after all, is not this the most important one: so to live that the material as well as the spiritual world will be better instead of worse for the sum of the work we have done in it; so to live that after long ages of such work we shall have helped our brothers as well as ourselves to attain unto the stature of the perfect man.

KATHARINE HILLARD.

THE MARK OF ISDOPHEN.

AN OCCULT ADVENTURE.

SO you want me to tell you a story of occult adventure, do you? Well, let me see." The speaker gazed musingly into the fire for a few minutes, while the little group of listeners gathered closer in a circle and made those indescribable settling movements which are the prelude to interested attention to be maintained for some time. The scene was a pleasantly furnished library in an English country house; the speaker a fine, intelligent looking man of about forty-five.

"I must say," he resumed after a minute or two of silence, "that I have long ago lost any interest I ever had in what might be called the phenomenal aspect of occultism; still there was a period when I was as keen about it as some of you young people appear to be, and perhaps the story of one of my early experiences, which went far towards teaching me to leave phenomenal magic alone, will convince some of you that there are powers in the universe which we know little or nothing about and which it is much better for us to let entirely alone.

"I can hardly remember when I began to be interested in such things, but my real awakening was in '85 or '86 when I chanced upon the famous, or rather infamous, Report which Mr. Hodgson made to the Society for Psychological Research about the phenomena of Madame Blavatsky. It was so manifestly unfair, that, with my knowledge of how Madame Blavatsky literally slaved for the movement which she had inaugurated, together with the statement of one of the Adept Brothers that they did not *want* to perform a phenomenon which would stand the test of scientific investigation, I was induced to make a careful study of the whole subject of Theosophy. I read everything which had been published under the auspices of the Theosophical Society and after I had finished that I turned to every other book on occult subjects which I could find; and awfully queer some of them were. Indeed, such was my enthusiasm that I furbished up my Latin so that I could read the works of the Rosicrucians and other magicians of the Middle Ages, most of whose books were in that tongue. Paracelsus, Simon Magus, several of the Arabian Alchemists and other ancient worthies became my daily companions. It is, perhaps, hardly needful to say that I long ago outgrew this phase of the subject, but at that time it was the intellectual and phenomenal side that attracted me.

"Quite as enthusiastic as I, was a friend whose name was John Meadows. We had been college chums and had read law together, and at this time we shared a set of rooms, for it was before his marriage. He

was engaged to a beautiful girl, in every way suited to him, their people having been friends and neighbors for several generations. In fact his lines were laid in pleasant places, as his subsequent career fully showed, for he is still alive and one of the happiest men I know.

"His fiancée knew of his interest in occultism, as he had persuaded her to read several books on the subject, but she was an ardent follower of the Church, and did not wholly approve of the views set forth, thinking them as near the borderline of what was right and wrong as her idol could go. Her opposition was a purely passive one, however, until we determined to try a practical experiment. We had been puzzling out some ceremonial magic, some incantations, which we had found in a manuscript of obvious antiquity, and written in most wretched Latin. In fact, if we had not had considerable practice in deciphering such works, I do not believe we should ever have succeeded in making head or tail of this one, and I am not sure we did succeed in making a correct translation. Indeed, thereby hangs my tale.

"After some hesitation, we selected for trial what appeared to be an incantation for raising one of the more powerful fire elementals. At least that is what we gathered from the manuscript. I remember that we chose this particular one because it was somewhat simpler than the rest and because the objects which were necessary for it were easily obtainable. Many of the most interesting experiments, if it is permissible to call them by such a name, we were compelled to abandon at once, for they required the most extraordinary articles; such things as dried snakes' skins; the hind legs of toads killed in the full moon; sweat scraped from the flank of a white mare; curious herbs and barks of trees and plants not known to modern botanists at all, at least under the names given. Some of the experiments required repulsive materials, such as the blood of different animals and things that cannot even be mentioned in our day. However, while I do not remember all the ingredients we had to use, I know that common salt and human hair were two of them, for I agreed to furnish these, and I remember asking my astonished barber to collect and give me a pound of human hair.

"One thing that troubled us was that the experiment required the presence of three people, because, in the words of the manuscript, '*ye psychic force of three healthy persons, no more, no less, combined and drawn out by the foregoing directions, will then cause ye mighty Spirit to appear. Woe unto them who fail to carry out the rules and who are not protected by the magic seal of the Great Solomon.*' We puzzled over these lines considerably, which, of course, I have translated very freely, for we were not sure that we knew just what the unknown author meant by Solomon's Seal, which seemed to be so necessary. Fortunately we found full directions for its creation in another place.

"John was eager to ask his betrothed, Margaret, to be the third

person, and after some demur, I consented. He found it no easy task, however, and I am convinced that the dear girl, after vainly trying to persuade him to abandon the whole thing, finally consented simply because, if he were going to undergo a risk (though she was skeptical enough to doubt if anything whatever would result from what she called our childish magic), she wanted to be there and to share the danger. Poor John, he was well punished, as indeed were we all.

"We had had some discussion as to where we should try the experiment and had finally decided to go down over a Sunday to John's home, where there would be no one to interfere, his old mother living quite alone. She could act as chaperone for Miss Fleming, as she often had before. At the appointed time, therefore, we gathered together our collection of carefully prepared materials and proceeded to Clairghorn, which was the name of their place. There being no reason for delay we decided to make the trial next evening, or rather afternoon; for while it was essential to have darkness, as it was in November it was dark by four and we planned to have a late picnic tea at a place not very far from the house. The experiment would not take over an hour at the outside, and we should then have plenty of time to get back and dress for dinner.

"So, next afternoon, a little after three, we set out, refusing servants, on the grounds that we should like to fend for ourselves. We actually did take tea-things with us; but the greater part of the basket we carried contained our paraphernalia. We were decidedly excited and not a little nervous. In fact, I should not like to swear that I wasn't a little scared! But John never wavered. I will give him great credit for splendid pluck. The day was dark and lowering; one of those bleak November days when the sky is covered by a dark pall of heavy clouds. It did not add to the cheerfulness of the occasion, nor did the place which John selected tend to brighten our spirits. About half a mile from the house there was a wooded hill, one side of which was steep and rocky. I forget what the place was called, but I dimly remember that there were several legends about it, some of them gruesome enough. Near the top and alongside of the steepest part of the ascent was a clearing of perhaps half an acre, and in the middle of this were several of those strange stones called druidical circles. These (there were eight or nine of them still standing) were arranged in a circle of perhaps twenty feet in diameter, and it was in this space that we were to perform our incantation.

"My heart was sinking lower and lower, and the courage was fast oozing out of me. I reflected, too late, upon the warnings I had come across, in my reading, of the danger of meddling with the occult, I remembered how very little we really knew, and I verily believe that if I had thought that we had any chance of producing a result I should have backed out then and there. But the truth was that I secretly doubted whether there really was anything in the performance we were

to go through, which, to my modern western mind, seemed a foolish mummery. Little did I reckon on the unknown possibilities of ceremonial magic. In fact, if I had known more I would have stopped then at any cost. But I didn't, and well was I repaid for my folly.

"So I kept my mouth shut and tried to appear perfectly at ease. I could see, however, that John was not quite as comfortable as he pretended to be and would have liked us to think him, and I have no doubt he noticed my trepidation, too. Indeed, of the three of us, Margaret was by far the most composed. She made tea while we unpacked our 'properties' and arranged them. We still had some time to wait and we welcomed tea as a distraction from uneasy thoughts.

"I had one ray of hope when Margaret called attention to the threatening weather and suggested that we had better give up our silly experiment and return home before we all got a wetting; but John was adamant and refused to retreat. My feeling of apprehension grew and grew until I was so nervous that I could hardly control my voice or help John to fill the little lamps and set our things in order. I am convinced now that some beneficent power was watching over us during the whole performance and that, whatever it was, it tried its best to convey to my stupid brain that I had better abandon the whole thing. Now-a-days one-tenth of the inner warning I received then would make me travel round the world.

"Finally we finished tea and packed the tea-things in the basket and carefully removed it outside the circle line of stones. Then we proceeded in earnest with our preparations.

"First, John spread upon the ground a black cloth eight or ten feet square. Upon this he carefully traced in white, with a piece of chalk, an immense seven-pointed star, which, as some of you may know, is the basis of Solomon's Seal. Certain symbols, which we had copied from our manuscript, were placed at the ends of the seven points. I will not attempt to describe these, or, indeed, to tell you of more than the outline of what we did, for I trust no one will ever be foolish enough to try the same experiment. This done, we placed a lighted lamp, one of those little earthenware things which are modelled after the ancient Greek or Etruscan, at the points of the seven arms of the star and another at each of the intersections of the lines, making fourteen in all. I remember that I dropped and broke one of them in my nervousness, but such a contingency had been foreseen and we used a spare one.

"Before the star was entirely finished John made us come inside, and once it had been completed, he insisted that we should on no account leave it, or let a hand or finger or a bit of our clothing get outside of the magic barrier. Margaret asked him what would happen if we disobeyed. I do not believe John himself knew. In fact I am sure he did not, but his evident earnestness in repeating his caution impressed even skeptical

Margaret. As you will learn later, we found out. Finally all the preliminary preparations were completed and the real ceremony began. John had provided an open brazier in which he made a fire of charcoal. He placed this at the base of one of the arms of the star and after sorting out the various articles which he had to use, he paused a moment and asked if we were ready. Margaret said she felt like a fool and did not suppose three grown people could be so silly. I made some inane remark about hoping that he had not forgotten anything; to which he deigned no reply.

"Then he began. My nervousness had worn off a little and was beginning to be replaced by keen curiosity. I wondered after all if we really were going to make something happen and I hardly knew whether I hoped we should or not. John threw some substance into the fire which made a great smoke. As he did so he recited a carefully memorized speech (he said it in Latin exactly as it was given in the book), which, so far as I can remember, consisted of praise of the particular Being we were involving and which *requested* him to appear. The book had assured us that a request would not be sufficient, and that nothing would result until we *demand*ed him to come, after having re-enforced our demand by the necessary ceremonial. Then he threw some more things on the brazier, some of which made a very bad smell and some a big blaze. This time he accompanied the performance with a speech *entreating* the Being to appear. This was equally ineffective. By this time we were all highly excited and decidedly overwrought. I noticed several curious things. The wind had been gradually rising, and when we began the incantation the flames of the lamps had danced and flickered so much that I had been afraid some of them would go out. After the first speech I noticed that while the wind had, if anything increased, the lamps were burning brightly and without a flicker. It was as if a wall of glass had been built up round the limits of the star. Furthermore, I assure you that I ceased to feel the wind upon my face and hands! We, or rather I, for we had been cautioned not to talk and I had no opportunity to exchange impressions with the others, could still hear the wind sighing through the nearby pines and oaks, but inside the circle it was as still as death. It was at this point that the shivers began to run up and down my back, for it was now suddenly borne in upon me that after all something *was* going to happen. In fact something, a most unaccountable something, had already happened.

After an interval, John threw on the human hair and some other things, all that he had left, and poked the fire to make it burn brightly. Almost instantly my hair began slowly to rise, and a feeling of the most awful terror surged through me—slowly, slowly, mounting up the spine and along the nerves, until I could have shrieked aloud from pure fright. The air grew heavier and heavier and it became difficult to breathe. I

noticed, with an access of fear, that I had ceased to *hear* the wind and I could no longer make out even the dim outlines of the trees against the sullen sky. We were isolated, in fact, as well as in theory, by our magic star. This gave me a vague sense of comfort, of protection. Then John, who, I afterwards learned, had felt these same influences, gathered himself together by an obvious effort and began the final incantation, *demanding* the elemental to appear. As he spoke the words the ground rocked under our feet, furious noises sounded in our ears, and the air seemed full of angry powers which wanted to tear us to pieces. I believe these feelings were purely psychic and that anyone who might have chanced upon the place would have seen nothing but three apparently insane people, surrounded by a circle of lamps and obviously very much scared.

"Then, suddenly, with a blaze of light that blinded us, in the midst of rushing, tumbling, flames appeared a Being whom I can only describe as the personification of hate. A human form composed of moving, multi-colored flame, with a malignant face of fire, from which glared two frightful eyes which seemed to burn into your very vitals, made a vision as awful as any that human beings ever gazed upon. I remember noticing the constant *movement* of the flame composing him, even the pupils and iris of his eye were never still, but tiny flakes of liquid fire came and went and replaced each other with such incredible rapidity that never for a moment did he lose the semblance of his human shape, nor even the powerful evil of his gaze. He had a certain fearful fascinating beauty that added to his terror, and such a sense of power, of might, pervaded him that I marvelled at our senseless presumption in summoning him to appear. I vaguely wondered when he would annihilate us with a breath of the great force I felt him wield. It was indescribably terrible and we were all three paralysed with fright. I could not have moved or spoken to have saved my life. Then the Being spoke; at least I presume it spoke. Anyhow it conveyed ideas to our minds in some fashion or other.

"'You have summoned me. What are your commands? Speak quickly, for you have not supplied me with sufficient power to keep me long. Quick, *quick!!*'

"We did not stir, but gaped and stared and shivered. Again he urged us to give him our commands. Then Margaret recovered her power of motion and turned to flee. I seized her arm just in time to prevent her passing beyond the charmed circle and swung her around into the center of the star, but not before her skirt swished over the line. Instantly it was ablaze, and if there had not been wool mixed in the fabric her whole dress would have burned; as it was I crushed out the fire with my hands. John told me afterwards that while this happened he was concentrating all his powers upon the effort to think. Oh! to be able to collect his wits,

summon his forces, and send this fearful Thing away. Then once more the Being spoke.

“Fools, who tamper with unknown powers, I will place my mark upon you that you may learn that Isdophen cannot be summoned with impunity to satisfy an ignorant, an idle curiosity. Let the maiden whose dress passed out the circle, especially beware. I will not say farewell. You will all hear of me again.”

“Then, abruptly, he disappeared. Margaret crouched in a little heap upon the ground, uttering low, tremulous moans. I doubted if she had heard the Thing’s last words. John and I looked at each other and even in the light of the little lamps I was startled by his pallor and the wild, strained look in his eyes. Then he leaned down to comfort Margaret while I went to light the lantern we had brought to help guide us home. I believe that one of the pluckiest things I ever did was to step outside that seven-pointed star. But nothing happened—then.

“I picked up the lantern and raising the globe, struck a match to light the wick. Instantly the whole thing flamed up and the burning oil spread over both my hands. See, here are the marks,” and the narrator showed his listeners some livid red scars on the palms of his hands. “You see that it did not take long for Isdophen to put his mark on me. I smothered the flames as best I could in the folds of my clothing and fortunately escaped with nothing worse than painful burns. Did you notice what the scars were like?” Again he showed the palms of his hands. One listener said they looked like beech leaves, another like an insect’s wing, but a third exclaimed, “Why they are red flames!” At which the narrator nodded his head, saying, “It was Isdophen’s mark, as you will learn.

“Margaret was still half unconscious from terror and John had been so occupied with her that my misadventure had passed unnoticed, so I wrapped my hands in my pocket handkerchiefs, of which I fortunately had two, and made a careful examination of the lantern. There was still plenty of oil in it and I could see nothing amiss, so I tried to light it again and this time had no trouble whatever. I was already ‘marked’, and had nothing more to fear.

“I then collected the tea-things, and finding a flask of brandy in the basket, brought it to John, who at once gave Margaret a stiff dose. The poor girl clung to him convulsively and besought him to take her home, and to promise that never again would he attempt experiments, which were wicked in the sight of God. John promised—and kept his promise. Soon she felt sufficiently recovered to start home and with John half supporting, half carrying her, we made our way slowly through the darkness, down the hill and to the house.

“We entered quietly, by a side door that led into the school-room where we were reasonably certain not to find any servants, for we knew

we all showed the effects of the ordeal through which we had passed, and we did not want any gossip. It was not until we were within the room that the others noticed my bound hands and asked me what had happened. For Margaret's sake I tried to put them off, but she instinctively guessed that something was wrong and insisted upon knowing. I said simply that while lighting the lantern I had burned my hands. Margaret almost fainted again, and staggering back she put her hands over her eyes, crying: 'Oh! my God, Oh! my God, Oh! my God.' John looked at Margaret with such a wild, remorseful gaze that I knew he was thinking of her own danger, remembering the demon's boast that she was especially in his power. Then he insisted upon dressing my burns, and when Margaret went to her room, he accompanied me to mine and helped me dress for dinner. It may interest you to know that we got back to the house at a quarter after five. The whole performance could not have taken over ten minutes!"

"Margaret did not come down to dinner, and the evening passed without incident. In fact, nothing happened for several days and we were beginning to hope that perhaps my burns were the result of a natural accident and had no other significance. John and I returned to London and were living our usual humdrum existence as struggling barristers, the only difference being that we eschewed the occult and did not even discuss our late experience except by occasional hints and innuendoes; but our thoughts were still busy with the matter as we both knew. John, I believe, spent some time trying to find a magical way of undoing the mischief we had caused, but I do not think he would have dared to put into operation any remedial magic, even if he had found just what he wanted. I know one thing, and that is that he would have had to try it alone if at all.

"Then the next blow fell! It was wonderfully simple in a way, and yet so effective. A plumber was repairing the water pipes of our lodgings and had been at work for several days. One morning John paused for a moment as he left the doorway of the house in order to button his gloves. His hands were thus held in front of him, close together. The plumber's apprentice, unhappily, chose this moment to upset a pot of molten lead on a platform rigged up against the wall of the house at about the second story. The contents fell on John's hands and a portion went through the opening of each glove, *burning a mark on each palm, the exact duplicates of those you have just seen on my hands.* From that moment I pitied John with all my heart. I do not think he felt his own pain at all in his agony of apprehension for Margaret. We debated as to whether we should tell her or not. John felt that she should have the protection a warning would give her, but I argued, with complete conviction, too, that nothing we could do, no precaution we could take, would prevail against the power of Isdophen. Furthermore,

I felt that if this suspense lasted, John's health, if not his reason, would give way. He grew thin and haggard and so nervous that a knock at the door startled him into terror. He was expecting telegrams at all hours of the day and night telling of some horrible accident to Margaret and he made such curious excuses to spend every available moment in her presence that it caused remark. He begged her to hasten their marriage so that he could always be with her.

"A month passed by. Each morning we glanced at each other with unspoken questions in our eyes; each evening with relief that another day had passed without harm. Finally seven weeks went by, and they were married and off on their honeymoon. For some reason I felt relieved; I thought that their love for one another might act as a shield which even Isdophen's malignity could not pierce; but I reckoned ill. Two days after the wedding I received a wire from John, which said, 'Come to me,' with his name and address; nothing more. But it was enough. I knew the third and worst blow had fallen and as I speeded to a watering place on the south coast I wondered what its form had taken, hoping against hope that Margaret's poor little hands had not been disfigured with the horrid scars we bore. And then, when I remembered that she was even more in his power than we, I shuddered with dread and apprehension.

"John met me at the station and after a tremulous 'Thanks, old man, I knew you would come,' he led the way to his hotel. His drawn face and pathetic, suffering eyes, told some of the story. I said 'Margaret?' He nodded, and said, 'On the face,' the tears streaming down his cheeks. I recoiled in horror, never having imagined anything so bad as that. But that was not all. We walked in silence to the hotel and then to John's room. There he broke down and cried like a heartbroken child. I never saw, before or since, such searching, pitiable grief. For some time he could not speak, but, finally, between his sobs, I gathered that *he himself had been the instrument of her disfigurement*. Again the *accident* had been of the simplest. It seemed that Margaret curled her hair with curling tongs. Her little lamp was broken during the journey, and she asked John to heat the curling tongs in the open fire. This he did and when he thought they were hot enough he went to fetch them. As you doubtless all know the instrument is shaped like a huge pair of scissors with bulbous ends. John, as he carried them back towards Margaret opened and shut them mechanically. Perhaps he was so intent upon his examination that he failed to see a foot-stool on the floor just in front of where Margaret was sitting. At any rate he stumbled over the stool and fell forward. His hand with the open tongs flew out and closed on poor Margaret's face, and doubtless the instinctive contraction of one's muscles when one falls, made him close his hand on the tongs. The almost red-hot iron burnt into the tender flesh, and in a

second or two the damage had been done. *Margaret has on both cheeks as clear a mark of Isdophen as we had on our hands.*

"She did not suffer very much; indeed, we none of us suffered from the burns as much as one would have expected. It was the mental anguish that ate into our hearts and poor John's remorse was sad to see. Margaret behaved like the tramp she was. She made light of her wounds, and what is more she never referred to her disfigurement, but now you know why the Meadowses hardly ever leave their place in the country. John took her to the foremost surgeons in the world, but while they made the marks less plain, so that they only showed as red when she was pale, or pale when she was red, they could not take them out. Isdophen had done his work too well!

"Well, that ended our adventure. We never had a further evidence of Isdophen's hate and power, nor did we expect one. I think Margaret had some moments' uneasiness for fear her children might inherit her disfigurement, but we were able to reassure her with such evident sincerity that even this natural fear, which, if persisted in, might have produced the very result she dreaded, disappeared.

"We three will carry to our graves the 'mark of Isdophen,' as a warning to all who dabble in forbidden things, and I hope that whether I have succeeded in interesting you or not, I have at least made clear the danger of having anything to do with experimental magic."

JOHN BLAKE.

Everything exists for some end,—a horse, a vine. Why dost thou wonder? Even the sun will say, I am for some purpose, and the rest of the gods will say the same. For what purpose then art thou,—To enjoy pleasure? See if common sense allows this.—Marcus Aurelius.



ELEMENTARY ARTICLES

THE SEVENFOLD UNIVERSE.

III.

DEAR FRIEND:—In my last letter (July QUARTERLY) I promised to speak more fully of man's sevenfold nature.

When the old Greek philosophers gave their pupils the motto, "Man know thyself," they really meant that if a man knew himself he would know the universe, for man is himself a miniature of the universe, and has within himself the key to all its mysteries. He has within himself in germ, or essence, all the powers in the manifested universe—not in actuality, but undeveloped or partially developed.

It is said that the seven principles of man correspond to the seven planes of nature. A plane is a condition, stage or state, so that we may say that man is fitted (when fully developed) to exist in seven different states, or conditions of consciousness, or as it is generally put, on seven different planes of being. I want to put the teaching on this subject in language as simple and brief as possible.

The absolute unmanifested is the basis and cause of all manifested life.

The first appearance of finite manifestation was twofold, or in two aspects that we call matter and spirit. These two are really one, opposite poles or modes of expression of the one causeless cause. Out of these two came a third that we call motion.

From this three-in-one (Logos) manifestation of the Absolute there stream forth seven great Rays, Breaths, or Hierarchies, and from each of these there go forth seven more.

These seven are sometimes called planes of consciousness in the Cosmos, and principles in man. The relation of the seven principles in man to the seven Hierarchies is that of attribute to its source, or of child to its parent.

Man has therefore within himself all states of consciousness, although some of these are still latent.

In one aspect these principles are more or less material vehicles of consciousness. And as matter always limits consciousness, these principles always limit human consciousness (the lower shutting out the

higher). But the soul is striving to overcome these limitations and is stepping upward toward infinite consciousness and winning the victory over one plane after another.

The human soul has already passed through the lower kingdoms and has reached self-consciousness, and the higher planes will ultimately be reached, when it will enter Nirvana, the consciousness of all the seven planes being its possession.

Or to put it in another way: the body limits consciousness to the perceptions of forms, time, and space through the senses; the Linga Śharira relates man to astral or reflected consciousness; Prana gives rise to and is the consciousness of life; Kama relates man to the consciousness of desire; Manas relates him to the consciousness of consciousness, or self-consciousness; Buddhi relates him to intuitional consciousness; and Atma is that in which all consciousness, or states of consciousness are synthesized.

Man is a pilgrim through all these states of consciousness, or planes of being.

This teaching of the Wisdom Religion finds confirmation in the latest teaching of our great scientists, and also in the Hebrew and Christian scriptures. Prof. Crookes, for instance, speaks of *seven* dominant atomicities, and supposes that a series of fourteen elements were produced by cycles of electric currents, thus reminding us of the eastern teaching about the fourteen Lokas, or the two aspects of the seven Hierarchies.

If you take any text-book of Histology you will find the sevenfold division referred to quite often. For instance, there are seven kinds of tissues: seven great systems (osseous, muscularæ); seven layers of skin; seven divisions of the eye; seven division of the brain; seven functions of the nervous system, and many others.

In the Bible *seven* is the most sacred and important number used. In the book of Revelation you have "the seven spirits of God;" "seven trumpets" (sounds); "the rainbow" (seven colors); "seven thunders" (voices), and many others.

Let us consider these seven planes represented in the seven human principles.

Take first, the lowest, or physical plane represented by man's dense body.

In this physical body are symbolized all the conditions and forces of the physical universe—all states of consciousness in nature are found in the human body. The consciousness of the mineral is in his bones; that of the vegetable in his hair and skin; that of all stages of animal life in the different cells and organs of his body.

In his vascular system he symbolizes the aqueous elements of the earth. His pulse beats in profoundest accord with the ebb and flow of ocean tides, whose rise and fall on a thousand shores serves but to mark

on a yet grander scale the systole and diastole of the heart of universal being.

The nervous system symbolizes and relates him to the imponderable forces of the universe represented by light.

The office of the body is to relate the soul to matter in a condition of molecular activity, or to that rate of vibration which constitutes the fourth Round.

Being composed of molecules capable of receiving impressions caused by the contact of other molecules and molecular forces, it brings the soul within the area of molecular activities; or, in other words, causes it to become sensitive to, or conscious of molecular vibrations.

On its own plane the soul can record conscious sensations due to etheric vibrations which are thousands of times more rapid than the molecular vibrations in use on this plane.

I stated above that the principles in one sense limit the soul's consciousness. Do we not here see how the body throws a veil over the eyes of the soul, so blinding it that it begins to fancy that this is the only plane of existence, and imagines itself separated from all other human beings?

If one lay off this veil or principle (as in a dream), we pass in a few minutes through experiences which would take years in the waking condition. Yet we have but gone up one step, from the physical to the astral plane, but how indescribably more vivid it is!

Theosophical teaching about the body is both illuminating and fascinating, and I will try to put it in a few words.

The body is built up of countless hosts of molecules, synthesized into cells by units of consciousness having their normal existence on this plane. These units derive their energy from what the "Secret Doctrine" calls *fiery lives*. These fiery lives, or electrical "world stuff" that we call vital force, heat, electricity, etc., are intercepted and directed by these *units* of consciousness in order to construct molecular bodies. I suppose it is something like the way in which the farmer uses the generative forces of spring time to raise his crops. Each cell of the body is a distinct entity, but other entities still higher synthesize these cells into organs; above all these is the human elemental which synthesizes the whole of the body into a fit instrument for the soul to use on this plane.

We are not conscious of the functions of digestion, waste, and repair, because each organ has its own consciousness, and all the work is done under the supervision of elementals whose consciousness falls below the self-conscious plane.

The great distinction between animal and human bodies is that, in the animal body there is an animal elemental, which is one entire man-

perfecting cycle behind the human elemental that has charge of the human body.

The Secret Doctrine teaches that the centers of consciousness of our physical bodies, known as Lunar Pitris, arrived at the human-elemental stage on the moon, and then came to this earth, constructing for themselves fiery bodies during the first Round.

Descending to the second Round these bodies assumed the qualities of that Round and were built of ethereal substances.

Coming to the astral plane, or third Round, they built for themselves huge ape-like bodies of astral matter.

At the fourth Round only these human animal bodies became capable of responding to impressions from the higher Ego, or thinking soul, and thus enabled the true man to come on earth. Man is not the human-elemental associated with him as the controller of his body, but the Ray of Manas from the Divine Ego. It is our duty to control and spiritualize these elementals, so that at the close of this Manvantara they may be ready to pass on to complete human beings.

Death may be described as the passing out of the body of the fiery lives, while other foreign lives—microbes—come in and destroy it.

When this occurs all the hosts of entities incarnated in the physical body pass into a state of rest called Pralaya. For some of these the Pralaya lasts until the Ego again incarnates, for they are karmically bound to him.

Some of the lower orders seek other bodies at once, but may be re-attracted to him in a future incarnation.

When the time comes for reincarnation the Ego sweeps downward re-awakening this human elemental and all the other hosts of entities who build for him a tabernacle of clay.

This is the great truth at the heart of the Christian doctrine of the resurrection of the body.

The second principle is the Etheric double, or Linga Sharira, which means Design body, and is a good name for it.

It is upon this as upon a model that the physical body is built. It is sometimes called the astral body as it is composed of astral matter.

All things in the vegetable and animal worlds have this Linga Sharira, and by it the species is perpetuated. This explains why each seed produces its kind, and only its kind.

Astral matter is much finer and more pliable than matter on the physical plane, so much so that *thought* can mould it into different shapes. It is also very strong and elastic. Some persons have learned how to extend the astral hand to a considerable distance and by it move books and pieces of furniture. It can pass out of the physical body during life, but remains attached to it by a fine bright thread.

Mediums and some other persons can project this body by the will, and it then has power to assume the appearance of a solid body.

Chloroform drives out this body, and as the real organs of seeing, hearing, and feeling are in the Linga Sharira, an operation can be performed without the patient being conscious of it. After death this etheric double generally remains near the physical body, and is often seen by sensitives as a violet light hovering over the grave. As it breaks up slowly, or quickly with its physical counterpart, cremation would be a better way of dissipating it.

Our third principle is an aspect of Jiva, the universal life principle. Jiva becomes Prana (breath) when it is directed to, and acting within the molecular plane of substance.

It is then called the third principle, although it permeates all principles and all planes.

It is really one of the three aspects of Divine manifestation that is universal—Motion (life), Substance, Consciousness.

Prana needs a vehicle in order to act in the physical body, and that vehicle it finds in the etheric double, which is the bridge of connection between Prana and the physical body, although it is really controlled by the fourth principle—Kama. The withdrawal of the Ego does not stop the flow of Prana, but the withdrawal of the animal soul, the fourth principle which synthesizes Prana, surrenders the physical body to the uncontrolled action of the lower lives, who destroy it.

The violation of the natural laws of health disturbs the balance of Prana and shortens life.

The fourth principle is sometimes called the animal soul, but by Theosophists it is generally called Kamarupa, or desire body.

Kama is desire in all its infinite varying aspects, as Manas is thought in all its infinite states.

The Kama state is that in which desires, passions, and emotions govern, without any light of reason being thrown upon its activities.

It is the seat of sensations. I have already said that the real sense organs are in the etheric double and that Prana makes them vibrant with activity. But these vibrations would remain vibrations only—mere motion on the physical plane—if Kama did not translate them into feelings. Feeling is consciousness on the kamic plane.

Kama and Manas are entirely different in their nature, but have the power to react on each other. In the consciousness of the human-elemental Kama resides, and it knows no other consciousness until Manas, the thinker, permeates it and casts on it the light of reason.

Thus illumined this elemental is still reasonless, but its power to enjoy sensuous delights is greatly intensified.

This ray of the thinking soul blends with Kama and constitutes the Kama-Manasic, or brain-mind that rules in man to-day.

The desire body is composed of the finer matter of the astral plane. During sleep it sometimes leaves the physical body, but assumes the shape that resembles it in outline and features.

Some peculiarly developed men have so organized and vitalized the Kamarupa as to be able to use it as a vehicle of consciousness on the astral plane as they use the physical body on the physical plane.

After death the higher part of man dwells for a little while in this body. If the lower desires are strong and the higher ones weak, the progress of the soul towards Devachan will be hindered, and its stay in Kama Loka may be greatly prolonged. After the Ego has departed the Desire body persists for a time as a shell, or spook, and many appear in spiritualistic seances.

These four principles make up what Theosophists call the *personality*.

But to make the personality truly human it has to be illumined by the rays of Manas. Without this ray it is a clearly defined entity with physical body, etheric double, life, and an animal soul.

It has passions, but is without reason; emotions, but no intellect; desires, but no rationalized will. It awaits the coming of the king whose touch shall transform it into a man.

This fifth principle is called by several names, Manas, and higher Ego, being most commonly used. Manas expresses the nature of the entity—Thinker. The name higher Ego is used to distinguish it from the personality illumined by the ray, or lower Manas.

This Ego is an entity which in past world-periods attained personality. *The Voice of the Silence* speaks of it as "That which shall live forever; that which knows; the man that was, that is, and that will be, for whom the hour shall never strike."

It now reincarnates for a double purpose—to impart its Divine essence to lower entities; to learn additional wisdom, and to become a perfect master of molecular matter.

This Ego sends out its ray into the animal brain, making it blaze up like a rational center of consciousness. The process seems to be something like that of bringing a magnet into contact with a piece of non-magnetic iron. The iron becomes magnetic, yet the magnet has lost none of its own magnetism.

So the higher Ego, without sacrificing any of its own nature, bestows a portion of its thinking and reasoning power upon the human animal with which it is associated.

This ray is called the lower Manas, and blended with Kama is known as Kama-Manas. This is not a new principle, but simply the interweaving of the fourth with the lower part of the fifth, which is withdrawn after the death of the body. Mrs. Besant speaks of it as "clasping Kama with one hand, whilst with the other it retains its hold on its father, the Higher Manas."

The work of the lower Manas during the earth-life is to conquer the turbulent lower nature, to rationalize and spiritualize it, and to carry back to its source the purified experiences of its life on earth. Life for it is a battle. The desires of the lower life try to drag it down and make it one with them, while the voice of conscience calls it upward.

In rare cases Kama conquers the manasic ray and wrenches it away from its parent, when the saddest fate we can imagine results.

In proportion to the mastery that lower Manas wins over Kama does the personality become purified and uplifted, so that the higher mental faculties are illumined and will manifest genius in some direction.

As Manas through its ray is during earth-life linked with the lower quaternary, so above it forms part of the trinity Atma—Buddhi—Manas, of which you will find the clearest and best description in the "Key to Theosophy," by H. P. Blavatsky.

She defines Atma as the inseparable ray of the universal and One Self, the God above, and Buddhi as its vehicle.

As lower Manas strives upward to higher Manas, so higher Manas strives upward to Buddhi until it becomes assimilated to it, and these permeated by the Atmic light form the true self, the Trinity in Unity, which is self-conscious on all planes.

No words that I can use will help you very much in the comprehension of these two higher planes and principles, Buddhi and Atma—Bliss and Nirvana—but by patient continuance in well-doing you may reach the heights, and so know even as you are known by those who have become gods.

Faternally yours,

J. S.

You will find it less easy to uproot faults, than to choke them by gaining virtues. Do not think of your faults; still less of others' faults; in every person who comes near you look for what is good and strong: honor that; rejoice in it; and, as you can, try to imitate it; and your faults will drop off, like dead leaves, when their time comes.—J. Ruskin.



REVIEWS

THE VIBRATIONS OF HUMAN VITALITY, by Dr. Hippolyte Baraduc, Paris. This is a remarkable book, not as yet translated into English, in which Dr. Baraduc introduces in full his "Biometric method as applied to sensitives and neurasthenics." Dr. Baraduc is the inventor of a needle, playing over a field like the magnetic needle, by means of which he professes to be able to measure the vitality of his patients. The patient places his hand in front of the needle, which is protected by glass, and the swing of the needle, responsive to the magnetic vibration flowing from the human hand, gives to the inventor the formula of the vibratory relations of his patient with the universe of force and life. This formula is obtained by certain mathematical calculations of angle and degree, whereby Dr. Baraduc professes to have discovered a number of natural vibratory laws; the degree to which the needle is moved in its response to the human current is said to reveal the vibratory conditions of the patient, through the relation of these to universal conditions. Having thus obtained his formula, the doctor proceeds with his treatment mainly upon vibratory lines. He considers that "etheric knots" have formed—in many instances—in the aura, and that these must be "dissolved," or broken up, before any measure of health can be secured. This, roughly speaking, is a crude outline of a method which Dr. Baraduc repeatedly declares to be useful *only* in the cases of sensitives, neurasthenics and neurotics. But the remarkable feature of the book is its reproductions, from actual photographs exhibited to the faculty in Paris and London, of effects (in ether!) never before photographed. Here we have a photograph of the human hand and its magnetic aura; of the effects, in the ether, of an explosion of anger on the part of a patient; of etheric "knots" obsessing the vitality of the patient, and—in one instance—"the physiognomy of the obsessing elemental"—a small, monkey-like face in the etheric swirl. Finally, in the case of an entranced patient, we have the vital form in the shape of a ball ("*boule d'azur*," our author calls it) outside and above the patient, attached to the patient by a "magnetic cord" or link, and having as its center a nucleus of bright light. Dr. Baraduc identifies this "*boule d'azur*," or soul body (as he considers it to be) of the patient, with "the causal body of the Hindoos." We cannot for a moment admit that the true "Causal Body," outside of space and time, is a possible subject for the photographic film, yet it would seem as if the "soul-body," or "*boule d'azur*," of Dr. Baraduc, is some aspect of the "vital double" of theosophic literature, projected during the trance of the subject in spheric form. It appears that the vitality of the patient—in such case—is lowered to a danger point, and the patient is revived with some difficulty. Dr. Baraduc appears to have used suggestion, as well as a vibratory apparatus, with some of his patients. Without pronouncing upon a "biological and mathematical" method, as novel as it is abstruse, and which the inventor only, we judge, can usefully handle, it is to these and other photographic reproductions of the same series that we would call attention. They confirm, in some measure, a prediction made by H. P. Blavatsky in one of her books, to the effect that the ether would in time become subject to the perceptive senses of man, and be seen in the air. The photographic plates of Dr. Baraduc appear to conduct us one step nearer to this stage. Another interesting point is the fact that all these photographs have been taken from an especial class of patients—those in whom the nervous constitution is dislocated, and whose nerve fluid "oozes out" wastefully. J. K.

*Buddhist Psychology** A translation of the Dhamma Sangani, by Caroline A. T. Rhys Davids, M.A. This translation of a Buddhist Manual of Psychological

*Royal Asiatic Society, London, England.

Ethics must commend itself to all earnest students of Indian thought, not only for its intrinsic value, but because it is singularly illustrative of fundamental differences in the philosophy of Europe and Asia.

An introduction of some length by the translator adds very greatly to its value. This Manual of Ethics belongs to the middle or end of the 4th century, B. C., and it therefore clearly belongs to canonical literature. It takes much for granted, and evidently attempts by its systematic questionings to recall scriptural precepts. The object is "not so much," says the translator, "to extend knowledge as to insure mutual consistency in the intension of ethical notions and to systematize and formulate the theories and practical mechanism of intellectual and moral progress."

The catechetical method in Buddhist teaching proceeded methodically upon five grounds. Its objects were:

- I. "To throw light on what is not known.
- II. "To compare what one knows with the knowledge of others.
- III. "To clear up doubts.
- IV. "To get the premises in an argument granted.
- V. "To give a starting point from which to set out the content of a statement."

Such a method necessarily demands plenty of time, and, when reduced to writing, of space. The questions themselves in this, and indeed in all Buddhist catechisms, are analytical. There is no easy transition from answer to succeeding question; logic must not only be clear, but in every case it must be analytically demonstrated. The ethical content of every question, as of every answer, must be considered in all its aspects, for in a philosophy which is almost entirely subjective, "a difference in aspects is a difference in things."

The Manual is divided into three books, the first dealing with states of Consciousness, in their good and bad aspects; the second concerning itself with Form, under eleven aspects, each of which has many subdivisions, while the third is devoted to *Elimination*, which we may call the Ideal aspect of Freedom, the method of attainment. Lastly, in an appendix, we have what is possibly the very pith of Buddhist religion, the analysis of the *asankhata dhatu*, or state of mind in which good and bad Karma are alike inoperative. In other words, the unconditioned, in which cause and effect are no longer active agencies. This is rendered by the translator "The Uncompounded Element," and is one in essential meaning with Nibbanan-Nirvana of this condition, familiar to all students of the *Bhagavad-Gita*. There are no less than fifty aspects.

Deep interest attaches to this attempt to analyse what may be called the Philosophy of the Impermanent. Everything alike in the world of form and of thought is transitory. The ego is an illusion, and hence it would appear that all that can be predicated in regard to it is equally illusory. The difficulty of inculcating ethics under such conditions is obvious, and it can only be overcome by founding the philosophy upon the ethics, and not the ethics upon the philosophy. The law of cause and effect is operant everywhere in a conditioned universe. To escape it, the disciple must rise into union with the unconditioned; and the path he enters as pupil must lead him by slow gradation from the known and comparable to the unknown and yet conceivable—conceivable, that is, through intuitional analysis.

All this is more or less familiar to students of Theosophy, but a study of this volume would undoubtedly clear up many difficult points, and throw a light upon methods in certain respects distinctly opposed to our own. There is no rigid dividing line between subjective and objective, and to the student of Plato and Aristotle it seems singular that little or no regard is paid to moral results as such. The aim of the Buddhist is to rise to the region where good and evil are equally non-existent, where there is no longer struggle or possibility of it. "Beyond the sowing and the reaping," in Christian ethics, involves a future life in heaven, but the Arhat does not concern himself with a future state; his harvest has been reaped in the world of cause and effect, and he lives on in unconditioned union, a spectator as it were of a battle field in which others only are engaged. The first book on the Genesis of Thoughts is very illustrative of the differences between Eastern and Western methods. The Eight main types of Thought are considered as facts already known and accepted, just as later on, in the second book, Form is considered under quantitative categories, and later under eleven aspects. One is often reminded in Oriental philosophy of the child who, upon being told that no one knew when man appeared on the earth, reflected, and then said, "Well, once got him started it was all right." Once having accepted the fundamental concept of impermanence, the student of Buddhism is safely started upon a system in which all

deductions are strictly logical, and is thus led by an increasingly interesting evolution to the highest conception of ideal blessedness, in which individual selfhood forever relinquished, he has become one with all that is, and is no longer the victim of a "becoming."

One realizes in studying this fascinating Psychology that the question of paramount importance to ourselves is entirely lacking—the question, that is, as to the "subjective factor," or agent who is to be considered as realizing the good or bad states of consciousness, or the question of experience in form. Mrs. Rhys Davids says, in her introduction, "It is this psychology without a psychic which impressed me from the first, and seemed to bring the work in all its remoteness in other respects, nearer to our experimental school of and since Locke than anything we can find in Greek traditions."

We have, in fact, all the processes of thought as allied to sensation, without an individual who thinks or feels. "What," asks the Manual, "are the states that are to be put aside by insight?" Answer: "The three Fetters," the first of which is "the theory of individuality."

It is hard indeed for the Western student at the beginning of the 20th century to realize that Individuality itself was to the early Buddhist the greatest of all psychological delusions.

Of the work of the translator it is impossible to speak too highly. The task was a difficult one, both in critical estimate of words, and in sympathetic relation to doctrine, and Mrs. Rhys Davids modestly acknowledges her indebtedness to her husband's accumulated material for a Pali Dictionary, now fortunately nearing completion.

J. R. R.

*The Universe, a Vast Electric Organism,** by George Woodward Warder. This is a noteworthy book, because while scientific in its presentation and entirely up to date in the matter of electrical appliances and their marvelous capacities, the author is neither agnostic nor materialist. While he almost endows electricity with intelligence and in this respect endorses theosophy, he recognizes the Deity, whose instrument it remains. More than this, he continually reasserts the receptivity of purity of intention and of continual aspiration and closes his lengthy account of the marvels of the electric organism which is, in his view, the body of God, by a quotation from Dr. Burrell, "The man who would hear the wireless messages of God must himself be altered or adjusted to the character of God."

It is of course a little regrettable that the author conceives that he "presents the only reasonable scientific hypothesis ever presented in the history of the human race, which shows and explains the unity, oneness, and perfect organism of the universe." This is a large claim, and such as may well cast a reflection upon the author, because it is a recognized fact that the truly great are acclaimed as such rather by others than by themselves.

J. R. R.

The Eternal Religion,† by T. Brierly, B.A. This is a thoughtful and interesting book, of value to theosophists as showing the trend of average thought in the direction of their beliefs, in an unconscious way. Though the author considers Christianity the "highest term" of religious expression, his mind is fully open to the conceptions of a universal spiritual evolution which must in the nature of things bring about a surprising change in the attitude of religious minds. This in itself is much, but as we turn over the pages we find in the chapter *The Soul's Emancipation*, a short paragraph which might be called pure theosophy. "The emancipation is complete when the soul, free from fears because of its place in the Divine order, accepts each day as a new gift, looks back upon its past with gratitude and forward with the joy of perfect trust." Again, in considering the change that must come, he says, "Our main interests will be inward ones. The real fascination of life for us will be in such a cultivation of the inner kingdom as shall make it possible for something greater, sublimer than we have known, to flash upon our spirit."

R.

*G. W. Dillingham, New York City.

†Thomas Whitaker, New York City.

The Inward Light,* by Amory H. Bradford. While not upon theosophical lines this book has value for all who desire to live a spiritual life. Its fourteen chapters consider subjects of such deep importance as The Immanent God, Hindrances to Spiritual Vision, The Leadership of the Holy Spirit, and last, The Building up of Spiritual Personality. In the final chapters are suggestions of oriental thought, but the author has apparently not studied spiritual evolution as taught in the East, for which reason his conclusion would seem to our readers to lack validity. The book is sincere in tone and pleasantly written.

We acknowledge with thanks the receipt from "The Open Court Company" of "The Vocation of Man" (which will be reviewed in our next number), by Johann Gottlieb Fichte, translated by William Smith, LL.D., with introduction by E. Ritchie, Ph.D.; and "Spinoza and Religion," by Elmer Ellsworth Powell, A.M., Ph.D., Professor of Philosophy in Miami University.

MAGAZINE LITERATURE.

The International Journal of Ethics, Philadelphia, always contains articles of interest and value, and the issue for July offers a most attractive table of contents. Moral Instruction, by James Oliphant, of London, is especially noticeable in its consideration of the influence of form and system in the inculcation of morals. Charles F. Dole, of Boston, writes upon "Conscience," Mr. Stanton Coit upon "God and Humanity," contrasting the teachings of Positivism and Ethical Societies, while other articles are "Literature and the Moral Code," "Patriotism a Primitive Ideal," and a consideration of Mr. Moore on "Hedonism." The Book Reviews are, as usual, interesting.

The Monist (Chicago) for July contains a review of Professor Mach's "Philosophy," by the Editor, and a very interesting account of "The Mariner's Compass," as originating in China as early as 1115 B. C. Arthur O. Lovejoy writes upon "The Fundamental Concept of Primitive Philosophy," suggesting that one word be adopted by all writers upon early religion and by ethnologists for the purpose of expressing a radical belief in unseen power, and showing his own preference for the Algonquin word "*Manitou*," as meaning the impersonal energy, and "*Manitowism*" as expressive of such belief. Other articles are upon "Magic Cubes," by W. S. Andrews, "The Number π in Christian Prophecy," by the Editor. The usual interesting criticisms and discussions follow.

The Open Court, Chicago. "The Psychology of a Sick Man," is considered by Charles Caterno; "The San Francisco Earthquake," by Prof. Edgar L. Larkin; Frank Crane writes upon "The Cohesive Power of Ignorance"; The Editor contributes two articles of timely interest, "Agnosticism in the Pulpit," and "Prof. Haeckel as Artist."

Annals of Psychological Science, London, Eng. "The transparency of Animal Bodies," by Elmer Gates is corrective of press inaccuracies with regard to experiments claiming to establish the proof of a soul in a rat, and is of value as suggesting new methods for psychic research. Prof. Lambroso writes of Haunted Houses, and in the July issue a most suggestive paper by D. Henry Fotherby considers the question of "Ether as the Medium of the Subliminal Self."

The Metaphysical Magazine (New York City) for July contains, among other interesting matter, "Self-Help," by the Editor; "The Philosophy of Disaster," by Dr. Axel; "Emil Gibson"; a paper upon "Hypnotism," by George P. Zimmerman, and an article likely to interest theosophists, entitled "Metaphysics and Universal Brotherhood."

Suggestion, Chicago, "The New Psychology Magazine," contains short articles upon a variety of subjects connected with New Thought in relation to health, happiness, success, and as fundamental agent, Religion.

We have received *Federation* (New York City), which is a Quarterly devoted to the federation of Church and Christian Organizations in New York City. It presents in its latest issue valuable statistical information in regard to its speciality.

I. N. R. I., a new Magazine Review of Occult Science, Transcendental Philosophy and Experimental Research, is directed by Papus and edited by Teder, names sufficiently indicative of its scope and purpose to attract those interested in its topics. It includes what is called an *Initiatic* Section.

Charities and The Commons for June is devoted to San Francisco and the relief work there.

* J. Y. Crowell & Co., New York City.

OF MAGAZINES CALLED THEOSOPHICAL WE HAVE TO ACKNOWLEDGE:

Theosophisches Leben, Berlin. In the July issue Dr. Franz Hartman writes of "True Christianity": Mr. Charles Johnston has a short article upon "True Joy," and translations from H. P. Blavatsky, Judge and Cavé make up an interesting number.

The Theosophic Messenger (Chicago) continues the publication of the papers concerning H. P. B. and the Psychical Research Society.

Sophia, Madrid, Spain. The June number publishes articles by Annie Besant and Gabrielle Cunningham Graham, and an interesting study of Fra Louis DeLeon and Theosophy, which has value in its recognition of the relation between the Spanish mystics and the teachings of modern Theosophy.

Theosophy in Australasia (Sydney, Australia) keeps well abreast of modern research and thought, and considers in its columns the last conclusions of science in the field of experiment, and the latest utterances of religion as given in the Hibbert Journal. In addition it contains an article upon the "Influence of Theosophy," by Gyanendra Nath Chakravati.

Teosofisk Tidshrift (Stockholm, Sweden) for June publishes a report of the convention in Stockholm, and an account of "Theosophy in the Sixteenth Century."

La Verdad, Buenos Ayres, is made up of translations from H. P. Blavatsky, A. P. Sinnett, Annie Besant, and T. M. Ragon and devotes considerable space to reviews of Theosophic Literature.

Neue Metaphysische Rundschau, Berlin, has an excellent portrait of Edward von Hartman, contains an article upon the "Basis of the Theory of Knowledge," which considers modern phenomenalism and is well worth reading, and a very interesting study of Runes.

O Mundo Occulto, Brazil and La Cruz Astral, Mexico, are devoted to Psychic subjects of varying degrees of interest.

Sonnen Strahlen for the Young is, as usual, well adapted to its readers.

OF MISCELLANEOUS MAGAZINES WE ACKNOWLEDGE:

The Balance, Denver, Col. *The Light of Reason*, Ilfracombe, Eng. *The Nautilus*, Holyoke, Mass. *Notes and Queries*, Manchester, N. H. *Liberty*, New York City. *The Chiropractor*, Davenport, Iowa. *The Crank*, London, Eng., and Sydney, Australia. *Our Race News Leaflet*, New Haven, Conn. *Wilshire's*, New York City.

From *Paul Raats*, Berlin, we acknowledge an interesting catalogue of New Publications, and from Rangoon, India, "Lotus Blossoms," a "Little book of Buddhism."

A pamphlet, *Wayside Pools*, published by Light of Reason Press, Ilfracombe, and addressed to "Spiritual Wayfarers," has reached us: we do not hesitate to recommend it.



QUESTIONS

ANSWERS

QUESTION 58.—*What are we to understand by the references made in the Bible to the SECOND COMING OF CHRIST?*

ANSWER.—Christ came first to set up a spiritual kingdom on earth. After it was established in part, by his life, death and resurrection, having left the Holy Spirit as a substitute for his presence with the Apostles, he returned to the Father. At the end of time when this kingdom is consummated, he will return to perfect it. This last is the "Second Coming." See Acts 1:16. Following the Second Coming is The Resurrection, I Thess. 4:16. Then the Judgment, Jude 6:15. This will be succeeded by the condemnation and reward, Matt 16:27. Afterwards he will receive his people to himself, John 14:3.

I have said nothing as to the imminence of his coming, or the exact order of events, preceding and succeeding that coming.
T. A. MCCORKLE.

ANSWER.—This question deals with a deeply mystical subject, one which exercises the intuitional faculty to the utmost. But if we turn to the words of Jesus upon it (Matt., ch. 24, 25), we find Him dealing with the subject as a mystery. His teaching is, that man-made rumours of His coming shall be discredited; that false prophets will arise, shewing signs and wonders, who may deceive even "the elect." But "if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not." "No man knoweth of the day and hour," "no, not the angels of heaven, but my Father only." The disciples are to be ready, "for in such an hour as ye think not, the Son of Man cometh." It was to be a strange and a sudden coming, a return of the Master "from a far country." Then we have that most occult saying, "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be. For wheresoever the carcass is, there will the eagles be gathered together." We are reminded of that other occult saying, "The Light comes from the East." Is not this East the term used to indicate the inner Kingdom, the place of "the secret Heart" and the Heart Doctrine? It is where the spiritual Breaths—"the eagles"—are gathered together seeking sustenance and nourishment after their spiritual kind, that the Master will be found. So far as we may divine the sacred meaning, it would seem that the second coming of the Christ will not be in a physical Incarnation, but will be as the cyclic return of a Spiritual Presence, a Divine Consciousness immanently appealing to the hearts of men.

The era of this coming sufficiently resembles our own time, or one very similar to it. It is said to occur when the sign of the Son of Man in heaven shall appear. Turning to the article on "The Twelve Signs of the Zodiac" (*Five Years of Theosophy*), we find Subba Row stating that the fifth sign of the Zodiac, the sign "Simha," or Leo, contains a world of occult meaning, and while he does not think it wise to give it all, he goes on to say that the sign in question represents Jivatma, the Son of Paramatma, "the real Christ, the anointed spirit." The sign is further summarized as "the five Brahmas—the five Buddhas—representing in their totality the Jivatma." Have these five Brahmas ought to do with "the eagles" gathered together? And is "the carcass" the glyph for the sign of the material zodiacal sign Leo? Leo is sometimes said to be one of the houses of the Sun, the Heart planet. In this connection it is interesting to read the hints given in the *Secret Doctrine*, vol. II, page 729 et seq. The various signs and portents would seem to be events in the inner history of mankind, as well as having cosmic correspondences. Of all the suggestions clustered around this sacred theme, the most pregnant, to the devout reader, would seem to be that given by Jesus himself: that heaven and

earth shall pass away, but that His Word—His Logos—shall not pass away. This, again, would seem to confirm our idea that the second coming is not to be looked for in the flesh, but in the very Spirit.
J. K.

ANSWER.—Throughout the world's sacred writings, constantly appearing in mystical and religious organizations, is a reference to a "lost Word." Legendary lore is filled with these references, Free Masonry is built upon it, and we are told that "In the beginning was the Word, and the Word was God." From this we (sometimes) dimly understand that this "Word" is the "Divine Nature," which enters into matter to carry out the "Divine Idea," and is *lost* in the sense that it is unrecognized. This word is oftentimes referred to as the "Christos," the Saviour.

Being "lost" to the many, its return unto them is a prophecy handed down through many Scriptures, in many forms of teaching. The Bible way being to us well known,

I am minded to tell a little story if you will care to read:

An angel leaned over the battlements of heaven and saw mankind struggling in the world below, and it moved her to pity that they should so fiercely contest, and strive, one against the other, for the things which in her eyes had no value. Then she prayed the God of Heaven to be permitted to descend to earth and mingle with men, that they might feel her presence and be led to the contemplation of higher things.

The God of Heaven bade her go, and He spoke to her the "Sacred Word," that It would keep her from forgetting her heavenly nature. Then the angel descended to earth and for a long time labored to make herself known to men, but so fiercely was their contest waged that they did not feel her presence.

The angel was grieved, but not discouraged. "For," said she, "I will become as they, so that I can mingle with them and appeal to their senses." Then she entered a body and became a man and strove to teach them the wrong of their doings, but they cried out against the angel-man, saying: "Thou disturber of our peace!" And they put the teacher to torture and slew the body, and the angel came forth grieving that men should be so perverse.

Then was the angel moved to a greater pity, saying, "I will enter yet deeper into their lives. I will know their sins, therefore their sorrows. I will know their ambitions, therefore that which binds them to strife!"

Then the angel entered the body of a woman, and, as such, she sought out the leaders of men and became a helper in government. She sat in the high places and men worshipped her for her beauty and her wisdom. Then the rapture of the body came upon her, and she sinned what the world calls "the sin of the woman." So, when the struggle brought to the fore other leaders of men she became known as "the sinful one" and "the outcast," and they who besought her favor now hastened from her and she was alone.

Then came upon her the memory of her heavenly nature, and she strove to regain it, but the angel-form was so closely woven in the rapture of the body that naught but the God-spoken Word could release it, and in the rapture of the body the Word was lost. In her horror and fear of the body she sought to destroy it.

But as she fled, fearing, she met a little child, and the angel-love strove within her and shone in her face, and the child, knowing naught of evil, only the good, smiled upon her and awakened in her the memory of the lost Word. Then her heaven-nature came upon her, and she whispered the God-spoken Word in the ears of the wondering child and went forth to finish her woman-life in the service of the lowly.

Again the angel leaned over the battlements of heaven and looked upon the world of men. And peace was therein, for men were grown tired of their struggle and had paused for rest. The child who had saved the angel was now a man. And the memory of the Word was with him, and through his teachings Its power went out to all men, and they saw the folly of their struggle.

When the angel saw this she, smiling, said, "The time is now ripe, the messenger fitting."
F. A. B.

QUESTION 59.—*Can Theosophy be found in the teachings of Christian Science?*

ANSWER.—On reading some of the Christian Science books, without a knowledge of the theosophical philosophy, one is easily led to believe that they contain great truths. It is a fact, that much sounds reasonable and good, that much agrees with Theosophy, and still there is a marked difference, as we shall readily see.

Christian Science says: Spirit alone exists. Spirit is Unity. Theosophy teaches this also.

Christian Science says: Man is One with God. This is also taught by Theosophy.

Christian Science says: If health is recovered through prayer, the healing power lies not in words or in faith; it is the divine power (Christ). Theosophy teaches this also; it is the power from the Spiritual World.

In all these points Christian Science and Theosophy agree. The great difference, however, between the two is this: the Christian Scientist speaks from a *personal* standpoint and *commands* the divine power *how* to heal. The theosophical aspirant strives earnestly to avoid just *this*. If the divine power shall heal, the theosophist stands aside and observes *how* the power works; the power shall determine this itself; the personality must withdraw entirely. The personality must become one with the divine and forget himself.

It is true that the divine power produces a complete transformation in man, heals disease also, but the personal self has therein nothing to say, nothing to determine; it has only to stand aside and observe *how* the divine power works. This may so work, that the personal self is subjected to much pain, but nevertheless the personal self must make no opposition, must be content to have one piece after the other torn from him.

When the personal self has suffered his lower nature to be torn out, without complaint or protest, and when the pain and wounds have ceased to ache, then and only then will he perceive that healing has taken place, that the personal self has gradually dissolved and become one with the Divine Self; that his *will* is identical with the Divine Will and his consciousness with the consciousness of his Divine Self. All disease will gradually disappear, even death itself, for the Divine Self is Life, is Health, is Immortality. Y.

QUESTION 60.—*Will the contemplation of the Spirit reveal the truth of life? If so, why does it not teach orthodox Christians the truth about what is called the "future life," the "atonement" and other literal interpretations of the Scriptures?*

ANSWER.—"The contemplation of the Spirit" will surely reveal the "Truth of Life": It is only by "Spiritual perception" that the truth can be known, for within the spiritual nature of man is hidden both the Truth and the perceiver. Herein is the "Life" taught in the World's Scriptures, outside is but the manifestation of this "Life." Herein dwells consciousness of that "Life," outside is but the consciousness of its manifestations.

He who forever dwells in the valley has but a limited view of his surroundings and a consequent misunderstanding of the parts in relation to the whole. But let him climb the mountain top, and lo! before him lies the whole. The view-point must be from above and anyone who enters into the "contemplation of the Spirit" is taught, yea, self-taught, the truth concerning these things whether he be Christian or Pagan. But the recognition and contemplation of his own spiritual nature must be complete, else he cannot discern truth from error. X.

QUESTION 61.—*There has been much discussion recently about the objects of the Theosophical Movement and the Theosophical Society. I should be glad if some light could be thrown on these important questions. What is the real object of the Theosophical Movement?*

ANSWER.—It would require the wisdom of an adept to give an adequate reply to such a query, but we may at least repeat and summarize what has been told us of the object of the efforts which are made at the end of every century; which efforts are referred to as the "Theosophical Movement."

It is comparatively simple. It is to keep alive, in the world, the truths about the Soul, the spiritual heritage of man, the fact of immortality. We come from God, and to God we will return sooner or later. Our journey thither is hastened or retarded by our conduct here, and no knowledge is more likely to favorably affect our daily conduct than an understanding of our relations to God and the Soul. Once believed in, this knowledge becomes the most important thing in the world, beside which all else pales—riches and poverty, pain or ease, happiness or misery, power, influence, attainment, in a word, all that the world deems valuable, retire into insignificance

when contrasted with the supremely important matters of life after death and immortality.

Life in the world pulls one way, the spiritual life the other. The balance swings first one way and then another, with the spiritual slowly but surely gaining ground. It is obvious that it becomes extremely desirable that knowledge of these things should remain ever fresh in the minds of men; and the powers which work for good see to it, whenever there is danger of this knowledge becoming dim, that there is an awakening, a revival, a restatement of the great spiritual truths. Such an effort is the Theosophical Movement, with its attendant Theosophical Societies. The objects of the two are therefore identical, although the necessity for formal expression in the case of the latter might lead one to suppose that they are different. Long centuries of experience taught the Adepts who had charge of the evolution of the Society that sooner or later the minds of men were certain to cloud the plain issue, and that a creed would be built upon the structure they had reared. To put off this evil day as long as possible they made the stated objects of the Society as broad as human ingenuity could make them, hoping that even the ingenious intellect of man would find it difficult to fasten a creed upon such foundations. Yet it has been done several times already, and doubtless will be done again.

The important thing to remember is that all work which makes for righteousness, which reinforces the powers of good, which arrays itself upon the side of the Soul, is Theosophical Work. Sir Oliver Lodge's work in reconciling Religion and Science is Theosophical work. The labors of countless thousands of clergymen of every denomination under the sun, is Theosophical work. There could be no better evidence of human vanity than for us to get the idea that Theosophical work is confined to our little Society, or even, that our work is the most valuable that is being done. We try to fill our corner in the mosaic of Theosophical work and adequately to accomplish what it has been given us to do, and we may consider ourselves lucky if we meet with even a fair measure of success.

Furthermore, the world changes. It changes in these days of newspapers and free intercommunication with astonishing rapidity. There is an old proverb, What is one man's meat is another man's poison. To apply it to our text, What was suitable at one time may not be needed or suitable at another. When the Society was founded the world was struggling to recover from the effects which the great scientific discoveries of the third quarter of the 19th Century had upon the religious beliefs of mankind. For a while it looked as if a hopeless materialism was to sweep over the world. What was needed then was a statement of truths which would show that there was no incompatibility between Religion and Science, and nowhere were such statements to be found better than in the religious and philosophical books of the East. Consequently, led by the Theosophical Society, there was an immense revival of interest in Eastern Religions. For the first time in history Buddhism and Brahmanism were expounded by those competent to do so in terms which were comprehensible to the West. The effect of this leavening on Western thought has been immense—ininitely greater than any but the very few leaders of Western thought realize even now. As keen a student of human nature as Heber Newton makes plain acknowledgment of the great debt which the Western World owes to Theosophy, but there are still few who are prepared to acknowledge the full measure of this debt. That may come, but it does not matter whether it does or not, as the work has been done. It has long since passed out of the hands of members of the Theosophical Societies. They may continue to emphasize and reinforce it, but Theosophical ideas are now preached from half the pulpits of the Western World, while there is hardly a modern author who does not show the effects of our work during the last thirty years.

What then, it may be asked, remains for the Theosophical Society to do?

The reply is clear, and could be given in H. P. B.'s own words in the end of *The Key to Theosophy*. We must keep alive the Theosophical ideal in the world until the time comes for the next Lodge Messenger. How may this best be done? To that there would probably be as many answers as there are members in the Theosophical Society. Suffice it to say that any work which is on the side of the Soul, which is arrayed with the powers for good, and which is done in a spirit of earnestness and devotion, is Theosophical work, and will be counted as such and used as such. J. B.

ANSWER.—The Theosophical Movement is the name that has been given to the movement and growth of the spirit of divine knowledge among men. Some such term is necessary. So long as the word religion is reserved for formal systems of cosmogenesis and theology, so that we speak of religions rather than religion, there

is need of some term to synthesize them, to denote the spirit and common basis of them all, and which shall include the mystic perception and religious experience of all times and peoples. The term Theosophy is admirably suited for this purpose, not only from its derivation, but also on account of its historical associations, having been thus used in the ancient schools of Alexandria and in the writings of the Neoplatonists and mystics of the middle ages.

From one point of view knowledge is its own object. From another it is only useful as it enables us to *be* something better than we were before. In like manner the object of the Theosophical Movement might be said to be the Movement itself, but the growth of such knowledge would be of little value were it not dynamic; if it did not lead us into the inner world and raise us nearer to the life of the Soul. Indeed it is only as we become the Soul and take our place in the great moral order that knowledge of this kind becomes possible to us. Divine knowledge and the divine life can not be separated, so we may say the object of the Theosophical Movement is to keep open the way, and to help men to pass, from the life of the personality to the life of the soul.

All organic growth is cyclic and from within. The growth of spiritual knowledge likewise follows these laws. No one can contemplate the infinity of space—the immensity of life and energy which surrounds and upbears our little world—and believe that man as he is here to-day is in the front rank of evolution. Beyond us are realms of intelligence and power infinitely transcending our own, toward which the mass of mankind is slowly moving. Into these realms it is possible to enter, and we do so we consciously become the Soul. As we are not in the front rank of evolution, others have entered there before us, and have become at once the possessors, the guardians, and distributors of this knowledge. There is nothing mysterious in this. In one sense they are men even as we are, whom it is quite possible to communicate with and to know, but in another they are universal forces, for they have become part of the moral order. From these realms and through these men have come all the world's religious teaching. For us they are the source of the Theosophical Movement.

But human knowledge is an organic thing, having its own cyclic laws and tendencies. Perhaps the most marked of these is the formalizing and materializing habit of the mind. Its operation and result are evidenced in every religion that exists among us to-day. Little by little the simple teaching of their founders, the spiritual life and perception they inculcated, have been overgrown by mental formulas, hardening and crystallizing around the spark of truth they contain and conceal, until the multiplicity of forms and dogmas have blinded us to the fundamental unities of life and of the Soul. It is through such conditions as these that the Theosophical Movement has to act and these largely determine the character of its cycles.

The first step in the growth of spiritual knowledge must therefore be toward freedom from this dogmatic and separating tendency. We must learn to look upon life largely, as we examine our own acts minutely. We must seek unities rather than differences, and acquire that breadth of view and perfect tolerance which sees mental differences to be in reality more often supplementary than antagonistic. And, most needful of all, we must learn our unity with our fellow men: that so many minds and hearts are like so many mirrors, breaking and reflecting the one light of the spirit into the myriad gleaming points and rays whose interplay and colour make the drama of our lives.

It is this primary function which the Theosophical Society is designed to perform in the Theosophical Movement. Until we have learned these lessons spiritual knowledge is impossible, for whatever spiritual truths were given would in us become only mental formulas, or degenerate into practices for our personal gain. How admirably suited the Society is to this purpose will, I think, be clear by a study of its objects and the proclamation printed on the cover page of this magazine.

It may not be amiss in closing to make reference to one common misconception. Theosophy, as that term was used in the beginning of this answer, as divine knowledge forever illumining the life of man and forever transcending his utmost reach, has given its name to this Society as its ideal and guiding star. But Theosophy is also the name that has come to designate a formal system of philosophy, science and religion which has become associated with the Society in that there alone could it obtain a hearing. But to this system of thought the Society is no more confined than it is to Christianity or Buddhism, nor is it to be held more responsible for the one than for the other. It furnishes a free and open platform where adherents of all systems or of none may meet on a common ground of inquiry and discussion,

and in a spirit of tolerance, courtesy and mutual helpfulness. Its declaration that "it has no creed, dogma nor personal authority to inforce or impose" is not an empty form, but is its living principle of freedom. M.

ANSWER.—The Three Objects of the Theosophical Society really form a single plan of study, which will lead to great results, and which all who have decided to follow the Path would do well to adopt. Indeed, after a certain point is reached, this course of study and work is obligatory.

But it by no means follows that acceptance of this course of study and work in its entirety should be made the qualification for entrance into the Theosophical Society. On the contrary, one need not expect more than one member in three ever to take up this course of study, nor does it appear that the Theosophical Society is meant to be a body for practical study of the Path. That is the purpose of a quite distinct organization.

The real purpose of the Theosophical Society is rather to provide a field for the perfect practice of tolerance; the genuine and cordial acceptance of other personalities and other views, in a spirit of "kindly affection one to another, with brotherly love." This may seem an easy thing. It is really a very hard thing, since it means the conquest of egotism, of vanity—a great and difficult victory. And this conquest must be made before there can be any question at all of entering on the Path, or even of knowing what the Path is.

The Theosophical Society is a place where those who are so inclined may enter, and find the beginning of the Path for themselves. But they must make a free choice, moved only by the spiritual power within them, and of themselves determining in which direction they shall go; for without this perfect freedom of choice their entering of the Path would have no vitality, and would amount to nothing. So that the Theosophical Society is a place where all the lore and tradition of the Path should be gathered, and laid out, as it were, on the table, that those who enter may choose of themselves: perhaps one in three will heartily determine to seek the Path; and of these, a few will find it.

It is no more the duty of the Theosophical Society to inculcate Theosophy than to inculcate Zoroastrianism or Mental Healing; it is its duty to make available the entire record of spiritual teachings, the writings of Theosophy among the rest, so that members may choose freely, and choose for themselves. This freedom of choice is a most precious birthright of the soul; and it can only be exercised after one has had a chance to examine the world's great record of spiritual tradition and teaching, and this opportunity the Theosophical Society ought to give; and people should be admitted as freely as possible to this opportunity, but by no means pressed to make a choice, for which only a few are ripe.

In all this, one great principle is involved: the principle of *spiritual freedom*, of *perfect toleration*; each may follow whatever line of study he pleases, and only by so doing can he find himself, and exercise free choice; so that each must extend to all others the perfect freedom he expects (and has a right to expect) for himself. Otherwise the plan of perfect freedom of study, and perfect freedom of choice, becomes impossible, and everything comes to a deadlock and a standstill.

So that the indisputable condition for the existence of such a body as the Theosophical Society is *perfect mutual tolerance*; and that is why tolerance should be made the indispensable condition of admission—and the *only* indispensable condition. Perfect mutual tolerance is a tremendous moral training, and the world at large has not even begun to grasp its significance and reach; with tolerance, one may make a good beginning on the Path; without it, there can be no possibility of any kind of *spiritual* life.

A good deal of misunderstanding has arisen from confusing the purpose of the Theosophical Society (a free field for spiritual enquiry) with the purpose of a quite distinct body (which is an organized place of study for those who have already chosen a definite line—but which also insists on perfect mutual tolerance).
C. J.

QUESTION 62.—*Is it best never to resist evil so long as it affects only one's self?*

ANSWER.—A rule cannot be laid down for all human beings, because temperaments and desires are so different. Each must work out the problem of life in his own way, and do that which he feels is right and true. One thing is certain—the soul is absolutely pure, however vile the body; for soul is divine, but cannot unfold its Divinity when the actions are wrong and impure. Therefore the first

step toward right doing is Self Control. Never fight evil, but ignore it, and where it exists, try to realize the working of the Divine Spirit, and always seek for the unfolding of the God Spirit within.

W. H. D. P.

ANSWER.—In considering the admonitions contained in Christ's Sermon on the Mount, it has always seemed to me essential to bear in mind the fact that He was addressing not the "multitude," but His own disciples.

The rule of life laid down by Jesus was undoubtedly intended to be for the immediate and daily practice of His followers; while to the ordinary man of the world, of his day as well as of our own, they were to serve as an ideal towards which he was to strive, but whose practical realization would only become possible when the call, "Follow Me," had been literally obeyed.

For him who has forsaken all, and has taken up his cross to follow the Master, resistance of any kind is impossible. As it is said in *Light on the Path*, "From that ceremony he returns into the world as helpless, as unprotected, as a new-born child—." "All weapons of defense and offense are given up; all weapons of mind and heart and brain and spirit. Never again can another man be regarded as a person who can be criticised or condemned; never again can the neophyte raise his voice in self-defense or excuse." Therefore it is not merely that he may not resist evil (an admonition of the first degree), but that it becomes out of the question for him to do so, in the mere fact of his having "lost the power to wound" or passed the initiation of the third degree.

But again it must be repeated, these rules are for disciples—to no one else are they of any use. "To all who are interested seriously in Occultism," we may say, "take knowledge." Knowledge of what this life, what these rules may be. To the man of the world can only be repeated what was said by the great Christian Master, "Sell all that thou hast and follow me." Until that time these rules can have but little meaning for him, can never become "practical." They can only echo in his mind and heart as a beautiful ideal, a far-off goal, towards which, in the midst of the turmoil of material life, he may turn longing eyes. Or, in higher moments, perhaps sense his ability to reach there, and sick of the husks upon which he has been feeding, awake with the illumined cry, "I will arise and go to my Father."

And when I say "disciple," let me not be misunderstood. I am not speaking of one who leads a life of isolation in some "convent stillness" far from the interests and occupations of men, for he has in some considerable measure "attained," to whom such privilege belongs. The disciple has to create his conditions and hew all his instruments from the circumstances of ordinary existence. His renunciation of the world must be made in the world and continued there until he has gained all the experience and discipline it can furnish him. He who waits for better conditions will never find them, for man is the arbiter of his own destiny. As we have been told, the Masters become such from the same or worse conditions than ours. At any rate, these or the repetitions of them, are the only conditions we shall ever have, and he who thinks he cannot become a disciple in such conditions can never become a disciple at all. That idea will constitute his barrier, until, one day, realizing this fact, it will disappear, and his pathway become manifest.

As was said by St. Francis of Assisi, "In whatever place we go, we have always our cell with us. Our brother, the body is our cell, and the soul is the hermit who lives there."

CAVÉ.

T. S. ACTIVITIES

HONOLULU, HAWAII, April 28, 1906.

To the Secretary T. S. A.:

A meeting of persons interested in Theosophical and kindred subjects was called by public notice in the three newspapers of the city for last Friday evening, under the auspices of the Theosophical Society in America. Nine were present, including three members of the Society, Mr. Marques, Mr. Thayer and the writer. There was no permanent organization effected, but it was decided to hold a meeting every Friday evening at the same place, Rooms 7 and 8 Progress Building, on Fort Street. The persons present seemed quite interested, and some of them made remarks. The principal business of the meeting was to plan future meetings and studies. It was suggested by a student present that the seven principles of man be taken up at the next Friday meeting. Mr. Marques takes charge of a Secret Doctrine class to meet every two weeks. The time and place of meeting has not yet been decided upon. I feel quite encouraged and think and hope that before long a society will be organized permanently and be under the management of residents of the city.

Fraternally yours,

J. D. BOND.

INDIANAPOLIS, IND., May 24, 1906.

To the Secretary T. S. A.:

The Indianapolis, Ind., Branch reports as follows: The branch has continued its Sunday and Tuesday evening meetings, having a lecture Sunday and study class Tuesday evenings. We are holding a series of outside meetings, giving a course of four lectures in each locality where a hall can be secured. The lectures are aimed to be a simple presentation of thoughts on the Soul, Karma, Reincarnation and the Seven Principles of Man. In this work we find that the general public is laboring under many false impressions concerning Theosophy, that the average theosophist is regarded in the light of a visionary and one who cannot understand his own theories. So far we have had rather small audiences, but good attention, and on the part of several, quite a show of interest. Believing that the time is right for Theosophy to have a re-hearing, we aim to profit by the mistakes of the past and meet those who meet with us with simple statements and frank avowals of our limitations.

Another work the members are interested in is this: each one is provided with a little book in which is entered the name and address of persons met in daily life who show an interest in theosophical thought. This is done for the purpose of supplying them with helpful reading and mailing them invitations to our meetings.

The branch will be very thankful for any suggestions and invites the correspondence of all the branches.

Fraternally,

Geo. E. Mills, Secretary.

LOS ANGELES, CAL.

To the Secretary T. S. A.:

In response to the growing feeling that the time has come for an extension of Theosophical work, several well-known members of the T. S. in A. in this city and in Pasadena, met and formed the Angelenos Branch, a charter having been previously arranged for and granted. All were united; earnest, and one at heart, though varied in type and mind, as it should be. Among them were well-tried workers who have served in the movement since H. P. B.'s time, and who were in personal touch with William Q. Judge, and from all this comes a power that augurs

well for the future. In view of the time, and of the great claim that the ever-increasing number of broadminded, sympathetic men and women in search of knowledge and a nobler incentive to life have upon us, it was unanimously decided that the meetings be open, and that each and all interested be given as far as possible a share in the proceedings, thus stimulating thought and self-effort. Only once have we departed from this rule, when Mr. J. A. Jowett spoke all evening upon Theosophical aspects of evolution, treating briefly of the planetary chain and the cyclic evolutionary parts of the seven great races, and showing in part how by our own thoughts and aspirations at work through the forces and elements of Nature, we aid the very evolution of the earth itself, or hold it in check; that whatever we think and feel is a help or hindrance to every kingdom in Nature, and to every order of being below us.

The meetings are advertised in the press as "Talks on Theosophy," every Friday evening, in Mammoth Hall, 517 South Broadway, and hitherto the "Ocean of Theosophy," by William Q. Judge, has kept us more than busy. In this connection one cannot speak too highly of the "Ocean." There is scarcely a theosophical topic it does not touch upon, scarcely a problem of modern times to which it does not somehow suggest a solution, and as a whole it seemed to us to be about the best book for our purpose. Mr. Robert Crosbie was elected president for the year at the inaugural meeting.

As a branch we are young, and withal share in common the movement's restrictions. Time and money are scarce commodities to most of us, and compel us to move slowly and to make every step good. Yet, notwithstanding, the same high purposes that brought the branch into existence and holds it together seems to gather force of itself and to create its own opportunities. Already several new activities are in the bud, to be reported later. And if present hopes and intentions are realized we shall be installed in a permanent headquarters, with reading room and library, in the Fall.

Fraternally,

WALTER H. BOX, *Secretary*.

TORONTO, CANADA.

To the Secretary T. S. A.:

We had a very successful meeting here last Sunday and had election of officers. Mr. A. E. S. Smythe is now President and myself Secretary-Treasurer, with the added duty of special representative for the QUARTERLY.

We cannot do much public lecturing at present, yet we have several good projects in view. Mr. Smythe, like the rest of us, has a very high opinion of the QUARTERLY.

Fraternally,

A. J. HARRIS, *Secretary*.

CONVENTION OF THE THEOSOPHICAL SOCIETY IN ENGLAND.

The Ninth Convention of the Theosophical Society, English Branch, was held in London, on June 4, 1906.

Dr. Archibald Keightley introduced a resolution designed to draw the T. S. in England closer to the T. S. A., (1) by adopting the wording of the Objects passed by the recent Convention at Cincinnati, and (2) by making a declaration of sympathy with the first Object sufficient qualification for membership.

Mr. Green met this proposal by an Amendment, from the Preamble to which the following sections may be quoted:

"And whereas, the unfortunate practice for a time prevailing in the organization of purporting to admit to membership persons not in sympathy with the Society's ideal, as expressed by its three chief and fundamental objects, has led to disasters which have thrown the whole movement into confusion, and has resulted in a state of affairs whereby the Society's work is greatly hampered, and the Theosophical Cause has suffered great injury;

"And whereas, the temporary change in the declaration of the objects of this organization made in 1895, during a time of stress and excitement, when proper attention and consideration could not be given to such matters, was unwarranted by any declaration of the founders of the Society, and was subversive to its true purposes;

"And whereas, such change was one of the principal causes of the disaster to the Theosophical organization in 1898, . . .

"And whereas, the adoption of the proposal to break away from the original lines of the Society, by altering the declared objects of the organization, would show gross disloyalty to the Theosophical Cause;

"Therefore, be it resolved," etc.

This is to be deplored, as being, in fact, a wholesale condemnation not only of those who opposed the Amendment, but also of the T. S. A., declaring that precisely such action as the T. S. A. was known to have taken recently at Cincinnati "would show gross disloyalty to the Theosophical Cause." An accusation of "gross disloyalty" brought against many hundreds of brother Theosophists is a grave matter, and the situation is made no better by the fact that this deplorable Amendment was finally carried by throwing out the proxies of nineteen members on a trivial technical point.

It must be said, in justice, that an actual majority of those represented at the London Convention were thus in favor of closer relations with the T. S. A., and entirely opposed to the Amendment, whose preamble seeks to fasten so dark a stigma on our loyalty to the Theosophical Cause.

This soon became manifest, as a number of members opposed to the above Amendment immediately sought and obtained admission to the ranks of the T. S. A., a charter being issued to the British Branch of the T. S. A., with the following, among other charter members: Dr. and Mrs. Keightley, Miss Hargrove, Mr. Woof, and Mr. Clarke. We cordially welcome them, and trust that many will follow their example.

CHARLES JOHNSTON.

THEOSOPHICAL SOCIETY IN GERMANY, BERLIN BRANCH.

The Berlin Branch has continued its regular activities with very good results. A public meeting is held on every Wednesday evening with lectures treating many interesting questions in the fields of Religion, Philosophy, Ethics from a theosophical standpoint. For a long time the theosophical terminology, which often repels the hearers, has been avoided, endeavoring to infuse into the forms given by the subject only the inner meaning of the teachings. The Lectures are partly held by members and students of our philosophy, but to a great extent by outsiders, who are animated to do as much as possible. Every lecture is followed by an entirely free discussion, and we had good occasion to notice that even the lectures held by outsiders brought forth good fruits by offering an opportunity to show how Theosophy can be found in every subject, and to throw the light of Theosophy on the subject treated by the lecturer, searching always for connecting links between his and our opinion. All these speakers have thus increased their sympathy for our society, most of them have consented to lecture again and some have even become members. It also makes an excellent impression on the hearers; they see how tolerance can be practiced in the widest degree. These meetings are attended by from 80 to 100 persons. Every Saturday evening a class for study is held for members, to which non-members, if interested, are likewise admitted. During the winter a chapter from "Key to Theosophy," alternating with "Light on the Path," has been studied; each member reading the respective chapter by turns, whereupon questions are written down on the subject by everyone present; these are distributed and afterward freely discussed. These meetings are attended by 20 to 25. In the future these studies will be alternated with lectures on theosophical subjects, followed by discussion. We hope for increased interest and active participation. Among the themes selected are the following: "The Masters of Theosophy and Their Work," "The Inner World," "Before the Eyes Can See, etc.," "Mediumship," "Somnambulism" and "Adeptship." During the winter public meetings were held every Sunday evening, with short introductions read by members on almost exclusively ethical themes, followed by free discussion. These meetings also proved to be very interesting and instructive, and were well attended. In all of these meetings even a shadow of the "teaching" spirit is carefully avoided. On the contrary on every occasion it is pointed out that the Society is an open forum for discussion of all philosophical, ethical, religious and scientific questions; no one is to be looked upon as a teacher, and no effort made to force a belief in the theosophical teachings. This method has saved us from many an attack from our enemies, who thus lost all ground for opposition.

On Saturday, May 5th, our Branch held its Eleventh Annual meeting, and on

Sunday, the 6th, a matinee took place, in memory of H. P. B., attended by about 125; on the evening of the same day a public meeting was held with three lectures, attended by about 300 persons. If it had not been the first pleasant Sunday of Spring the attendance would have been much larger.

Fraternally,

LEO SCHOCK, *Secretary.*

THE THEOSOPHICAL SOCIETY IN NORWAY.

The T. S. in Norway consists of one Branch only in Christiania. The meetings are held every Thursday night in a little hired room at the center of the town. Whenever a prepared lecture is read it is announced in the papers. At all other meetings the door is kept open for visitors. The attendance has sometimes been proportionally good—up to seventy outsiders. When there is no lecturer, one of the members acts as a reader, the subject taken from some book, magazine or pamphlet. At frequent intervals the reader stops for discussion on topics pointed out by him.

Here is a syllabus of the subjects for lecturing or reading and discussion during the last winter:

September 7—Preparatory meeting (not public). The program for work during the winter planned.

September 14—The ninth anniversary of the T. S. in Norway. Special meeting for members and friends only.

September 21—"What is Theosophy?" The main purpose of the discussion was to point out that "Theosophy" is *Life*, and not doctrine only. Reader: Mr. Sjøstedt.

September 28—"The Negro Professor, Booker T. Washington," the reader especially drawing attention to the work and duty of daily life. Reader: Mrs. Anna Dahl.

October 5—"Evil in the Light of Theosophy and the Christian Teachings." Lecturer: Mr. T. Jacobsen.

October 12—"The Fourth Commandment." Reader: Mr. H. Alme.

October 19—"Prayers." Reader: Mr. C. Jacobsen.

October 26—"What are the Objects of our Meetings?" Discussion introduced by Mr. H. Dahl.

November 2—"The Character of Man; How it is Formed and Develops." Lecturer: Mr. C. Sjøstedt.

November 9—"Karma." Reader: Mr. C. Sjøstedt.

November 16—"The Significance of Thought." Reader: Mr. H. Alme.

November 23—"Theosophy and Quakerism." Reader: Mr. H. Dahl.

November 30—"Discipleship." Lecturer: Mr. C. Jacobsen.

December 7—"Theosophy and Social Questions." Discussion introduced by Mr. Sjøstedt.

December 14—"Ask and Ye Shall Have." Lecturer: Mr. H. Dahl.

December 21—"Esoteric Christendom." Reader: Mr. C. Jacobsen.

December 28—"The Gospel of the Birth of Christ." Speaker: Mr. Sjøstedt. "The Eddas"; speaker and reader: Mr. H. Alme.

January 4—"Elizabeth Fry, an English Philanthropist," and "The Correspondences between Theosophy and Quakerism." Lecturer: Miss Annie Rønning.

January 11—Discussion.

January 18—"The Soul." Reader: Mr. H. Alme.

January 25—"Buddhism and Gautama Buddha." Reader: Mr. H. Dahl.

February 1—"The Symbols of the Bible and the Church." Reader: Mr. Sjøstedt.

February 8—"The Symbols of the Bible and the Church," continued. Reader: Mr. H. Alme.

February 15—"How to Find the Soul." Reader: Mr. H. Dahl.

February 22—"The Sacraments of the Church." Reader: Mr. Sjøstedt.

March 1—"Mission Work." Reader: Mr. H. Alme.

March 8—"The Gospel of the Kingdom." Reader: Mr. H. Dahl.

March 15—"Death and Afterwards." Reader: Mr. Sjøstedt.

March 22—"Socrates."

March 29—"The Return of Christ." Lecturer: Mr. H. Alme.



SYSTEMATIC STUDIES IN THE "SECRET DOCTRINE."

ANSWERS TO STUDY II.

1. Not having space to give the dictionary meanings, we shall refer at once to the *S. D.* to see what H. P. B. herself meant by the term "Absolute." In the first Proposition she says "the Absolute is the field of Absolute Consciousness." Here we find it called Parabrahman and the One Reality. The One Reality is the Infinite Eternal Cause, the Causeless or Rootless Root of all that was, is, or ever shall be. It is Be-ness rather than Being, and Sat in Sanskrit. This Absolute is the Omnipresent, Eternal, Boundless and Immutable Principle. It is symbolized under *two aspects*, viz.: Boundless Space, which includes all substance; and absolute Abstract Motion, representing Consciousness. Consciousness is inconceivable to us apart from *change*, and Motion best symbolizes change, its essential characteristic. This latter aspect of the Absolute is also called the Great Breath, which symbolizes evolution and involution, the outbreathing and inbreathing of Deity. In its highest degree, the Absolute is (to us) "Absolute Negation," because we cannot reach that state with our finite thought. We know that there are those whose thoughts can penetrate much further into the so-called Unknowable than others, and we have every reason to believe that as we grow in wisdom and purity we shall be able to penetrate further and further into that state.

"The Absolute is MIND, and cannot be otherwise in true metaphysical perception," and Motion is in reality the operation of this Mind, or "Divine Thought," "Mind always is during Pralaya as well as Manvantara. . . . In strict truth, MIND is only another name for the Absolute." The Absolute is the Self, the Logos (collectively of all selves), the Soul, for "Mind is a term perfectly synonymous with Soul," according to H. P. B.; the Eternal Substance—Mulaprakriti—is the substance of this "Parabrahmic Mind;" and the Eternal Motion of this Substance is Life, Energy, Divine Thought, Ideation and Consciousness. Therefore, the Absolute has Consciousness though said to be Unconscious, for Consciousness is a mode of Motion in Space or Substance—an attribute of Mind. The Abstract Motion aspect is also synonymous with "The Law" and with Will, which is in fact Desire; Motion or the Great Breath being eternal or beginningless, "The Law" and Will or Desire are eternal and beginningless. The Divine Thought is the One Life—Atmā. (I, 32-33, 42-44, 74, 85-86; *Trans.* I, 15, 18, 19; II, 19, 33; *Key*, 58).

2. *Absoluteness* is the state of being absolute; completeness; perfection. The state of being subject to no extraneous restriction or control. Parabrahman is often used for the Absolute in the *S. D.*, but "Strictly speaking, Parabrahman is not even the Absolute but Absoluteness." (I, 35-36, 44-46; *Trans.* I, 18, 35).

3. The Causeless Cause is the Absolute or Parabrahman. (I, 42-43).

4. The "First Cause," which the Occultist derives from the Causeless Cause, "may," says Herbert Spencer, "be essentially the same as that of the consciousness which wells up within us: in short, that the impersonal Reality pervading the Kosmos is the pure noumenon of thought." Although some philosophers and Occultists speak of the Causeless Cause as the First Cause, as *e. g.*, Subba Row, in his *Lectures on the Gita*, it is not quite correct, according to H. P. B., and she sets forth her reasons in the note at bottom of page 43, Vol. I. Other teachers make the Second or Manifesting Logos the First Cause. However, it makes little difference if we understand that "The First Logos is the Light of the World, and the Second and Third—its gradually deepening shadows." (*Glossary*). Again, we have to remember that "the Logos is said to be reborn only metaphorically, as the Sun is born daily." (I, 43, 144; II, 72, note).

5. The Logos is the Deity, the Self, Soul or Mind. It is Motion, It is Space, It is the "Eternal Parent," It is the Infinite All. As an abstraction It is Self, Intelligence or Wisdom, etc., but in reality this Self or Logos is the "All in All," for

as said by Shankaracharya in his *Atma-Bodha*, "Other than the Eternal, no thing is." The Self fills the Boundless Space and there can be nothing in this Space that is other than the Self—the Logos. (I, 38, 43, 44, 202, 463; II, 27-28; see also *Lectures on the Gita*, by Subba Row.)

6. There are three Logoi, but the three are really one in three different states or conditions of manifestation, as clearly set forth in the 4th answer. They are called the Unmanifested Logos, Manifesting Logos and Manifested Logos. The first represents, according to H. P. B., Potentiality of Mind (Absolute Thought), the second, Thought in Germ, and the third, Thought of Ideation in Activity, or Thought manifested. The third or Manifested Logos (Mahat) splits up, or is divided into Seven Logoi, Rays or Hierarchies of beings called by many different names. (I, 44-46; II, 27-28; *Trans.* I, 14, 44; II, 10, 43).

7. Subba Row says in his *Lectures* (which were acknowledged by H. P. B. to be both "able" and "most excellent," and the author "one of the best metaphysicians and Vedantic scholars in India," his *Lectures* being freely quoted in the *S. D.*), that, "It must not be supposed that this Logos is but a single center of energy which is manifested by (or in) Parabrahman. There are innumerable others. Their number is almost infinite. (I, 43, 681; *Trans.* II, 5; *Lectures*, 9).

8. There is no real difference between a Logos and a Monad. Every Ego or Monad, and even Atom is a Logos or Self. (*Gloss.*; I, 49, 70, 201, 463, 679, 691; *Esoteric Writings*, by Subba Row, 176-8).

9. *Immutable*, means unchangeable, but as there can be nothing that is absolutely unchangeable but Boundless Space and the quantity of substance which fills it, the term Immutable in the Proposition cannot mean absolute immutability, for Motion in Space is eternal and ceaseless, and development of all in Space is also eternal. The term must mean that the Eternal Principle is relatively unchangeable. It is unchangeable as the center of a revolving globe is, relatively to its other parts, unchangeable. If we give the term a different interpretation we may say it is unchangeable in the sense that it is perpetually changing. (I, 42, 79, 92, 171, 401, 592; II, 84).

10. In my opinion the words "on which all speculation is impossible," etc., do not mean that we can know nothing whatever about this Eternal Principle; we know something about it now, and as we progress we shall know more and more about it. What was meant by the expression was, that we can never know *all* about it, for, as an ideal, it forever recedes. "We can enter the Light but we can never touch the Flame." "Parabrahman is an object of the highest knowledge that man is capable of acquiring. (Be-ness in *Glossary*; II, 740-1; *Lectures*, 8).

11. Modern philosophers hold that the One Principle has attributes, and that space and time are attributes; but H. P. B. said that Space and Duration, being eternal, could not be attributes. She said that the Absolute Principle had no attributes whatever, and only that which was finite could have attributes or any relation to something else. (*Trans.* I, 12). A certain Indian work quoted in the *Path*, of April, 1888, says that what is meant in the Scriptures by Brahma being devoid of attributes is, not that Brahma has no attributes whatever, for every Reality must have attributes, but that Brahma is devoid of those qualities of Prakriti to which mankind is subject. "Eternal Ceaseless Motion called the Great Breath in esoteric parlance is the one attribute of the One Reality." In some places several attributes are given. (I, 32, 36, 42, 466; *Key*, 45.)

12. The Logos is not different in substance or in essence from Parabrahman, and yet at the same time it is different from it in having an individualized existence. (I, 35, 37-38, and others above; *Lectures*, v, 7, 9, 41-42).

13. The One Reality is not "unconscious" at any time, unless we mean by this that it is fully conscious. "It is 'unconscious' only to our finite consciousness." (*Key*, 58; *Esoteric Writings* of Subba Row, 178).

STUDY III.

First Fundamental Proposition, Continued.

1. What is Mulaprakriti?
2. Give some synonyms for this aspect of the Absolute.
3. What is Pre-cosmic Ideation?
4. What is the meaning of Universal Mind or Universal Soul?
5. Can Pre-cosmic Ideation and Mulaprakriti be separated from each other?
6. What is the synthesis of Spirit and Matter?
7. What is the meaning of Fohat?
8. How is Fohat related to Mahat or the Logos?
9. What is the true meaning of Maha-Buddhi?
10. Who are the Dhyani Chohans?

M. W. D., Ed. Cor. Class.



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WHAT IS SALVATION?

WHAT is Salvation? Is it a change in the spiritual consciousness, whereby new realms of life are revealed? Is it a new status of the soul which places it in a favored relation toward its Creator? Does it consist in believing certain things, or in doing certain things? Is the soul a perfectly defined thing which in certain circumstances goes to heaven, and in certain other circumstances goes to hell? Or does Salvation imply a change in the very nature of the soul itself? In recent numbers of THE THEOSOPHICAL QUARTERLY, we were able to give the views of the two great divisions of western Christendom on the vital question of the salvation of non-Christians, whether mighty men of old like Plato and Buddha, or pagans born to-day outside the Christian world. In the present number, we take advantage of a fortunate opportunity to discuss a question even more fundamental, the question of Salvation itself, and to discuss it from the standpoint of the Oriental Church. Bishop Sergius, of St. Petersburg, a man of saintly life and humble heart, has recently published a Treatise on Salvation, in which he gives the views that the churches have held at various times; and while he is not quite free from partiality, we find much in his work that is admirable and worthy of our best attention.

What is Salvation? After all, the whole of religion turns on that, whether we discuss the possible salvation of the heathen, or the spiritual life of those born and bred in a Christian church. Do not the churches exist for the purpose of preaching Salvation? When they take action on any matter of belief or conduct, is not their justification that this action is necessary to Salvation? Are not the churches here to teach or impart Salvation? And is it not, therefore, of the first importance to know what Salvation is? Bishop Sergius renders us the great service

of showing exactly what the churches have taught at different times, and how disputes concerning this very thing, the nature of Salvation, have been the causes of deep divisions between them.

Bishop Sergius holds that at the outset there was no obscurity about the question of Salvation. "Our Lord Jesus Christ," he says, "brought forth this teaching in all its heavenly purity and lucidity for every moral and religious consciousness. More than this, He personally walked the path pointed out by Him." And he goes on to describe the life of the early saints as being "an active imitation of Christ," so that, for the first period of Christian life, Salvation meant "leading the life," actively imitating the life of Christ, and walking in the path which Christ not only pointed out but followed.

He states the guiding principle thus: "The doctrine of Christ teaches self-abnegation, and love for our God and our neighbor. Hence the chief aim of every Christian is the destruction of sinful selfishness, of self-love and self-pity. Therefore the teaching of Christ is disinterested and supremely free from everything that may interfere with the purity of the moral impulse, when it deals with the fundamental problem of morality: the relation of virtue and happiness, of good deeds and eternal life. . . . That a man may grasp the interior relation of good deeds and eternal life, he must raise himself to the plane of spiritual and moral development where virtue ceases to be an exterior law and becomes the highest happiness of man. Perceiving their identity within himself, he will easily understand the necessary correlation between them." Salvation consists, in part at least, in leading the life, in self-abnegation, in conquering self-love and self-pity, and in raising the consciousness to a higher spiritual plane, where virtue and happiness are identical. The bliss thus known here, is the root from which heavenly bliss develops hereafter, and of which life eternal is the full fruition.

But, as Bishop Sergius rightly says, those for whom virtue and happiness are identical are few. The ordinary man must force himself toward virtue. "Not only does he not find in it his supreme happiness, he is simply afraid of it. He is much more inclined to see his supreme happiness in self-gratification, in whatever way his self will be gratified. . . . This is why most commonly an ordinary man expresses the relation between virtue and eternal life by the simile of labor and reward, of achievement and crown." This simile was harmless at first, but presently the life of the Church entered certain grooves in which the perfectly admissible and intelligible application of this simile to the spiritual growth of its members came to be misunderstood, and in time became the cause of a fundamental error.

This fundamental error was due to the influence of the legal ideas of imperial Rome. Ancient Rome is justly considered to be the upholder of law, the expounder of right. Law was the natural element within which her ideas moved. It was the foundation of personal life, of family life, of social life, of political life. The principle of law and right was presently extended to Christianity. On becoming a Christian, the Roman came to understand Christianity in the light of law, and to seek in it legal consistency. "The evasiveness of the idea already referred to, and also the immutable correlation in the quality of the present and future lives, were greatly favorable to such an interpretation. And the great familiarity with the legal point of view made altogether superfluous for the Roman all further investigation of the real characteristics of this correlation. Having seen that it easily enough fitted the frames of legal relation, the Roman was quite satisfied and asked no questions about any other foundations. And thus was originated the juridical theory, which, whether consciously or unconsciously, whether openly or between the lines, takes the above-mentioned analogy of labor and reward for the true expression of the very essence of salvation."

Bishop Sergius rightly points out that there is a strong moral objection to this legal view of salvation. The legal relation, the mutually advantageous contract, is a purely selfish matter. Man serves his neighbor under contract, because it is his interest so to do, and not at all because he loves his neighbor. And, if he adheres to the legal view, he will presently take exactly the same attitude toward God, serving Him because it pays, and carrying into religion the very principle which it is the aim of religion to destroy, the principle of selfishness. "And while seeking to compass his salvation by works, he expects his reward, not for virtue, nor for the constant attitude of his soul, but for the separate exterior acts, which, in their turn, his attitude as the interested party to a contract seeks to make as few and as formal as possible, desiring to get his pay with the least expenditure of force. Thus the life of man, instead of being a free moral growth, becomes a soulless observance of disconnected rules."

The legal view of salvation by works was carried to a point where the expressions of debit and credit came to be openly used. It was asserted that certain of the saints had not only worked out their salvation, but had a balance of merit, and that this balance could be transferred by the heads of the church to the credit of others, thus cancelling their spiritual debts, and compassing their salvation. In all this there was a tacit belief that the soul was some kind of defined entity, which, without any great change in its nature, could go to heaven or hell; that it was a perfectly limited and circumscribed being, analogous to the body; and

that its destiny after death could be controlled by ritual acts and conformity in this life. When all legal requirements were complied with, the soul went after death to heaven, and so was saved. It would be well worth while to see how far the immortality of the soul was confused with the resurrection of the body; how far the soul was held to remain "asleep within the tomb," waiting for the resurrection and judgment; how far the judgment was conceived to be a legal trial, where the amount of merit secured was ascertained, and the soul's fate decided accordingly.

At the time of the Reformation, much of the zeal of the Reformers was directed against this legal and mechanical view of salvation. Bishop Sergius does good service in gathering together the passages from the chief Confessions of the Protestant churches of the Reformation period, and in summarizing the view of salvation they came to hold. From salvation by works, they swung over to salvation by faith. They were still obsessed by the legal idea, however. They held that, through the fall of Adam, mankind had incurred a debt, a legal liability; and that this debt to God had been paid by the death of Christ on the cross. Through a certain interior acceptance of this view, man became a partaker in the payment thus made once for all, and a part of the credit accruing from the crucifixion was transferred to him, thus securing his salvation. Thus we find the Augsburg Confession declaring that "he who confesses that he deserves grace by his deeds, neglects both the merits of Christ and grace, and seeks a way to God outside of Christ, through human power alone."

What then is salvation, according to the view of the Reformers? "It is nothing else but the remission of sins, or immunity from punishment for sins, justification, followed by the good will of God. As to justification, it was not to be understood in the bodily sense, but in the legal sense and juridically. It does not mean that the wicked are changed into the righteous, but merely juridically proclaimed and considered righteous, and this for the sake of Christ's merit, that is, an outside event, which has no connection with man's inner life. Thus justification is an entirely outside action, 'which takes place not within, but without and near the man.' Therefore, as a result of this act, there may come a change in the relation between man and God, but man himself is not changed. We are still the same sinners, but for the sake of Christ's merit God treats us as if we did not sin, but on the contrary fulfilled the law, or as if Christ's merit were ours . . . the Protestants still considered life eternal to be a kind of payment agreed upon, which God 'must' grant to man."

All this chopping of logic is pitiful enough. Far more pitiful is the vast amount of human suffering caused through centuries by tormenting questions concerning one's salvation, questions that would have had no meaning apart from this legal and juridical view. Bishop Sergius puts his finger on the root of the trouble, when he says: "Without penetrating into the interior labors of those who are working out their salvation, the intellect stops at the outside, drawing its conclusions from that alone. It is not to be wondered at, that the positions it arrives at are absurd in the sight of spiritual experience, and the conscience of man." Here is the cause of all this delusion: the effort to solve by the intellect problems that can be solved only by spiritual experience and conscience, the awakened spiritual consciousness. It is impossible to know the doctrine except by leading the life.

If salvation is to be understood only by spiritual experience, by the awakened spiritual consciousness, how does Bishop Sergius understand it? One of the most interesting parts of his work, to which we cannot do full justice owing to the limits of our space, is devoted to showing that the early Church Fathers held far truer views of salvation than the later theologians and Reformers. Thus he quotes St. Gregory as saying that "the soul does not partake externally in the fruits of the death and justification of Christ, but receives Christ into itself, and enters into Him." Similarly St. Chrysostom is cited as declaring that "not only are we to hold to Christ, but we are to cleave to Him, so that if we are separated from Him, we are lost." "What is the purpose and power of baptism?" asks St. Basil, and answers: "Through it, the baptised is changed in thought, word and deed, and through the power given to him, is made one with the Father."

Bishop Sergius goes on to develop his own view, in conformity with the tradition of the Oriental Church: "Regeneration, spiritual rebirth takes place through moral causes, with the free and conscious co-operation of the man himself. . . . In unregenerated man, the psychic and carnal dominate; in the regenerate man, the spiritual rules. The restoration of the sinner, which is the essence of Christianity, takes place precisely through the restoration of the Spirit, its gaining power over the psychic and carnal, and its cleansing them from all intrusive unlawful tendencies, habits and passions." This at last approaches the Occult teaching; and we see how great is the initial advantage of the Oriental Church, which recognizes the threefold nature of man, as Spirit, soul and body, over that of Western Christendom which sees soul and body only.

Bishop Sergius further declares that "the reality of justification does not consist in a change of man's psychic and bodily nature, independent of his will, but in a change of the direction of his life, a change

of the direction of his will. Dying to sin, and rising again to righteousness, man does not receive another soul or a new force in his soul, but only determines with the same soul to live quite differently. 'When the soul dies to sin, the soul herself does not die, for she is everlasting; but she turns away from that to which she dies, and hates it with a mortal hatred. But turning away from sin, she does not wander into the void, but rather turns to its opposite, to right and holiness, which she now loves. This coming to love right and holiness is the new life.' And this new life blossoms in time into immortality.

We have always maintained that Jesus and Paul and John taught Salvation in the mystical and Occult sense of a spiritual rebirth from above, the soul being first awakened by leading the life. It is of value to have it clearly shown that the same mystical teaching prevailed among the greater Fathers of the Church, and has its adherents to-day among living churchmen like Bishop Sergius. The truth is that, in spite of the legal theory of salvation, in spite of the long contest between salvation by works and salvation by faith, the genuine life of Christendom in all lands and all ages has rested on spiritual experience, revealed to the saints who have sought to imitate the Master, to walk in the path in which the Master walked. When we come to consider the "new birth from above," we enter the field of universal religion, for this new birth is precisely the substance of the mystical religions of the East. When the churches as a whole turn their eyes in the direction of spiritual experience, of the new birth from above, and leave behind them the legal theories of salvation, we shall be within measurable distance of the Second Coming, the great spiritual Reconciliation for which Theosophists in all ages have worked.

Quite recently, a writer calling himself "Merlin" has made a valuable contribution to this great Reconciliation, in an English paper, "The Referee." He holds that the world is divided between three great creeds, Christianity, Buddhism and Islamism; and that in their essential elements they are one and the same. And he boldly proclaims his conviction that there is, and has ever been, but one Religion in the world. "Dogma apart," he writes, "what are the fundamentals of Christianity? That there is one God who is a Father to us all; that men being brethren, owe goodwill to each other; and that meekness and self-surrender are, in the ultimate, the all-conquering spiritual forces of the world. In the Christianity of Christ, God is the Father of us all. To the native and uncorrupted mind Christ's presentation of Him is infinitely inviting. There is, in that conception, nothing to explain away, nothing to justify or to palliate, nothing to conceal in a fog. We have presented to us the ideal of a Fatherhood, an image which any little child may understand and love."

This broad-minded and tolerant writer then seeks to reduce Buddhism to its essential elements: "The Deity of the Buddhist is not merely the Source but the receptive End of all. The universe is an emanation of his personality; an exhalation, as it were, of the creative breath, which will in time obey an inhalation and be reabsorbed. It is supposed by the enlightened Buddhist that he has passed, and has yet to pass, through many stages of experience, in each one of which he approaches nearer and more near to the comprehension and the nature of the Creator, until at last he becomes one with his Original and 'loses himself in light.'" Here again the essential things arrived at are the essential things in our own form of truth: that the universe is an emanation of the Divine, and that the higher law of life is self-sacrifice. In one of his later incarnations the great Buddha offered himself as a sacrifice to a milkless tigress whose whelp was nourished by his blood. Here is a parable which carries the idea to an extreme, but it expresses a sense of the oneness of life, and of the duty of the higher to the lower, in a singularly lofty and noble way.

Lastly we come to Islamism, the teaching of Mahomet, which this writer calls the least spiritual of the three great beliefs which have practically divided the world in three: "There as elsewhere is the thought of God and human brotherhood. Everywhere the faith in a Something unthinkable higher than ourselves, a Something to which we owe fealty and adoration, a Something the very essence of which implies a duty of mercy and forbearance towards all created things." We should like to supplement this very interesting writer's view by saying that, just so far as the adherents of each religion have sought to explain their faith by the argumentative mind, tinged, as always, with egotism, just so far are they led apart, and brought into antagonism with each other and with those of other faiths. But when the egotism and the argumentative mind are stilled, when the disciple rests in spiritual experience, the path of unity, peace and concord is found. Mahometanism well illustrates this. Among the dogmatic Semites, it became one of the most intolerant and exclusive of all faiths. But among the mystical Persians and especially in the schools of the Sufis, Islamism merges into the one religion of spiritual experience, so that many of the Sufi writings are almost indistinguishable from those of the Buddhist Arhat or the Christian saint.

One more passage from the writer in "The Referee" is well worth quoting: "The main thing to be laid hold of is this: Before the theologians have seized upon the ideals of Christ and Buddha, we recognize them as meaning that God is the final good, and that towards Him all His sentient creatures must aspire. That the self-discrowned Prince would have loved the Son of the Carpenter, that the sublime enthusiast

of Galilee would have passionately embraced the royal mendicant of India, must remain a certainty for all men whose minds are not clouded by misconceptions. Perhaps it is even permissible to think that the royal soul which dreamed the Fatherhood of God and sent forth its message of peace and goodwill to all the world, and that other royal soul which descended from its earthly throne to assume the beggar's robe and bowl, were one and the same." The writer closely approaches the principle of the great doctrine of reincarnation, and especially that part of it which deals with the successive appearances of the Logos in divine Avatars. Yet beyond this communion in the life of the Logos, we would not hold the identity of Siddhartha the Compassionate and the Galilean Master.

The wide-spread spiritual awakening of to-day is illustrated by the fact that we find Bernard Shaw also among the prophets. He declared, the other day, before the Guild of St. Matthew in London, that only the religious spirit can solve the great problem of our life. A religious man is not one belonging to a certain church, but one who has sure knowledge that he is here as an instrument of the Force which created the world and the universe. Religion makes a man courageous, and with religion the most fragile and sensitive become enormously courageous. Two great obstacles to religion are the dead letter acceptance of the Bible, and the teachings of Darwin's "Origin of Species," in which evolution, its great religious and philosophic side being ignored, becomes materialistic and soul-destroying in its conception of the universe. God is a moral force which works through ourselves. He is a Will which works through our hands and minds. The Will that drives the universe is the Will that is driving every man, even the most sordid stock broker, and is evidently driving at some sort of moral conception. Religion exists not to give us comfort, but to give us courage.

Let us compare with the above definitions of God that which the patriarch Haeckel has just given, in his latest book. "Our Monistic God," says Haeckel, "the all-embracing essence of the world, the Nature God of Spinoza and Goethe, is identical with the eternal, all-inspiring energy, and is one, in eternal and infinite substance, with space-filling matter. It 'lives and moves in all things,' as the Gospel says. And as we see that the law of substance is universal, that the conservation of matter and of energy is inseparably connected, and that the ceaseless development of this substance follows the same 'eternal iron laws,' we find God in natural law itself. The will of God is at work in every falling drop of rain and every growing crystal, in the scent of the rose and the spirit of man." If Haeckel could only add to this the view of his great countryman, Schopenhauer, which sees God as the Will of the universe, he might add to his Monism an intelligent belief in immortality. If the Energy of the universe be eternal, and the will in us be a ray of

that eternal energy, then "life is assured to the will," as Schopenhauer says. This is the logical outcome of Haeckel's belief, and either he or his followers will certainly reach it.

It is not uninteresting, as a commentary on the question of salvation by faith and works, the influence of theology in obscuring religion, and the wide awakening of the present day, to have to record a heresy trial in the Episcopal Church in New York. The subject in dispute was the immaculate conception of Jesus; and a distinguished and able divine has been forced out of the ministry because he declared himself unable to accept this dogma in its literal sense, though willing to subscribe to it as a mystical symbol. It may be interesting to quote what the author of "Esoteric Buddhism" has written on this subject, on the authority of a living Eastern Master: "Exoteric conceptions, knowing nothing of the operation of the laws which govern the operations of Nature in her higher departments, can only explain an abnormal dignity attaching to some particular birth by supposing that the physical body of the person concerned was generated in a miraculous manner. Hence the popular notion about Buddha, that his incarnation in this world was due to an immaculate conception. Occult science knows nothing of any process for the production of a physical human child other than that appointed by physical laws; but it does know a good deal concerning the limits within which the progressive 'spiritual monads' may select definite child-bodies as their human tenements. By the operation of karma, in the case of ordinary mankind, this selection is made, unconsciously to the spiritual Ego. But where a man has become an adept, and has the power of guiding his own spiritual Ego, it is quite within his power to select his own next incarnation; and great as this mystery of selected re-incarnation may be, it is not by any means restricted in its application to such extraordinary events as the birth of a Buddha."

The idea would seem to be that ordinary mortals are reborn through bondage to desire, under the law of karma. The spiritually perfect are born by their own choice, through compassion, free from desire. The past karma is symbolically called 'the mother,' as the Higher Self is called 'the father.' Immaculate conception means that a pure and high soul has been born through compassion, of a clean or immaculate karma; and this is the world-old symbol of the Virgin Birth. On this question of the Virgin Birth of Jesus, it is interesting to recall, what has been pointed out by Professor Toy of Harvard among others, that the passages cited by the evangelists as prophetic of the virgin birth are mis-translations. Professor Toy translates the passage from Isaiah vii., 14, "Behold the young woman shall conceive, and shall bear a son, and shall

call his name Immanuel." And he adds, in comment: "The rendering 'virgin' is inadmissible. The Hebrew has a separate word for 'virgin,' and the Greek versions, other than the Septuagint, here translate by 'young woman.'"

The London correspondent of the "New York Sun" tells us that much interest has been aroused by an article in one of the Italian journals, by Professor Lombroso, the famous writer on insanity and genius. Professor Lombroso is writing of Spiritualism, and his article is accepted as a frank recantation of his anti-spiritualistic views. He declares himself convinced of the genuineness, for example, of a phenomenon witnessed by him in 1902 at a séance he attended with a friend. A medium volunteered to summon the spirit of Lombroso's mother. The medium bade him think intently of his parent, whose form, after a half-hour's waiting, emerged through a curtain and said: "Cesaro, my son, put aside the veil." Then she kissed him. During all this time, Lombroso and a friend held the hands of the medium. So far the London correspondent. It will, of course, be an excellent thing if a man so widely known becomes convinced of the reality of psychical phenomena, though we do not hold that the apparition was necessarily the spirit of Lombroso's mother. His "thinking intently of his parent" would form the psychic image or mould which could be used by the astral body of the medium; which is, we are inclined to think, what generally takes place at "materialisations." Nevertheless the incident is interesting and valuable.

The ocean of being rolls on, and a portion of its vast tide plays through me temporarily, now one wave (as of pain and loss) and now another (as of what we call pleasure or success). But in truth we only give these names as we try to enclose some measure of these tides, and to use them in some particular manner for ourselves. If we have no such wish, we call it all, quite simply, Life, and then we learn of it.

JASPER NIEMAND.

FIRST PRINCIPLES OF FAITH.

UNDER the above caption, in the *Hibbert Journal* for July, 1906, Sir Oliver Lodge presents what he calls a sort of scientific catechism, or rather one based on scientific knowledge, but leading up to a religious creed. It is in many respects a remarkable achievement. It is remarkable that a scientist should bother with such matters at all. Twenty, or even ten years ago it would have been considered beneath the dignity and learning of a professed and reputable man of science to take part in a religious discussion. He would have said at the outset that there were no grounds upon which a rational being could consider such matters, and if he did it would have to be on *a priori* grounds and his conclusions, if he reached any, would have no validity.

It is remarkable because it is one more evidence that the task of reconciling religion, or theology, and science, is beyond the capacities of the professors of religion and will have to be done by the scientist. The leading men in the world at the present time in this field of effort are such men as Lodge and James who are both college professors without clerical training. It is remarkable for its breadth of view, its tolerance, and its splendid grasp of the true principles which underlie religion.

It was designed for use in the public schools in England where a great controversy is raging as to what form of religious instruction shall be permitted, each of the many creeds objecting to their children being taught other creeds. For purposes of convenience it was put in the form of questions and answers. We reproduce these herewith:

Q. *What are you?*

A. I am a being alive and conscious upon this earth, my ancestors having ascended by gradual processes from lower forms of animal life and with struggle and suffering become man.

Q. *What is the distinctive character of manhood?*

A. The distinctive character of man is that he has responsibility for his acts, having acquired the power of choosing between good and evil, with freedom to obey one motive rather than another.

Q. *What is meant by good and evil?*

A. Good is that which promotes development and is in harmony with the will of God. It is akin to health and beauty and happiness.

Evil is that which retards or frustrates development and injures some part of the universe. It is akin to disease and ugliness and misery.

Q. *What is the duty of man?*

A. To assist his fellows, to develop his own higher self, to strive towards good in every way open to his powers, and generally to seek to know the laws of nature and to obey the will of God, in whose service

alone can be found that harmonious exercise of the faculties which is synonymous with perfect freedom.

Q. How does man know good from evil?

A. His own nature when uncorrupted is sufficiently in tune with the universe to enable him to be well aware in general of what is pleasing and displeasing to the guiding Spirit, of which he himself should be a real and effective portion.

Q. What is sin?

A. Sin is the deliberate and wilful act of a free agent who sees the better and chooses the worse, and thereby acts injuriously to himself and others. The root sin is selfishness, whereby needless trouble and pain are inflicted on others; it is akin to moral suicide.

Q. How comes it that evil exists?

A. Acts and thoughts are evil when they are below the normal standard attained by humanity. The possibility of evil is the necessary consequence of a rise in the scale of moral existence; just as an organism whose normal temperature is far above "absolute zero" is necessarily liable to damaging and deadly cold. But cold is not in itself a positive or created thing.

Q. Are there beings lower in the scale of existence than man?

A. Yes, multitudes. In every part of the earth where life is possible, there we find it developed. Life exists in every variety of animal, in earth and air and sea, and in every species of plant.

Q. Are there any beings higher in the scale of existence than man?

A. Man is the highest of the dwellers on the planet earth, but the earth is only one of many planets warmed by the sun, and the sun is only one of a myriad of similar suns, which are so far off that we barely see them, and group them indiscriminately as "stars." We may be sure that in some of the innumerable worlds circulating round those distant suns, there must be beings far higher in the scale of existence than ourselves; indeed we have no knowledge which enables us to assert the absence of intelligence anywhere.

Q. What caused and what maintains existence?

A. Of our own knowledge we are unable to realize the meaning of origination and maintenance, but we conceive that there must be some Intelligence supreme over the whole process of evolution, else things could not be as organized and as beautiful as they are.

Q. How may we become informed concerning things too high for our own knowledge?

A. We should strive to learn from the great teachers, the prophets and poets and saints of the human race, whose writings are opened up to us by education. Especially should we seek to learn how to interpret and understand that Bible which our Nation holds in such high honour.

Q. What then do you reverently believe can be deduced from a study of the records and traditions of the past in the light of the present?

A. I believe in one Infinite and Eternal Being, a guiding and loving Father, in whom all things consist. I believe that the Divine Nature is specially revealed to man through Jesus Christ our Lord, who lived and taught and suffered in Palestine 1900 years ago, and has since been worshipped by the Christian Church as the immortal Son of God, the Saviour of the world.

I believe that man is privileged to understand and assist the Divine purpose on this earth, that prayer is a means of communion between man and God, and that the Holy Spirit is ever ready to help us along the Way towards Goodness and Truth, so that by unselfish service we may gradually enter into the Life Eternal, the Communion of Saints, and the Peace of God.

Q. *What do you mean by the Life Eternal?*

A. I mean that whereas our terrestrial existence is temporary, our real existence continues without ceasing, in either a higher or a lower form, according to our use of opportunities and means of grace; and that the fulness of Life ultimately attainable represents a state of perfection at present inconceivable by us.

Q. *What is the significance of "the Communion of Saints"?*

A. Higher and holier beings must possess, in fuller fruition, those privileges of communion which are already foreshadowed by our own faculties of language, of sympathy, and of mutual aid; and just as we find that our power of friendly help is not altogether limited to our own order of being, so I conceive the existence of a mighty fellowship of love and service.

Q. *What do you understand by prayer?*

A. I understand that when our spirits are attuned to the Spirit of Righteousness, our hopes and aspirations exert an influence far beyond their conscious range, and in a true sense bring us into communion with our Heavenly Father. This power of filial petition is called prayer; and we may strengthen our faith in its efficacy by pleading the merits of the Lord Jesus.

Q. *Rehearse the prayer taught us by Christ.*

A. Our Father, etc.

Q. *Explain the clauses of this prayer.*

A. We first attune our spirit to consciousness of the Divine Fatherhood, trying to realise His infinite holiness as well as His loving-kindness, desiring that everything alien to His will should cease in our hearts and in the world, and longing for the establishment of the Kingdom of Heaven. Then we ask for the supply of the ordinary needs of existence, and for the forgiveness of our sins and shortcomings just as we pardon those who have hurt us. We pray to be kept from evil influences, and to be protected when they attack us. Finally, we repose in the might majesty, and dominion of the Eternal Goodness.

MYSTICAL MOVEMENTS OF THE MIDDLE AGES.

THEOSOPHICAL literature contains many references to the efforts which are made at the end of each century to reimpres the truths regarding the spiritual life of humanity upon the mind of man. It is one of the fundamental teachings of the Theosophical Philosophy, and it has always appeared to me strange that more effort has not been made by Theosophists to confirm the statement by research into the history of previous movements of the kind.

Doubtless the time necessary for such research has been a barrier, and the fact that such information is not readily accessible and can only be found in works in many languages, has made the task promise too much difficulty to justify the labor. The present writer has made little attempt to surmount these obstacles and lays no claims to research and study, but in the course of more or less desultory reading he has found unmistakable evidences of the existence of previous attempts, notably in the twelfth and fourteenth centuries, and as the matter is of great interest he has made a series of notes in the course of his reading. More than this, these papers do not claim to be.

The unmistakable character of these traces should be mentioned. Indeed it is a misnomer to call them traces, for they are much more. In the case of Peter Waldo, who gave his name to the scattered remnants of previous efforts, we have clear and comprehensive statements of what is now known as Theosophy, which in many cases might have been copied verbatim from some of our modern books. I was continually astonished to find that what we thought were new ideas to the western world had passed for centuries as the current religious belief of countless numbers of Europeans. How definite and clear these mediæval statements of our philosophy are I shall endeavor to show in due time.

Nor should we fail to point out that in nearly every case our sources of information are distinctly hostile. Our only records are the contemporaneous chronicles of the enemies of these movements; the letters written by the men whose business it was to prosecute and sometimes to exterminate those who held the so-called heretical doctrines. Fortunately for us, in the course of describing their work, they frequently outlined the character and beliefs of their opponents. Some of these references are almost impossibly naive, as where, for instance, one earnest inquisitor says that wherever one finds a man living an upright and honest life, who loves his neighbors and endeavors to carry into effect the teachings of Christ,

there he is sure to discover a heretic! Another strangely frank cleric, who was riding along a country road in the train of his bishop, was attracted by the beauty of a girl he saw by the wayside. He invited her to his room and was so astonished by her indignant refusal that he felt sure she must be a heretic. So he caused her arrest and sure enough upon investigation she was found to belong to a hated sect and was promptly burnt. He related the anecdote in a letter to a friend, which has happily been preserved, in entire unconsciousness of the inferences to be drawn both about him and about the character and moral elevation of his victim. He simply meant by it to illustrate the difference which existed at the time between the heretic and the faithful.

It is by such means that we are able to get an idea of the kind of people who, in the middle ages, bore the burden of keeping alive in the world a knowledge of our philosophy. We are used to ridicule, traduction and obliquy; to misrepresentation and complete misunderstanding; but we are not burnt for our beliefs as they were, nor does the possession of unusual virtue necessarily mean now-a-days that one is a Theosophist. I wish it did!

To our modern notions of morals and right conduct the middle ages were indescribably licentious. The most flagrant corruption existed in every walk of life. Every vice known to man and some which happily we no longer understand, were of current practice. The clergy were among the very worst offenders, for they had the power and the greater opportunity. Indeed, so bad was the state of affairs at one time that a formal order was issued by the Church forbidding a man confessing an immorality to tell the name of the woman for fear the priest hearing the confession would take advantage of his knowledge of her frailty. The bishops and archbishops were great temporal lords, who paid little or no attention to their religious duties. Clerical benefices were sold to the highest bidder; even the papacy itself being once disposed of in this manner. Might was the only right and there was no power capable of bringing to account those in authority.

It was at a time like this that the first expression of the Theosophical Movement, which we shall mention, came upon the scene. It came as an antidote to personal unrighteousness, to immorality and wickedness, rather than as with us as a protest against materialism and religious unbelief. Consequently its expression was more personal than in our day, though this difference does not in any way militate against the entire similarity between the two movements. The fundamental basis of the two is the same. It is only in the emphasis placed upon details of the philosophy that they differ.

With this brief introduction we will turn to a more detailed description of the Theosophical Movement in the twelfth century.

It is not easy to give it a name, for the nomenclature of heresies dur-

ing this period is very extensive and very confused. The *Cathari* seems to be the general title given heretics who professed the beliefs most akin to Theosophy. On the other hand, during the most active persecution against them they were called Albigenses, and it was against the Albigensians that Innocent III preached and stimulated the great crusade in 1209, which was the first crusade against Europeans, and which went so far toward exterminating them. Again a name quite common at the time and one which has survived even to this day was derived from one of the foremost exponents of the doctrines, Peter Waldo, of Lyons. There is still a Waldensian Church in Rome. Waldo began his mission about 1173 or 1174. He was a rich merchant of Lyons, unlearned, but of such a sincere and devout nature that he revolted against the crimes and lethargy of the clergy. He caused the New Testament to be translated into the Romance tongue, the first time that book had appeared in a European vernacular, and this he diligently learned by heart. Later he caused collections of the *Sayings of the Fathers*, as they were called, to be translated and circulated. The result was the conviction that nowhere at that time was the true apostolic life to be found as commanded by Christ, and in an effort to reach evangelical perfection himself he gave his wife all his real property, turned his goods and other wealth into money, gave half as marriage portions to his two daughters and half to the poor, and then started out to preach his new gospel without a thing in the world but his cloak and staff. Indeed, his wife, hearing that he was begging his bread from door to door, complained to the Archbishop, who thereupon ordered that she should provide him with food and that he should take it. Devoting himself to preaching the gospel through the streets and by the wayside, admiring imitators of both sexes sprang up around him, whom he sent as missionaries to neighboring towns. They entered houses, announcing the gospel to the inmates; they preached in the churches, markets and public places and were listened to eagerly, for the negligence and indolence of the clergy had rendered the function of preaching almost a forgotten duty. They speedily adopted a peculiar form of dress and became known as "The Poor Men of Lyons." That, at any rate, was the name they gave themselves.

The time and place of Peter Waldo's death are not known and the sect soon became merged with the more numerous heresies of other kinds, but not before they had earned the hostility and censure of the Church, for their unsparing denunciation of the vices and crimes of the clergy, not to mention more technical offenses against ecclesiastical authority, soon brought them an unenviable attention, and in 1184 they were formally anathemized by Lucius III at the Council of Verona. Lea, in his *History of the Inquisition* speaks of them as follows:

"All this was a simple-hearted endeavor to obey the commands of Christ and make the gospel an actual standard for the conduct of daily

life; but these principles, if universally adopted, would have reduced the Church to a condition of apostolic poverty, and would have swept away much of the distinction between priest and layman. Besides, their missionaries were inspired with the true spirit; their proselyting zeal knew no bounds; they wandered from land to land promulgating their doctrines, finding everywhere a cordial response, especially among the lower classes, who were ready enough to embrace a dogma that promised to release them from the vices and oppression of the clergy. We are told that one of their chief apostles carried with him various disguises, appearing now as a cobbler, then as a barber, and again as a peasant, and though this may have been, as alleged, for the purpose of eluding capture, it shows the social stratum to which their missions were addressed. The Poor Men of Lyons multiplied with incredible rapidity throughout Europe; the Church became alarmed, and not without reason, for an ancient document shows that their councils had an average attendance of about seven hundred members present."

An inquisitor who knew them well described them: "Heretics are recognizable by their customs and speech, for they are modest and well regulated. They take no pride in their garments, which are neither costly nor vile. They do not engage in trade to avoid lies and oaths and frauds, but they live by their labor as mechanics—their teachers are cobblers. They do not accumulate wealth, but are content with necessaries. They are chaste and temperate in meat and drink. They do not frequent taverns or dances or other vanities. They restrain themselves from anger." Not a bad character from a mortal enemy!

It is not, however, this aspect of their history which is of special interest to us, but rather the expression of their beliefs which are akin to ours, and to this we will now turn. Historians are in a hopeless maze about the matter. They see traces of what we would call Theosophy, and which they call *Dualism*, or *Mazdaism*, or *Manichæism*, depending upon their sympathies or learning, throughout the confused and meagre chronicles of the 1,000 years from the rise of Christianity to the end of the middle ages, and they make frantic efforts to relate these movements to each other and to trace their descent from one Manes, a noted heresiarch who lived in the fifth century. They speak of his having skillfully compounded Mazdean Dualism with Christian and Buddhist and Gnostic elements, until his doctrine found favor with rich and poor, high and low. Who Manes was and what he taught is not now our concern, although an investigation into this remote period would likely be both profitable and interesting. He comes into our narrative because his teachings are of record and they bear so many traces of similarity with the beliefs of the Cathari that a bootless effort has been made to connect the two. We are told that the Paulicians, who rose in the seventh century, were the spiritual heirs of Manes, and that they brought their doctrines into Europe via Thrace and Philippopolis, where they had flourishing centers. Traces

of them appear in the eighth, ninth and tenth centuries, mostly in the Balkans and regions east of the sphere of Rome, until their beliefs sprang into open and active life in the twelfth century under the inspiring leadership of such self-sacrificing men as Peter Waldo. I do not know whether there is any actual relationship in the various movements or not. To me it does not matter. We have no such insuperable difficulty as confronts the average historian, who must either know the origin, or trace the evolution of a peculiar doctrine. We are taught that once every hundred years the Lodge renews its periodical effort to impress these truths upon the mind of man. Agents of the Lodge thoroughly acquainted with the philosophy, come forward to teach whatever modification of it is best suited to the times, and to us it would be astonishing if history did not show these traces, instead of its being remarkable to find them and necessary to show their connection, one with the other. We see no historical necessity for the attempt so often made to prove their descent from a definite and single ancestor.

It must not be supposed that these references to the activities of the Lodge and the ability to trace certain similarities to Theosophy in different centuries, imply the belief that the efforts of the Lodge always take the form of teaching a philosophy in the world like Theosophy. Indeed we know that this is not the case. We know that at the end of the eighteenth century, they tried to use the Masonic Fraternity and to imbue it with such elevated and spiritual elements as would make it a power for good. I shall hope, at some future time, to investigate this movement and to show how it differed, or in what way it was similar to the movement with which we are, of course, most familiar, that of the nineteenth century; but for the present, all we need do is to point out that this effort which the Lodge makes has a character which is determined by time and circumstances, and that many of the movements in previous centuries may be entirely unrecognizable as such, so far as any similarity to Theosophy is concerned.

Naturally, however, it is the previous movements which do have a similarity to our own, which are easy to identify and understand, and it is these which are the subjects of this series of papers. So, the movement of the twelfth century, which we have under immediate consideration, attracts our attention because it is so astonishingly like our own in so many essential particulars. Such differences as exist, and they are, of course, many, are accounted for adequately, I think, by the difference of time, the difference of civilization, the difference of social and political life. Such differences, in fact, are so great, that they would explain a much greater divergence of teaching and belief than really exists.

The philosophy of that time was a dualistic system with which we are familiar under the term "pairs of opposites." They identified the principle of evil in the universe with matter and the principle of good with spirit; a point of view which is essentially Buddhistic, and which they developed in a thoroughly Buddhistic manner, for they taught the worth-

lessness of physical life, of ambition, of possessions, and that true happiness was only to be attained by the killing out of desire. It was a day when physical austerities were common, so it is not to be wondered at that they went quite as far as their contemporaries in their effort to get the flesh under complete control of the spirit. They taught Reincarnation and Karma, fully realizing that it is the only theory which accounts for what would otherwise be the manifold injustices of life. It was not a theory with them, but, as it is now with some of us, an accepted fact which we take for granted in everything which we do or say or think.

Christ was regarded as a manifestation of diety, or the divine spirit who came into the world to give it an example of the kind of life which it was possible for any man to lead, and which was the kind of life he should lead if he desired to become free from the wheel of life, the necessity for rebirth. They truly revered him, and in a lesser degree, his disciples, as partaking of more of the spirit of divinity than other men, and they strenuously and faithfully, and withal simply, endeavored to copy his example.

They practised meditation, and there are many instances of illumination. Indeed several of their leaders and preachers had the reputation of holding converse with the angels and saints whenever they needed or wanted to do so. Such men were particularly honored among them and were considered holy. The fully initiated wore a sacred thread which was in many respects like the well-known sacred thread of the Brahmins. There would appear to have been four grades. The first consisted of the ordinary lay member, who accepted the belief but lived the usual life in the world. The other three were rather orders of priesthood, to which both sexes belonged, and a man's rank seemed to depend wholly upon his personal holiness. They had practically no ritual, but when met together for worship, would meditate and listen to a discourse on some spiritual theme, or failing a speaker, they would read the Testament or *The Sayings of the Fathers*.

So far as possible they lived up to the requirements of the Church, attended mass, paid tithes, and took part in the frequent Church festivities and ceremonies. To have done otherwise in that day and generation would have meant instant arrest and prosecution for heresy. But naturally they rejected the sacraments, the sacrifices of the altar, the suffrages and interposition of the Virgin and saints, purgatory, relics, images, crosses, holy water, indulgences, and the other devices by which the priest procured salvation for the faithful.

But they did not long maintain the primitive simplicity of their belief or of the conduct of their religious services, and already in the early part of the thirteenth century we find more or less elaborate ritual, special ceremonies of initiation and consecration, written prayers, which, curiously enough, were in Latin, and could not therefore be comprehensible to the great mass of the believers, and other signs of a formal religion. The

movement evidently soon got out of hand, and hence was bound to suffer the natural deterioration which erring human nature inevitably imposes upon its beliefs. Even when it had departed from its original purity, it continued to meet with enormous success, and at one time, sober historians say that it threatened to overrun the whole of Europe and to undermine the very existence of the Catholic Church. It was the realization of this grave danger that made the Albigensian Crusade possible, and it was the success of this Crusade which put an end to the Cathari, by the very simple expedient of killing them.

An account of the Crusade would be superfluous. Suffice to say that, tempted by the same indulgences as were given for a Crusade to the Holy Land, immense numbers of nobles and fighting men assumed the cross, and assembled at Lyons in 1209. From there they marched to the southwest, burning, razing, slaughtering, without mercy heretics and faithful alike. When, during the siege of Beziers, the famous Abbot of Citeaux, who was one of the leaders of the Crusade, was asked how the soldiers should know Catholics from heretics, he replied in a phrase that has become famous, "Kill them all. God will know his own." He was obeyed literally, and at this one town men, women and children were slain to the extent of 30,000.

The Crusade fulfilled its purpose, and, followed by a ruthless Inquisition, it was not very long before the Cathari practically disappeared. Remnants of them lived a precarious existence in mountain retreats for two or three generations, but they ceased to be a factor in the religious life of Europe. The Waldensian form of the heresy lasted much longer, possibly because it was not considered so great a departure from orthodoxy, but more probably because its adherents did not refuse to pay tithes and to submit to a nominal allegiance to the Church. The great English heretic, John Wyclif, was said to have been deeply imbued with the Waldensian beliefs, and the writings of the celebrated martyr, John Huss, who was burned at the stake in 1415, bear unmistakable evidences of Waldensian influence. As Huss is thought by many to have had as much to do with the bringing about of the Reformation as Martin Luther himself, who is looked upon as a mere follower of Huss, it shows what an enormous influence the obscure movement started in the south of France over two hundred years before, may actually have had. Surely no intelligent student can doubt that two hundred years from now the intellectual and moral life of the West will show enormous effects from the Theosophical Movement of the nineteenth century, for already our ideas, and the spirit of the East which we have done so much to bring to the attention of the West, is apparent in almost every book one reads, in every sermon one hears, even in the novels and plays with which we amuse ourselves. So, although the Cathari, or the Waldensians, did not succeed in any outward sense, who shall say what effect their teachings and examples may really have had upon the history of the world? JOHN BLAKE.

THE RELIGION OF CHINA.*

THE records of China go back nearly five thousand years. Twenty-eight centuries before our era, say these records, a hundred families, coming from the west, entered China as conquerors, gradually building up a kingdom, and then an empire. From these hundred families several successive dynasties arose, among whom certain monarchs gained enduring fame. The sacred books of ancient China record the sayings and doings of these monarchs, their wisdom and justice; and they are sacred through the reverence paid to the antique kings, rather than from any claim to inspiration, or from dealing with divine things. In truth they are histories and poems, rather than scriptures; yet the divine shines through them, and the view they give of life is lofty and noble, full of faith in God and immortality.

Some three or four centuries after the coming of the Hundred Families, a certain Exalted Lord ruled over the Kingdom of Flowers. His title was Ti Yao, and his history is enshrined in the earliest chapter of the Shu King, the ancient Chinese Book of Histories. Of this monarch of the twenty-fourth century before our era, four thousand three hundred years ago, the Shu King says:

“Examining into antiquity, we find that the Exalted Lord, Ti Yao, was reverential, intelligent, accomplished, and thoughtful,—naturally, and without effort. He was sincerely courteous, and capable of all complaisance. His bright influence was felt through the four quarters, and reached to heaven above, and earth beneath.

“He distinguished the able and virtuous, and thence proceeded to the love of the nine classes of his kindred, who thus became harmonious. He also regulated and polished the people, who all became devoutly intelligent. He united and harmonized the myriad states, and so the black-haired people were transformed. The result was universal concord.

“He commanded the brothers of the Hsi and Ho families in reverent accordance with the wide heavens to calculate and delineate the sun, the moon, the stars, and the zodiacal spaces, and so to deliver respectively the seasons to be observed by the people. He declared to the Hsi and Ho brothers that a round year consisted of three hundred and sixty and six days. . . .”

The exalted Yao thus played in China somewhat the same part as had been played in Egypt, some two thousand years earlier, by the great Menes, who “united the Two Lands” of Upper and Lower Egypt into a single stable monarchy. In due time, Yao desired to retire from his throne, and sought everywhere for a worthy successor. A certain Shun was recommended to him, of whom it was said: “his father was obstin-

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ately unprincipled, his step-mother was insincere, his half-brother was arrogant. But by his filial piety he has been able to live in harmony with them, and to lead them gradually to self-government." No stronger recommendation could be asked for, therefore Shun was sought out, and after due testing, was enthroned in Lord Yao's stead, "receiving Yao's retirement in the temple of the Accomplished Ancestor." Of Shun, the Shu King tells us that:

"He examined the pearl-adorned turning sphere, with its transverse axle of jade, and reduced to a harmonious system the movements of the Seven Directors."

In this poetical way we are told that Shun, like his great predecessor, was an astronomer; for the pearl-adorned sphere is the proud overhanging firmament fretted with golden fire, and the Seven Directors are the Seven Stars, called in India the Seven Seers, and later the Great Bear. The Shu King continues concerning Lord Shun:

"Thereafter he sacrificed specially, but with ordinary forms, to God; sacrificed with reverent purity to the Six Honored Ones; offered their appropriate sacrifices to the hills and rivers; and extended his worship to the host of spirits. He made a tour of inspection eastwards as far as Thai Tsung (in Shan-tung), where he presented a burnt offering to Heaven, and sacrificed in order to the hills and rivers. Thereafter he gave audience to the princes of the east. He set in accord their seasons and months, and regulated the days; he made uniform the standard tubes, with the measures of length and capacity, and the steel yards; he regulated the five ceremonies. . . . He then returned to the capital, went to the temple of the Cultivated Ancestor, and sacrificed a single bull. . . . He instituted the division of the land into twelve provinces, raising altars upon twelve hills in them. He also deepened the rivers. He exhibited to the people the statutory punishments . . . and money to be received for redeemable offences. . . . Those who transgressed presumptuously and repeatedly were to be punished with death. 'Let me be reverent! Let me be reverent!' he said. 'Let compassion rule in punishment!'"

In due time, the Lord Shun "went on high and died." Of his successor Yü, it is said in the Shu King:

"On the first morning of the first month, he received the appointment in the temple dedicated by Shun to the spirits of his ancestors." The Shu King records the following noble sentiments of another monarch of the same period:

"Heaven hears and sees as our people hear and see; Heaven rightly approves or displays its terrors as our people brightly approve or would awe; such connection is there between the upper and lower worlds. How reverent ought the masters of territories to be! . . ."

"To revere and honor the path prescribed by Heaven is the way ever to preserve the favoring appointment of Heaven."

It is related that, some three thousand six hundred years ago, the Lord Thang ruled over the Land of Flowers. To his princes he addressed these words, as the Shu King records:

"I am fearful and trembling, as if I were in danger of falling into a deep abyss. Throughout all the regions that enter on a new life under me, do ye not follow lawless ways; make no approach to insolence and dissoluteness; let every one be careful to keep his statutes; that so he may receive the favor of Heaven. The good in you I will not dare to keep concealed, and for the evil in me, I will not dare to forgive myself. I will examine these things in harmony with the mind of God."

This last magnificent sentence would be hard to parallel, in the sacred books of other faiths. It is full of the grandeur of simple piety and abiding faith in Providence; and it is characteristic of the ancient religion of China that all earthly events are viewed as immediate expressions of the Divine Will. "Good and evil do not wrongfully befall men," says the Shu King, "but Heaven sends down misery or happiness according to their conduct."

Another monarch of the same epoch declares:

"When I offer the great sacrifices to my predecessors, your forefathers are present to share in them. They all observe the happiness I confer and the sufferings I inflict, and I cannot dare to reward virtue that does not exist."

These passages give a fair view of the quality of the Shu King, with its pictures of Yao and Shun and Thang, and the ancient monarchs who ruled in reverence and virtue, sacrificing to God, to the Six Great Ones, to the Ancestors, to the spirits of river and hill. There is no theology here, but very genuine religion, and even more ethics. Religion is applied directly to life, to the social system; and the duties of all classes, from the king to the husbandman, are looked on as appointed by High Heaven, who rewards the righteous and punishes evil-doers. There is also a strong faith in immortality, in the survival of the spirits of the ancestors, who dwell close to their descendants, watching over them, and receiving from them the offerings at the four great sacrifices of spring, summer, autumn and winter. "When the lutes are strongly swept or gently touched," says the Shu King, "the progenitors of the Ruler come to the service."

The Shih King, the Book of Odes, sheds a further light on these sacrifices to the Progenitors. Here is part of the Ode sung at the sacrifices offered to the Lord Thang, of whom we have already spoken:

"How admirable! How complete!
Here are set our cymbals and drums.
The drums resound harmonious and loud,
To delight our meritorious Ancestor!

The descendant of Thang invites him with his music,
 That he may soothe us with the realization of our thought.
 Deep is the sound of our cymbals and drums,
 Shrilly sound the flutes,
 All harmonious, and blending together,
 According to the notes of the sonorous gem.
 Oh majestic is the descendant of Thang;
 Very admirable is his music.
 The large bells and drums fill the ear;
 The various dances are grandly performed.
 We have the admirable visitors,
 Who are pleased and delighted.
 From of old, before our time,
 The men of old set us the example,
 How to be mild and humble from morning to night,
 And to be reverent in discharging the service.
 May he regard our sacrifice of winter and autumn,
 Thus offered by the descendant of Thang!"

We see that the quarterly sacrifice to the spirits of the Ancestors was a kind of dramatic performance, with music and dancing, and a certain effect of orchestral richness. It was held in the temple of the Ancestors, and visitors were invited to take part in it. Sacrifices were offered, generally a red bull, and we learn that a liquor distilled from rice or millet was also poured out as a libation to the spirits of the ancestors.

One sentence in this Ode needs further consideration: that in which the spirit of Thang is asked to soothe his praying descendant with "a realization of his thought." This refers to the central event of the sacrifice, the apparition of the progenitor himself. The descendant who offered this sacrifice spent three days in fasting, during which he was to call up before his mind's eye the image of the progenitor to whom the offering was made, imaginatively reproducing every detail of his face and garments and gestures, until a living and moving picture was visible to his mind's eye. He was to carry this picture to the temple of the ancestors, and there the spirit of the ancestor would enter and vivify the form thus reproduced, communing with his descendant, and revealing to him secrets, or giving him wise counsel. The Book of Odes makes it clear that not only fathers and grandfathers were thus invoked, but that the spirits of women ancestors were likewise called on:

"Abundant is the year with much millet and rice;
 And we have our high granaries,
 With tens and hundreds of thousands, and millions of measures,
 For liquors and sweet liquors,

To present to our ancestors male and female,
 And to supply all our ceremonies.
 The blessings sent down on us are of every kind."

Among the Odes of the Shih King, there are some full of pathos and aspiration; prayers in a very true sense. Such is the following, uttered by a servant of the state, who had been wrongfully accused and disgraced by the king:

"O vast and distant Heaven,
 Who art called our Father!
 That without crime or offence,
 I should suffer from disorders thus great!
 The terrors of great Heaven are excessive,
 But indeed I have committed no crime.
 The terrors of great Heaven are excessive,
 But indeed I have committed no offence!"

Hardly less touching is the following prayer of a youthful prince called to reign before he had come to strength, and weighed down by the burden laid upon him:

"Alas for me, who am a little child,
 On whom has devolved the unsettled state!
 Solitary am I, and full of distress,
 Oh my great father,
 All thy life long thou wast filial,
 Thou didst think of my great grandfather,
 Picturing him ascending and descending, in the court,
 I, the little child,
 Day and night will be as reverent.
 Oh, ye great kings!
 As your successor,
 I will strive not to forget you!"

Noteworthy all through the earlier Chinese books is the view that God removes dynasties as well as sets them up. There is the divine right of kings, so long as they rule justly. Then, when they fall from justice and virtue, a new dynasty is appointed, and rules equally by right divine. This doctrine is well illustrated in the following lines from one of the Major Odes of the Shih King:

"Great is God,
 Beholding this lower world in majesty,
 He surveyed the four quarters of the kingdom,
 Seeking for someone to give establishment to the people.
 Those two earlier dynasties

Had failed to satisfy Him with their government;
 So throughout the various states,
 He sought and considered
 For one on whom He might confer the rule.
 Hating all the great states,
 He turned kind regards on the west,
 And there gave a settlement. . . ."

It is a tribute to the essentially democratic spirit of ancient China, that the poem of the small farmer appears in the ancient Book of Odes, side by side with the memorial song of the departed king. It would be hard to find a more vivid expression of common life, the life of the toiling millions of men, than is enshrined in this poem:

"Very sharp are the excellent plough-shares
 With which they set to work on the south-lying acres.
 They sow their various kinds of grain,
 Each seed containing in it a germ of life.
 There are those who come to see them
 With their baskets round and square,
 Containing the provision of millet.
 With their light splint hats on their heads,
 They ply their hoes on the ground,
 Clearing away the smartweed on dry land and wet,
 The weeds being decayed,
 The millet grows luxuriously.
 The millet falls rustling before the reapers;
 The gathered crop is piled up solidly,
 High as a wall, united like the teeth of a comb;
 And the hundred houses are open to receive it,
 Those hundred houses being full,
 The wives and children have a feeling of repose.
 Now we kill the black-muzzled tawny bull,
 With his crooked horns,
 To imitate and hand down,
 To hand down the observances of our ancestors."

There is a like natural freshness in this little poem, which is also very ancient:

"Crash! crash! respond the falling trees;
 Chirp, chirp, respond the birds to their fellows.
 They come from the shady dells
 Flitting upon the lofty trees,
 Answering each other in their songs,
 And seeking their friends with their notes;

Behold these songsters!
 Like friends they ask for replies.
 Shall it be then that men
 Desire not their living friends?
 The gods listen to those
 Who to their end are peaceful and united."

Even more pathetic is the following song of sorrow :

" Even the solitary larch
 Has leaves to form a green shade ;
 But I must wander alone and forlorn.
 Do I say there are no human beings?
 No! But none to me is kindred.
 Ah, ye who pass by,
 Will none of you consort with me?
 A man bereft of his brothers ;
 Alas! will none assist me?"

With these texts in mind, let us now take a general survey of the ancient religion of China. All the elements are included in the citations we have given from the oldest Sacred Books. We find, as the head and front of this ancient religion, a genuine reverence for God, the moral and intelligent Governor of the Universe, who is approached in prayer, who watches over mankind, exalting the humble and casting down the mighty from their seats. God is the author of moral law, of the law of righteousness; and he who would be righteous must act "in harmony with the mind of God." Very genuine virtues were recognized: honesty, humility, temperance, compassion, effective work for others; and there was a single standard for king and peasant alike. The realm of God is personified as Heaven; or perhaps it would be better to say that divine Providence is so personified; yet God it always thought of as one and indivisible, mighty, and just.

Reverent worship is next paid to the hosts of spirits, also held to be intelligent and moral beings, dwelling in the invisible world, guiding the movements of the heavenly bodies, and the ordered processes of natural forces on earth. These spirits are the ministers of God, and carry out God's decrees throughout nature, and toward man.

Regular worship is also paid to the spirits of the dead, in sacrifices celebrated every quarter, or every year. Bulls and rams are offered as burnt offerings, and rice-wine and the liquor of millet are poured forth to them as libations. As far as these ancient books tell us, the condition of the spirits of the dead is uniformly happy. Where there has been sin, it has been punished by suffering on earth, and the spirits of ancestors are gathered in the realm of the divine, whence they watch over their descendants, and whence they come, summoned by music, to the festal sacrifices, to

commune with their children and grandchildren, to counsel them, reproving or approving their works.

This is the entire spiritual content of the ancient Chinese religion, as shown in the most ancient Sacred Books of China. It is not less remarkable for what it contains than for what is omitted. It is a religion of light. There is no dark counterpart of the Deity, where are no gloomy Spirits of the Abyss. There is no hell of torment for erring mortals. Further, among the cardinal omissions we may reckon the fact that there is no cosmogony, no teaching of the Creation or Evolution of the worlds; there is no Deluge story; there is no system of Avatars, such as we find in nearly all religions; there is no doctrine of Reincarnation or rebirth. Among the spirits, we find those who punish evil doing, but we find no spirits of malice and destruction.

We have seen that the Hundred Families came from the west some five thousand years ago, and settled on the Hoang-ho. It has been conjectured, with much show of reason, that they came from a region within the influence of the ancient Sumerians, whose land we may call Chaldea. Like them, they had a hieroglyphic system, closely resembling that of ancient Egypt, and it is the difference of writing material, more than anything else, which has differentiated the Chinese ideographs from the Chaldean cuneiform. The worship of God as the Spirit of Heaven, the worship of the hosts of spirits, and of the souls of ancestors all take us toward Chaldea; yet we miss entirely in the Chinese system the dark and sinister elements so conspicuous in the Chaldean system, especially as developed at Nippur, in the north of the Chaldean land. The numeral and astronomical systems of China also point toward Chaldea, and nearly all our Sinologues are ready to accept these indications. Yet it seems difficult to account for the omissions just pointed out. How is it that the Chinese have preserved the light of Chaldea without the shadow? Are we not almost forced to believe that the Chinese and Chaldean systems are divergent branches of a common source, in some region further to the north, perhaps in the neighborhood of Issyk Kul, and that from this center colonies went forth in three directions, to the Euphrates valley, to the headwaters of the Indus, to the Hoang-ho, carrying with them the worship of God as the Spirit of Heaven; of the hosts of spirits; of the souls of the departed, who were propitiated and nourished by regular sacrifices, in Chaldea, in India and in China alike?

In each case, these colonies of many thousand years ago came into contact with older populations, who already possessed strongly contrasted elements of religion. Thus in Chaldea the ancestor-worshippers were mingled with an Egyptian colony, worshippers of Osiris, whom they revered as a divine Incarnation. In India, the ancestor-worshippers found the more ancient Rajanya or Rajput race, akin to the Egyptians, and in possession of the Mystery Teaching which was the secret splendor

of Egypt. In China, the ancestor-worshippers were mingled with older tribes, of older races, for whom the propitiation of demons was a large part of religion, as it was also with a part of the population of Chaldea and among the darker races of southern India. Thus grew up the late deformation of purer primitive faith.

II.

When we come to the Chinese sages, of whom Lao-Tze is the most renowned, we find many of the elements which are missing in the older religion of China. Here are cosmogonies, accounts of the Creation of the world; and here also are more mystical elements, making a closer approach to what we have found in Egypt and India:

In the works of the great sage Yü-Tze, who was at the height of his fame rather more than three thousand years ago, we find certain of these mystical elements. When asked by his disciple king Wen-Wang what was the supreme shortcoming, the sage replied:

“To know one's faults, and not to correct them. Acting thus, a man loses himself, and destroys his own life. This is the ruin of the principles of government and morals. The righteous man and the sinful man are shown by their words and deeds. Thus he who rejects error, knows the truth; he who hates evil, follows good. Thus wisdom (Tao) is in his speech. The teaching which has been handed down to our day, and which gives happiness to the world, is what is called Tao. Sincere benevolence is what brings the people what they need, without their seeking. To drive away the evils of this world is the work of goodness. Goodness and loyalty, peace and justice (Tao) are the principles of action of sovereigns; all beings are the instruments of these principles. He who ignores them, will not attain his end.”

From the same sage, who preceded Lao-Tze by five centuries, we quote also a fragment of cosmogony:

“Heaven-and-Earth brought forth, and all beings were born. All beings thus born were governed by man. He can slay what he has not brought to life; but what Heaven-and-Earth have slain, he cannot bring to life. Man changes to grow better. Animals change only to become worse. A man whose acts are evil is justly called an animal.

“There was first Heaven, then Earth. When the Earth was formed, distinction immediately came into being. From distinction came right and duty. After right and duty came the teaching, and after the teaching, the body of principles. From the principles came the rules of action, and then the numbers were formed.

“The sun has its darkness and its brightness, the day and night, and this produces numbers. The moon waxes and wanes, and has its conjunctions and disjunctions, which mark the periods. These four facts by their fixity rule the numbers.”

Contemporary with this sage was another, Tze-Ya-Tze by name, also a preceptor of king Wen-Wang. When the monarch was at the point of death he called his heir, and asked the sage to declare the principles of Tao, the teaching of wisdom. The sage replied:

“Three things hinder Tao: to see the good to be done, and to neglect it; to hesitate when the occasion presents itself; and to know evil and follow it. On the other hand, four things make Tao prosper: perfect calm with gentleness; respect with diligence in duty; humility with force; firmness with endurance.”

The words of these two sages have this added interest, that they show us the use of the mysterious word Tao several centuries before it was chosen by the great Lao-Tze as the central thought of his great work the Tao-Teh-King: “the Book of Tao and Teh,” “of the Way and Virtue.”

Lao-Tze was born in the year 604 B. C., in the third year of king Ting of the Chau dynasty. He was curator of the royal library of Chau, but filled with grief over the decadence of the dynasty he determined to retire from the world and betake himself to the mountain region to the west of China. At the pass on the frontier, in Honan, he was recognized by the guardian of the pass, himself a lover of wisdom, who asked him to leave a record of his doctrine. This record is the Tao-Teh-King, divided into two parts, and containing five thousand characters. It contains eighty-one short chapters, sentences from some of which we shall give:

“The way that can be trodden is not the enduring and unchanging Way. The word that can be named is not the enduring and unchanging Word.

“Having no name, It is the originator of Heaven and Earth; having a name, It is the Mother of all things.

“Under these two aspects It is really the same; but as development proceeds, It receives different names. Together we call them the Mystery. Where the Mystery is deepest, is the gate of all that is subtle and wonderful.” (I. I. 2, 4.)

It is evident that the Tao of Lao-Tze is Brahma or Atma of the Upanishads, described as “the Living Self, the great Mother, full of divinity, who comes forth through life, standing hid in secret, born through creatures.” In Chinese, Tao has three meanings: in the physical sense, it is a Way; in the moral sense, it is Wisdom; in the spiritual sense, it is the Oversoul, the Eternal, the Logos. Let us quote further:

“Tao is like the emptiness of a vessel; and in our employment of It, we must be on our guard against all fulness. How deep and unfathomable It is, as if It were the honored Ancestor of all things!

“We should blunt our sharp points, and unravel the complications of things; we should attemper our brightness, and bring ourselves into

agreement with the obscurity of others. How pure and still the Way (Tao) is, as if It would ever so continue.

"I do not know whose son It is. It might appear to have been before God." (IV. 1, 2, 3.)

With this we may compare the words of the Upanishad: "When the five perceptions and mind are steadied; and when the soul struggles not, this, they say, is the highest Way. . . . All that the universe is, moves in life, emanated from It." Once more Lao-Tze:

"Heaven is long-enduring, and Earth continues long. The reason why Heaven and Earth are able to endure and continue thus long, is because they do not live of, or for, themselves.

"Therefore the Sage puts his own person last, and yet it is found in the foremost place; he treats his person as if it were foreign to him, and yet that person is preserved. Is it not because he has no personal and private ends, that therefore such ends are realized?" (VII. 1, 2.)

Here again, we may compare the Upanishad teaching: "Considering the life of the powers as apart, and their rising and setting as they grow up apart, the Sage grieves not. . . . When all desires that dwell in the heart are let go, the mortal becomes immortal." We may also compare the words of another Teacher: "The last shall be first, and the first, last." The Tao-Teh-King further declares:

"The highest excellence is like water. The excellence of water appears in its benefiting all things, and in its occupying, without striving, the low place which all men dislike. Hence its way is nearer to that of Tao." (VIII. 1.)

This vividly recalls the words of St. Francis of Assisi: "Praised be my Lord for our sister water, who is very serviceable unto us, and humble and precious and clean." Once more from the Tao-Teh-King:

"When the intelligent and animal souls are held together in one embrace, they can be kept from separating. When one gives undivided attention to the life, and brings it to the utmost degree of pliancy, he can become as a babe. When he has cleansed away the most mysterious sights, he can become without a flaw.

"Tao produces all things and nourishes them; It produces them and does not claim them as Its own; It does all, and yet does not boast of it; It presides over all things, and yet does not dominate them. This is what is called the Mysterious Quality of Tao." (X. 1.)

The first part of this passage teaches that the animal soul must be held firmly in subjection to the divine soul; that thus the life-force will be concentrated, and perfect control reached; that the mind-images in the psychic body must be purified; that thus the disciple will become as a little child, pure and without flaw. The purity from egotism thus reached is illustrated by the Soul, which, having made all things, boasts not. Lao-Tze continues:

"We look at It, and we do not see It, and we name it 'the Equable.' We listen to It, and we do not hear It, and we name It 'the Inaudible.' We try to grasp It, and we do not get hold of It, and we name It 'the Subtle.' With these three qualities, It cannot be made the subject of description; hence we blend them, and obtain 'the One.'" (XIV. 1.)

Compare with this the Upanishad teaching. "The form of That does not stand visible, nor does anyone behold It with the eye. By the heart, the soul, the mind, It is grasped; and those who know It, become immortal." This is, no doubt, the real meaning of the oft quoted saying that Tao promotes longevity, generally misunderstood in a bodily sense.

"The subtle Masters (of Tao) in olden times, with a subtle and exquisite penetration, comprehended its mysteries, and were deep also, so as to elude men's knowledge." (XV. 1.)

"The partial becomes complete; the crooked, straight; the empty, full; the worn-out, new; he whose desires are few, gets them; he whose desires are many, goes astray.

"Therefore the Sage holds in his embrace humility, and manifests it to all the world. He is free from self-display, and therefore he shines; from self-assertion, and therefore he is distinguished; from self-boasting, and therefore his merit is acknowledged; from self-complacency, and therefore he acquires superiority. It is because he is thus free from striving that therefore no one in the world is able to strive with him." (XXII. 1, 2.)

Perhaps these sentences show better than any others that Lao-Tze is in truth one of the Illumined, and that his teaching is the immemorial wisdom of old, the wisdom that the Seers know.

"There was something undefined and complete, coming into existence before Heaven and Earth. How still It was and formless, standing alone, and undergoing no change, reaching everywhere and inexhaustible. It may be regarded as the Mother of all things.

"I do not know its name, and I give It the designation of Tao. Making an effort to give It a name, I call It the Great.

"Being Great, It passes on. Passing on, It becomes remote. Having become remote, It returns. Therefore Tao is great; Heaven also is great, Earth is great; and the royal Sage is great. In the universe there are four things that are great, and the royal Sage is one of them.

"Man takes his law from the Earth; the Earth takes its law from Heaven; Heaven takes its law from Tao. The law of Tao is being what It is." (XXV. 1, 2, 3, 4.)

This is the teaching of Emanation, thus set forth in the Upanishad: "The Lord of Beings desired beings. He brooded with fervor; and, brooding with fervor, he forms a pair. These are the Substance and the Life. 'These two will make beings manifold for me,' said he." This is almost verbally the same as the sentence of Lao-Tze: "Tao produced

One; One produced Two; Two produced Three; Three produced all things." (XLII. 1.)

"To those who are good, I am good; and to those who are not good, I am also good. To those who are sincere, I am sincere; and to those who are not sincere, I am also sincere." (XLIX. 2.)

The closest parallel to this is found, perhaps, in the words: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that you may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust."

"Tao which originated all under the sky is to be considered the Mother of them all.

"When the Mother is found, we know what her children should be. When one knows that he is his Mother's child, and proceeds to guard the qualities of the Mother that belong to him, to the end of his life he will be free from all peril." (LII. 1.)

This beautiful passage is most closely paralleled by that quoted already from the Upanishads, concerning "the great Mother, full of divinity, who comes forth through life:" and we find the same image in another Upanishad: "All this is in Life's sway, all that is set firm in the triple heaven. Guard us as a Mother her sons, and as fortune, give us wisdom!" The closest approach to this personification of divine Wisdom as the Mother to be found in the New Testament is, perhaps, the sentence of St. Paul to the Corinthians, where he speaks of the Christos as "Theou dunamin kai Theou Sophian," Sophia being taken as the feminine power of the Logos, the Sanskrit Vach. The primordial Mother in Sanskrit is called Aditi, from whom Ten Sons are born, the Host, we might call them, of Planetary Spirits.

"He who knows It, does not speak. He who is ready to speak, does not know It." (LXI. 1.)

This is exactly the same as the Upanishad sentence: "Of whom It is not thought, of him It is understood; who thinks It, knows It not. It is unknown to the knowing; It is known to the unknowing." For this is the wisdom hid from the wise and prudent, and revealed to "babes"; the intuitional wisdom, which eludes the mind.

"The Master of Tao anticipates things that are difficult, while they are easy, and does things that would become great, while they are small. All difficult things in the world are sure to arise from a previous state in which they were easy, and all great things from one in which they were small. Therefore the Sage, while he never does what is great, is able on that account to accomplish the greatest things." (LXIII. 2.)

"The Sage desires what other men do not desire, and does not

prize things difficult to get; he learns what other men do not learn, and turns back to what the multitude of men have passed by. Thus he helps the natural development of all things, and does not dare to act from his own desires." (LXIV. 4.)

We may parallel this ideal from the Upanishads: "The Self-being pierced the openings of the senses outward; hence one looks outward, not within himself. A wise man looked toward the Self with reverted sight, seeking immortality."

We may close our study of Lao-Tze with these words:

"The Sage does not accumulate. The more he expends for others, the more does he possess of his own; the more he gives to others, the more he has for himself.

"With all the sharpness of the Way of Heaven, It injures not; with all the doing in the Way of the Sage, he does not strive." (LXXXI. 1, 3.)

The quotations suffice to show that Lao-Tze is a genuine Seer and Sage, worthy to be counted among the Wise Men of the world. His teaching is at all points in harmony with the teaching of the Upanishads, the Mystery Doctrine, and it is in such a work as the Tao-Teh-King that we have the clearest evidence of the presence of the Mystery Teaching in China. It is true that in that Far-Eastern land the Mystery Teaching is rather a method, a Way, than a philosophy with ordered doctrines. Yet this is wholly in harmony with the spirit of that race and land, and is what we should look to find. It is worth remembering that Krishna speaks of himself as "the Way;" and that the method of that other Teacher who also said: "I am the Way," was called "the Way" before it was called the Gospel.

III.

A word in conclusion. The ancient Chinese religion which we have described and quoted, was gathered from many sources, and set in order by the great Confucius, who was born some fifty years later than Lao-Tze, and who knew that great Teacher. Confucius said of himself that he was a transmitter and not a maker, "one who believed in and loved the ancients;" and it was said of him that "he handed down the doctrines of Yao and Shun, as if they had been his ancestors." We have already seen what were the doctrines of Yao and Shun; amongst them was the reverence for ancestors here alluded to.

It is usual, in studies of the religions of China, to include an account of Buddhism, which reached that country in the sixtieth year of our era. I have thought it better to illustrate only what China herself contributes to the world's religions, omitting what other lands contributed to the religions of China.

CHARLES JOHNSTON.

TALKS ON RELIGION.

IN one of the larger Western cities some twelve or more men had come together in the rooms of one of their number. Drawn partly from among the professors of the local university, partly from the business, literary and ecclesiastic life of the city at large, this small gathering represented many widely differing types of character and mental occupations. The names of these men are of little moment to the general reader, and reticence upon them is the more desirable in that not a few bear international reputations and all are well known in their own fields. Yet it has seemed to the writer that the purposes of this meeting and the conversation which followed would be of interest to many could they be faithfully recorded, and though he can only write from his own memory, and so must often be content to repeat badly what was first stated well, he believes that no other substantial injustice will be done to the views themselves.

A—, the host of the evening, was a young man, a mathematician by profession, but who had been deeply interested in religious questions for many years. It fell to him to explain the purpose of the meetings and to open the discussion. This, when all were seated and cigarettes and cigars had been lit, he did somewhat as follows:

The Mathematician: "As I think you all know these meetings have their immediate origin in some conversations I had with our friend B—the Historian. Each of us had been interested during the summer in studying the problems of the relation of Church and State, now such a vital question in Protestant England no less than in Catholic France, and from comparing views on these matters we were led to a discussion of religion itself, and the present conditions surrounding religious thought. It seemed to us that these contrasted very favorably with those of former years; that the dogmatism of theology and the reaction from it in the materialism of science were alike breaking down; and that with the emancipation of the intellect from these two opposing limitations had come both the recognition of religion as a fact worthy of most earnest study and also the possibility of a new view of religion itself. The new view thus made possible is characterized by directness, simplicity, and the scientific spirit—the single search for truth and its frank expression as each sees it.

"Yet the complexity of the emotions which fringe religious phenomena, the infinite variety of coloring given to religious perception by the mind and character of those who experience it, make it by no means easy to arrive at a clear intellectual concept of the religious principle, or religion itself as a universal rather than a personal fact. There is too

much that is personal which must be eliminated, too much that is only fragmentary in ourselves which must be compared with the fragments in others and synthesized into a whole, to make such an inquiry promising to a man working alone. Therefore, it seemed to Professor B— and myself that it would be of both interest and value to get together a number of men from the scientific, philosophic and ecclesiastic worlds, and see if in such a meeting of many opinions truer and broader concepts might not be arrived at than we could compass alone. Of this attempt I am the more hopeful because I believe that even where such discussions admit of no single synthetic statement co-ordinating all the views expressed, there is yet always a certain subconscious synthesis, and that the truth is pointed by these varying expressions as the spokes of a wheel point to the nave.

“The object of discussion is thus Religion not religions. This distinction is important, for though a knowledge of Religion may be sought through a study of religions, the former is a fundamental tendency or principle while the latter are for the most part formal systems of thought and life. The consideration of a definite religious system leads to the analysis of its particular claims, the personality of its founder, the local conditions of its origin; the mistakes of its promulgators, its priests, and external policy as an institution, its effect upon history and civilization. These concern our problem and may well receive attention, but they are not the problem itself. And indeed they seem to me to tend more to the older view of religion from which I desire to escape than to the new which I believe men generally are now beginning to take. For from such study we are led to look upon a religion as something imposed upon us from without and exterior to our own hearts and natures.

“Religion itself, however, the religious spirit or religious aspiration, is the most intimately inherent emotion and fact of human life. It appears in many forms and in varying degree of development, but there is no people of whom we have any record—no race or tribe, however primitive, wholly without it. It is not only the most inherent but the most universal of human characteristics. Therefore it is primarily as a psychological or anthropological phenomenon, as an ever present and fundamental fact and factor in human life, that we seek to consider the subject of religion.

“Man is not set over against the universe but is included in it. Thus religion as a fundamental fact of human life is of necessity a cosmic fact and factor, of moment whether great or less. As religion is intimately personal on the one hand it is cosmic on the other, and religious feeling or perception seems invariably accompanied by the sense that these facts are cosmic and universal and that in touching them our own limitations are transcended into unison with their infinitude. Has this feeling justification, and if so, can its justification be revealed? To these ques-

tions science has as yet given but little attention, and now offers no reply; the answer of the religious teacher has always been 'yes, but by experience not argument.'

"In a former conversation with Professor B— he accused me of over intellectualizing religious emotion and aspiration. Such is by no means my desire, and in proposing an intellectual discussion of the fundamentals of religion I am keenly aware of the difficulties that confront us. Indeed it is probable that I view the functions and power of the intellect in such matters as more strictly limited than would meet with your general assent. For it seems to me that the philosophic attempt to reconcile all differences and seek a fundamental *intellectual* unity, presupposes a highly doubtful scheme of the universe and of man's constitution,—namely that the intellect is the all inclusive perceptive faculty. An all inclusive perception must reconcile all differences, but it may be that religious perception transcends the plane of the intellect and that the contradictions we discover in our mental views are unified not in intellectual but in religious perception and experience. This seems the more likely in that religious teaching is full of paradox, full of those Janus faced words which mean one thing to those whom James has called the "twice born," another to the man in the street. And, moreover, these Janus faced words are given to us as typical of life itself, and of the transformation religion makes therein.

"But whether I tend to over emphasize or belittle the intellectual element in religion, I certainly hold that religious phenomena present a wide field for intellectual inquiry, and that such discussions as I trust these will be can greatly clarify our ideas on many points. Among others I would suggest the following as part of the ground I would like to see covered.

"1. The analysis and separation of the many complex elements which are indiscriminately called religious and which are presented by and enter into religious phenomena. As an illustration of what I mean I may cite the matter in James' *Varieties of Religious Experience* and in particular the descriptions of conversions. The excess of emotion there so frequently in evidence certainly fringes the religious experience, but is it an inherent element of that experience? Is it more than the reaction upon the personality of a new and profoundly impressive insight? And does not religious feeling more often still than excite the emotional nature? In brief, what is the relation of emotion to religion? And what the relation of those other human elements through which religious feeling seeks expression?

"2. Through the study and comparison of religions and religious teachings a common part or basis may be revealed—the highest common factor of them all—and this may perhaps justly be taken as the basis of the religious life. The sifting of this from extraneous elements of custom and dogma should be of the utmost value.

"3. By an examination of primitive myths and superstitions an insight may be sought into the way in which the religious sentiment, or in lower orders perhaps more commonly the emotions of fear and wonder, are given mental form and imagery, and thus, in their simplest aspect, we may inquire into those tendencies in the mind which lead to all religious formalization and dogma.

"4. The tracing of the action of these formalizing tendencies through the evolution and growth of different religious systems,—most easily studied perhaps in the development of the Christian Church, and the effect it has had upon our civilization.

"From my own consideration of these questions I am led to the opinion that the answers to the first two will show the tendency of religious perception to cause us to look for joy and rest as well as for support and strength to an inner world, describable variously as of ideals and principles or of cosmic law; felt, though intangible, to be more real and permanent than the outer world around us. And on the other hand that the second two reveal with equal clearness the tendency of the personality and the effect of fear to cause us to desire a more visible support (the feeling of security given by the dollar in your pocket) and that this tendency is largely instrumental in building up the institutional church. Between these two opposing tendencies it seems to me the drama of religion finds its setting.

"There are those here to-night who are eminently qualified to deal each with some one or other of these various aspects. We might go around the circle of those present, and find in the life work of each some special point of view we can in turn adopt and try to coordinate and synthesize with all the others.

"But above all I am desirous that the results of our inquiry should not be prejudiced in advance. As representatives of our professions we perhaps would speak in one way—as individuals, though having this professional knowledge, we may well speak in another. It is this last that is alone of value. For we are seeking to get behind the conventional forms and mental imagery of religious views to religion itself. And part of the value of such a meeting of many different lines of thought is that it will help us to eliminate from the result the special colouring of any one. Therefore I trust we may speak personally as well as impersonally; remembering that new light may lie not only in an analysis of the psychology of religious expression, but also in a synthesis of religious feeling.

"I think this should make clear what I hope these meetings will accomplish, and that I have now done my part. Certainly I have talked enough. Perhaps Professor B— will tell us if I misrepresented him in what I said at first, and further suggest some line of discussion with which to begin."

B—*The Historian*: "I think Professor A— gave about the gist of our original conversation. There is so much indefiniteness in talk on religious subjects that it is pretty hard to know what anybody else means by what they say, even if you do occasionally know what you mean yourself. It is this indefiniteness which I would like to see attacked. Nearly anything would do to start with—you could hardly miss it from any point—but perhaps we could begin by seeing how far apart we are on the main subject of the nature of religion by each trying to define it. That ought to be interesting and varied."

This meeting with general approval it was suggested that the *Historian* begin.

The Historian: "As author of the suggestion I suppose I can hardly refuse, yet it is just because I have not myself any satisfactory definition that I proposed we all consider it.

"Religion seems to be a sort of feeling or emotion which some men possess and which others do not. It appears very unequally distributed among us, and I imagine myself to be about as barren of it as most people."

Here a late comer entered, and with a silent nod to the party took a vacant seat. B— broke off and greeted him:

"I wish, K— you had come earlier or later. Five minutes later would have done. But now you find me in the happy position of giving an explanation of what I have just said I have neither experience nor knowledge. If you ask why I was selected to begin I must refer you to these other gentlemen."

B— was here encouraged to continue by being reminded of the silence that would fall upon history were it only to explain what it knew, and after a little further chaff he picked up the thread of his thought.

The Historian: Religion appears to me an unrational emotion, more akin to the æsthetic sense than to any other. It is a going out of the emotional nature similar to that which is produced by the appreciation of a beautiful vase. Some men can appreciate beauty and some can't. It is largely a matter of temperament. And it is as irrational or rather as unrational as falling in love. No one can tell you why he fell in love. He may think he can, but you know perfectly well it was not a reasoned process at all. The emotional side of his nature dominated his reason, and the origin of his state and actions is in this going out of his emotions and not in the least in his intellect. An intellectual religion is a phrase one occasionally hears, and it seems to me to be just as sensible as an intellectual falling in love.

"Those whose temperaments cause such a going out of the emotional nature in religious matters, find a satisfaction and a value in it which is to them its justification. It also is unrational. In fact, most of life is unrational. We like to call ourselves rational beings, and I suppose once

in a while we are. But really it is very infrequent. Most of the time we are acting from some motive which is quite unreasoned, if not entirely illogical, and, taking men generally, not one per cent. of their pleasures and satisfactions are intellectual. As I said, I don't know what the satisfaction of religious feeling is, but those who 'have religion' seem to find it real enough, and that it gives values which justify themselves.

"I think that is about my view of religious feeling. James' book, which A— alluded to, interested me greatly, for it seemed to me to present the facts more clearly than anything I have seen, and to put them on the psychological basis where I think they belong. The records there given are full of this unreasoned emotional element, this unreasoned satisfaction and sense of value. How close these religious emotions are to the æsthetic appreciation of beauty, to love and to charity, on the one side, or to sensuality, cruelty and hatred on the other, is a further question upon which the history of Christianity and of Europe might profitably be consulted."

Some little discussion followed the Historian's talk, and then the Professor of Philosophy being next in order, was asked to give his views. He began by referring to the many definitions of religion which had been attempted in the past and which had been made the subject of much philosophic argument and debate. He himself had once tried to defend the definition of religion as the giving of cosmic significance to human emotions. He thought however that the mere repetition of such definitions as these and their discussions from a purely logical point of view would contribute little towards the purposes of the present meeting, and that some more personal expression was desirable, even if difficult. He then continued somewhat as follows:

The Philosopher: "When one begins to look about him and reflect upon the life in which he finds himself, he sees first a world of mechanism, a world of physical forces and phenomena, in which and upon which he must act and which react upon him. His education, his training, his whole experience, have made him familiar with this world; indeed his existence itself depends upon his at least partial mastery of and obedience to the laws of the mechanism of life. He sees himself in a great net of mechanism, binding him not only to physical nature but to his fellows; a mechanism operative in moral and social life as in purely animal or physical life. So his first view of the world is that of a mechanical world, of facts and forces, all bound together, all acting and reacting one upon the other, and of which he is a part.

"But as he reflects further, particularly as he pays heed to his own emotions and feelings, the facts of his own consciousness, he realises that this is not only a world of mechanism but also a world of values. He finds some things valuable to him and others not, and this seemingly quite apart from the effect of these things upon the external mechanism of life,—or

better, perhaps valuable to him without conscious reference to the mechanism of life. He finds himself not only in a factual world, but in a sentient world—a world of meanings, of purposes, of ideals; of feelings and emotions, and values. These feelings and sense of values, may, when viewed externally, appear to originate in and be purely personal to the man himself. But when and as experienced, intimately personal as they are, they are something more than personal. They bring with them a sense of universal, of cosmic, significance and import. The search for the explanation and support of this cosmic significance of human emotions and values seems to me the basis of religion.

“In my view therefore religion is concerned with the world of values in contradistinction to the world of mechanism. It coordinates or seeks to coordinate all the non-mechanical sentient side of man’s life, his emotions and aspirations and ideals, with a cosmic life or world of the same elements and nature. In this coordination or reference of the emotional life of the individual to a world of values, the man seeks both support and explanation of himself.

“There is one other thing in regard to the relation of this religious world of values to the mechanical world which seems to me significant and characteristic,—and that is the sense of the preeminence of the former—the feeling that between these two worlds there is a causal relation and that mastery of the world of values gives mastery of the world of mechanism. It is an unreasoned feeling, but it seems both genuine and widespread.”

When the Philosopher had finished, the Mathematician pointed out that while the Historian had spoken of religion as an opening of the emotional nature akin to the appreciation of beauty or the passion of love, the last speaker had added the rational or intellectual element of the desire to coordinate these feelings with cosmic principles and to seek their explanation in a world of ideals and values whose laws must be as definite as those of the mechanical world and in which man lived fully as vitally and consciously as in the world of facts. The two views were thus in no way contradictory, but one enriched and supplemented the other, as he believed all genuine views of life would be found to do. He then asked D—, a Professor of Zoology, to take up the subject.

The Zoologist: “It may seem strange for a scientist to hold the views I do—or indeed to state any views at all upon such a question, but—”

A— (interrupting him): “But after all, D—, despite your being a scientist, you’re a man like the rest of us, and religion must concern the man whether it touches the scientist or not.”

The Zoologist: “Quite so. As I was about to say, I think most of us have passed through very much the same general experience regarding religious matters. As boys we were taught the elements of Christianity

—were brought up in one or another of the Christian sects—were told of God and of heaven and of hell, and generally given the idea that this was religion and the basis of morality. I think most of us accepted this as we accepted other things told us, or that we learned in childhood without reasoning or thinking about it at all, and that though it lay there in our minds as we matured, we paid small attention to it, finding it really touched our lives but little. We took our place in the world of men and facts around us and our work and duties absorbed us more and more till this early religious training was quite overlaid. To the extent that we later thought of it we found it primitive and unsatisfactory. It was neither the basis of our own lives nor of the lives of those we met. Our code was not this code, our ethics not founded on any such system of future rewards and punishments. These things might be—but we, and others, acted as though they were not. Our lives were simpler, more direct and material. Certain things we felt right and did, certain other things wrong and tried to avoid. If we questioned the origin of these feelings there seemed to be a more immediate rational explanation of them than that they were taught two thousand years ago,—or that the one way led to hell and the other to heaven. In short, we had outgrown the forms of our childhood, and religion and conduct were for us divorced.

“But while we were outgrowing certain forms we were growing in to certain perceptions and feelings. We were studying nature or life itself, and the immensity and grandeur of *what is* were laying their hold upon us. The immeasurable lapse of time, the infinitude of space, the mighty rush and swirl of cosmic energy, the infinite richness and variety of nature, the myriad forms of organic life, and, perhaps more than all else, the slow, sure march of evolution and the immobility of law, were opening our consciousness to new perceptions and emotions. It is these emotions which typify for me to-day religious feeling, as I think they do for many other scientific men, and I offer as my definition of religion what Haeckel has called ‘cosmic emotion.’”

D— had spoken with earnestness and conviction, and when he had finished there was a moment's pause. A—, a little regretful of his somewhat flippant interruption of the zoologist's introduction, thanked him for his contribution, and his neighbor E—, the author, took up the talk. E— was a graduate of the Indian Civil Service and had not only spent much time in India but had continued a profound student of Eastern literatures and religions. It was rather expected, therefore, that what he would say would reflect the mysticism and coloring of the Upanishads, but he chose at first to draw from the more generally familiar sources of Tolstoi and Plato a view of religion which should include action and the will as well as emotion.

The Author: “Professor D—'s quotation from Haeckel recalls a

definition of religion which Tolstoi has offered: "The relation which a man believes himself to hold to the Universe, and to its source, is his religion,' and he adds that in this sense everyone has a religion, as everyone believes himself to hold some relation to the Universe.

"Tolstoi recognizes three such attitudes toward the universe:

"1. What he calls the 'savage' attitude (not necessarily that of any race we call savage),—where a man is fighting against the universe, for his own hand; the attitude of the single contestant;

"2. What he calls the 'pagan' attitude,—where a man lives for a certain group or tribe or society, or even for the whole of humanity, and is willing to subordinate his personal weal, his personal views, to the weal of such a society;

"3. What he calls the 'Christian' attitude—taking the text 'My meat is to do the will of him that sent me,' (John iv, 34) as a keynote, he enlarges on the attitude of one who believes he is in the world 'to do the will of Him that sent him,' and gives himself up to obedience to this will.

"This comes close to my own idea of religion. Just as our muscular forces come in relation with the universal force of gravitation, and all our physical life is thereby possible, so, I believe our spiritual forces are in relation with a universal divine Will, which we touch inwardly and directly through our own wills; and in obedience to this Will lies our possibility of spiritual well-being and growth. As Dante says: 'In His will is our peace.'

"Therefore, religion seems to me a matter of the will; a putting our wills into relation with the divine Will, and an obedience thereto. Compare Plato, who in the *Apology* makes Socrates say that he had always been conscious of a godlike voice within him, stopping him if he were about to do anything not rightly; or compare the *Katha Upanishad*: 'The dearer is one thing, the better is another. These two draw a man in opposite ways. It is well for him who follows the better. He fails of his goal who follows the dearer.'

"So I think religion is the will in action—the free and determinative choice between the better and the dearer, between what is felt to be right and what is felt to be pleasant."

The Mathematician: "I take it, then, that you are adding to the definitions previously given, the ethical element."

Upon this it was as though a stone had been thrown into a hornet's nest. There was an immediate buzz of query and protestation. Religion was one thing, ethics another. Yet was it after all so certain that they were separate? True, there are many possible bases for ethics, many a moral man would call himself without religion, yet was not perhaps ethics itself that man's religion? Again, was, or was not, religion always accompanied by a system of ethics? E— had spoken of the

action of the will, the choice between good and bad as constituting the greater and more vital part of life. Surely this was not actually the case. Such deliberate choice was rare. Most of our actions were determined by habit. But this habit must have had its origin in such choice. To appeal to habit was but to push the determinative action of the will into the past, not to remove either it or its paramount importance. So argument pressed on argument from around the circle. It was evident these men had won their intellectual liberty too hardly to suffer even the suggestion that religion and morals were bound together. The word religion when used by another still carried the implication of religious forms and dogmas, and the unprovable but oft quoted theological corollary that an attack upon religious dogmas was an attack upon morality still lingered in their minds.

Finally the Author succeeded in making it clear that no such connotation was intended and no such actual meaning existed in what he had said, but nevertheless an emotion or feeling which did not touch the will, could not, in his judgment, properly be given as a definition of religion. The essence of a man's religion was shown through his will, neither through his mind nor his emotions.

The Clergyman: "I do not know whether it is because I am unaccustomed to just this character of discussion and have been for so long outside the academic atmosphere, that it seems to me we have been talking more of the philosophy of religion than of religion itself. The search for an explanation of our sense of values, the emotions we experience in contemplating nature, the determinative choice and action of the will, all appear to me as elements in the philosophy of religion.

"Religion itself I view as a relation: a relation between man and God. I use the term God because it is the most familiar to me and the best I know. Yet it may have different connotations in the minds of others. For myself I would be willing to accept the views of Sir Oliver Lodge which appeared recently in the *Hibbert Journal*. I think with him that as we look out upon life, upon its richness and variety, and its wonderful order and law, that it is impossible for us to believe that our own consciousness and intelligence, yours and mine, just as they are, are the highest type which exist. I know for myself I cannot believe this, nor does it seem to me logical or to be believed. I am willing that my use of the term God should be taken as the synthesis of all this range of higher intelligence—of all that is beyond and above me.

"Religion from this point of view, as the relation of man to what is above him, is also expressive of and expresses itself through the climbing instinct. I mean by this the instinct or power which operates to raise and better us—to lift us into the likeness of something higher and nobler than we now are. For my own part I find certain religious practices of great assistance to me in this, and particularly prayer. I find in prayer the

greatest assistance and satisfaction of my life—the deepest happiness of my life. It not only strengthens me, but it also makes me more clearly conscious of the two sides of the relationship—that as man is related to God, God is not severed from man.”

The Anthropologist: “I would like to ask you, Mr. F—, whether you would exclude the relation of a dog to his master from your definition of religion as a relation. I have been very much interested in what you have said and in particular in your use of the word relation. In writing of the earlier expressions of the religious instinct we have been much puzzled what word to use. I have been inclined to use ‘attitude’ but I think your use of the word relation is perhaps the better, if it includes such a relationship as I have instanced.”

The Clergyman: “Yes, I think it might. It is of course a little difficult to say what the relation of a dog to his master really is.”

The Anthropologist: “That is the trouble with pushing such an analogy. None of us knows what is actually going on in the dog’s mind and so what his attitude really is. But the simile is suggestive in some ways.”

The Mathematician: “Has not *Manitouism* recently been proposed for the designation of the belief in a higher power than man himself—or for the simplest form of religious belief?”

The Anthropologist: “Manitouism has been suggested, but it is in fact by no means a crude or primitive form of belief. It is a very complete system. ‘Belief in spirits’ has been used to denote the early expression of religion—but very likely that also is not the beginning.”

The Second Philosopher: “Mr. F— defines religion as a relation—but to me that seems very indefinite. There are so many types of relation and surely not all of them are religions. Again, a relation may be entirely unconscious—and I take it that a man unconscious of his religion would not be called religious.”

The Zoologist: “It is perhaps more the sense of this relation than the relation itself which is one’s religion.”

The Mathematician: “I imagine Mr. F— included the sense or consciousness of the relation in his use of that term. Surely all men must be in some relation to God, and it would seem to be the extent to which they were conscious of this and made it a personal rather than impersonal relation that determined the nature of their religion. Am I right in this, Mr. F—?”

The Clergyman: “Certainly, I had intended to include the sense of this relationship. And its character, from one side at least, I had meant to indicate by what I said of the climbing instinct and of prayer.”

The Second Philosopher: “But I am puzzled also by your view of religion as a climbing instinct. Does not this contradict the most characteristic feeling of religious emotion and experience? I mean the sense

of peace, of permanence, indeed of absolute inertia, neither desiring anything else nor, indeed, with any thought of anything else?"

The Editor: "Is not this the temporary result which the climbing instinct has sought? It reaches its momentary satisfaction in this peaceful state and sense of enlightenment or union with something higher. Falling from this it starts to climb again—or as it becomes familiar with this state new heights open before it."

The Second Philosopher: "But even so, this state is perhaps more properly speaking a religious condition than is the struggle which led to it. And in many cases there was no such struggle. This feeling came as an unexpected vision. Then, too, in my own case I do not find the synthesis of feeling, the unification of life and action which others speak of, as the result of religion. On the contrary, action becomes more complicated, more perplexing. With increased religious knowledge it seems more difficult to live, not simpler."

There was some little discussion of this point and then the Editor was asked to give his views.

The Editor: "I had been trying earlier in the evening to formulate my own definition of religion, and I found in listening to our friend the Clergyman that I not only agree with all he has said but had actually used his words to express the main idea, namely 'Religion is the relation between man and God.'

"What different persons mean by God varies greatly. Consequently their religions differ. I happen to know for example that my idea of God is different from Mr. F—'s and so what religion means to me is different from what it means to him.

"To go back a moment to what the Historian said, when he spoke of the emotion or instinct we all possess but in varying degree, he likened it to the æsthetic instinct, and he spoke of the emotion we felt when we gazed at a beautiful vase. He also likened it to love, which we feel for a person. But in each of these illustrations there is an *object* towards which the emotion is directed. In the description of the religious instinct however he said nothing about its object; the thing or being toward which it is directed. I think this however is the essence of the question. We all acknowledge the existence of the religious instinct, but its character, the character of the religion itself, is largely determined by the character of its object. So I do not think we can arrive at a very clear idea of religion unless, in addition to an analysis of the instinct itself, we take into account the nature of the objects toward which it turns. It is the difference in these latter which seems to me really determinative."

The Mathematician: "Do you think, G—, that the ultimate objects of religious feeling are themselves and in essence so different in different people? Or do you think that these differences are in reality more an

affair of words than of fact,—simply different mental expressions for the same thing? As the same light will receive different colouring coming through different glasses. In the latter case they would not seem as important as in the former.”

The Editor: “They seem to me of vital importance, indeed determinative, as I said, of the whole character of a man’s religion. A man who believes in an anthropomorphic God, as did many of the Saints of the middle ages whose lives and visions are recorded for us, has a very different religion from one whose view of the Deity is purely pantheistic; the fetish worshipper from the Hindoo contemplating Parabrahm. The differences alike in men and in their religions consist in the different nature of the objects to which they turn their desires or to which their emotions respond.”

The First Philosopher: “I think, Mr. G—, you are in a philosophically untenable position. On the one hand you define religion as a relation, and on the other you say its character is determined by the object to which we are related, and that differences in this object necessitate differences in the relation. I think that is a non-sequitur. We are often in the same relation to different objects. I am the brother of two different people. The relation of love exists between a man and many different types of character and existence. It is a most common psychological fact that the true character of an object has very little to do with the emotions we may entertain towards it. In other words—though of course not all objects can be viewed as entering into all relations—the character of the object and the character of the relation are philosophically quite distinct.”

The Editor: “I suppose that is so, and that my view would require re-statement, if it is to avoid these pitfalls of philosophy for the trapping of the unwary. Nevertheless I stick to my contention—that the relation which a man feels to exist between him and God and the nature or character which he ascribes to God are the two fundamental and determining elements of his religion. The first element had already been brought out by Mr. F—. I wanted to suggest the second as equally important.”

The Biologist: “The Clergyman spoke of religion as the climbing instinct—the instinct or power by which we seek to broaden and lift the individual life. That is not religion, but life itself. It is as manifest in the amoeba as in man. It is nothing but the law of evolution, of growth, of life. I do not see that it is necessarily at all a conscious process, and it certainly is not confined to humanity.”

The Mathematician: “I doubt whether it is necessary or desirable to so confine our view of religion. Indeed if religion is as fundamental as some of us feel it to be, it would be an almost inevitable consequence that in one way or another it ran through all life.”

The Biologist: “That is what I think we should try and get at. Religion is not love, it is not emotion, it is not awe, it is not the choice and

action of the will; but something which causes these, itself beneath them, more inherent and basic. Ordinary love, for example, is not sexual union, nor desire for such union, but the result of these. The union itself is a chemical matter—as one could illustrate at length. We can seek and find a basis for sexual attraction, or love. What is the basis of religious attraction? What is the natural fundamental fact or law or force underlying these religious feelings and causing them? Those are the questions which I think are the vital ones. What is back of man's religious feeling? What its origin, its cause, its significance?

The Mathematician: "Can we not find such a basis for religion—what is in essence a physical basis—along the lines suggested by our Philosopher when he said we lived in a world of values as well as in a world of facts. I know that is the intellectual justification I give my own religious aspiration. There is no need to assume the inner world of values, of aspirations, ideals and moral law, to be totally immaterial and without physical basis. On the contrary I think common sense requires us to postulate a physical basis for it, and that much is gained by doing so. It may simply be a different kind of matter subject to different laws as the ether which is the physical basis of light and electricity and magnetism, is a different kind of matter from this chair. Man to-day is living in both worlds, partly conscious in both worlds, though his consciousness of the inner world seems very dim and blind—so that perhaps instinct and feeling better describe it than consciousness. But blind as it is, this feeling brings, as C— said, the sense of the greater richness and value and vitality of the inner world, the sense that in some way it is higher and better for us if we could only come to full consciousness and mastery of it.

"More than this, it seems to me as though there was a certain compulsion towards this inner life,—not only the sense that we 'ought' to value such insight as we have gained of it and to follow our feeling of its laws,—but as though, willy nilly, the tide of life was pushing us in that direction. I understand that you biologists hold the earliest form of animal life to have been aquatic. There must have been a time when it became amphibious and passed thence to living in the air—matter in quite a different form. So it seems to me of the outer world and the inner world, and that it is possible that religion can find a physical basis in the evolution of man from one to the other."

When the mathematician stopped, L— rose to go, for it was then late. This caused the break up of the meeting and the party adjourned for a midnight supper.

THE SCRIBE.

A STUDY OF LIFE.

V.

LIFE AND DEATH.

WE all know that fundamental law of nature which insists on our keeping in a state of perfect equilibrium the physical and mental balances she has entrusted to our care. So much supply, so much expenditure; so much nutrition, so much possible work; so much exhaustion, so much rest required. There is no falsifying of nature's weights unless we break the scales, and we can do that but once. Herbert Spencer's definition of life was "the continual adjustment of internal relations to external relations," which is, of course, the constant change that brings about the perfect balance.

For this definition Mr. Spencer threw aside his former one, that "Life is the co-ordination of actions," because like many other definitions that included too much. "It might be said of the solar system," said Mr. Spencer (rather in the tone of one who does not wish to speak disrespectfully of the equator), "that it also exhibits co-ordination of actions in its regular recurring movements and its self-balancing perturbations." But although Mr. Spencer admits that in the abstract these are as properly comprehended in the idea of life as the changes going on in a motionless, instinctive seed, "yet they are foreign to that idea as commonly received and as here to be formulated." And so for the sake of a common idea and a formula, our philosopher turns his back upon the most magnificent of all displays of life, and leaves it to the prophets and the poets to realize that in the ordered march of the planets and the marshalling of the starry hosts there is the same Life as that which ebbs and flows in the blood of man.

"Where wast thou when I laid the foundations of the earth? When the morning stars sang together, and all the sons of God shouted for joy? Hast thou commanded the morning since thy days; and caused the day-spring to know its place? Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth the Zodiac in his season, or canst thou guide Arcturus with his sons?"

What an impression of exultant life these words from Job give us!

If we examine Spencer's definition of life as a continuous adjustment, we see that it not only means motion, but orderly motion. The great problem that Newton struggled with in vain, and that Kant tried to solve, was the primitive impulse imparted to the planets, which has been the subject of as much discussion as the origin of life itself. Kant came very near the Eastern theories when he offered as an explanation the existence of a primeval, homogeneous form of matter, of which motion was an inherent

quality, and out of which all the heavenly bodies were formed. "This is the informing, ever-present moving-power and life principle, the vital soul of the suns, moons, planets, and even of our earth."

The origin of our knowledge about the *lowest* forms of life, is comparatively recent, and dates from the time of Leuwenhoek, a Dutch philosopher of 1680, who began the study of yeast under the microscope and found it to consist of minute globular particles, but could get no further with the very imperfect instruments of his time. Nearly two hundred years later (in 1838), the great question of "spontaneous generation" began to agitate the scientific world for the *n*th time, when two chemists, one in Germany and one in France, took up once more the study of yeast, and Schwann discovered that the yeast-globules were really vegetable cells. How difficult it is to distinguish between the lowest forms of vegetable and animal life, may be seen in Professor Carpenter's description of that interesting creature the Rhizopod, which resembles the definition of the perfect woman as "a being entirely composed of negations." "In the lowest Rhizopod type of animal life," says Professor Carpenter, "a little particle of apparently homogeneous jelly, changes itself into a greater variety of forms than the fabled Proteus, lays hold of its food without limbs; swallows it without a mouth; digests it without a stomach; appropriates its nutritious material without absorbent vessels or a circulatory system; moves from place to place without muscles; feels (if it *has* feeling) without nerves; propagates itself without any reproductive system; and not only this, but in many instances forms shells of an unsurpassed symmetry and complexity; and any number of these beings may be produced from detached particles of a single Rhizopod." And when one gazes at the varied and beautiful forms of the shells produced by this speck of protoplasmic jelly, how impossible it is to agree with Huxley that this infinitesimal architect of abodes so exquisite and so various is "simply a molecular machine of great complexity!"

The point at issue with Bastian and others, was to prove whether life could spring into being in these primitive forms *spontaneously*, or whether each life must come from an antecedent life. That great genius, Pasteur, not only went over and corroborated all the experiments of Schwann, (proving that his views were substantially correct and that no life appeared in a perfectly protected infusion) but he also proved that different forms of fermentation, even in the same substance, are each caused by a special species of organism, nor will any two of these species ever merge into one another. He also proved that the changes in ferments which he investigated, are physiological and not purely chemical phenomena, that is, they are exhibitions of *life* and growth. And now the old question has come up again, and Professor Loeb is trying to prove that primitive life *is* a purely chemical phenomenon.

Life, according to Claude Bernard and Pasteur, is nothing else than a process of fermentation. Putrefaction is not possible under conditions precluding the development of life, or, in other words, there can be no putrefaction where there is not at least potential life, and in 999 cases out of a thousand, this potential life assumes the actual form of bacteria and vibriones. *Ptomaine*, the alkaloid poison generated by decaying vegetable and animal matter—itsself a life—can be generated also by living men, animals, and plants.

So in all nature's processes, do life and death go hand in hand. In their useful manual called *The Evolution of Sex*, Professors Geddes and Thomson tell us that reproduction, in the beginning, is the sacrifice of a part to save the whole, life literally springing from the arms of death. That is, a primitive organic cell which is becoming exhausted, saves itself by dividing into two or more cells, and even in higher forms we find this continuous ebb and flow of life and growth on the one hand, and reproduction and death on the other. But as another scientist (Goethe) says: "It is not death that makes reproduction necessary, but reproduction that has death as its inevitable consequence." Weismann says that natural death occurs only among the many-celled organisms, the single-celled forms escape it. There is *no* end to their development which can be likened to death. If death do not naturally occur among the Protozoa, it is evident that it cannot be an *inherent characteristic* of living matter. The chain of life is therefore continuous, and "our bodies are but the torches which burn out, while the living flame has passed throughout the organic series unextinguished. Thus though death take inexorable grasp of the individual, the continuance of the life is still in a deep sense unaffected." *

This refers, of course, only to the persistence of *physical* life. But if we find through all nature a constant analogy between physical and spiritual laws, is it too much to find such analogy in the case of life also, and to believe that if the physical body can be perpetuated by a never-dying germ-cell, that the soul, the breath of Divine Life which vivifies that cell, can also survive the innumerable changes of its dwelling-place?

In the physical world, there is, strictly speaking, no such thing as death, only a riot of life, as it were, an overplus of energy which disturbs the balance of power in the organism, and causes its speedy disintegration, just as a tribe that has ceased to act together for the good of the whole, becomes a scattering and incoherent assemblage of mutinous men, and is easily destroyed by any attacking force with a single purpose.

Physical death is of comparatively little importance; it is but one step more serious than the change of our garments, or our dwelling-places. Or as if we laid aside a tool that had served us more or less well, as we have kept it in condition and improved our opportunities for using it while we waited patiently for better tools and a higher task.

* *Evolution of Sex*, 266.

But mental death is unfortunately quite compatible with physical life, and all the bodily functions may go on and the organs be superbly healthy, with the brain almost wholly inactive. There is little difference between such human beings and the higher animals, and it is a terrible thing when this want of brain development, this mental starvation, lies in the nature of our social conditions, when as a consequence of his surroundings, of the circumstances in which he is born, a man is compelled to live like the beasts that perish. The one tragedy still more terrible is the spiritual death, when a man persistently ignores or denies the powers of his own soul, and given the choice, deliberately chooses the lower rather than the higher; given the possibilities of the angel, prefers to live the life of the brute. Little by little the diviner powers fade out, the light within grows fainter and fainter, till finally it is a soul-less being that slinks past us in the streets, and glances at us with dull and uncomprehending eyes. For the lowest depth of degradation is to have no consciousness of better things, to be ignorant of the possibility of a higher life. Balzac gives us, in his character of Baron Hulot, a wonderful representation of a man living solely for the gratification of his senses, and who grows more and more debased with each indulgence, till he loses all consciousness of his own degradation. The great novelist shows us that after all, the most terrible retribution for sin is the growing incapacity for better things, that fathomless slough into which such a soul slowly but surely sinks.

This is death indeed, for it is the inevitable consequence of isolation in evil-doing. The same lesson is embodied in Tennyson's poem called *The Palace of Art*, where the soul isolates herself, not in vice, but in selfish enjoyment of beauty, apart from the common herd, "those darkening droves of swine that range on yonder plain."

But after a time the terrors of solitude and isolation crowd around her, till she rends her royal robes, and cries for a cottage "in the vale among mankind, where she may mourn and pray." But lest we should think that love of beauty, not the selfishness of that soul, was the evil thing, the last words of the poem are:

"Yet pull not down my palace towers, that are
So lightly, beautifully built;
Perchance I may return *with others* there,
When I have purged my guilt."

We shall find the lesson that isolation means death taught everywhere in the physical world, as it is in every part of our own bodies. If certain cells in the body cease to work for the good of the whole, but content themselves with absorbing all they can seize, they soon become overfed, they grow and multiply over fast, and at last their little group has grown so large that there is not blood enough for all of them and the middle cells,

the most crowded, begin to die. Then the dead cells have to be cast out, and a "malignant tumor" is formed, to the destruction of the whole organism by a lingering and most painful death.

To come back to higher manifestations of life, the widest sympathy is the broadest life, for after all mankind is one, and there are no real distinctions in life on the spiritual plane, any more than there are in life on the physical plane. There are not many different kinds of life, but in reality One Life pervades the universe and manifests itself in different ways through different vehicles. A sympathetic person is one whose nature responds more readily to the touch of another's word or thought. The walls of personality have not closed around him so tightly that his soul is shut out from its kin. What the Buddhists call "the Great Heresy" is the mistaken conviction of our own separateness, of our *difference* from other men. The higher we ascend in thought, the more we lose this feeling of separation, and the more we realise our oneness, with all mankind. Humanity is now on the ascending arc, it is leaving behind it the period of its grossest materiality, and is rising gradually towards that spiritual condition whence it came. The feeling of human brotherhood is growing throughout the world; everywhere we see the barriers of caste and creed breaking down and a quicker realisation of a common thought, a common purpose, that sways men's souls for good. Have not the last twenty years shown us the most astonishing progress, not only in philanthropic work, but in philanthropic *feeling*, in the general attitude of man to man? And more than this; is there not a closer communication of thought, a possibility of communication without words, a wireless telegraphy of the mind, a swifter intelligence that flashes from eye to eye, an impulse for good, that seizes on a whole community at once? In other words, can we not see, in many apparently unrelated ways, what Maeterlinck has called "the Awakening of the Soul"? In the chapter so entitled in his *Treasure of the Humble*, he says: "It may be said that we are approaching a spiritual period, a time is perhaps at hand when our souls shall comprehend each other without the intermediary of our senses. There has been in history a certain number of analogous periods, when the soul, obedient to laws unknown, rises, so to speak, to the surface of humanity and manifests, in more direct ways, its existence and its powers. * * * Certainly we must admit in our daily lives, between the humblest of beings, mysterious and direct relations, spiritual phenomena, and a nearness of soul, never spoken of in former times. I am not speaking of spiritualism, of telepathy, nor of other phenomena of the sort, but of the direct relations of one soul with another. Do you know,—and it is a strange and disturbing truth,—do you know that if you are a bad man, it is more than probable that to-day your mere presence will proclaim it a hundred times more clearly than two centuries ago. Men judge each other in a way beyond words and acts, and even beyond thoughts, for what

they see without understanding it, is situated far beyond the domain of thought."

This is a very significant suggestion, the more so that it comes from one who is virtually a Frenchman, and we have been taught to expect from modern France scientific clearness and precision, but little in the way of spiritual insight. This growing nearness of all mankind, of which Maeterlinck speaks, this dropping of the veils between human souls, this recognition of their unity, is, at the same time, the strongest proof we can have of the spiritual nature of man and his oneness with the Divine. "If we love one another," says St. John, "God dwelleth in us and His love is perfected in us. Hereby know we that we dwell in him and He in us, because he hath given us of His spirit."

It is needless to dwell upon the idea of death, because there is in reality no death, only a transformation of life. In Greek art, Death was represented as a beautiful youth, the twin brother of Sleep, and therefore a *transient* condition; there were no grisly horrors attached to his image until the gloomy *Dances Maccabres* of the middle ages represented him as the conqueror of Life, the relentless enemy of all mankind. That which we call death is but an excess of life, for not one atom in the universe is ever destroyed, it is only passed through an endless series of transformations. If this be true of our physical bodies, how much more evident its truth as regards our spiritual selves! We are drops in the ocean of Life, tossed up against the shore of Time by a beating wave, to glitter for an instant in the sunshine, and then to be merged again in the Great Deep whence we came. We were as truly drops of that ocean before we sparkled for a moment in the sun, as we shall be drops of that ocean forever more. But unlike the water-drops, our brief passage through physical existence gives us a store of experience that we shall never lose. It is as if a golden thread of memory were let down from Heaven to earth that caught the drops as they fell, and turned them into pearls. All we have gathered in our earthly experiences that belongs to the spirit, shall surely survive, written not on the tablets of the brain, but woven into the very texture of the soul itself. The real distinction between life and death was established once and forever by St. Paul, when he said, "the mind of the flesh is death, but the mind of the spirit is life and peace."

KATHARINE HILLARD.

Never complain to anyone of anything or anybody.

OCULT APHORISMS.

BHAGAVAD GITA.*

INTRODUCTION TO BOOK VIII.

THE opening verses of this book exemplify something we have already noted: the manner in which general topics of the Mystery Teaching are introduced in the course of the dialogue. We shall have a second instance in this book.

Here, the theme is the Manifestation of the Universe, or, to speak more truly, the Spiritual Structure of the Universe; since in part it is never manifested. This ideal structure of the Universe, according to the Mystery Teaching here unfolded, rests on the Eternal, in Sanskrit "Parabrahma," which is everlasting Being, undivided, unmanifested, unchanging. Within this Supreme Eternal arises the first Pair or Duality, here called "Self-conscious Life" on the one side, and the "Emanating Power" on the other. These might be called the positive and negative sides of the First Logos, to use the Greek term. Through the action of this first Duality, we have a further manifestation, which we may call the Second Logos. It is again divided into positive and negative sides, the former being called the "Individual Spirit," and the latter the "Highest Existence." Both are subject to change, and they are, in a certain sense, the field of Evolution; since manifested life consists of the experiences of individualised spirit in contact with existence, through manifold transformations, until the hour strikes for its return to the bosom of the Infinite Spirit.

To this return the Teacher passes: "Who remembers Me at the time of the end, comes to My Being." And we have been told that he will remember that Being at the time of going forth from the body, who has set his heart on the Divine throughout his whole life. Where the treasure has been stored up, there will the heart be at the time of the end.

The teaching of the ideal structure of the Universe is then supplemented by that of the Days and Nights of Brahma, each lasting for a thousand ages. At the dawn of Day manifested beings go forth; at the coming of Night, they return again to the fold. And there is the Unmanifest, which goes not out, but remains in the great Peace for ever.

Toward the close of this book, we have a passage, which, as it stands, may well be unintelligible: that concerning the Two Ways. As given in this book, the form is slightly altered from the Upanishad original, which is as follows:

"Born in the fire of birth, man lives his life-span, and so dies. They bring him to the pyre, and in this fire the bright Powers offer man as the sacrifice; from that sacrifice man arises, of the color of the sun. They

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who know this, and they who in this forest worship in faith and truth, they indeed rise in the flame of the fire; from the flame they go to the day; from the day to the moonlit weeks; from the moonlit weeks to the summer months; from the months to the world of the bright Powers; from the world of the bright Powers to the sun; from the sun to the lightning; and when they have entered the lightning, a Spirit Mind-born, drawing near, leads them to the worlds of the Eternal; in those worlds of the Eternal beyond the highest they dwell, and for them there is no return.

"But they who win worlds by sacrifice, gifts and penance, they arise in the smoke of the pyre; from the smoke they go to the night; from the night to the moonless weeks; from the moonless weeks to the winter months; from the winter months to the world of the Fathers; from the world of the Fathers to the moon, and gaining the moon, they become food, the bright powers consume them, as the lunar lord waxes and wanes. When they have fulfilled their time, they return through the ether, from the ether to the air, from the air to rain, from rain to the earth, where, becoming food, they are sacrificed in the fire of man, born in the fire of woman, and, rising up again in this world, they thus have their return."

The fire and smoke, day and night, moonlit and moonless weeks, summer and winter, sun and moon, the world of the bright Powers, the world of the Fathers, are, as it were, the positive and negative poles of a series of ascending planes. Those who are bound by self-seeking, typified here by acts of ritual religion, are drawn in each plane to the negative pole. In the "lunar world," the paradise between death and birth, their "merit" enters into the substance of the higher Self, and thus they are said to be consumed by the bright Power. And when their time in paradise is ended, they pass downward again, through the same planes, now symbolised as ether, air, water and earth; and so re-enter this world through the gates of birth. But those who are not bound by self-seeking, "who worship in faith and truth in this forest," are drawn at death to the positive pole of each plane, and so they ascend to the Sun and the Lightning, where they are met by a Spirit Mind-born, who leads them to the worlds of the Eternal, whence they return no more.

Compare the words of the Seer of the Apocalypse: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God. . . ."

BOOK VIII.

ARJUNA SAID:

What is the Eternal? What is the highest Self? What is the Work, O best of men? What is called the highest Being, and what is declared to be the highest Divinity?

What and in what manner is the highest Sacrifice, here, in the body, O Slayer of Madhu? And how art thou to be known at the time of going forth in death, by those who are self-ruled?

THE MASTER SAID:

Unchanging is the supreme Eternal. Self-conscious Life is called the highest Self. The emanating Power which causes the form and forthcoming of all beings, is called Karma, the great Work.

The highest Being is existence subject to change. Individual Spirit is the highest Divinity. The highest Sacrifice am I, here in the body, O best of embodied creatures!

And he who goes forth, putting off the body, and at the time of the end remembering Me, such a one goes to My Being; of this there is no doubt. (5)

Whatever Being one remembers, when putting off the body at death, to that verily he goes, ever formed in the likeness of that Being.

Therefore at every instant remember Me, and fight on; with heart and soul-vision on Me, thou shalt assuredly come to Me.

Such a one with thought assiduously held in union with Me, and wandering in no other way, goes to the supreme Spirit, the Divine, ever thinking thereon, O son of Pritha.

He who holds in his heart that Seer, the Ancient, the Giver of commands, who is smaller than small; who is the Disposer of the All, of form unthinkable, in color like the sun, beyond the darkness;

At the time of the end united in love, with heart unwavering, and with the power of union, gathering the life-power between the brows, he enters straightway into the supreme Spirit, the Divine. (10)

That which knowers of the Vedas call the Unchanging, to which saints, freed from passion, enter in, that which they seek, who vow service to the Eternal, that resting place shall I briefly tell to thee.

Firmly holding all the doors of the senses, and holding emotion within the heart, drawing the life-breath together in the brow, steadfastly set on the practice of union;

Sounding the syllable Om, for the Eternal, with heart set upon Me, who goes forth thus, putting off the body, he enters on the highest Way.

He who ever rests his heart on Me, with no other thought, for him I am easy to find, for the seeker of union, thus holding ever to union.

Entering into Me, the Mighty-souled return not to rebirth, to this unending house of pain; they have reached supreme attainment. (15)

All beings, Creator and worlds alike, return again and again, O Arjuna; but, son of Kunti, entering into Me, there is no more rebirth.

They who know the Day of the Creator as completed in a thousand ages, and the Night of the Creator as ending in a thousand ages, they are knowers of day and night.

All manifest things spring forth from the Unmanifest, at the coming of the Day; and at the coming of the Night, they melt away into the Unmanifest again.

The whole host of beings, coming into being again and again, melts away at the coming of the Night, and comes forth inevitably at the coming of the Day, O son of Pritha.

But beyond this manifest Being, there is another Being, unmanifest, everlasting, which does not pass away, even when all beings perish. (20)

That Unmanifest is called the Everlasting, and this they call the Supreme Way, gaining which they return not again; this is My highest home.

This supreme Spirit, O son of Pritha, is to be found by undivided love; in This all beings dwell, by This was the universe stretched forth.

But at what time going forth, seekers of union return not, or return, that time I shall declare to thee, O bull of the Bharatas.

They who go forth at death in the flame, the light, the day, the moonlit weeks, the summer, they, knowers of the Eternal, enter the Eternal.

But the seeker of union who goes forth in the smoke, the night, the moonless weeks, the winter, he, entering into the lunar light, returns again. (25)

These are deemed the world's immemorial ways of light and darkness; by the one he goes to return no more, by the other he returns again.

Knowing these two paths, O son of Pritha, the seeker of union goes not astray. Therefore at all times be thou united in union, O Arjuna.

The holy reward that is pointed out in the Vedas, sacrifices, penances and gifts, that perfect reward the seeker of union, who knows all this, passes beyond, entering into the supreme home, the source of all.

INTRODUCTION TO BOOK IX.

The ninth is, perhaps, the simplest, the most direct, the most eloquent book in this whole scripture. It is full of pure religious feeling, clear intuition. Perhaps the closest approach to its essence, among modern writers, is this passage of Emerson:

"There is one Mind common to all individual men. Every man is an inlet to the same and to all of the same. . . . Who hath access to this universal Mind, is a party to all that is or can be done, for this is the only and sovereign agent. . . . Of the works of this mind, history is the record. . . ."

And again: "The Supreme Critic on the errors of the past and the present, and the only prophet of that which must be, is that great nature in which we rest, as the earth lies in the soft arms of the atmosphere; that

Unity, that Oversoul, within which every man's particular being is contained and made one with all others; that common heart, of which all sincere conversation is the worship. . . ."

Throughout this scripture, as in many scriptures, the Teacher speaks for the Oversoul, speaks as the Oversoul, with which his inner Self is at one. And it is evident that Krishna identifies the Oversoul, as which he speaks, with the Atma, the supreme Self, the Life, of the older Upanishads. Here is a part of the Hymn to Life, from the "Upanishad of the Questions":

"Thou, Life, as Lord of beings, movest in the germ; and thou thyself art born from it. And to thee, Life, these beings bring the offering; thou who art set firm through the lives.

"Thou art the tongued flame of the bright ones; the first oblation of the fathers. Thou art the law of the sages; the truth of sacrificial priests.

"Thou art the Thunderer, Life, with his brightness; thou art the storm-god, the preserver. Thou movest in the mid space as the sun; thou art master of the stars. . . ."

In the passage from the greatest Upanishad, quoted in the Introduction to the eighth book, the passage on the Two Ways, we saw that those who follow ritual worship go by the lunar path to paradise, and that, when their "merit" is consumed, they return again. They are contrasted with those who worship in faith and truth, who follow the solar path and return no more, finding full liberation. It is significant to find exactly the same contrast in the twentieth and twenty-first verses of our ninth book: "The men of the Three Vedas, gaining Lord Indra's paradise, eat divine feasts of the gods in heaven. They, having enjoyed that wide heavenly world, on the waning of their merit enter the mortal world. Thus putting their trust in the threefold Vedic law, they gain a reward that passes away."

This is the deep line of cleavage, lying at the root of the religions of India, between the mystery teaching of the Red Rajanyas or Rajputs, and the ritual worship of the White Brahmans, which at first knew nothing of the mystery teaching, nothing of rebirth, nothing of liberation.

The essence of the teaching of this book would seem to be this:

We recognize the divine soul first within the inner chamber of our own consciousness, a something higher and holier than ourselves, which makes itself known to us in divine communion. Steadily, as we watch and worship, the light grows, until it becomes the infinite Light. The soul widens and deepens, until we recognize it as the infinite soul.

Finding it in ourselves, we find it also in our brothers, and so are drawn together in the bonds of brotherhood and fellowship. Brotherly love thus unites all humanity in one, and that one a manifestation of the infinite Soul.

In Nature too, we recognize the same loved face. Wherever we turn, toward the green earth, the mountains, or the quiet stars, we see everywhere the handiwork of that one Soul.

Thus in the worlds about us, in the hearts of our brothers, in the inmost chamber of the heart, we find the soul, the deep and infinite life, the everlasting. For the soul we are to live, seeing in our every condition the arranging hand of the soul; recognizing in all our tasks the work set us by the soul; doing all things for the soul with a great rejoicing that the partition wall is broken down, and the twain are become one. The teacher declares, speaking as the soul:

“He who with love gives Me a leaf, a flower, a fruit, or water, this gift of love I accept from him. . . . Whatever thou doest, whatever thou eatest, whatever thou offerest, whatever thou givest, do it as an offering to Me”

Compare these passages from another scripture:

“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. . . .”

“And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. . . .”

“And the king shall answer and say unto them, verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.”

BOOK IX.

THE MASTER SAID:

This most secret wisdom I will declare to thee, since thou dost not cavil, and with it knowledge, knowing which thou shalt be freed from darkness.

This is the royal science, the royal secret, this is the most excellent purifier; it is to be understood by intuition, it is righteous, it is happiness to follow, it passes not away.

Men without faith in this law, O consumer of the foe, failing to reach Me, turn back again along the way of the circle of death.

By Me, whose form is unmanifest, was this whole world stretched forth; all beings are set in Me, but I am not contained in them.

Yet do not beings dwell in Me: behold My lordly power! I am the supporter of all beings, though I dwell not in beings; My Soul causes beings to be.

As the mighty wind, that goes everywhere, rests ever in space, so do all beings dwell in Me; thus understand!

All beings, O son of Kunti, go to My nature at the end of the age; and I put them all forth again at the beginning of the world-period.

Establishing My own nature, I put forth this host of beings inevitably, by the power of nature.

Nor do all these works bind Me down, O winner of wealth; seated in lordship above them, unattached to all these works.

Under My supervision Nature engenders beings moving and motionless; through this motive power, O son of Kunti, the world circles on its way. (10)

The deluded contemn Me, thus entered into a human form, not knowing My supreme nature, as mighty Lord of beings.

Vain their hopes, vain their works, vain their wisdom, of little knowledge; they have entered into savage and demoniac natures, full of delusions.

But the Mighty-souled, O son of Pritha, who draw near My divine nature, love Me with undivided heart, knowing Me the source of beings, that passes not away.

Ever doing honor to Me, striving, firm in their vows, they bow down to Me in love, drawing near to Me in perpetual union.

And others, offering the sacrifice of wisdom, draw near to Me, as in unity or diversity, or manifold, appearing in all things. (15)

I am the offering, I am the sacrifice, I am the oblation, I am the libation; I am the chant, I am the holy oil, I am the fire, I am what is offered.

I am the father of this world, the mother, the guardian, the father's father; I am the end of knowledge, the purifier, the sacred syllable, the hymn, the chant, the sacred sentence.

I am the way, the supporter, the lord, the witness, the home, the refuge, the beloved; the forthcoming and withdrawing, the place, the treasure, the everlasting seed.

I give warmth, I withhold the rain and send it forth; I am immortality and death, existent and non-existent, O Arjuna.

The men of the Three Vedas, Soma-drinkers, pure from sin, offering sacrifices, seek Me, the way of heaven; they, gaining Lord Indra's paradise, eat divine feasts of the gods in heaven. (20)

They, having enjoyed that wide heavenly world, on the waning of their merit enter the mortal world. Thus putting their trust in the threefold Vedic law, and full of desires, they gain a reward that passes away.

But those who think on Me with undivided heart, drawing near to Me in worship, for them ever joined to Me in union, I bring a sure reward.

Even they who worship other deities with love, filled with faith, they also, O son of Kunti, even though irregularly, worship Me;

For I am the enjoyer and lord of all sacrifices; yet they know Me not truly, and so they fall.

Those who vow to the gods, go to the gods; those who vow to the Fathers, go to the Fathers; those who sacrifice to the departed, go to the departed, and those who sacrifice to Me, go to Me. (25)

He who with love gives Me a leaf, a flower, a fruit, or water, this gift of love I accept from him who is self-conquered.

Whatever thou doest, whatever thou eatest, whatever thou offerest, whatever thou givest, whatever penance thou doest, O son of Kunti, do it as an offering to Me.

Thus shalt thou be set free from the bonds of works, fruits of deeds fair or foul; thy soul united through renunciation and union, liberated, thou shalt come to Me.

I am equal toward all beings; nor is any hated or favored of Me; but they who love Me with dear love, they are in Me and I in them.

Should even a chief of sinners love Me with undivided love, he is to be held a saint, for he has decided wisely. (30)

Soon he becomes altogether righteous, entering ever into peace; and know certainly, O son of Kunti, my beloved will not perish.

Whosoever they be, O son of Pritha, who take refuge in Me, even though they be born of sin, women or merchants or serfs, they also go on the highest way.

How much more holy priests and royal sages, full of love! Therefore, as thou dwellest in this unlasting, sorrowing world, do thou love Me.

Set thy heart on Me, thy love on Me, sacrifice to Me, bow down to Me, thus joining thyself to Me in union, and bent on Me, thou shalt come to Me.

INTRODUCTION TO BOOK X.

In the tenth book, the teacher carries forward in a very vital way the teaching of the Spiritual Structure of the Universe. Having already shown how, within the undivided, unchanging Eternal there arises the Logos, he tells how within the Logos there appear the Seven Seers and the Four Lords of mankind. The Seven Seers are, as it were, assemblies of spiritual life, the seven sources from which flow seven rays of souls, embracing the totality of living things in their varying degrees. The Four Lords of mankind are the regents of the four directions of space, the guardians of the manifested world. In a sense they are representatives of the positive forces among the Seven Seers, the intervening

three being regarded as negative. Then comes a most vital link in the teaching. As the seven spiritual rays pour downward from the Seven Seers, they are met by the Awakened, those among manifested souls, in whom the light has grown bright; and these Awakened ones also enter into the life of the Logos, forming an undivided hierarchy with the life of the Seven Seers. The Awakened ones hand down the teaching of the Logos from Master to disciple, imparting the knowledge of the soul-vision. Over all broods the Logos, bending down, yet retaining its own nature, and driving away the darkness born of unwisdom, with the flaming lamp of wisdom.

Compare with this the vision of the Apocalypse:

“And after this I beheld, and lo, a great multitude, which no man could number, stood before the throne, and before the Lamb (the Logos), clothed with white robes, and palms in their hands; and cried with a loud voice saying, Salvation to the Eternal, which sitteth upon the throne, and unto the Lamb. And all the Messengers stood round about the throne, and about the Seniors, and the Four Lives, and fell before the throne on their faces, and worshipped the Eternal. . . . These are they which came out of the great trial, and have washed their robes, and made them white in the blood of the Lamb. Therefore they are before the throne of the Eternal, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.”

The Apocalypse depicts the Eternal, and the Logos, enthroned amid the rainbow; round the throne are the seven lamps of fire, which are the Seven Spirits of God; and the Four Lives, full of eyes before and behind. And drawn near to this celestial host are the Seniors and the Messengers, elect of humanity, drawn from every nation under heaven.

The Bhagavad Gita represents the Eternal, and the Logos resting within the everlasting Being; the Seven Seers, and the Four Lords of mankind. Rising toward them and meeting them are the Awakened, with their disciples, joying and rejoicing in the Logos for ever.

With Arjuna's description of the Logos: “Most excellent Spirit, Creator of beings, Lord of beings, God of gods, Ruler of the world! Thou alone art worthy to declare Thy forms. . . .” we may compare these words of St. Paul: “Blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; Whom no man hath seen, nor can see. . . .”

The reply of Krishna is so beautiful and full of poetry that it needs no comment.

BOOK X.

THE MASTER SAID:

Further, verily, O mighty-armed one, hear thou My supreme word, which I shall declare to thee because thou lovest it, desiring what is dear to thee.

The hosts of the gods know not My birth, nor the mighty Seers; for I am the source of all the gods, and all the mighty Seers.

Who knows Me unborn, beginningless, mighty Lord of the world, he undeluded among mortals, is freed from all sin.

Soul-vision, wisdom, victory over delusion, patience, truth, control and peace, happiness, sorrow, birth and death, fear and valor;

Gentleness, equity, joy, fervor, charity, honor, dishonor, such are the natures of beings, proceeding from Me in their varied forms. (5)

The seven mighty Seers, and the four Lords of mankind are mind-born from My being, of whom these worlds are the offspring.

Who rightly knows this My splendor and power, he is united in unwavering union; this is altogether sure.

I am the source of all, from Me the universe comes forth; the Awakened, thinking thus, love Me, following after love.

Their hearts set on Me, their lives given to Me, handing this wisdom down, and imparting the knowledge of Me, they joy and rejoice forever.

To them, ever joined in union, and full of love, I give soul-vision, whereby they may enter into Me. (10)

Bending down to them, yet retaining My own nature, I drive away their darkness born of unwisdom, with the flaming lamp of wisdom.

ARJUNA SAID:

The supreme Eternal, the supreme home, the supreme purifier art Thou, the everlasting Spirit, the divine; source of the gods, the unborn Lord;

Thus have all the Seers declared Thee, and the divine Seer Narada also; and Asita, Devala and Vyasa, and Thou also sayest so to me.

All this I hold to be true which Thou speakest, O long-haired one; for neither the gods nor the spirits of darkness know Thy forthcoming, Lord!

Thou Thyself, through Thyself, knowest Thyself, most excellent Spirit, Creator of beings, Lord of beings, God of gods, Ruler of the world! (15)

Thou alone art worthy to declare Thy forms, for divine are the manifold forms of Thyself, whereby permeating these worlds, Thou dwellest in them.

How may I know Thee, O Lord of union, ever meditating on Thee? and in what forms art Thou to be thought of, Lord, by me?

Declare again in order Thy power and glory, O arouser of the people! for I can never be sated with hearing this immortal tale.

THE MASTER SAID:

Verily I shall declare to thee the divine forms whereby I manifest Myself, naming the chiefest, O best of the children of Kuru, for My forms are endless.

I am the Self, O thou of crested locks, dwelling inwardly in all beings; Verily I am the beginning, and the middle, and the end also of beings. (20)

Of the sons of the Mother, I am Vishnu; among lights, I am the rayed sun; of the storm lords I am Marichi; in the mansions of the night, I am the moon.

Of the Vedas, I am the Veda of chants; among the gods, I am Indra; of perceiving powers, I am the heart; I am the consciousness of beings.

Among devourers, I am Shiva; among gnomes and sprites, I am the Lord of treasures; among fire-powers, I am the Fire-lord; among peaks, I am mount Meru.

Among priests, O son of Pritha, know Me to be their chief, Vrihaspati; among leaders of hosts, I am the War-god; among waters, I am the ocean.

Among mighty Seers, I am Bhrigu; among words, I am the sacred syllable; among sacrifices, I am unuttered prayer; among hills, I am the Himalayas. (25)

Among trees, I am the tree of life; and Narada among divine Seers: among seraphs, I am he of the painted car; and Kapila the silent, among those who have attained.

Among horses, know Me as the divine steed, born of ambrosia; among elephants, I am Indra's elephant; among men, I am the king.

Among weapons, I am the thunderbolt; among cattle, I am the cow; of desires, I am the love-god, the engenderer; among serpents, I am the serpent-king.

Among snakes, I am the snake of eternity; among the water-born, I am the ocean-lord; among the fathers, I am Aryaman; and the Lord of the dead, among constrainers.

I am Prahlada among demons; I am time, among measurers; among beasts, I am the king of beasts; and Garuda among winged creatures. (30)

Among purifiers, I am the wind; I am Rama among warriors; among fish, I am the sacred crocodile; among rivers, I am the Ganges.

Of all that comes forth, I am the beginning and middle and end, O

Arjuna; among sciences, I am the science of the divine soul; I am the word of those that speak.

Among letters, I am A; I am the dual among compounds; I am unwaning Time; I am the Ruler, appearing through all things.

I am all-consuming Death; I am the birth of things that shall be; I am honor, grace, voice, among things feminine; and memory and wisdom, firmness, patience.

Among chants, I am the great Chant; among hymns, I am the Gayatri; among months, I am the month of the deer-head; I am flower-bringing spring among the seasons. (35)

I am the dice among uncertain things; the fire of the fiery; I am victory and decision; I am the goodness of the good.

Among the children of Vrishni, I am Vasudeva; among the sons of Pandu, I am Arjuna, conqueror of wealth; among silent seers, I am Vyasa; among poets, I am Ushanas the poet.

I am the scepter of the dominant; I am the rule of those seeking victory; I am the silence of things secret; I am the wisdom of the wise.

And whatever is the seed among all beings, that am I, O Arjuna; nothing that is could be without Me, among things moving or unmoving.

Nor is there any end of My divine forms, O consumer of the foe; this I have told thee for thy instruction, as an enumeration of My manifold forms. (40)

Whatever being is glorious, gracious or powerful, thou shalt recognize that as sprung from a fragment of My fire.

But what need hast Thou of this manifold wisdom, O Arjuna? With one part of My being I stand establishing this whole world.

CHARLES JOHNSTON.

The reserve of Jesus is the background and the support of his sympathy. The throng that presses about him seems to drain his strength, and he seeks the solitude of the hills or of the lake to recover poise and peace. Here is the meaning of those passive virtues which appear to give the note of asceticism to the gospels. Meekness, patience, forbearance, silence—these are not the signs of mere self-mortification, they are the signs of power in reserve. They are the marks of one who can afford to wait, who expects to suffer, who need not contend; and all this, not because he is simply meek and lowly, but because he is also strong and calm.—From Peabody's "Jesus Christ and the Christian Character."

THE STORY OF "SALLY"

A VERY curious and interesting book was published lately by Dr. Morton Prince of Boston, called *The Dissociation of a Personality*.* It was all the more curious because Dr. Prince seemed deliberately to shut his eyes to a very important part of the evidence he had collected. I think that no case of so-called "Multiple Personality" has provided us with an entity so markedly individual, so original, and so spicy as the self-styled *Sally Beauchamp*. The Miss Beauchamp, known to the world at large, was an uninteresting and colorless individual in comparison, and Dr. Morton Prince neglected—may we be pardoned for thinking—an unusual opportunity for the study of a very rare and curious phenomenon. As the case mentioned has been talked and written about in many ways, and given in detail in Myers' *Human Personality*, but always from the same point of view (that of the scientist and psychologist, studying a case of hysteria in a most complicated form), it may be interesting to look at it from what we may call the immaterial instead of the material side. Miss Beauchamp (as Dr. Prince calls the young lady of 23, who came to him in the early part of 1898) was an extremely delicate person, of neurotic heredity, and very unhappy childhood. Up to the age of 16 she suffered all sorts of nervous strains and shocks, and then ran away from home. As a child she was visionary and morbid, had fits of somnambulism, and often went into trances. When in a comparatively normal condition, which was very seldom, she was a favorite among her friends, and a dignified, dainty and intelligent girl, of the best New England type, a good scholar, and thoroughly well bred. When Miss Beauchamp first put herself into Dr. Morton Prince's hands, she appeared to him with various phases, which most people would call "moods," but which Dr. Prince called *personalities*, though I confess but one, the one called *Sally* seems to have a right to that name. For the sake of convenience, the young lady herself was called BI, her condition under hypnotism BII, while the entity who afterwards called herself Sally was known at first as BIII.

Another phase, called BIV, appeared in June, 1899, and was called by Sally "the Idiot." She was not a person, insisted Sally, only a modification or mood, of BI. "There are not three of us, and there shan't be, and that's all there is about it," wrote Sally. It was in April, 1898, a very short time after Miss B. came to Dr. Prince, and while she was being hypnotised for the first time (when she was called BII), that BIII first appeared upon the surface, and after a while took the name of Sally Beauchamp and kept it. She had very little control over her limbs at first, and stuttered very badly, but after a while gained complete mastery

*Longmans, Green & Co., New York.

of her arms and hands, as well as her vocal organs. She soon developed a trick of rubbing her closed eyes, and when asked why she did this, said that she wanted to get her eyes open in order to see, she had a right to see and she *would* see. Towards the end of June Miss B. had fallen into a very nervous and abstracted state, and was at the mercy of another and a stronger will, a condition of which Sally instantly took advantage. Sally rubbed her eyes and "willed" very hard, and "folded herself up," a term she used for putting herself into a state of abstraction, and for the first time was able to *see**. She wrote to Dr. Prince, "Rejoice with me and be exceeding glad, for I am on the top of the heap at last! Never again shall I be squeezed,—never again be bored!" The word "squeezed" she used to denote a peculiar psychical state in which she lost all power to control Miss B., or to manifest herself. Her coming depended largely upon a condition of illness or fatigue on Miss B.'s part. The better and stronger Miss B. felt, the more deeply was Sally imprisoned, or "squeezed," as she put it, and she would give no other explanation. Miss Beauchamp never knew of Sally's existence except as a phase of herself, one half of her mind acting upon another part, or upon her body. Sally's letters she regarded as her own vagaries while in a trance, and when confronted with any of Sally's doings, would say "that after all that was only part of herself!" Sally, on the contrary, always refused to admit identity with either BI or BII, and asserted positively that she did not alternate with BI, but co-existed with her. She knew all Miss B's thoughts, but did not share all Miss B's acquirements, such as a knowledge of French and shorthand, but declared that this was because she *paid attention* to some things and not to others. What she meant by being bored was, that as all her tastes and desires were the exact opposite of Miss B.'s, she was terribly bored by being obliged to lead Miss B.'s quiet, indoor, conventional life. Sally's desire to get her eyes open meant that only then could she feel anything, or tell into what position a limb had been moved. But let her open her eyes, and join the visual to the other senses, and she could feel everything. So with hearing and the other senses. Sensation could be restored by suggestion, but only for a few hours.

Sally was never hungry or thirsty, had no bodily discomforts, and did not know the meaning of fatigue, of pain, or of ill-health. The other "personalities" were not in the least anæsthetic. Sally declared that she never slept, and that she was conscious of all that went on in Miss B.'s brain, of her dreams at night, as well as her thoughts by day. "I don't know exactly what you mean by *dreams*," wrote Sally on one occasion; "Miss B.'s mind is 'going' off and on, all night long. Some of the things she thinks, she remembers when she wakes up, and some she doesn't. If

* A Spiritualist friend tells me that spirits cannot see things or people on this plane, except by using the eyes of a medium. They can perceive the presence of their friends, but cannot see their faces.

she remembers them, you call them dreams, and the others you don't. I don't see why the others are not just as much dreams as what she remembers." Sally also had much to say of a secondary consciousness that takes note of all things surrounding the main object of attention. This peripheral consciousness, if we may so call it, explains dreams, Sally says, which are for the most part made up of ideas belonging to it, although memories may be woven in with them. While this subconsciousness is asleep, it nevertheless hears everything, and this is why a mother wakes at the slightest sound made by her child, although she may sleep peacefully through all other noises.

Sally was entirely ignorant of *time*. A day, a week, a month, were absolutely alike to her; "a little while ago," or "a long while ago," were the only divisions of time that she knew. She always asserted that she was "years and years older" than Miss B., but had no more accurate measure of her age than that.

She insisted that her body—that is, of course, Miss B.'s body—did not belong to her, nor was it a part of her any more than her clothes. She felt that she was "just *thought*," without a body, and she seemed to have the conviction that she could exist independently of the physical body if she wished, although she asserted that she was not an "astral" body. "She did not believe in that kind of stuff." Sally did not simply alternate with Miss B., she co-existed with her, but she hated her, and tormented her in every possible way that a mischievous-loving sprite could devise. She stole her money and her clothes, she filled her room with spiders and snakes, she unravelled her knitting, and sewed up her dresses and cloaks, she piled all the furniture on the bed three or four times in a night, and made poor Miss Beauchamp pose as a statue on top of a rickety pile of chairs for hours at a time.

Why should Sally have so tormented her *alter ego*? Because she disliked the studious and indoor life she was forced to lead with Miss B., and because she was very jealous of her; jealous of her superior culture, jealous of the love of her friends, and of the care and attention lavished upon her. "Nobody seems to care what becomes of me," said poor Sally. And so she took it out in devising new torments for her rival. "Do you know what I shall do if you don't write what I asked you to?" she wrote to Miss B. "I shall put a little creepy mouse with cold feet and a long, long twisty tail down your back, and fasten him in so that he will bite you. Consider this, little sister mine, and hump yourself. You don't half appreciate me—not half."

In January, 1900, Sally had been tormenting "BIV" to such an extent that she had made her ill, and thereby spoilt her own fun, whereupon she wrote to Dr. Prince: "She seems to be getting all tired or sick or something. What shall I do with her? She isn't a real person—I know she isn't; yet one cannot help feeling sorry for her sometimes, she is so

perfectly helpless." And again she wrote to Dr. Prince: "Many thanks for your note. Being a brick is loads nicer than gaining a moral victory. I hate morals, and victories, too. Do you know Dickey? *He* doesn't consider me a subliminal at all, on his honor, and I may stay, and he's going to hypnotise me to get at the real subliminal. Isn't it amusing? Will he call it BV, or will he make it tell him all about me? I think it's awfully funny, but I can't conceive of things being done without my knowledge, even in hypnosis. They never have been, you know, since that very, *very* early time when I used to sleep."

Finally Dr. Prince got Sally into harness, as it were, and made her write her autobiography for him. She went back to her babyhood, and described her cradle, and even drew a picture of its bars. She remembered learning to walk and to talk, which was very hard at first. "Afterwards I liked it better, for it was 'willing,' you know, the first that I was conscious of." Then she began to feel a sense of opposition, much stronger at some times than at others. This, of course, meant the beginning of the "dissociation." Then came a consciousness, Sally said, of "the child on the surface," so easily diverted, and of herself as the other child who was years and years older, and stronger.

"I remember her thoughts distinctly as separate from mine," said Sally. "Now they are long, long thoughts, that go round and round, but then they were little dashes. * * * Learning to walk was the first experience of separate thoughts. * * * I can remember when I was there, farther back than she can, and therefore wasn't I *the* person? * * * She had visions very often. I didn't, but was conscious of her having them. * * * She believed in fairies; I didn't, and don't." Finally the double consciousness became continuous. Speaking of the other personalities, Sally says: "When I am outside now, they seem to be dead. At least, if they are not, I don't know what has become of them. They aren't in me, because I am always just one. If they were (in me) I should have all their knowledge as well as their memory and feeling, and I haven't. The only real ones are Miss B. and myself; BII being Miss B. asleep, and BIV Miss B. rattled."

Sally had made her will (it must have been a curious document!), and she said that BIV ought to make hers. "Some of the spirits," said Sally (the only time that "spirits" are mentioned or alluded to), "who neglected to do so, are awfully troubled now, and try in every way to atone for their carelessness."

Finally Dr. Prince, by a complicated system of hypnotism and suggestion, succeeded, early in 1904, in fusing BI and BIV into what he called "the real Miss Beauchamp." This condition did not prove permanent, but remained unchanged only about two months. From December, 1904, with the exception of one slight lapse, the real Miss Beauchamp has been in continuous existence.

But with the resurrection of the real Miss B., poor Sally goes back where she came from, "squeezed" out of existence, and unable to come at will or to be brought at command. Of Sally, her life and her doings, Miss B. knows nothing. Dr. Prince said to her one day, that after all, Sally was only a part of herself, and was a child, not to be taken too seriously. Whereupon Sally wrote: "I'm not a child. If you think I am, you're *terribly mistaken*. That comes of having a lot of theories that you fit people to, regardless of what those people really are. It's always your theories you have in mind, not at all the people. You could not make me a part of Miss Beauchamp, not if you tried for fifty years, and she can't do it either."

The Doctor's MS. of 1904 says that Sally has matured. She says herself that people don't always stay the same age, and she would have it understood that she has developed since this study was completed. She has acquired some knowledge of French, and has partially regained her tactile sensibility.

The book itself, and the modifications of Miss Beauchamp's personality, have been sufficiently reviewed and discussed. But as our psychologists have decided, as a general thing, to taboo all mention of the *soul* of man, they are obliged to leave one very important factor out of their study. It is very easy to say "a split personality," but after all, does it cover the whole ground? "I can remember much further back than she can; then why shouldn't I be *the* person?" demanded Sally. But Dr. Prince thinks we are safe in saying that Sally is the *subliminal* consciousness, which has become highly developed and organised, has obtained finally an independent existence, and is able to lead an individual life of its own.

If we take Sally's own testimony, then we have a unit of consciousness, "just thought," as she said, inhabiting the same body with an entirely different ego, and capable of asserting itself, and of sense perceptions, only under certain limitations. The other one must be in a decidedly nervous and weak condition, and Sally must "fold herself up," to use her own picturesque language, or become abstracted, must "will very hard," and must rub her eyes a great deal, before she could see, that is, could add the visual images of her surroundings to her mental life. From the time she got her eyes open to the present (1900), says Dr. Prince, she has had a spontaneous and independent existence, and always refers to events as being before or after she "got her eyes open." Nevertheless, she declares more than once that she is years older than Miss Beauchamp.

If the "subliminal" theory does not fit all the facts in the case, there is the spiritualistic doctrine of "possession," and more than one theosophical explanation.

KATHARINE HILLARD.



ELEMENTARY ARTICLES

IV.

DEATH AND AFTER.

DEAR FRIEND: In my last letter I wrote about the Sevenfold Universe, or the seven planes of nature, and in this letter I want to write more fully about two of those planes—the Astral and Mental. If there be life after death, if man be an immortal, it is surely very important that we should know it, as that knowledge may change both the theory and practice of our earthly life.

Upon this question Theosophy has a positive word to say. It does not deal in arguments for immortality, but gives us well proved knowledge of the life beyond. It teaches that as each man lives his own life here, so each man goes to his own place there. We must reap as we have sown. What happens when what we call death takes place? The heart ceases to beat and the lungs to breathe, and we say "he is dead." But after the heart has ceased to throb, the brain, for a brief period, continues to think. In that short time the Ego lives over again his whole life, not only in a general way, but in minutest detail the whole of his life is marshalled before him. This balancing of the life issues, this vision of all the causes that have been at work in his short life should never be disturbed by the noisy emotions of relatives or friends. Quietness and devotion should prevail.

This solemn work completed, the ordinary person falls into a dreamy half consciousness, and the etheric double separates itself from the dense body and for a brief period becomes the outer garment of the now six-principled soul. This condition lasts only for a short time, generally for not more than thirty-six hours, when the etheric body is attracted back to the physical body, and the Ego clothes itself with an astral form of finer matter, or matter of a higher rate of vibration. If the body be buried the etheric body will float over the grave and disintegrates slowly as the dense body does until all but the skeleton has disappeared. If the body be burnt the etheric double breaks up very quickly, having lost its physical center of attraction. This is one good reason for cremation, for as long as there is the faintest connection between the etheric body and the Ego there is a possibility of the repose of the soul being disturbed. The Kama-

rupa is now the outer body of the Ego. When the etheric double went back to the dense body Prana also withdrew, leaving only four principles—the desire body and the higher Triad. The man is now ready to pass into Kamaloka, the place of Kama, or desires. Here the astral body changes into what is sometimes called the suffering body. It is simply a rearrangement of the astral matter. During earth life the various kinds of astral matter are blended, as solids, liquids, and gases are in the physical body.

Now the seven kinds of material are separated and form themselves into concentric shells, the finest being within and the densest on the outside. The man is held in this prison until the shells, one after another, break up, and how long he will be detained in each one of these divisions, and whether he will be conscious in any one of them will depend upon the life he has lived.

Kamaloka is a part of the Astral plane which penetrates and surrounds our earth. This Astral plane is sevenfold, or has seven subdivisions, or grades of matter from coarsest to finest. Of course, these planes interpenetrate each other, and so occupy the same space, except that the higher subdivisions extend further away from the physical earth than the lower ones. When we speak of the soul rising from one of these subplanes to another we simply mean that his consciousness gradually becomes unresponsive to the vibrations of one order of matter and begins to answer to those of a finer kind.

As first the physical earth, with its scenery and inhabitants, fade from the Ego's vision, while that of the astral world dawns upon him, so slowly does one plane after another open or close itself to his consciousness.

In our Theosophical literature may be found descriptions of this, to most of us invisible but real world, by trained explorers and investigators, so that the Underworld of the Greeks, and the purgatory of the Catholic Church become as well known to us as countries we have not visited, but have studied from maps, pictures and descriptions given by travellers. We may go even further and say that just as whenever we are ready to take the time, trouble and expense to visit these other lands and see for ourselves, so whenever we have taken the means to develop the powers that we all have, latent or active, we may for ourselves demonstrate the truthfulness of these descriptions. This invisible world and its inhabitants have become to many theosophists matters of certain and definite knowledge.

As air permeates water and ether the densest solid, so does astral matter permeate all physical matter, but the prison of the body shuts us away from it, the particles being too gross to respond to the finer astral vibrations: but the astral senses can be awakened.

Like our own world, Kamaloka is peopled with many types and

forms of living things, of varying grades of intelligence; some are human and some subhuman. At present we are only interested in the human, and at this point with the living man clothed in the last of his terrestrial garments, the desire body, that which has given him the power to feel, desire, enjoy and suffer in the physical world.

I stated above that after the three lower principles had been shaken off, or dropped away, this desire body underwent a marked change. The consciousness then turns in upon itself, while the body gradually dissipates shell after shell. Nearly all pass through the same experience up to the time of this rearrangement of the desire body, but after this takes place there are differences. If a person has led a good, pure life, striving to subdue his appetites and passions, and striving to make the spiritual supreme, the shells will quickly dissipate, for the passion and desires are too weak to assert themselves, and he remains in a peaceful, dreamy state until this is accomplished, and the peace of Kamaloka ends in the bliss of Devachan.

The immortal Ego passes on and the shell only of the desire body is left to slowly disappear. The fourth Principle, the entity which has had charge of the lower Principles has passed into latency. No vibrations but the very highest and purest of its past life can now reach the Ego, "for into it shall enter no unclean thing, nor anything untrue." But a person who has not lived a life so spiritual and pure, but more worldly, whose enjoyments in life have been largely pleasures of the senses and emotions is not able to quickly disentangle the lower Manas from the web of its own weaving. Such an Ego may have to remain a long time in Kamaloka until these desires, which are even stronger after death, wear themselves out.

Each one will awake in his own place—that is, on the plane where familiar vibrations touch and arouse him. So far I have spoken only of those who die natural deaths—that is, from old age or disease. With suicides and those whose life is suddenly ended by accident, on the battlefield, or by legal or other execution, there is a difference, varying according to the character of the life. If the person who dies an accidental death be of average morality or goodness, we are told that he will continue in a state of pleasant dream until the period of his normal life is ended, after which he passes into the bliss of Devachan.

If, however, one forcibly by suicide tears the soul with its Kamic elemental out of the body while the latter is at the height of its sensuous desires he will know no peace in Kamaloka. The Ego will be clothed with a strong Kamarupa, the passionate vibration of whose desires will drag him earthward. Such a soul will find itself in a most deplorable condition. He realizes that he is dead, yet not dead, and struggles with all the agony of terror to get back to the life he has left. If the person who is killed in battle or executed for crime, or murdered, be of low moral

character, his condition will be similar to that of the suicide. Of course, there is a wide difference between the man whose death is accidental and one who deliberately interferes with his own Karma and in a cowardly way abandons life because it contains more evil than he can bear—evil entirely of his own creating. Karma will give to each his due. These are all what has been called "earth bound souls." As long as the Ego and Kama remain together in Kamaloka there is a possibility of communication with those who are still in the body.

Such communication strengthens the desire body and holds the Ego a longer time in Kamaloka. It often happens that such spirits as these last mentioned haunt mediumistic circles where they find vicarious gratification of their sensuous desires. Such are many of the "angel guides" of the seance room. They also gather about liquor saloons, brothels, and other similar places where they can influence those in the body who are like themselves depraved. But the time comes at last when the higher Triad sets itself free from the desire body, crosses the "Golden Bridge" leading to the "Seven Golden Mountains," and can no more be reached by mediums.

What becomes of the desire body when the Ego has left it? If the life on earth has been pure and useful the shell dissolves rapidly, for the Karnic entity has passed into latency. Its molecules retain for a time the impressions made upon them in earth life, and the tendency to respond to similar vibrations also remains. These shells are often attracted to seances, and by the magnetism of the medium are vitalized into apparent life and mistaken by the sitters for *spirits*. These shells can be taken possession of by elementals and with the help of the medium some curious phenomena can be produced.

Of the seven divisions of the astral plane the lowest is the abode of all that is bad, but the average good man never enters it but passes at once into a higher subplane. As on the physical plane there are loving helpers of all who are in need, so in a still higher measure do we find these helpers on the astral plane. When he has passed into Devachan these helpers are not much needed.

Devachan is a Sanscrit word which means "Land of the Gods," and is a part of the Manasic, or Mental plane. This is the third plane, separated from the astral only by differences of material just as the astral is separated from the physical. The matter of the astral plane is finer and more highly vitalized than any on the physical plane. In like manner the matter of the Mental plane is more active, more highly vitalized and finer than that of the Astral plane. Astral matter is fairy-like and luminous compared with physical matter, but the matter of the Mental plane makes astral matter seem clumsy, heavy and lusterless, and the play of life forces is enormously increased in activity.

Here again we have the seven-fold constitution. These seven, like

the man on earth, are divided into two—the lower four and the higher three. The lower four grouped together as “with form;” the higher three are grouped as “formless.”

Devachan is the “long home” to which the immortal pilgrim returns, a land “where all tears are wiped away, where there is no pain, and where sorrows and sighing flee away.” Here he rests from the toils of his journey, and also devotes himself to arranging, developing, and assimilating all the experiences he has gained in his earthly pilgrimage. The thoughts he could not act out, the psychic energies engendered by aspiration and dreams have been stored up in the Thinker and he now uses and expands them, building faculties for his next earth life. The first stage of the devachanic life is spent in the four lower subdivisions of the Mental plane. Here the Ego lives clothed in the mental body and busy working up the material he has gathered. The second stage is lived in the *formless* world where the Ego having escaped from the mental body lives a free and joyous life according to the knowledge and consciousness he has attained. His happiness is full and complete. How long must he remain in this beautiful home? That depends on how he has lived during the last incarnation. If little seed has been sown the harvest will be poor, and his stay in the homeland proportionately short. The only material for working up new faculty is that gathered in the earth life. If that material be meager and poor the instrument formed for the next incarnation will also be poor, but if the material be plentiful and rich, the Ego will make for itself splendid faculties for the next life.

It has been said that the average time spent in Devachan is fifteen hundred years, but that is only a general statement, although it agrees pretty well with history. The period is longer or shorter according to the life on earth. The more spiritual and lofty intellectual and emotional activity there has been on earth the longer it will take to reap the harvest, while the more selfish and worldly we are here the shorter will be our devachanic period. The same rule governs the time spent in the lower and higher regions of the Mental plane. It is said that a majority of people only just enter the higher or formless world, and then pass on to reincarnation; some spend there a large portion of their devachanic life, lasting sometimes many thousands of years. Each succeeding devachanic life becomes richer and deeper; with enlarging capacity knowledge flows into him in fuller tides and each time he comes with greater knowledge and power.

When the time comes for his return to earth there comes to each Ego a moment of clear vision. He sees all his past and the map of the next incarnation is for a moment unrolled before him, and then he passes into the sleep that precedes his next birth into the physical world. This round of births and deaths goes on until the “cycle of necessity” is finished, until the work of building a perfect man is done. It is said that for most

of us this will not be until the end of the seventh Round, but the time may be shortened a Round or two for those who take the special training that the Wisdom Religion gives.

When the cycle of reincarnation is finished, the Ego passes on to Nirvana of which very little can be said, for the lower consciousness of man cannot receive it. Jesus said to his disciples "I have many things to say unto you, but ye cannot receive them now" (John 16:12). So it is with this exalted state of existence, the lower mind cannot grasp any true description of it. It is often spoken of as *annihilation*, but it is the very opposite of that. Mr. A. P. Sinnett in *Esoteric Buddhism* says "all that words can convey is that Nirvana is a sublime state of conscious rest in omniscience."

This only will I say, that as the Theosophical student progresses he sees with each new height he gains a more and more glorious future awaiting him.

Fraternally yours,

JOHN SCHOFIELD.

This world which seems to me so big, I find to be of the exact dimensions of myself. In fact I see no world at all, but a very stage play, made by myself in which the actors are myself sub-divided. This strange world takes on my moods and changes as I change, in modes that make me deem that I myself am its creator. It finds tears for my sorrows and laughter for my joys, brings virtues to balance my virtues and vices to equal my sins. I see the outward forms of others truly, but for their inward forms, I must even draw upon myself. So the bad man sees a world of knaves, the fool a world of fools and the virtuous man dwells in a paradise of his own creation. Let him then who would judge his brother think on these things, and see that if he judge his brother whom he truly knows not, he but condemns himself for that which perchance he is.

KEN.

Be master of the emotions and moods of thy mind.

OCCULT APHORISMS.



REVIEWS

The Gray World. It is an interesting thing to watch the appearance in our current literature of ideas and phrases commonly called "theosophical," or "occult." It is like sitting on a sandy beach, and seeing the incoming waves creeping slowly towards one's feet, each wave coming a little closer than the last, each one bearing with it some token of the great ocean of truth from which it came.

I do not speak here of the book called *A Sixth Sense*, because I have not seen it, nor of the *Tyranny of the Dark*, by Hamlin Garland, which deals with the phenomena of spiritism and hypnotism in a somewhat superficial and one-sided manner. If it be true that in this book Mr. Garland has recorded the phenomena of actual séances at which he himself was present, then the conclusions which he draws, and the explanations which he offers, are alike exceedingly unsatisfactory, and neither the scientist nor the spiritualist could accept them. But in a book published by the Century Company some two years ago, and said to be the first work of a very young authoress, we have a novel based avowedly on the doctrine of re-incarnation, although the manner of its treatment suggests a Roman Catholic rather than a Theosophical writer. The story is called *The Gray World*, and begins with the death of a little boy of ten in a London hospital. He passes out of our life into a gray and shadowy world, peopled with dim ghosts, seeking in vain for comfort and consolation, "for something that had been made necessary to them in life, now summarily taken away." They had lost the interests of this world, they had never sought to build for themselves mansions in the heavens, and so they drifted about in the place of shades, like the spirits described by Dante outside the borders of Hell. Having depended wholly on the body for their joys, they were suffering the most terrible form of loneliness that exists. "The isolation of a spirit wandering among the living, fades into insignificance beside the frightful solitude of a spirit alone among the dead." The life they had left, they knew now was but a shadow, but they had had nothing else, and they could not kill their desire for it, which chained them down to that they must always long for and never possess. The soul of the little child in the hospital longed with the whole force of its being, for a renewal of physical life, and he awoke to a new childhood in a respectable London family, Philistine and conventional to the last degree, but at least a great advance morally upon the people of the slums with whom he lived before. He carried into his new environment a dim vague memory of the gray world just outside it, and had occasional sudden lapses into the realm of hurrying spirits, with their crying and twittering, like the cries of seabirds among solitary rocks. When he spoke of these things—which he soon learned not to do—he was accused of indigestion and imagination, "and found safety behind that veil which your neighbor is accustomed to mistake for yourself."

When Willie Hopkinson was eighteen, he had a severe attack of scarlet fever, and as he pondered the possible fate of the people he knew, the truth suddenly came to him, that the soul itself was Heaven and Hell. It was plain that one could take nothing into death but that which one had learned during life. He perceived that those who looked up might find another landscape from those who looked down, might even dwell before the beatific vision. He seemed to know that there is a better country hidden away from people who are not tied to the earth-side of dream, but he had not found the key which should admit him to that Eden. The other world which he knew was that horrible condition where the dead who had made the most in their way of this life, dwell forever in empty loneliness, because they took with them, out of this existence, nothing that could persist when the body had died. In his early years terror of this after-death drove him to search for truth, but as he grew

older, he perceived that love might have been a worthier motive than fear, and that "there had been a certain meanness in his scramble after personal salvation, which sufficiently explained its non-success." * * * He conceived now of the world and of the body, as momentary conditions in the infinite progress of the spirit. Used rightly, a discipline, an initiation; used wrongly, a peril. * * * The old formula came back to his mind; purgation, illumination, contemplation—the three stages of the Via Mystica acknowledged by all the masters who had trod it. Then came the death of his mother, and his feeling that she had built no immaterial heaven for herself, but that her very love for her husband and children had but helped to tie her spirit to earth. To their parents children must be always either wings or weights; he could not remember that he had ever helped his mother to rise. But after she had passed away, he seemed to be conscious that her unselfish mother-love had made a little heaven for her soul, marred by an uneasy feeling that she would soon be forgotten. Only in the remembrance of the living, could she really be a part of her home circle, and have some communion with those who had been the chief joy of her life since they had first come into it. "The forgotten die as the loveless die, except those happy dreamers who have found the heart of the rose, and pass from the earth sphere to the absolute." Willie saw suddenly and unforgettably that one great duty of the living was the loving commemoration of the dead. And the words of Jacob Boehme, that head the second chapter of the book, sum up the rest of its teaching. "The soul when it departs from the body, needeth not to go far; for where the body dies, there is heaven and hell."

There has been no opportunity, in this brief sketch of a remarkable book, to speak of its sparkling wit and humor, and the lifelike portrayal of its characters. Like the *Letters of Julia* it declares that love is the key to heaven, and the only heaven is that we have builded for ourselves.

K. H.

The Vocation of Man,* Johann Gottlieb Fichte, translated by Wm. Smith, LL.D. This little volume is accompanied by an interesting introduction by E. Ritchie, Ph.D., in which he takes Fichte's own words as indicative of the spirit of his philosophy and ambition. "Whatever," he says, "is great and good in our own age is "wholly due to this that good and strong men in the past have, for the sake of "ideas made sacrifice of all the enjoyments of life."

For Fichte "the idea" was supreme, and that the Spiritual Evolution of the human race was due to it, was his firm conviction. When we reflect upon the influence of his teaching upon the greatest minds of our age, as of Carlyle and our latest philosophers and "pragmatists," we realize that it is much to have it in so acceptable a form as "The Vocation of Man." Fichte in his own preface states that he does not include in it that which belongs to Pedagogy in its widest sense, but only such conceptions as in later philosophy are beyond the ordinary school limits. In short, it introduces the every-day student of earnest mind to transcendental thought, without involving him in the more difficult subtleties of metaphysical abstractions. The book contains three divisions; the first, presenting *Doubt* as it attacks the man of intellect; the second, *Knowledge* as revealed by a spirit; the third, *Faith* as resultant from the teachings of the spiritual visitant, combined with experience—faith in a higher existence, springing from and essential to the inner nature of man. The philosophy of Fichte is the off-shoot and proper compliment of that of Kant, but the little book we are considering does not concern itself with system or abstract relations to earlier forms of thought, but is especially clear. Familiarity with the speculations of the schools is not essential to its understanding, and it is in every respect a helpful and suggestive work. Moreover it is admirably translated.

T. P. R.

Out of the Silence,† John Lane sends us a tiny book, a poem, by James Roades, written in the same stanza form as "Omar Khayyam." It takes a diametrically different view of life, urging the Oneness of God and the soul, the transitory nature of all material things, and the necessity of seeking within for truth and rest.

There are some charming lines in it, and all breathes a spirit of elevation and sincere devotion.

*Open Court Publishing Company, Chicago, Ill.

†John Lane, New York City.

*Future Life in the Light of Ancient Wisdom and Modern Science,** from the French, by Louis Elbe. In this book an attempt is made to reconcile the latest teachings of science regarding Immortality with those ancient ideals with which all Theosophists are familiar. When the size of the field surveyed is considered, it is easy to realize that the author of the work set himself an almost impossible task. In successive chapters he gives in short summary the idea of survival in various ancient civilizations, and passes in rapid review the conclusions, not only of Aryan and Semitic peoples, but also of Chinese, Greeks and Romans, showing that even among the most alien surroundings, the same ideas, not only of survival, but of the composite nature of the human soul are to be found. He attributes the conception of distinct *personal* immortality to Christianity, and passing from theological and doctrinal considerations, takes up in the concluding chapter of Part I, the debatable questions of spiritism and theosophy, according to the latter a considerable space, and classing its conclusions with those of modern science. The second half of this readable book is devoted to the modern development of science, as being no longer satisfied with inquiries restricted to the domain of matter, but as leading out to investigations of psychic phenomena.

In conclusion, M. Elbe sums up the latest achievements in telepathy and in mediumistic investigations, deciding finally that while neither religion or science definitely prove re-incarnation to be a fact, it yet presents the most plausible theory to account for human experience as we know it. The book is of interest and has distinct value for all earnest inquirers into religious beliefs as modified or endorsed by science.

T. P.

Spinoza and Religion,† by Elmer Ellsworth Powell, A.M., Ph.D. This book, which is well worthy of perusal, offers a study of Spinoza's metaphysics with a view to determining his personal attitude towards religion: It is clear that any such study must necessarily define the exact meaning of religion, and about such definition there will of equal necessity, always be differences of opinion. While it is no new thing to question Spinoza's attitude towards the God Ideal, of which he was said to be intoxicated, it is not usually insisted upon that his concern was altogether unconnected with religion.

The author of the present work considers that religion implies the recognition of personal attributes in the object of worship, and the definition offered by him is as follows: "Religion is the emotions and activities determined by belief in a higher personal power, or in higher personal powers, with whom man is assumed to sustain relations." This at once precludes the probability of considering *Pantheism* as a religion, and would at once shut out all those, an increasing number surely, who accepting spiritual evolution as a truth, worship the impersonal abstract Being of the entire East. Mr. Powell would by his insistence upon belief in "personality" as the essential element in religion, shut out the larger proportion of metaphysical philosophers. To condemn all such thinkers as atheistic, places Mr. Powell in an attitude of criticism towards the majority of philosophers, ancient and modern, and it is clear that under his definition Spinoza has not only no claim to religious ideals, but is at once placed among those to whom religion, as an experience, is an impossibility. That Spinoza's use of the word God was equivalent to that of the word Nature; that his idea of freedom, meant Necessity, and that Immortality was but another name for merge into Universal Substance, has been clearly enough set forth by earlier students of his works, but that these facts debar him not only from religious feeling, but from any true interest in religion itself, it is the province of Mr. Powell's work to demonstrate.

In Part III he gives extracts from his works to prove how mistakenly his conceptions have been considered as expressions of religious mysticism. For fuller appreciation of this criticism of Spinoza we must refer to the book itself, which is very readable, concise and although intended as a special pleading, not dogmatic. Spinoza's position, Mr. Powell thinks, was that of Atheistic Monism. "Spinoza," he asserts in a final paragraph, "had no religious interest properly so-called, but only a scientific interest in religion, which is quite another thing."

J. R. R.

The Culture of the Soul Among Western Nations,‡ by P. Rámanáthán, Solicitor-General for Ceylon.

This book which contains lectures delivered in America during a short stay in

*McClurg & Company, Chicago, Ill.

†Open Court Publishing Company, Chicago, Ill.

‡G. P. Putnam's Sons, New York City. Price, \$1.25.

this country, presents in simple form the fundamental truths of all religions. The aim of all religious teachings is that Knowledge of God which is the result of enlightenment. How to attain this knowledge; how to discriminate false from true leadings is very plainly taught in its successive chapters, and it is of great interest and importance to find truths usually assumed to be purely Aryan, lying at the heart of Semitic religions. Mr. Rāmanāthan is a man of scholarship and has done much work of a comparative kind; in this volume he gives the result of such research and the chapter upon the Psalms is for this reason of especial value, in the fact that he divides them into two classes, those uttered by Yogis, or seekers after God, and those which contain the declarations of Jnanis or actual Knowers of God. That spiritual attainment is dependent upon love, is no new doctrine, but that the path to union is through graduation in love, rising from ordinary family affection to neighborly love, and thence by slow but necessary evolution to Christly Love, is not so often put forth. Those familiar with the *Bhagavad Gita* will find in this book its entire teachings, although no mention is made of it, culminating in that Spirit of Devotion which is in itself the fullest union, and there can be no question that the simple presentations here made will appeal to many who would regard the study of the *Gita* itself as a formidable undertaking.

J. R. R.

MAGAZINE LITERATURE.

Hibbert Journal, London, England, maintains its high standard, as representing advanced and liberal religious thought. A portion of Sir Oliver Lodge's article, "The First Principles of Faith," is reproduced in this number of THE THEOSOPHICAL QUARTERLY. Prof. Henry Jones goes deeply into the basic principles underlying the various schemes for social reform. We recommend his paper to our socialistically inclined friends. Another striking article is by a woman, a Quaker, on "Divine Guidance" and has the mystical ring which is grateful to our ears. These are the usual series of essays upon church questions and Biblical criticism, with the scholarship and learning we are accustomed to associate with this magazine. But perhaps most valuable of all are the series of articles discussing the spirit of other religions and the effect which the rapidly growing knowledge of them is having and is likely to have upon the future development of Christianity. It is here especially that the *Hibbert Journal* is doing great work.

The Monist, Chicago.—Considerable attention is given in *The Monist* to Pragmatism, which in its modern form is now attracting philosophers, and in an able article Stephen S. Colvin points out that the Pragmatic method is not so entirely new as its professors would contend, but is closely related to the philosophy of Heraclitus and Protagoras. Giovanni Vailate considers Pragmatism and Mathematical Logic, and Charles Santiago Sanders Pierce contributes a Prolegomena to an Apology for Pragmatism.

The Annals of Psychic Research, London, W. C., England, not only continues to prove by many instances the reality of subliminal experiences, but contains a suggestive article by Prof. Chas. Richet upon The Future of Psychology, showing how intimately discoveries in the region of metaphysical phenomena are connected with it, yet assuming that while we have made discoveries of phenomena and of what are called laws, these are in reality not laws but general conditions. Prof. Richet suggests that the word metaphysical be used in preference to the word occult. Camille Flammarion gives an account of a well authenticated apparition.

The Open Court, Chicago, Ill.—The November number contains an illustrated account of Burbank's Production of Horticultural Varieties. Paul Carus continues his interesting series upon Chinese Life and Customs in a chapter on Taoism and Buddhism, and a most attractive article upon The Inlaid and Engraved Vases of 6,500 years ago is profusely illustrated with photographic reproductions and outline drawings.

Education, London, England, continues its series upon Phases of Modern Education, by different professors, considering in its later issues, German Education, and Practical and Impractical Ways of Educating the Will. Clara F. Stevens, Mount Holyoke College, contributes a suggestive paper to the October issue upon College English.

International Journal of Ethics, Philadelphia, Pa.—The Ethical Aspects of Economics is considered by J. W. R. Sorley, based upon comparative worth. Frederic Harrison writes of the later aspects of Positivism. Medieval Morals form the subject of a paper by David Saville Murray. A very interesting contribution

by Frank Carleton gives an account of Past and Present Humanitarianism. Michael Macmillan writes upon Bacon's Moral Teaching, and other articles of value complete the issue; the books reviews are, as always in this publication, of great interest.

Charities and the Commons, New York City.—Tenement Builders, Women and Night Work, and The Rehabilitation of San Francisco are among the subjects considered in the October number.

Suggestion, Chicago, Ill. is as usual devoted to the consideration of Health, Success as the result of Thought Power, and Happiness. The November issue contains an account of Papus, a so-called leader of Modern Occultism, who in private life is Dr. Gerald Encausse, a physician.

Of Magazines exclusively Theosophical we have to acknowledge:

Theosophisches Leben. Paul Raatz, Berlin, Germany.—The October number contains a very interesting study of Individualism and Theosophy, by Adalbert Suntowski, a selection from Madame Blavatsky, The Esoteric Teaching of the Gospels, a paper upon Intuitions and Logical Thinking, and other matters of general interest to Theosophists.

Theosophisches Wegweiser, Leipzig. Franz Hartmann contributes an exhaustive paper upon Chemistry and Alchemy, which is of interest to the students of the inferior forces—which in fact is a clear statement of the sevenfold differentiation of the one universal force. "That which cannot be found in the Self," concludes Dr. Hartmann, "cannot be found in another."

La Verdad contains the address made by H. S. Olcott at the Paris Conference and in the main is devoted to the review of various Theosophical agencies and to translations.

Neue Metaphysische Rundschau, Berlin, among other interesting articles contains the conclusion of the letters of Eliphas Levi upon the Elements of the Kabbala.

INRI.—The magazine directed by Papus in the interests of Occultism and Experimental Research has three main divisions, Exoteric, Philosophical, and Initiatic. The latter department gives an account of the Essential Rosy Cross, and of the initiation of Cagliostro.

L'Echo du Monde Occulte is published in Paris and is devoted to the consideration of occult science and divinations; contains practical directions for alchemical studies and an interesting article upon Paracelsus.

Sophia, Madrid, is mainly devoted to translations from Annie Besant, Emerson and other writers upon spiritual subjects.

From Brazil we have received a *Review of the Science, Literature and Art*, of the Institute of Campenas, and also *Esperitismo* devoted to psychical studies, and from Mexico *El Siglo Espirita* devoted more particularly to spiritualism and *O Mundo Occulto*, the organ of the Society for Psychical Study, Campenas, Brazil. From Venezuela *Pharma*, a monthly review of Science and Religion, more especially devoted to Theosophy. From Montevideo, *The Masonic Review* (Revisita Masonica), a new publication authorized by the Grand Master and devoted to Sociology, Science and the Arts, a very attractive periodical. *The Morning Star*, published simultaneously in Loudsville, Georgia, and Edinburgh, Scotland, is a monthly journal of the Ancient Wisdom Religion. *The Mountain Pine*, Green Mountain Falls, Colorado, has for its chief subject, Reincarnation.

Teosofisk Tidskrift, Stockholm, represents Scandinavian Theosophy through translations from Annie Besant and leading Theosophists and gives a report of G. R. S. Mead's address at the Paris Congress of June.

Sonnenstrahlen is as usual, admirably adapted for the young.

We have also to acknowledge: *Gatzungen der Theosophischen Gesellschaft*, devoted to Theosophic Brotherhood, Leipzig; *The Idea*, Chicago; *Fragments*, Seattle, Wash.; *The Crank*, London, Eng., and Sydney, Australia; *The Light of Reason*, Ilfracombe, England; *The Vanguard*, Milwaukee, Wis.; *The Temple and Artisan*, Oceano, Cal.; *Notes and Queries*, Manchester, N. H.; *The Balance*, Denver, Col.; *The Nautilus*, Holyoke, Mass., a magazine of The New Thought; *The Chiropractor*, Davenport, Iowa, and *The News Leaflet*, New Haven, Conn., *Cosmic Light*, Pittsburg, Kansas, is devoted to Occult Science, New Thought and Evolution. *Bibby's Annual*, Liverpool, Eng., contains a review illustrated (in colors) of Thought Forms by Annie Besant and C. W. Leadbeater.

J. E. R. R.



QUESTIONS AND ANSWERS

QUESTION 63.—*What is the best way to resist temptation?*

ANSWER.—Resolutely to turn the mind away from it. That is the whole secret. A man is a fool who tries to fight temptation when he can flee from and avoid it. A man who debates as to whether he will take a glass of liquor or not will usually end by drinking it, but if he turns away from it when the first impulse to drink presents itself to his consciousness and engages his attention elsewhere, bringing it back from the temptation every time the mind flies to it, he stands a very good chance of conquering.

If we have an evil thought, and say, "I won't have evil thoughts. I *will* keep my mind pure. Avaunt." We are all the time full of the question of evil thoughts. But, if, the moment we are conscious of an evil thought we disregard it and think of something pure and high and noble, the evil thought dies of inanition and will cease to trouble us.

Fly temptation, do not fight it. In the one case we fight evil on its own plane where it will probably beat us. In the other we take the combat to higher planes where good is the more powerful and where, reinforced by the powers of good, we shall surely win.

Above all never dally with temptation. No matter how strong we may be, how long a time since we succumbed, how much above that particular sin we may think ourselves, we cannot afford to trifle with temptation, but must *instantly* turn from it to something safe.

JOHN BLAKE.

QUESTION 64.—*If one man depends upon another for guidance in matters of opinion and belief, has he the right to consider these opinions and beliefs his own?*

ANSWER.—Upon first reading one is tempted to answer this question with an emphatic No. But upon further reflection one is not so sure that this answer could stand unmodified. An opinion or belief on any matter has two sides. On the one hand it is a judgment or synthesis which we form from a certain group of facts in our experience and environment. The facts selected, the way they are co-ordinated, and the individual coloring they receive from the mind comparing them, are alike determining elements in the character of the judgment. For a judgment to be completely our own these elements should also be ours. But what turns this synthesis or judgment into an opinion or belief is a certain interior assent of the man himself—a feeling of truth of the judgment. Without this individual assent no synthesis of facts or chain of logic can produce a judgment which is an opinion or belief, and while this assent is given to any statement or view it is an opinion or belief, however false its foundation may be. Now it is quite conceivable that one man (A) may be so constituted and related to another (B) that the statements made by the latter command this feeling of interior assent in the former and so become A's opinions and beliefs, though not based upon his individual judgment.

The right of (A) to consider these his opinions, seems more evident when we consider the other side of what constitutes an opinion. For not only are beliefs something we form from our environment and experience, but they determine the way in which we react upon that environment. If I hold a certain opinion regarding a certain man I will act toward him in one way. If I hold another opinion I will act in another way. And this quite regardless of the origin of my opinion or of its truth or falsity. Certainly the opinions which determine a man's acts must be regarded as his. If these are not his opinions what are?

But having written this much, and recorded a judgment, I find it is not in the least my opinion. I refuse to give assent to any such view. The question is contradictory. It reads: "If one *man* depends upon another." The

first is not yet a man is the trouble. He is only a reflection. He can neither have opinions nor can he act. The second is the only real person, both the thinker and the actor. I suspect the questioner of really meaning: "If a man depends upon a woman, etc." Let him marry the woman, then, owning her, he will undoubtedly own her opinions. E.

ANSWER.—It is difficult for me to understand how such a question as this ever comes to be asked. If I be but the shadow of another, can I be said to have existence of my own? And if my beliefs and opinions are only echoes of another mind, how can I in any sense lay claim to them? Belief, to be in the least worthy of the name, must spring from within oneself,—from some interior conviction, some crystallization of a portion of individual feeling or experience; even if not, as seems to me essential, the result of struggles and effort, a breathing space to which a soul has climbed in his conflict with life and its mysteries.

Religion, and all matters of so-called faith, are to me subjects of reverent doubt until I have been able to experience them myself; to draw them in to the inner battle-ground where each must be fought out completely and fearlessly. What remains from such a conflict has then to be lived, to be tested and tried by the needs of every day—our joys as well as our pains. That which is gained as the result of these two experiences, I should call my *belief* on any subject, mine by right of conquest; and also mine because in the course of such tests they have necessarily become an inherent portion of my being.

From this point one may go on to *knowledge*; but "knowledge is of things we see," and so still further, conflict and conquest are involved. Yet though we err to *depend* on guidance, I think we are often wise to seek it. For those older, because better versed in living than we, can give us sage counsel, save us many false starts, and enable us to avoid the more obvious pitfalls in the way. But after all we must make the journey ourselves, and until we do, we cannot consider that we possess either beliefs or opinions, any more than we can really be said to have lived. CAVE.

QUESTION 65.—What are Moral Laws?

ANSWER.—I do not know what is the real question or doubt back of these words—whether I am desired to formulate a body of moral laws, or to consider their meaning and rationale. If the former is intended, I would respectfully refer the inquirer to any religious book in any language—my own preference being to either "Light on the Path" or the teaching of Jesus. If it is the latter, an adequate answer is difficult in such limited space as is at my disposal.

Briefly, moral laws seem to me to be laws of the moral or inner world. Upon the threshold of this world mankind stands, and as the two worlds blend and merge, man is in reality a denizen of both worlds at once. Though his consciousness of the inner is as yet dim and obscure. The cyclic sweep of evolution has brought us to this point. Little by little, from the earliest beginnings of organic life, we have been educated in law. As our organism has changed and become more complex, as our evolution has carried us, from separate to social existence, so the laws upon obedience to which our existence has depended have changed and broadened, until now they foreshadow a life in the inner or moral world. The origin or past history of moral laws seems to be traceable in our biological evolution, as step by step we have risen to the point where we now are. Differences in substances, differences in rank and in life, are all in reality differences in the laws which are obeyed. Wood and iron differ only in the laws which they obey, and so it is with men. Before us lie the moral laws, the possibility of obedience to which has been the fruit of our evolution. If we will follow them little by little, they will take us in to the inner world, and change us till we are something more than the men we now are. If we reject them we remain, and the evolutionary tide of life sweeps on leaving us like driftwood thrown upon the shore. R.

QUESTION 66.—Is the Kama-Manas a distinct entity only after death?

ANSWER.—As I understand the matter Kama is the name given to the principle of desire or will when acting toward personal and selfish ends, and Manas is another name for intelligence or mind. As a consequence of this, Kama-Manas

would be the totality of mental states, tendencies, and accretions which are the result of the mind's action under the influence of personal desires, and which show themselves as consistent tastes, cravings and habits.

In the normal man such personal desires are coordinated with a wider life and consciousness, embracing ideals of work and duty and more or less religious aspiration. This coordination amounts indeed to an amalgamation so that it would generally be inaccurate to view the Kama-Manas as a distinct entity—different from the man himself—during life. In abnormal persons, however, or at certain periods of crisis, the two sides of our nature may become so antagonistic and the Kama-Manas so strong, that the usual coordination is broken and the man finds his personal consciousness alternating between the two rather than synthesizing them. At such times it might not be amiss to speak of the Kama-Manas as a distinct entity. It is a highly complex organism, with sense and mental memories, and with considerable strength of will given to it in the past. Moreover we can at times feel its pull upon us as something distinctly outside ourselves—as though its will were independent of ours and in opposition to ours.

A still more abnormal and exceptional case arises when through a long course of selfish thought and action all other instincts and sides of the nature have become dissociated from the personal consciousness, which is thus entirely absorbed in the Kama-Manas and the life of the latter is practically the entire life of the man. Here again it would seem that the Kama-Manas is a distinct entity in the sense that it is severed from and independent of the higher qualities.

It must be borne in mind however that the strength and vitality of the Kama-Manas is at any instant the momentum as it were of our own past acts, thoughts and desires. If these are not continued the nourishment of the Kama-Manas ceases and it gradually fades away. In this sense the Kama-Manas is never independent of the personal consciousness during life.

In the separation of the principles at death the normal coordination is severed and the Kama-Manas does assume an independent existence as an entity on the psychic plane, having a longer or shorter existence according to the vitality given by us in life to this side of our nature. In exceptional cases this may have been so strong that the dregs of the Kama-Manas remain as a Kama-Lokic spook until the next incarnation of the ego when it becomes incorporated in the astral of the latter and is revived by the selfish thoughts of the new life. It is in such circumstances, particularly, that the Kama-Manas assumes an independent aspect and is often in direct antagonism to the will of the man himself and acts as a vampire upon his life.

But in all cases it is to be observed the continued life of the Kama-Manas as an independent entity depends upon our own will. If we cease to nourish it, it must fade and die.

N.

QUESTION 67.—*What is the meaning of the declaration of the T. S. that "members are expected to accord to the beliefs of others the toleration which they expect for their own"?*

ANSWER.—In the last number of the THEOSOPHICAL QUARTERLY, in reply to Question 61, it is stated in effect that when the principles for which the Theosophical Society stands were designed, the utmost ingenuity was exercised to make them so very broad that they could not be distorted by the human mind into a creed. Effort was also made to keep the Society from splitting upon the rocks which have destroyed the spirit and life of so many religions. *Intolerance* is one of these fundamental sins. The whole of history is full of nothing less than disgraceful exhibitions of intolerance. Christian or Pagan, Fire-worshipper or Idolator, they are all alike. It is one of the quicksands of the religious thought of nearly all ages and of nearly all people. Even to this day, when we are wont to boast of our so-called progress and broadmindedness, the Protestant Episcopal Church in America is rocking on its foundations because of the trial and conviction of Dr. Crapsey for heresy. We no longer burn people at the stake for holding opinions which differ from our own, but we can still deprive them of their benefices and suspend them from their priestly functions.

Is it to be wondered at, then, that when the masters formulated the principles for which the Theosophical Society was to stand they gave a prominent place to *Tolerance* and insisted that at least in their Society members were "expected to accord to the beliefs of others that tolerance which they desire for their own."

G. HIRJO.

T·S·ACTIVITIES

We print herewith letters from several members of the Executive Committee of the T. S. A. giving their personal views as to what can be done to make the work of the movement more effective. It is interesting to see how these letters supplement each other and touch each upon some different aspect of the work.

To the Secretary T. S. A.:
You have asked me,

Dayton, Ohio.

What is the best means of forwarding the Theosophical Movement?

Had Wm. Q. Judge been asked this question by a member of the Theosophical Society, probably his reply would have been something like this: "My dear fellow, do you really wish to forward the Movement? Well, just get to work and help push."

Now perhaps some of us who have worked long and earnestly feel disappointed because the Theosophical Society has not become popular in the world, nor grown rich and great in membership. Let us briefly analyze this condition and try to find whether the trouble lies with the work or within ourselves.

First let us note that the Theosophical Society is not synonymous with the Theosophical Movement.

The Theosophical Society is an organization of people who have been drawn together by a common interest arising out of various conditions: some attracted by the refuge the Society offers for freedom of thought; others by their love for philosophic research; still others by a genuine hunger for the teachings of the Wisdom Religion; and a few by the particular field it offers for the great work of awaking human souls to self-consciousness in the Brotherhood of Man.

The Theosophical Movement cannot be defined by the lines of any organization. It is the mighty energy of spiritual enlightenment that moves in every individual or organization that is devoted to the elevation of the race by any means. It knows no chosen people save that they be devotees of Truth; it recognizes no elect save aspirants to soul-wisdom. It imposes no test except unselfish love for mankind; has no pass-word but one that may be spoken in a thousand tongues.

It is evident that the Theosophical Society includes in its organized membership but a small proportion of the people in the world who are actively at work in the great Theosophical Movement. Is this the root of our discouragement? Perhaps we have transplanted to the Theosophical Society a certain old theological doctrine: have come to believe that the Society is the patentee and sole owner of Theosophy (Divine Wisdom), and cannot understand how any of it escaped and got to work in the world at large—even among people who never heard of the Theosophical Society.

For nearly a third of a century we have been sowing broadcast the seeds of Theosophy. Should we not rejoice that so many of these seeds have found fertile soil and taken root, even though those who nourish them may have given to the new life their own names? The sowing of the seeds was surely done in the hope that they would take root in the hearts of men, and we have no reason for disappointment because these thousands of people have not come to swell the membership of the Theosophical Society. The lessons of history are not such as to lead us to hope for the best results from the building up of a numerically strong organization. Invariably with such has grown the abuse of power and the perversion or loss of original ideals and purposes, until men have become the blind servants of their organization, instead of making it the instrument of human evolution.

It is desirable, of course, that branches of the T. S. shall have sufficient membership to make the financial burden easy upon its members, but beyond this no Branch has need of mere numbers. The ideal Branch is not an aggregation of members, but a *working* organization—a *real* factor in the Theosophical Movement. As expressed by a gentleman one evening at a Dayton meeting, "The work of the Theosophical Society is not to *convert* the world, but to *inoculate* the world."

As to methods of work, they are innumerable; but each Branch, each member, must discover them for himself. Every member who really desires to forward the Theosophical Movement will find himself doing the very work he is best fitted to do, and none other can fill his particular place.

If the broad sunlight of our universal brotherhood has been clouded over by the isolating shadow of ambition for ourself, for our Branch, or for our Society, let us read the "Proclamation" adopted at the Boston Convention in 1895; let us read it many times—until we understand its meaning. Let us then open our eyes and look about us in the great clear outdoors of human life. Then we will take new knowledge of the meaning of the Brotherhood of Man and will be prepared to gain the sign of recognition that will bring unfailing response from millions of our brethren co-workers in the Theosophical Movement.

Fraternally,

A. J. MENDENHALL.

Toronto, Canada.

To the Secretary T. S. A.:

I have had little time from my duties to formulate as I would wish my answer to your question. But we need simple talks to the people. Not about abstruse or technical questions, but by way of applying our thought to everyday affairs.

We should cultivate all the forces that make for righteousness and light wherever found,—in church, school, business, social relations or elsewhere.

We should have little books, like Mrs. Lang's *Elementary Theosophy*, to give to enquirers, and we should avoid Sanscrit and the Infinities in presenting the copies.

Fraternally,

ALBERT E. S. SMYTHE.

Santa Ana, Cal.

To the Secretary T. S. A.:

There are two means by which I think we can make the work of the T. S. A. more effective. The first is to divide America into sections and establish headquarters for each of these, which should be supported by the whole section, so that each may be able to keep a permanent room for the T. S. work. If books and general theosophical literature could be kept in these centers and sold and distributed from there I think it would be a great help.

My second thought concerns the character of the T. S. meetings. I think we should pay more attention to the training of ourselves, our own brothers and fellow members. For this purpose the meetings in the T. S. A. may be of two kinds: one public, and one for members only. The latter should be so organized that each member in turn should make an address upon a subject chosen by himself and for the preparation of which all the time he needs has been allowed him. The subject of each such address should be made known to the members generally one or two weeks before the lecture day, that they too may make themselves generally acquainted with it. I would like these meetings to be private because our members unaccustomed to speaking will feel more confidence if in the presence of those only who know the first rules of brotherhood whose criticism could never be unkindly and who would seek to give courage to those who need it.

I know that I do not need to explain why I want the members to make these addresses. You will understand that nothing clears our own thoughts more than to try to explain them to others. I am of the opinion that the time of the older forms of direct propaganda is past. That if we ourselves become what our philosophy should make us, the rest will largely care for itself, and that example will prove more fruitful than argument. But such private training as I have here suggested will always bring out those who are able to take up the work of the public meetings and hold the door open to those who still are to enter.

Fraternally,

BERGER ELWING.

New York, N. Y.

To the Secretary T. S. A.:

You ask me What is the best means of forwarding the Theosophical Movement? I answer, By Living the Theosophical Life.

Perhaps my reply may seem very general and indefinite, meaning one thing to one man and something else to another. Yet I would prefer to have it so. Believing that every member of the Theosophical Society finds in its aims some ideal which he holds sacred, I would have each strive to put in practice this ideal and exemplify it in his own life. As we do this we not only forward the Theosophical Movement, but we become part of it, and it is only so that we can make Theosophy a living power in the world.

There is one corollary to this view which I would like to emphasize. It is that our work begins at home. Our first opportunity and our first duty is to light our own life with the light of the ideals we see. And our next duty, included in the first, is to those closest to us—those with whom we are thrown in daily contact. Too often I think we look abroad for an opportunity which lies in reality close at hand. I do not mean that we are to try and convert our families and friends. We should try to convert no one. But I do mean we should try to help those nearest to us and fulfil our own duties before we enter upon wider fields. This applies to the Branch as it does to the individual. Each Branch should strive to reach those of its own kind and suit its methods to its environment.

Let us be honest with ourselves, living what we profess; and let us be simple and sympathetic and direct with our friends, seeking to aid, not to preach. The Theosophical Movement will then live in us and through us.

Fraternally,

H. B. MITCHELL.

Honolulu, Hawaii.

Secretary of the T. S. A.:

I have had some correspondence with members of the Executive Committee in regard to topics for study in the Society.

Now this is all well enough for individual effort, but to my mind it is not the business of the Executive Committee, or its members in their official capacity, to suggest inceptive work to the Branches of the Society. That is *their* business and it is quite time that members of Branches realized it. Members of Branches should earnestly think over and adopt the best plan for their locality, taking into consideration (a) location as to other Branches; (b) amount of T. S. work that has been done in the town and country surrounding; (c) intelligence of the community; (d) religious temperament of the different religious sects; (e) difference in nationalities; (f) the funds the Branch has to use in the work; (g) and lastly the composition of the Branch itself as to earnestness and intelligence. All of these matters and possibly others should be thought over in formulating a plan of operations. Then all should, when the matter is decided, go to work to make it a success, letting no obstacles stand in the way, such as personal objections, jealousies, ambition for leadership, etc.

Just as the Soul of the Universe is made up of all the souls within it and is greater than the aggregate of all, for the reason, possibly, that it is the flower of all, distinct and having its own individuality, so is the Branch soul distinct and individual and has a power and influence greater than the individuals composing it. If it is weak and without strong well-marked character, so are the individuals composing it weak in their efforts to make it powerful for good where it is located, and also as a member of that greater individuality, the Theosophical Society. That it is a duty (if it is possible) to be a member of a Branch and to form them, there is no doubt in my mind.

Would it not be well to think over our own responsibility and the Karma that attaches to each one of us by reason of our membership in the T. S. in A.

There always has been and will always be plenty of work to be done in the T. S. Especially can this be said regarding the Theosophical Movement, which comprehends vastly more than the Theosophical Society.

As to individual effort it may not be out of place here to repeat what has been often said before. If one's motives are pure and he earnestly desires to be helpful in the Theosophical Movement, any mental suggestion coming to him outlining work to be done, should be carried out, and no one else should find fault should it not be up to or agree with his standard of excellence or ideas of ethical precepts. For every individual, however lowly, has his own peculiar work to do. Souls are not evolving alike.

J. D. BOND.

Though, as Mr. Bond points out, each Branch must determine for itself the character of its own work and study, knowledge of what other Branches are doing may be of assistance. We therefore append a few syllabi of Branch lectures selected from those received:

THE SOUTH SHIELDS BRANCH.

FIRST SYLLABUS.

- Oct. 15—Palmistry as a Science. Its Relation to Astrology, the Science of the Stars. Diagrams.
- Oct. 29—Man, Body, Soul and Spirit. Three in One and One in Three.
- Nov. 12—Man, His Origin and Evolution.
- Nov. 26—Evolution, its Object. (a) Evolution of the Earth. Its Seven Great Continents
- Dec. 10—Evolution, its Object. (b) Evolution of Man in seven Great Races.
- Dec. 24—The One Life in All.
- Jan. 14—Thought, its Use and Control.
- Jan. 28—The Inner Meaning of the Bible.
- Feb. 11—The Spiritual Life.
- Feb. 25—Death and After.
- Mar. 11—Walt Whitman.

SECOND SYLLABUS.

- Oct. 22—Palmistry. Character by Shape of Hand, etc.
- Nov. 5—Karma, the Law of Cause and Effect. We Reap as We Sow.
- Nov. 19—Man's Place in the Universe.
- Dec. 3—The Spiritual Life.
- Dec. 17—Atlantis, The Lost Continent. The Atlanteans.
- Jan. 7—Some Religious Ideas of Ancient Egypt.
- Jan. 21—Egyptian "Book of the Dead," illustrated.
- Feb. 4—Longfellow, the American Poet.
- Feb. 18—The Inner Meaning of the Gospels.
- Mar. 4—The Astral Light, the Book of Life, or the Book of the Recording Angel.

THE FORT WAYNE THEOSOPHICAL SOCIETY.

SYLLABUS.

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| <ul style="list-style-type: none"> Sept. 5—Theoretical and Practical Theosophy. Sept. 12—The Seven Principles of Man, "THE QUARTERNARY." Sept. 19—The Seven Principles of Man, "THE TRIAD." Sept. 26—Conversational. Oct. 3—Correspondence of Principles with Cosmic Planes. Oct. 10—(To be announced.) Oct. 17—The Twin Doctrines. Oct. 24—Fatality vs. Karma. Oct. 31—Queries. Nov. 7—Address. Nov. 14—Books of Devotion. Nov. 21—Meditation. Nov. 28—Social. Dec. 5—The Meaning and Need of Discipline. Dec. 12—Man's Place in Nature. Dec. 19—Thought—Its Power to Produce Crime or Virtue. Dec. 26—Conversational. Jan. 2—Our Duty as Theosophists to Mankind. Jan. 9—(To be announced.) Jan. 16—Personality and Individuality. | <ul style="list-style-type: none"> Jan. 23—The Ego and its Environments. Jan. 30—Social. Feb. 6—"The Simple Life"—"The Theosophical Life." Feb. 13—(To be announced.) Feb. 20—Suggested Thoughts. Feb. 27—Queries. Mar. 6—Similarity of all Religious Teachings. Mar. 13—(To be announced.) Mar. 20—Cycles. Mar. 27—Social. Apr. 3—The Soul. Apr. 10—(To be announced.) Apr. 17—Address. Apr. 24—The Chains of Habit. Apr. 31—Mind. May 7—History of the Theosophical Society. May 14—Brotherhood. May 21—Address. May 28—Conversational. June 4—Christ's Mission. June 11—(To be announced.) June 18—Key to Theosophy. June 25—Social. |
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THE CINCINNATI THEOSOPHICAL SOCIETY.

SYLLABUS.

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| Sept. 25—Opening Address. | Feb. 19—The Scientific Necessity for Reincarnation. |
| Oct. 2—The Ego and its Environments. | Feb. 26—The Son of God, and the Son of Man. |
| Oct. 9—The Astral and the Physical. | Mar. 5—The Spiritual World. |
| Oct. 16—The Philosophy of Confucianism. | Mar. 12—Karma. |
| Oct. 23—Life. (Prana.) | Mar. 19—Theosophical View of Woman. |
| Oct. 30—Kama. (Desire.) | Mar. 26—Illusions. |
| Nov. 6—Theosophy and Reform. | Apr. 2—Wagner and Theosophy. |
| Nov. 13—Manas. (Mind.) | Apr. 9—The Zodiac and Man. |
| Nov. 20—Atma-Buddhi. | Apr. 16—Reincarnation. |
| Nov. 27—Dreams, Their Cause and Cure. | Apr. 23—The Unseen. |
| Dec. 4—Self Control. | Apr. 30—Practical Application of Theosophy. |
| Dec. 11—Truth. | May 7—Lotus Day. |
| Dec. 18—True and False Personality. | May 14—Natural Law, or Coincidence, Which? |
| Jan. 8—Progress. | May 21—Civilization. |
| Jan. 15—Equality. | May 28—Closing Exercises. |
| Jan. 22—Walt Whitman. | |
| Jan. 29—Brotherhood. | |
| Feb. 5—The Secret Doctrine. | |
| Feb. 12—Theosophy and Astrology. | |

Cincinnati, Ohio, November 15, 1906.

To the Secretary T. S. in A.

The Cincinnati Branch is pleased to report a series of successful meetings this winter. The increasing interest in Theosophy is evident from the nature of the questions and discussions that follow the essays. We are gratified to report that our Secret Doctrine Class conducted by Dr. Tenney is well attended and the same keen interest is displayed. We have been successful in placing the QUARTERLY in the Newport and Covington, Ky. Libraries, the Cincinnati Library, the Carnegie and Mercantile Library. We have also placed it in the leading book stores of Cincinnati.

Fraternally,

F. C. BENNINGER, *Sec'y and Treas.*

THE INDIANAPOLIS BRANCH OF THE THEOSOPHICAL SOCIETY
IN AMERICA.

Indianapolis, Ind. November 21, 1906.

To the Secretary T. S. A.:

The following is the report of the *Indianapolis T. S.*, from May 6, 1906 to November 18, 1906, inclusive:

- May 6—Lecture: Power of Reason.
- May 8—Lotus Day. Reading, "Letters by Pupils of H. P. B."
- May 13—The True Reason of Progress.
- May 20—Lecture: Liberty.
- May 22—Discussion: The Basis of Brotherhood.
- May 27—Lecture: The Scientific Basis for Ethics.
- May 29—Lecture: Leadership.
- June 3—Lecture: "The Flying Roll."
- June 10—Lecture: Point of Agreement.
- June 17—Lecture: "The Understanding of the Higher Principles."

From June 17th to September 23, owing to the illness of Mrs. H. A. Elliott, no report was kept for this period.

- Sept. 23—Lecture: Relation of Soul to Spirit.
- Sept. 30—Lecture: The Growth of Man.
- Oct. 7—Lecture: The Natural Restraint of Selfishness.
- Oct. 14—Lecture: "The Saviours of the World."
- Oct. 21—Lecture: The Expression of Love.
- Oct. 28—Lecture: "Natural Foundation for Universal Brotherhood."

Nov. 11—Lecture: "Sermon on the Mount."

Nov. 13—Study of the THEOSOPHICAL QUARTERLY and discussion of the "Sermon on the Mount."

Nov. 18—Lecture: Theosophy and Higher Spiritualism.

Nov. 20—Study and discussion of the "Sermon on the Mount."

In all there has been a total of fifty-six meetings held since May 8th at 42 N. Delaware Street.

The following meetings were held at the house of Mrs. Harriett Elliott, No. 1201 Marlow Avenue. Lectures were given with questions answered, and discussions following:

Sept. 6—An Outline of Theosophy.

Sept. 13—Return of the Soul.

Sept. 20—Learning How to Think.

Sept. 27—The Religious Mania.

Oct. 4—Different Religious Beliefs.

Oct. 11—Discussion on Theosophy.

Oct. 18—Man and his Physical Body.

Oct. 25—Soul of Things.

Nov. 1—The Simple Life.

Nov. 8—Night Side of Nature.

Nov. 15—The Man of the Future.

Nov. 22—The Consciousness.

Nov. 29—A General Talk.

GEORGE E. MILLS, *Sec'y.*
1612 Sterling Street.

THE THEOSOPHICAL QUARTERLY.

At the Annual Convention of the T. S. A. held at Cincinnati last April, a resolution was passed calling attention to the use that could be made of the THEOSOPHICAL QUARTERLY in spreading an acquaintance with the ideals and principles for which the Society stands, as well as with the character of work which it is doing. This resolution recommended that each Branch of the Society appoint a committee to place the magazine upon the local news stands to secure its introduction into libraries and reading rooms, and to distribute such copies as they could afford among those known to be interested in religious and philosophic questions.

A number of Branches have followed this suggestion with very satisfactory results both in increasing the circulation of the magazine and in strengthening their local work, as is illustrated by the following supplementary reports of the Indianapolis and Toronto Branches.

Indianapolis, Ind., November 25, 1906.

To the Secretary T. S. A.:

The work of "Quarterly Extension" in Indianapolis is reported as follows: Efforts to comply with the resolution of the last Convention of the T. S. A. relative to the QUARTERLY have been cheerfully put forward and the work in this department is believed to be of great value. Beginning with the April issue the QUARTERLY was placed in ten of the best news stands in the city. Of the April issue nineteen copies were sold, of the July twenty-one copies, and of the October number several are already taken. Since the last issue two news stands have been added to the list, one of which has sold three copies.

In addition to the distribution through the news stands, a special order was given to the Secretary for fifty copies of the July and one hundred copies of the October issue, all of which were received and placed in the following manner: A list of the names and addresses of ninety-one ministers in the churches of the city was obtained and a copy sent to each one of them, accompanied by a letter introducing the QUARTERLY inviting them to attend the lectures given by members of the Local Branch, and to address our meetings upon any subject in which they were most interested. The list included Pastors and Rectors of Christian, Baptist, Methodist, Universalist, Unitarian, Presbyterian, Swedenborgian, Congregational, Seventh Day Adventist, United Brethren and other churches. I append copy of form of letter sent.

A ut thirty-five copies were given to special inquirers, students of Modern

Science, Law, Medicine, etc. by members of the Branch—the remainder of the special order being at present undistributed.

Members are much encouraged to have the QUARTERLY go out to readers and are united in endeavor to appropriately extend its circulation.

Fraternally yours,

H. E. DAVIS.

Rev. JOHN JONES,

000Blank Street, City.

Indianapolis, Ind., November 21, 1906.

Dear Sir—We take the liberty of presenting to you something of the work of the Theosophical Society in America by sending you a copy of our official magazine—THE THEOSOPHICAL QUARTERLY. Should you feel interested in Theosophy and wish to know of the Society and the work of its members, we can recommend nothing better than a careful examination of this issue of the QUARTERLY as it contains many explanations and contributions pertaining directly to the objects and work of the Society.

We believe the magazine to be of more than ordinary merit, and therefore of interest and value to earnest students of any Science, Religion, or Philosophy.

Should you wish to make further inquiry we respectfully invite you to attend the meetings of the Indianapolis Branch at 42 North Delaware Street, on Sunday and Tuesday evenings of each week.

As it is one of the objects of the Society to study Religions and Sacred Texts—we further extend a cordial invitation and welcome to an address or lecture upon any subject in which you are most interested.

Acknowledgment of the receipt of the magazine may be sent to the Secretary, Indianapolis Branch, 1012 Sterling Street, City.

Fraternally yours,

H. E. DAVIS, *Chairman Local Executive Committee.*

Toronto, Canada, November 22, 1906.

To the Secretary T. S. A.:

Toronto Branch, T. S. in A. reports increased activity along all lines.

All our meetings show increased attendance and interest and we now have a class for the training of those who desire to fit themselves for public lecturing, and it is meeting with marked success.

The QUARTERLY Committee reports that the July number was placed in 29 public libraries throughout Canada by the Branch and 23 sold by dealers, three of which were of previous issue, also several distributed by members.

We would like to exchange ideas on training classes with other Branches or members interested.

Fraternally,

ALBERT J. HARRIS, *Secretary.*

THE SEATTLE T. S.

The following letter is of interest as showing the experience of a small Branch in attempting to carry out to its full extent the principle of the open platform. Despite the humorous difficulties initial efforts of this kind almost always entail, it is undoubtedly the proper principle for our meetings; and patience, tact, and above all, a united, fraternal and co-operative spirit among the nucleus of T. S. members may be counted upon to overcome the diversity and purposelessness which at first appear, without checking the spontaneity and freedom which are so to be desired:

Seattle, November 22, 1906.

To the Secretary T. S. A.

We hold public meetings at the same hall where we have met for nearly ten years every Sunday night. We open the hall early, and guests are invited to come in advance of the meeting and converse with us if they so desire. At 8 P. M. some one, usually not a T. S. member, speaks for half or three-quarters of an hour, then the President calls for questions to be answered by the speaker, after that he invites those present to speak upon the subject under discussion. There has been a decided interest shown by those who desired to express their ideas, and

one man said he came because he was permitted to talk himself, and not listen to others always. When we can realize the "full force" of the open platform principle, we shall have developed true toleration.

Your remark "that this principle put into orderly practice is more important than spreading definite teachings" will, I think, prove helpful.

It means something to be in charge of the meeting under the new order of things. But we sense a decided gain over the old ways, and as a society we stand better before the public, than formerly, for they say we are now acting out what we have long talked about, but were far from practicing, viz: "Universal Brotherhood."

Fraternally yours,

JENNIE S. CLARK.

BRITISH NATIONAL BRANCH.

The work of organizing the British National Branch of the T. S. A. has proceeded very satisfactorily during the past quarter, and the new organization is now fully under way. In London bi-weekly meetings are held at 46 Brook Street, with a constantly growing attendance. From Newcastle also come encouraging reports and generally throughout the Branch there is evident a spirit of vigor and freedom which promises well for the future. We hope in a later issue to print the by-laws recently adopted and now in the hands of the Executive Committee.

THEOSOPHICAL SOCIETY IN GERMANY.

At the annual convention held in Berlin, last September, the T. S. in Germany appointed a committee to consider ways and means for bringing about a closer union of their organization with the T. S. in America. The Executive Committee of the T. S. in A. has already been communicated with. Reports of the progress of this interesting and desirable movement will appear in future numbers of the THEOSOPHICAL QUARTERLY.

THE THEOSOPHICAL SOCIETY OF SOUTH AMERICA.

It is possible that few of our members realize how rapid has been the growth of the Theosophical Movement in the Central and South American countries. At Caracas, for example, there is not only a firmly established centre of considerable size, but an excellent magazine is published regularly and well supported. But perhaps the most interesting feature of the work is the hold that Theosophy is taking among the native Indians, who find in its teachings an explanation of their own traditions and mysticism.

The following is a translation of a letter recently received from one of our oldest members in that territory.

Barquisimeto, Venezuela, September 5, 1906.

My Dear Brother, Mr. C. Johnston:

I have read with pleasure your brotherly letter of June 3d, which took a long time in reaching me being sent from Caracas to this place with some photographic materials.

Every day the cause is growing with us and with our brothers of South America, with whom we have intimate relations and pleasant correspondence.

I hope that at no distant time we shall be more united and powerful and with sufficient means for the needs of the work.

It is quite true that there is sympathy and intuition in our America. Just now we are learning the present lesson of European civilization, but in exchange losing much of the primitive simplicity and purity. But although we are still children, foolishly informal, we are on the road to becoming harmonious and united as in ancient times.

In nearly all the countries of this part of the world and Central America, Mexico, Cuba, etc., there are appearing souls ready to form centres for the good work, and there are currents of sympathy which attract our old friends and those who belong to us.

Without haste, and without giving undue prominence to the intellectual teaching of which we already have sufficient, we are trying to awaken the devotional, the Soul Doctrine.

May we work with energy for this harmonious progress! And may the means or instrument be opportunely ready for the incarnation of the entity to mark out the sure, rapid and saving way for those of this part of the world and a safe refuge for our brothers of the old world. Our Brother Williams is a good companion. May he be able to return here. He has always helped us greatly. He wrote me not long ago from California, and he is preparing for another photographic excursion. I am at this place in the same work, and shall not return to Caracas for about two months.

With good wishes from the brothers here and looking forward to your welcome letters and hoping for great things from our efforts.

Affectionately your brother,

JUAN J. BENZO.

We who have enthroned law in the physical world put ourselves strangely outside its realm. We cannot realize that our lives have their appointed course, that we have no need for this anxious fevered self seeking, that the path of our fate is marked for us by our daily duties, and that we can trust our fate. We need faith in the completeness of law. We need still more to feel and have faith in the love behind law, and we need the courage to trust ourselves to this completely—desiring only what is ours.

ANON.

CORRESPONDENCE CLASS

SYSTEMATIC STUDIES IN THE "SECRET DOCTRINE."

ANSWERS TO STUDY III.

1. Mūlaprakṛiti is the essence of Matter, or, Primordial Substance. "Pre-cosmic Root-Substance (Mūlaprakṛiti) is that aspect of the Absolute which underlies all the objective planes of Nature." The energy, force or life in Substance or Matter is often called Spirit, in which case, Spirit, as such, is immaterial and distinct from Matter or Substance, but as there can be no force, energy or life without Matter or Substance as a vehicle, the two (Force and Substance) are indivisible and inseparable and are in reality *one*. Matter is often limited to manifested Substance or visible Matter, but invisible Substance is not immaterial. "Pre-cosmic Substance is the substratum of Matter in the various grades of its differentiation." Mūlaprakṛiti is as eternal as the force or energy in it, and is, we are told, the substance of the bodies of the Egos during Pralaya. Mūlaprakṛiti is, then, an eternal and universal aspect of Parabrahma, and, although it may be to us, almost, if not entirely, unthinkable, it is to the Logos "as material as any object is material to us." "Hence—no Occultist would describe Substance as 'immaterial' in *esse*." True Spirit (or Consciousness) is *true Individuality*, the Higher Ego; and as Spirit and Matter are identical, and not to be regarded as independent realities, but as two symbols or aspects of the Absolute, Soul is not merely Force, but material—an everlasting Entity. "Occultists would define Forces as purely immaterial." "Nor can the Soul be confused with Forces, which are on quite another plane of perception." Matter is infinite and indestructible, and Force which is often called Spirit, is nothing (no-thing) without it. On the other hand, Matter cannot exist without Force which is the life of Matter. (*S. D.*, I, 39, 43, 360, 361; *Lucifer*, IX, 14-15; *Key*, 23; *Trans.*, II, 5, 19-20).

2. The following are some of the synonyms of Mūlaprakṛiti: Pradhāna, Chaos, Akāsa, Root of Matter, Primeval Matter, Aditi, Æther, Alaya, Vāch, Water, Great Deep, Primordial Ocean of Space, Virgin Mother, Mother Goddess, Over-Soul, Universal Soul or Mind, Hiranyagarbha, Egg, Undifferentiated Matter, Indestructible Atoms, the Primordial Divine Units, etc.; etc. (I, 39, 41, 43, 45, 46, 67, 94; *Trans.*, I, 4-6, 14; II, 4-5; *Notes on Gita* by Subba Row).

3. Pre-cosmic Ideation is Parāsakti—the Great Force, the Root of all Individual Consciousness. The Great Breath. It "supplies the guiding intelligence in the vast scheme of Cosmic Evolution." Apart from Cosmic Substance, Cosmic Ideation could not be manifest as Individual Consciousness. It is Will, Energy or Thought. Pre-cosmic Ideation is the Divine Thought in the Absolute Mind—the Thought of the Logos. It is Daiviprakṛiti, the Light of the Logos. Schopenhauer said, "If matter can—no one knows why—fall to the ground, then it can also—no one knows why—think." (I, 31, 69-70, 312, 347-364; *Trans.*, I, 18-19; *Isis*, I, 58; *Glossary*).

4. The Universal Soul or Mind is Alaya, the Master-Soul or Atmā, each man being a portion of it, and therefore, identical with it, even though he may not realize it. (*Voice of the Silence*, pp. 3, 24, 32, 52, 60-61, 71, 73). It is, we are told in the *Glossary*, identical with Akāsa in its mystic sense, and with Mūlaprakṛiti, in its essence, as it is the basis or root of all things. (*S. D.*, I, 78-79). The Universal Soul or Mind is Mahat or Manas, but Mahat or Manas means in this case something more than the Third or manifested Logos. (*Trans.*, I, 6, 18-19; II, 46-47; *Key*, 92; *S. D.*, I, 103, 104, 385). Universal Soul or Mind is identical and one with the 1st Logos, the Highest Self, the Eternal. Mahat or Universal Mind is the collectivity of the Manases, or Manasa-Putra (Sons of Mind or Human Egos), and for this reason we find H. P. B. making Manas a synonym of Mahat. (See "Manas" and "Mānasa" in *Glossary*; *S. D.*, I, 80-81).

5. Pre-cosmic Ideation and Mûlaprakriti are inseparable, and as said, are not to be regarded as independent realities, but as the symbols or aspects of Parabrahman. (I, 43).

6. The synthesis of "Spirit and Matter" is the "One Unity," or the "One Reality," the Absolute or Parabrahman; the field of Absolute Consciousness. (I, 43-44).

7. Fohat is that which links Spirit to Matter in the Manifested Universe. "It is the 'bridge' by which the Ideas existing in the Divine Thought are impressed on Cosmic Substance as the Laws of Nature." Fohat is the dynamic energy of Cosmic Ideation; "the intelligent medium, the guiding power of all manifestation." It is the Power of the Universal Mind (Mahat) or Logos. It corresponds to Desire or Kama in Man. (I, 44; *Trans.*, I, 6; see also "Kamadeva" in *Glossary*). Strictly speaking, Fohat is not an Entity or Soul, but the force or power of the Entity—the Logos or Self. Fohat is the Action or Thought of the Mind. (*Lucifer*, IX, 14-15; *Trans.*, I, 24).

8. Fohat is the Force, Energy, Power, Action, Ideation or Thought of the Logos (Mahat), the Universal Mind or Soul—the highest Entity in Kosmos. Beyond Mahat there is no diviner Entity. (See refs. given above, and *Trans.*, II, 5). "Brahmā and Fohat are both aspects of the Divine Mind." "In China *Pho*, or *Fo*, is the word for 'animal soul, the vital Nephesh or the breath of life. Some say that it is derived from the Sanscrit '*Bhu*, meaning existence, or rather the essence of existence. Now Swayambhu means Brahmā and Man at the same time. It means self-existence and self-existing, that which is everlasting, the eternal breath. If *Sat* is the potentiality of Being, *Pho* is the potency of Being. * * * Again, Fohat is related to Mahat. It is the Reflection of the Universal Mind." "Fohat is the agent of the law, its representative, the representative of the Manasaputras, whose collectivity is the eternal Mind." (*Trans.*, II, 6, 36-37).

9. Mahā-Buddhi is Cosmic Ideation, Mahat or Intelligence, the Universal World-Soul, the Cosmic Noumenon of Matter. The same as Mûlaprakriti. Mahā-Buddhi is the Intelligent Soul of the World. It is Wisdom, the eternal Budhi or Universal Mind—Adi-budhi. (I, 39, 44, 80-81, 202, 360-361, 367; see "Mahat," "Mahā-Buddhi," "Cosmic Ideation" and "Adi-budhi," in *Glossary*). Mahā-Buddhi is synonymous with Mahat.

10. The "Dhyān Chohans" are called by Christian theology, Archangels, Seraphs, etc. They are the "Builders," "the Architects of the visible World." "Dhyān-Chohan is a generic term for all Devas or celestial beings. The Dhyān Chohans are the Seven Creative Rays or Hierarchies which proceed from the Third Logos." Chohan means Master or Chief, therefore, a Dhyān Chohan would answer to Chief of the Dhyānis, or celestial Lights. "The Dhyāni-Buddhas are concerned with the human higher triad in a mysterious way that need not be explained here. The Builders are a class called Cosmocrotiores, or the invisible but intelligent Masons, who fashion matter according to the ideal plan ready for them in that which we call Divine and Cosmic Ideation. They were called by the early Masons the 'Grand Architect of the Universe' collectively. * * * The Soul of the World or Anima Mundi, is the Antitype of these Hierarchies which are its differentiated types. The one *Impersonal* Great Architect of the Universe is Mahat, the Universal Mind. And Mahat is a symbol, an abstraction, an aspect which assumes a hazy, entitative form in the all-materializing conceptions of men." Mahat is singular in the same sense that the word "Forest" is singular, yet is the term to express the idea of thousands of trees of different kinds. (I, 38, 44, 155; *Trans.*, I, 5, 14, 17, 33, 40-41, 43; see also *Glossary*).

STUDY IV.

SECOND FUNDAMENTAL PROPOSITION.

1. What is meant by "Universe" in this Proposition?
2. Can "numberless Universes" manifest at the same time?
3. Who is "the Pilgrim"?
4. What is the substance of this Proposition?
5. Which one of the three great Theosophical doctrines is embodied in this Proposition?
6. What does the "Secret Doctrine" teach concerning the "Monad"?
7. What is the meaning of "Eternity"?

M. W. D.,
Editor of the Cor. Class.



The Theosophical Society in America, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

A MARVELOUS spiritual rebirth is taking place in the fair land of France, the visible signs of which have for months held the attention of the world. The outpouring of new life which is vivifying France has already begun to touch Italy and Spain also, and we are evidently witnessing a regeneration which will affect all Christendom. France is very naturally the field of the first conflict, the first apparition of this new life. For France through long centuries has done great work for mankind, in virtue of her high instinct for perfection, her deeply mystical spirit, her humane and luminous life. Once more France stands in the van of human progress, and spiritual truths and ideals of value to all mankind are finding their expression in that land of sunshine.

Rightly understood, the new birth of France is a part of the great spiritual movement of which we have written much: the return to the teachings of Jesus, the effort to realize the uncompleted part of the Master's work. We know that the mission of Jesus was cut short. His teaching was left incomplete. His disciples only in part apprehended what they handed down. Forces of reaction and obscuration were early mingled with the message of freedom and light. For long centuries, the work which the Master came to do has remained unfinished, and very much that is palpably foreign to his purpose has been done in his name. The significance of the present time is, that the uncompleted work can now be carried forward; a return can be made, and is being made, to the primal ideals of Jesus, and the great task, interrupted so long ago, at last finds an epoch favorable for its completion.

The message of Jesus was twofold. He taught obedience to the Divine Will, and love for others. Obedience to the Divine Will meant a rebirth, following a mystical death, the death of selfishness and self-will. And of this rebirth the first fruit was a genuine and

kindly love for others. In his sermons to his disciples, Jesus taught the mystery of the mystical death, and revealed the spiritual realm into which we enter through rebirth from above. He pictured the immediate spiritual perception of the Divine Will, "the Father which seeth in secret;" and showed how the spiritual life gradually unfolds in the light of that Divine Will, suffused with the life of "the Father in heaven." The new spiritual realm he calls "the kingdom of heaven," and those who have been reborn from above, who have "entered the kingdom of heaven," are his true disciples. They have succeeded in understanding his teaching, and have done what he meant them to do. Each one of those who has been "reborn from above," who has "entered the kingdom of heaven," is in immediate touch with "the will of the Father," and has entered a life which is immortal. For such a one, love for others is a necessity of the order of life to which he now belongs: a love, not sentimental, but deep, real, effective, whose purpose is to bring them also into the divine kingdom through the mystical rebirth.

The whole teaching of Jesus was full of the thought of "the kingdom of heaven." He began by announcing that the kingdom of heaven had drawn near. In parable after parable, he taught the secret of the kingdom. Speaking of John the Baptist, he called him the greatest of those born of woman, but added: "the least in the kingdom of heaven is greater than he!" And in the discourses to his disciples, like the Sermon on the Mount, he taught the deeper secrets of the kingdom, the truth concerning the mystical death, the rebirth from above, the communion with "the Father who seeth in secret," the whole life and growth of the disciple. It is clear that this was the spirit which Jesus sought to infuse into the order of disciples which he established. They were to be a body of those who were "reborn from above," who had "entered the kingdom," who had unfolded within them that spiritual consciousness, that consciousness of spiritual realms, from which Jesus himself continually spoke. Such would come under the divine law of obedience to the will of the Father, and the complementary law of brotherly love. This obedience and this love would bind them together into a closely-knit body, with a common divine consciousness, the consciousness of loyalty to a common law.

Such a mystical brotherhood Jesus evidently designed to found; a brotherhood which, in virtue of the law of that realm in which its life dwelt, would of necessity be loyal, brotherly, self-forgetful, full of the divine principle of order, profoundly obedient to the inner spirit, the will of the Father. In such a body, there could be no question of authority, except the authority of greater holiness, such an authority as the Master himself wielded. There could be no question of obedience, save

the glad obedience of love, such as the disciples themselves rendered to the Master, from the day they obeyed his first command: "Follow me!" Such an order, founded wholly on devoted love, would be the freest and yet the most united on earth. There could be no possible confusion within it, since each member would inevitably hold his real place, just as the colors of the rainbow, under the divine law of their order of life, hold their inevitable places.

After the Crucifixion had abruptly cut short the outward ministry of the Master, the order of disciples still had its channels of spiritual light and teaching kept open, by those who, like John, kept in conscious and intimate touch with the Master, in the divine world; who, like John, were directly guided and taught by the Master, initiated, as it were, by the Master, into deeper and higher mysteries. There were also those who, like Paul, had come into touch with the Master's spirit after the Crucifixion, and who maintained that connection, in time also being initiated into the mysteries, as Paul relates of himself. Had there been a sufficient number and a continuous succession of such fully conscious disciples, open-eyed, reborn from above, in intimate touch with the Master's spirit, the work which he came to do need not have been cut short by the Crucifixion, but might have been carried forward steadily, symmetrically, gradually, slowly assimilating those whose hearts were touched by the life of Jesus, and bringing them into the same spirit, the same light, the same life.

The order of spiritual disciples of this class has never utterly failed. There have always been those who were doers of the word, and not hearers only; to whom the Master came, according to his promise, making his abode with them. There have always been a few who have entered open-eyed into the kingdom, and beheld things which it is not lawful for men to utter; for those who can utter them are already more than man. Yet it is, unhappily, only too clear that the Church, as it gradually shaped itself, departed in many ways from the ideal order which we have described, and became a much more external body, taking its inspiration from more external things, relying on external, rather than inherent, order and law, and busying itself with external tasks and external problems. We can see, even in the first generation of Christians, that the story of the life of Jesus came to hold a greater place in their hearts than that mystical rebirth which Jesus himself taught; that those who took a certain view of his life and mission, rather than those who had passed through the mystical rebirth, came to be accounted his true disciples. Tradition began to outweigh intuition and inspiration.

Other forces were not long in becoming operative on the mixed body of disciples which thus sprang up. The older systems of law were, one and all, based on patriarchal authority, under which the male head

of the family had the power of life and death over his wife, his children, and servants or slaves. This joint family was the legal unit, and as a unit held property, and incurred debts. This model of single authority was from their childhood familiar to all those who now entered the fold of Christianity, since it was the basis of the Roman legal system. It had been familiar to the first disciples, as the patriarchs of the Old Testament possessed exactly this legal power. Consequently we find the habit of obedience to a central authority growing up in each group of disciples, instead of a common obedience to the divine inner authority, resting in freedom and love, which was the ideal of the Master himself. An external order thus began gradually to take the place of the inner inherent order. An external authority began to outweigh the inner divine authority, which would have secured at once perfect order and perfect spiritual freedom to every individual.

The Rome of the Cæsars was the center of all political power, the metropolis of the known world, holding Greece and Egypt, Palestine and Africa, as well as much of northern and western Europe, in fee. The magnificent city of the Seven Hills was the crown and culmination of the known world. When the Roman armies swept Jerusalem away into ruin, Rome stood unrivalled even in the imagination of the followers of the New Way, as the disciples were first called; and this splendor and power of Rome soon had its effect on their whole body. Just as the influence of the patriarchal model slowly, almost imperceptibly, transformed the groups of disciples into bodies having an external organization, and obeying an external authority; so the influence of the central power of Rome presently compelled the spiritual patriarchs, the bishops, to recognize a common external organization, a single external authority, with its centre in Rome. Roman law had transformed the groups of disciples. Roman politics in like manner transformed the Church.

The disciples as a body had thus lost touch with the principle, the formative divine inspiration on which Jesus had sought to found his order. They no longer put in the first place his teaching of the divine rebirth from above, without which, he had declared, it was impossible to enter "the kingdom of heaven." They no longer laid sufficient stress on the new and divine life thus entered, the spiritual realms revealed, the intimate inner touch with "the Father who seeth in secret"; and in consequence they departed further and further from the real divine order which they should have followed. Its place was taken by a human and external order, modeled, as we have seen, on the political power of the Roman Cæsars. The primacy of the bishop of Rome was the central symbol of this new order; and when the bishop of the metropolis assumed the title "Pontifex Maximus," worn so long by pagan officials, and later by the Cæsars themselves, the transforma-

tion of the Church into a new Cæsarism was far on the way to completion.

We can easily mark some of the milestones along the side-path now followed by the Church. There was, first, the alliance between the Church and Constantine the Great, who was beset by rivals, and eager to have at his back the strongest spiritual force within the Roman empire. Mutual accommodations between the Church and Cæsar began, with very disastrous results to the Church and to the true spirit of religion. From the day when Constantine made terms with the bishop of Rome, the Church entered politics, there to remain for many a long and dark century. There was no longer any question of the mystical order, to which entrance was gained by the divine "birth from above," and whose very essence consisted in communion, in the heart of each member, with "the Father which seeth in secret." There was no longer any question of the inherent and divine law which drew soul to soul, ranging them in orderly harmony as the petals of a flower are ranged, or the facets of a crystal, or the colors of the rainbow. But there was a question of a body with a defined tradition concerning the life and doings of the Master; with a rigid patriarchal organization, a system of centralized authority, to which obedience must be paid, on pain of severe external penalties.

A century after the alliance between Constantine the Great and the bishop of Rome, the victorious Goths overran and sacked the city of the Seven Hills. Within another century, a Gothic kingdom had taken the place of the Western Empire, and the very name of Cæsar disappeared from Rome. Yet another century, and the bishop of Rome began an age-long struggle for universal dominion, at first spiritual, but presently political also. The first great champion of the new Cæsarism, the Cæsarism of the Church, was Gregory the Great. Son of the Roman senator Gordianus, himself, as Roman Prætor of the City, conspicuous for his pomp and magnificence, he carried the Roman idea with him into the Church; and when popular acclamation chose him bishop of Rome and Pope, he began to realize in the body ecclesiastic the same principles and tendencies which, as a Roman official, he had already put in practice in the body politic. Gregory fought hard and successfully to centralize all power in the hands of the bishop of Rome, just as all power had been centralized in the hands of Cæsar of Rome. He was not less rigid in doctrine than in discipline, and he elaborated a theory of persecution which was later put to terrible uses. Donatus of Africa put forward views, not unlike those which we set forth above, that the real Church consisted of the saints within the Church, those who had a certain

spiritual attainment. Gregory cried "Heresy!" and began relentlessly to fight against Donatus. He did not confine himself to "spiritual" weapons. He invoked the strong arm of the law against Donatus and his followers, and threatened with excommunication any prince who refused to visit the Donatists with legal punishment, such as imprisonment and confiscation.

This was six centuries after the coming of the Master. Six centuries later, the evil tendencies sketched, so to speak, in the days of Gregory the Great, had been darkened and deepened. Pride, ambition, the spirit of persecution, reigned supreme. Gregory VII attempted to make the Church, or rather the personal power of the Pope, the supreme power in Christendom. What Gregory attempted, Innocent III carried out. We have already been told, by a writer in a previous issue, of the abominable persecution of the Albigenses which inspired Milton's magnificent Sonnet:

Avenge, O Lord! thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold. . . .

This shameful orgy of murder, blasphemously called a "Crusade," a "War of the Crucified One," took place in 1209. Six years later, persecution was organized by the Fourth Lateran Council, which gave birth to the "Holy" Inquisition, one of the darkest and most monstrous growths that our humanity has ever beheld. In the same year, Innocent III, launched his famous Anathema against the Great Charter of England, which is now universally recognized as the foundation stone of civil liberty and constitutional government. Innocent III was consistent in thus damning the great instrument of liberty, as he was consistent in ordering the butchery of the Albigenses, the organizing of the Inquisition.

One hesitates to mention the Master in the same breath with these crimes committed in his name, by those who claimed to be his representatives on earth. Yet it is necessary to remind ourselves of the ideal order which the Master sought to found, in order to bring out the crying discrepancy between divinely organized liberty through obedience, and this monstrous tyranny, in civil and religious life alike. Yet we must hold in mind that, even at that very time, the pure and divine ideal was held, and put in force, by those saints who have ever been the veritable soul of the Church. St. Francis of Assisi and Innocent III were contemporaries. The one taught and put in practice the pure spiritual doctrine of the Master. The other made a ghastly travesty of that doctrine, building the fabric of the external Church on murder, pillage, cruelty, despotism.

It is universally admitted that to the teaching of Jesus is due the

higher respect for women, the greater kindness to children, the final emancipation of slaves, which mark the best development of Christianity. It is beginning to be equally well understood that to the same teaching of Jesus is due much of the right understanding of individual liberty, the conquest of which is one of the great treasures of our epoch. It is a paradox, yet at the same time a profound truth, that the obedience to divine law which Jesus taught is the one road to freedom. Those who lose their lives shall find them. And those who, through the mystical death and rebirth from above, have "entered into the kingdom of heaven," have found not only communion with "the Father which seeth in secret," but also, thereby, have found their own true individuality. So that the teaching of Jesus, the method of Jesus, makes true individuals, and is thus the source of that individual liberty which comes through obedience to law. The great movement of which the Charter of England was the first signal victory, was a movement toward liberty through obedience to law, and was thus, in a very real sense, a development of the teaching of the Master.

Six centuries after this signal victory for liberty through law, and therefore six centuries after the monstrous usurpations of Innocent III, we find another crisis, another period of cataclysm in the history of the Church. It was the time of the French Revolution, which stirred Christendom as it had not been stirred for centuries. At first, this Revolution was a genuine movement for human liberty, a struggle against great evils and oppressions, not only those inflicted by the sovereign and his feudal lords, but also against the more subtle oppression of the ecclesiastical powers. In France, the Church had become not less a feudal power than the nobility. It was immensely wealthy. It was permeated by ambition, by political intrigue, by darker evils also. Therefore the French nation, coming to consciousness, determined to purge the Church of these evils. At the outset, the forces of the French Revolution were neither atheist nor materialist, neither destructive nor iconoclastic. The first policy of the French Revolution toward the Church was one of reform. The feudal despotism of the Church was broken down. Its vast wealth, held by a kind of spiritual feudalism, was declared the property, not of the ecclesiastics, but of the nation; and the nation assumed the duty of providing for public worship.

The obstinate absolutism of the throne provoked a violent outburst, in which the wiser and more moderate counsellors were overwhelmed by the apostles of violence and destruction, and a gospel of atheism and materialism was for a brief period rampant. It was brought to an end by the military despotism of Napoleon, whose genius, in part creative, in part only destructive, has left its stamp on the history of so many lands, so many institutions. We are concerned only with his

action toward the Church. Napoleon first restored the work which the wiser leaders of the Revolution had planned and begun: the establishment of the Church in a true relation with the civil power; a relation, such that within the realm of civil law, of the external relations between man and the State, the civil power should remain paramount; while within the proper domain of the Church, the power of the Church should prevail. In a certain sense he sought to "render to Cæsar the things that are Cæsar's and to God the things that are God's." And Napoleon performed an act which entitles him to lasting honor: he formally abolished the "Holy" Inquisition, which had reared its blasphemous head through six centuries.

This settlement of the relation between State and Church remained in force after Napoleon disappeared. It remained through the period of the Restoration of the old monarchy; through the period of the Second Republic, founded in 1848, and destroyed three years later by the imperial ambitions of Napoleon III. It remained in force when the Prussians, at Sedan and before Paris, were destroying Napoleon III's power, and so making way for the Third Republic. And it remained in force through the first thirty-six years of the life of the Third Republic, that is, until 1906. And now the government of the Third Republic has brought the Napoleonic settlement to an end. Its reasons are clear and convincing. Ever since the beginning of the great struggle between the French nation and the powers of absolutism and oppression, the Catholic Church has been, openly or covertly, on the side of the oppressor; just as, six hundred years earlier, the Church was on the side of King John, in his oppression of the people of England. And since the establishment of the Third Republic thirty-six years ago, the Church has steadily, consistently, obstinately declared itself the enemy of the Republic. It has used its organization, and the confidence which it possessed as a spiritual body, to electioneer for those who sought to overturn the Republic, and re-establish a monarchy in France. And, through the so-called "religious" press, it has heaped abuse on the Republic, losing no opportunity to discredit it, to suggest evil motives and evil intentions as to the main-spring of every act of the Republic, and to disseminate hatred of the Republic in the hearts of French Catholics.

This is the true cause of the Anti-Clerical Crusade initiated some seven years ago, and which has now been formally completed by the Government of France. That Government intended, at first, simply to break the political influence of the ecclesiastics; to restore the Church to its proper place, in a true relation to the power of the State. And it was further sought, by a series of gradual steps, to transfer the duty of supporting each church from the State to the congregation. In all

this, we can see that the false fabric erected by the Gregories, the Innocents is being pulled down; that the Church is being driven out of politics into religion; that the Cæsarism which has dominated the ecclesiastical world is being destroyed. In all this, there is a defined return to the ideals of the Master, and to a condition of things within the Church which makes the realization of the ideals of the Master possible.

There is another well-marked aspect of this great outflow of power in France. It is not merely that the State is establishing a wise relation between the civil power and the Church, though that would already be much. But there is also a corresponding movement of liberation within the heart of the Church itself; and this, not in France alone, though it is strongest in France, but also in Italy, and to some degree in Spain. The ecclesiastics themselves, and especially the younger men among them, are being genuinely touched by the Master's force. They are feeling their way back to that very spirituality, that very rebirth from above, that very communion with "the Father which seeth in secret," which the Master came to establish. And we may confidently expect that, within comparatively a few years, we shall see within the Church in France, and to some degree in other Catholic lands, such an outburst of genuine spirituality as will make once more possible the sainthood of a Francis of Assisi, of a Catherine of Siena, with the added wisdom, the intellectual ripeness and lucidity, the balance, the culture, which the world has gained in the intervening centuries. This is why the present spiritual revolution in France is of such absorbing interest to those who strive to read "the signs of the times."

THE THEOSOPHICAL QUARTERLY must necessarily deal largely with fundamental principles, leaving their application to individuals; but that need not prevent our putting on record that we believe and teach that alcohol is injurious to the human being, not only physically, but what is much more important, for psychical and spiritual reasons which are not yet generally understood.

Furthermore, we view with abhorrence any kind of cruelty to animals, and cannot conceive of a theosophical sportsman. The two things would be contradictions in terms. While not necessarily vegetarians, it is probable that an increasing number of our members are on the road towards vegetarianism, and eat as little meat as seems to be compatible with physical health and well-being. We try to be sane about these things. Because we dislike meat ourselves, and do not need it, is not, to our mind, a reason why we should go out into the world and try to turn everybody into a vegetarian; but if our dislike of meat is based upon a principle, as we believe it is, we do what we can to give publicity to the principle, and leave its per-

sonal application to each individual. So with these other admirable humanitarian movements. They have our sympathy; they have our moral support; they have our personal adherence in many instances; but they cannot be, and are not, cardinal Theosophic principles, and hence can only receive occasional mention in our magazine. Which remarks bear directly upon an article entitled "Live and Let Live," which appears elsewhere in this issue, and to which we commend our readers' attention.

CALM.

Do thou make daily search for Calm.

Upon this Calm all the virtues attend. Faith, Love, Courage, Endurance, Patience, Trust, Fidelity; all these are the children and handmaids of Calm.

Calm is the instrument of the Gods; it contains within itself all the powers, as music is contained within the lute. Attune thy lute; the Gods shall discourse upon it. But thou shalt thyself be master of thine instrument.

This Calm is not a fixed and rigid coldness; it is the cool, quiet freshness of an eternal springtide; it has its root deep in a region of unfailing Peace.

He who is master of this Calm moves upon the bosom of Time as a wave moves upon the ocean—rising, falling, merging and emerging; now visible in Time, but ever enduring invisibly in the Eternal.

Into this consciousness comes no joy or sorrow in relation to the things and divisions of Separateness; no emotion or sentiment in respect of the appearances or illusions of self; no supineness and no passivity: mirage has no place in the world of Calm.

As the disciple enters this region of Calm, its Gates close behind him, admitting no sounds from the outer worlds. From this place of rest and stillness—once he has truly entered into it—there is no egress save through its further portals that open inward, into the Peace Everlasting. And when the disciple has reached this condition, his Spirit dwells between the wings of the resounding AUM forever, no matter how its instrument may be at work in the outer worlds.

Make then unremitting search for thine own Calm.

J. N.

TALKS ON RELIGION.

II.

A MONTH had passed since the conversation last recorded, and again the members of our circle had come together in the Mathematician's rooms, so that it once more fell to him to introduce the discussion.

The Mathematician: At our last meeting we compared the meanings each of us attached to the word religion. I think we all were interested to see how these supplemented each other. Religion was viewed (1) as a going out of the emotions akin to love or the appreciation of beauty; (2) as founded upon the search for the support and explanation of man's sense of values; (3) as cosmic emotion—those feelings which stir in us when we look upon the majesty of nature; (4) as the unison of the personal will with a cosmic or Divine Will, the free choice of the better rather than the dearer; (5) as a relation between God and man, expressing itself both in the climbing instinct, prayer and service, and in strength and satisfaction; (6) as having its beginnings, or its parallel, far back of the life of man, and illustrated in such a relation as that of a dog to its master; (7) as something more basic than any of these, lying behind them as their cause, and founded in the meaning of life itself.

Interesting as this comparison was, and necessary as it also was for us to bring our individual views to some common focus, I think we felt as though it were but an introduction, and that we would fail of our purpose if we did not come to closer grips with the subject itself than such debate upon words and terms. I have, therefore, asked Mr. F— to start the discussion by speaking to us of Christianity, as illustrative of what religion means to him. He has been good enough to agree to do so, though I regret I was unable to give him such time for preparation as he, perhaps, would have liked. With his presentment before us we can lay aside the philosophic method of debate and adopt the scientific procedure of inquiry instead. Here is a religion. What is its meaning to me? What does it involve? What presuppose? What imply? With this, by way of introduction and review, I will ask Mr. F— to begin.

The Clergyman: It was a kindly instinct that led Professor A— to speak of the short time given me for preparation. But in fact there was ample opportunity to formulate my talk if I had known just what was desired. I had thought at first of writing a brief paper, but upon reflection I found that this would grow under my hand

until it became an essay and criticism upon theology, which I would not wish to inflict upon you.

Indeed, I doubt if any outside the clergy are aware how impossible it is to find an authoritative exposition of the principles and beliefs of the Episcopal Church. There is no single compendium of theological teaching, and if I were to attempt to give such here, I could only support my views by reference to a great variety of early Christian writers who contributed each some one or other element in the historic development of the Church. I am sure that that is not what you would wish me to do, and, indeed, it would be equally repugnant to me, for it is just this freedom from authoritative interpretation that seems to me distinctive of Protestant Christianity; and even in the Roman Church you will find authoritative pronouncements withheld on many points, and in consequence, great diversity of opinion among its members. I am aware that upon this question of authority there are wide differences among my colleagues. My Bishop, for example, told us this week that every member of the clergy should have a definite theological system well grounded in the history of the Church, though, I believe, he did not extend this requirement to the laity. But I would like it clearly understood that for myself I cannot pretend to present here an authoritative teaching, but can only give you my own views,—what religion means to me.

First, then, as I look out upon life, upon this marvelous universe, with its wonderful balances and harmonies and law, I am compelled to believe in a guiding intelligence behind it and animating it. To believe the universe the result of chance, some "fortuitous concourse of atoms," seems to me as absurd as to suppose that if one threw down at random the contents of a child's box of letters they would be found arranged so as to spell a beautiful poem. Such a thing is not thinkable,—and the richer and more wonderful you, gentlemen, show us nature to be, the stronger is my conviction of the intelligence supporting it. This intelligence I deem infinite—infinately transcending my own, yet supporting and related to my own. And the logical necessity for the existence of this intelligence is the logical necessity for the existence of God.

Next it seems to me that the universe is not still, but in motion; in constant change and growth; that through these myriads of changing forms of life there is manifest not only intelligence, but an intelligence directed toward a definite end,—a coördinated thought and will whose end is righteousness. As the words of a spoken sentence, one by one, reveal the thought behind them, so is the end of their sequence the complete expression of that thought. Thus, as the psalmist has phrased it, "the heavens declare the glory of God and the firmament showeth His handiwork." The end of life, of that long evolutionary

chain you have taught us to see, is righteousness—the fulfillment of the thought of God. There is thus a constant progress towards the spiritual.

Again, as we look back either into human history or upon the lower forms of life we see the beginning, the germ of the present in the past. The great strides forward we have taken, the wonderful development and betterment, all had their origin in the past and were in a certain sense already present in the past. So to-day we have within us the germ of the future, of the progress yet to be toward a higher consciousness; toward a broader, freer, nobler life. And in a sense this is already present in us. It waits only for us to recognize it; for us to lay joyous hold upon what we can be and are to be; and to realize and express it in our thoughts and acts.

This leads me to my view of man and of human life. I think we should view the personal man as but a scaffolding upon which we build the spiritual man. This is what St. Paul called the "new man," born from above, for we build it in the likeness of what is beyond and above us; in the likeness of our vision of God, of the ideals we sense but have not reached, of our strivings, our aspirations, and our prayers. We are building this whenever we seek unison with God, and, as I defined religion as the relation between man and God, so I would define a religious act as an act done with the idea and purpose of strengthening this relation and establishing a closer unison. To go to church may or may not be a religious act, according to the motive which takes us there. To help a comrade, to sacrifice ourselves, to do good to those around us,—these are equally religious acts. Indeed, any act is religious if it is done from love of good, from the desire for unison with the spirit of love and righteousness, as an expression of the relation between man and God, or with the thought of unity with God and a looking to Him. Every such act is an act of construction. There follows from it a change and a growth of moral fibre.

It is not alone the scientist whose attitude toward life is a question. Consciously or unconsciously we are always questioning the great universal life around us and answering our questions in our acts. According to our questions are our lives, and these can be divided into two great classes,—those who ask: What can life give to me? and those who ask: What can I give to life? The first is the attitude of the sensualist and the huckster. The second seems to me the attitude of the religious man. There is no bargaining in religion; no thought of gain in a gift of love. And in return life gives us ourselves; builds for us a spiritual self in which we can know it and God.

Perhaps the most remarkable thing in the entire history of the

Christian Church is the rapidity with which it departed from the teachings of Jesus and ran off the track. It is remarkable (though explicable enough when one considers the environment of the church in the first centuries of its existence) how early Christianity was paganized; for that is precisely what happened. Jesus gathered around him a handful of simple folk—fishermen and the like, who had neither special insight nor learning—and talked with them of the love of God and the service of God and man; putting forward the ideal of giving to life and to others rather than of taking for oneself, and promising, as the result, knowledge and communion of the spirit with God. There was no system, no rites of propitiation or of sacrifice. There was a life, lived clearly and strongly, of service and of worship—of union with God.

Within two centuries this had changed. One by one the older forms of ritual, prevalent in the Jewish or ancient pagan faiths, had been ingrafted upon Christianity, changed in appearance, but still recognizable. Particularly was this true with the idea of sacrifice. The gods of the Romans and the Jehovah of the Jews had alike been worshipped with sacrifices, and so deep grained had this become that Christianity could only be accepted by viewing Christ as the perpetual sacrifice. In the ritual of the mass this was taught and emphasized. Yet to me this seems foreign to the whole spirit of Christianity.

I remember to have been much impressed with this thought when I visited the Public Library at Boston and saw the series of mural paintings there by Sargent. They represent the prophets of Israel, beginning with Abraham offering Isaac as a sacrifice to God. The picture is full of fire, full of that fiery devotion which breathed in Abraham's life; but it represents a stern, hard faith, as it was that of a stern and cruel race. We pass on from this down through the long line of those men who stand for the different stages in the religious evolution of a people, until finally we come to one which, from its architectural position, dominates them all, and whose theme is their culmination, for it represents Jesus, the Christ. But under what guise is He depicted! He who showed that religion was love, who placed above all the law and the prophets the love of God and the love of man, who taught us the way of service and the upliftment of the spirit, who said of Himself that He was the way, the truth and the life, is shown to us as dead and limp, hanging on the cross, with angels catching the blood which drips from His side.

Such a representation seems to me wholly false. Christianity is not concerned with the dead, but with the living. The essential thing is not that the body dies, but that the spirit lives, rising to a higher, freer life—for otherwise I would care little for immortality.

So it seems to me this sacrificial system ingrafted on Christianity conceals and distorts its meaning.

The God of Christ's teaching is not only the spirit of righteousness, but a Heavenly Father, to be approached freely and unafraid, requiring no sacrifices, asking no other gifts than our love. For if we love God we will seek union with Him. And seeking union we will fulfill His will. I have never been able to see that Jesus taught a sacrificial system, and I think in many ways we are drawing closer to His meaning now than we ever have before.

I fear I have taken more time than I had intended, and I am by no means sure that this is the sort of talk you wished to hear from me. I believe, however, that the points I have so inadequately touched upon will repay consideration and reflection.

The Mathematician: You have given us, Mr. F——, just what we wanted to focus our thought, and we are all much indebted to you. For my own part, I would like a fuller discussion upon many of the points you have raised. Indeed, so suggestive are they that it is hard to know where to begin, unless we take them up in the order of your presentation. You commenced, if I remember rightly, by giving us certain logical arguments for the existence of a guiding intelligence behind life as we see it (whether we ascribe this intelligence to a pantheistic or a personal God), and the inevitable corollary that man is in relation to this intelligence and power for righteousness. Now I have often wondered whether anyone's religious life was in fact founded on such arguments. I confess it seems to me that these reasons are more frequently constructed to convince others than ourselves, and that it would be well to label them plainly "for export only." In saying this I am not attacking the validity of the argument, but its necessity and actual usefulness. Is it not true in your case, as I know it is in mine, that your religious feeling is founded on something far more fundamental in your nature than is argument? Does it not rest upon an interior instinct or direct perception, a simple turning of your nature, as obvious and as much a matter of fact to you as is the fact (not that an argument is true, but) that you think at all? It seems to me that religious feeling is fully as fundamental as thought itself, and that to attempt to base it upon an argument is a purely artificial proceeding, indulged in only because we cannot impart to others the real basis of our own certainty.

The Clergyman: I am not sure that I have entirely grasped your thought. I would agree that religious feeling is very fundamental, but I know my mind also seeks its intellectual justification.

The Mathematician: That is a way the mind has. It insists upon an intellectual and logical explanation of all sorts of things—such as

love and honor and unselfishness, or the appreciation of a sunset, or one's enjoyment of music—things which it is impossible to prove have a logical explanation. And if we do not satisfy the mind it is quite likely to deny these things altogether and persuade us we do not see what we do. In consequence I think we get into the habit of concocting explanations for the mind; feeding it reasons, so as to be left in peace. But really it seems to me a pandering to a sort of mental piggishness, a vanity of intellect which is quite unwar-ranted. Who was the mythological personage who fed on his or her children? Whoever it was is a good image of the mind, seeking to absorb what it has no concern with and devouring instead its own thoughts.

The Editor: As I understand you, Mr. F—, you implied that the end of the religious life, or salvation, was a matter of unity with God, and that this end might be attained in various ways—in fact by any consistent life devoted to the love of God and service of God. Would you be willing to say that while the teaching of Jesus constituted one such way—I am sure you would say the best way—that the path taught by others might reach the same goal? That is, that Krishna and Buddha and other great religious teachers might have been looking to the same God as did Jesus, and teaching their disciples practices suited to their lives and times, which led to the same union that Jesus inculcated?

The Clergyman: Yes, I see no reason why one should not think that. You know, of course, that I find in the teaching and life of Jesus the crown and culmination of all previous aspiration.

The Historian: I have been most interested in what you have said, Mr. F—, and particularly in your allusion to the speed with which Christianity jumped the track, and, I would add, the completeness and the thoroughness with which it departed from its original spirit. This has been a source of constant wonder to me, as I think it is to every student of history, and this wonder deepens, as we follow the history of the Church through the middle ages, into the most profound admiration of the capacity of the Church fathers to misinterpret and to misrepresent. The crimes that have been committed in the name of Christianity! The aggression abroad, the extortion at home, the cruelty, torture and murder, the magnification of pomp and splendor, the ambition for worldly power and the unswerving relentlessness of a beast of prey; what one of these was not preached and practised in the name of Christ by the Church which claimed to follow Him! You speak of the paganizing of the Christian ceremony, but what can we say of the "Christianizing" of the human heart—the instilling of black fear of death, the making of a free man a cringing coward before the thought of eternal torture—torture whose meaning the Church

daily showed him in life? The Church spread a pall over human life which lingers even to this day. For what other race fears death as do we?

The more reverently we view the life and teaching of Jesus, the more we marvel at such phenomena as these. As Mr. F—— has said, the edifice of dogma built upon such simple foundations is sufficiently astounding, but this complete moral reversal is unequalled.

The Author: I do not think we should overlook the other side of the picture. If the history of the Church presents such dark blots, it is also full of very inspiring acts of heroism and nobility. The faith that produced the martyrs cannot be said to have inculcated only fear of death. Read the records of the Jesuit Missionaries, in Asia, in Africa, or among the Indians in America. Moreover, even when the Church was at its worst, there never lacked those who sought to follow the example of Jesus, and who had that inner illumination which comes from living one's beliefs. Remember that St. Francis of Assisi, for example, was leading his followers to poverty, meekness and the imitation of Christ, while Innocent III was magnifying the pomp and power of the Papal chair.

The Clergyman: Thank you, Mr. E——. It seems to me also that there are the two sides to the picture.

The Mathematician: I wonder if our biologists would not see in this an example of Mendel's law of hybrids. It would seem that from one point of view at least Jesus' mission and teaching was premature. The world at large, or at least those western people to whom His message came, had not evolved either ethically or spiritually to the point where they could assimilate such ideals. Something, however, in the manner of their presentment, or in the political and social conditions of the times, led to their adoption. The result was a genuine hybrid—a bastard product, full of hypocrisy and pretence, showing the worst features of both parents, as half-breeds seem to do. Yet, as hybrids also do, breeding progeny, pure-blooded and true to each parent, as well as hybrids like itself.

In the light of this analogy we would expect the middle ages to present precisely the phenomenon described. First we would have the hypocritical churchman; sensuality and ambition masked as religion. And on either side we would have reversion to the true types. On the one hand the genuine pagan, with the pagan strength and virtues, as well as the pagan vices; the worshipper of physical strength and courage; the warrior and the adventurer, fearing neither God nor man. On the other we would have the genuine Christian, such men as St. Francis of Assisi, and the long unbroken line of Christian mystics like him, whose lives were often obscure and little known, but whose aspiration and piety light the history of Christianity.

We would also have an explanation of certain present day features. For as our ethical standards have gradually been raised we have become more and more capable of assimilating Christ's teaching. Our Christianity is, I believe, far less of a hybrid than it was in the past centuries. Indeed, I am beginning to think, not only, as Mr. F—— said, that we are nearer now to the right view of Jesus' meaning than ever before, but that the real Christian era may still be to come.

The Social Philosopher: I would like to ask what warrant you have for the belief in a power in nature which makes for righteousness? Or where you see this vast improvement of which you speak?

The Clergyman: Surely that must be evident. Compare the condition of the world to-day with what it was a thousand years ago. Does one need any other argument than that simple contrast?

The Historian: I think, Dr. I——, you will have to grant us that we are better than we were. The very fact that we are discussing such questions may be taken as proof of it, for consider the fate that would have been meted to us a few centuries ago. I will grant you the faults of our civilization, but every student of history must acknowledge its improvement upon the past. Indeed I think the most remarkable thing about our civilization and the thought of the world to-day, is the increase in the spirit of brotherliness and of unity. Personally I do not believe that Christianity is entitled to the credit for this—as one sometimes hears stated—but it is none the less noteworthy.

The Author: I quite agree with you, Professor B——. Our postal and telegraph system, our railways and steamships, the constant interchange in commerce and science, and even in war, have unified the nations as they never were before, and our daily newspaper brings us the thought and happenings of the whole world. I think this is leading to something quite new in history, viz., the consciousness of humanity as a whole, or of the world thought and life as a single unit. I believe it an immense gain to have approached such a wider consciousness.

The Social Philosopher: I must confess that you gentlemen have failed to convince me. I asked what warrant you had for believing in a power which makes for good in nature; for advocating a moral quality and uplifting element in natural process and universal law. You have all replied by speaking of the change in our civilization and the condition of man. Now it seems to me that even there there are very weak points in the argument. I might, for example, point out that as one civilization has arisen, another has declined. Simply because we ourselves have risen from barbarism in the last few thousand years, is no good reason for assuming that the whole human

race has done the same. What of the civilizations of Babylon, of India, China and Egypt? Truly our own lot may be better to-day than was our ancestors' a thousand or five thousand years ago, but is the same true of the Egyptian Fellaheen? And we all know that every Irishman was once a king!

But, granting the improvement in man's condition, does it not seem to you that man's place in nature is very small, and that nature herself, "red in tooth and claw," is far from moral, but rather cruel and relentless? Is our boasted evolution a moral evolution? Or a moral process? And even granted that the assumed greater value of the more complex organisms justified the means by which they are evolved, —even granting that, is not animate nature itself lost in the great sweep of the inanimate universe? What is man's life compared to this vast mechanism? A speck of mold upon a grain of sand. Where is the moral element in this universe of chemistry and physics and mechanics? In a cooling sun that will wipe life away as the rising tide scours the shore?

The Mathematician: I am afraid I have lost the thread of your argument. Why is it that I must find morality in natural processes?

The Social Philosopher: Because you and Mr. F— are basing your religious feeling upon such a faith. You speak of the power which makes for good in nature and seek to unite yourselves therewith. I am questioning the existence of such a power.

The Mathematician: Let us then put the matter in another way. Whether or no law is moral, you will grant me that this is a universe of law? That throughout inanimate as well as animate nature things act and react according to one law or another?

The Social Philosopher: Yes. Well?

The Mathematician: And that the difference between things is a difference in the laws which they obey? The matter of this chair differs from the iron of the lamp, in that one obeys one set of laws and the other another. The one will unite with oxygen and burn in the air, the other will not. The distinction between them and the character of each is wholly a matter of laws which they obey. Evolution, for example, is a gradual change in the laws obeyed by the evolving type?

The Social Philosopher: Yes, but how does that touch the problem?

The Mathematician: In this way. Man, whether in a moral universe or not, is then in a universe of law. Within limits he has the definite choice of the way in which he will act and react upon his surroundings. In other words, he can himself determine the laws he will obey. And the laws he obeys determine what he is and what he becomes. He is at each moment determining his own evolution. If he chooses to obey the laws of selfishness, of lethargy, of pleasure, he becomes one thing, selfish,

lethargic and pleasure-loving. If, on the other hand, he obeys the spiritual and moral laws of aspiration and effort and unselfishness, he becomes the moral and spiritual man of which Mr. F— spoke. In either case he unifies himself with a definite principle and law.

The Social Philosopher: Perhaps; but I do not think the identification of one's self with mere law is calculated to arouse enthusiasm as an end and object for life. No, I prefer to follow my own ideals; to recognize them as my own; small, perhaps, and very feeble set over against the might of nature, but high and noble, or, at all events, what seem good to me. This is what I wish to win and work for—the only thing for which it is worth while to give one's life.

The Mathematician: I do not believe we differ as much as I thought at first. Only it seems to me you are not warranted in severing yourself from nature. You yourself are in the universe and part of it. If you think, there is thought in the world. To that extent at least the universe is thinking. If there are aspirations and ideals and morality in your heart, there is aspiration and moral law in nature. It may be great or it may be small, but it is there.

The Social Philosopher: That is just the point. The extent to which moral law is manifest in the universe is far too small to justify us in assuming that its ends are moral ends, or that it works to good. Great, big, blundering, clumsy thing that it is!

The Zoologist: I entirely agree with what Dr. I— has been saying. From a biological point of view at least, there is little ground for idealizing nature's processes. If, for example, one takes the biological idea of "good," *i. e.*, that which tends to fulfil the two first biological laws of preservation of individual life and the preservation of the species, one sees waste and evil on all sides. One need only appeal to the familiar examples of blight and storm, earthquake and hurricane, which in sheer wanton destruction undo the long, slow work of years; or to the cruelty of this cannibalistic scheme whereby life feeds on life; or again to the process of reproduction itself. Consider, for instance, the poor little tape-worm, which has to lay three hundred million eggs that one may survive and come to fruition.

The Editor: It may like it for all you know. For my own part I don't see much loss.

The Zoologist: That is your point of view. But how about the point of view of the two hundred and ninety-nine million, nine hundred and ninety-nine thousand, nine hundred and ninety-nine embryos which do not survive?

The Author: Is not survival a more or less relative term? Those two hundred million odd embryos you speak of had existence of a kind, and then passed away. What more do you or I? Is it not possible to draw an analogy from humanity itself? Perhaps to some higher order

of intelligence looking down upon man's life, it may seem that only the geniuses of the human race have in any real sense lived; or, as you put it, reached fruition and survived. How many millions of men have been born to produce one genius! How rare they are! Yet how barren that civilization whose history is without them!

We do not feel this to be an immoral arrangement. And though so few ever really live, yet all profit and share in the life of those who do. As a civilization flowers in its geniuses, so does their work contain its seed, its gift to the ages and to all mankind. The great artists and the great writers have synthesized for us an epoch and a people, have recorded them with a discernment and a breadth of view we never reached, but in which now we share.

I think we get truer views of life when we look thus at the things we know than when we try to imagine the psychology of insects or animals.

The Banker: I would like to ask the Zoologist a question. Both he, in his illustrations, and the Social Philosopher, in alluding to a cooling sun, made the assumption that the preservation of life is the highest good. What right have you to put this "biological good" in place of our ordinary moral concepts as a criterion of moral law?

The Zoologist: This right: that I believe we can trace all our moral concepts as evolutionary products from biological principles. Take, for example, the second "great commandment" taught by Jesus: "Thou shalt love thy neighbor as thyself." This is a law of self-preservation for all animals that live in packs. The safety and well-being of one depends upon the well-being and strength of the whole. If the pack is diseased in health or reduced in numbers, then every individual in it is in danger. It "pays" to share alike. I think all our ethical standards are derivable in the same fashion.

The Mathematician: That is an extremely interesting thesis. But has it occurred to you what an extraordinary type of "entire agreement" exists between what you have been saying and the views of Dr. I——, which you championed? While Dr. I—— maintained that morality and ideals existed only in man, you would show us that they are, in fact, biological law. Now, if I believed there was really any great difference between my views and those of Dr. I——, I would claim you as my ally as much as his. But for the present I fail to see why it is necessary to assume that the universe is either moral or immoral. Why is it touched by morality at all? Are not morality and immorality smaller things, applicable to a finite part, but losing their significance when extended to the infinite whole?

The Clergyman: Your idea is that of "a splendid, unethical God?"

The Social Philosopher: But is not that admission very dangerous to the whole religious point of view? Is not the characteristic of the ordinary religious faith the belief that man's ideals are universal laws?

That good is permanent and will prevail? Does not your fundamental attitude require this assumption, and once departed from do you know where you will end?

The Mathematician: I fear I do not. But whether dangerous or no, this is the way it looks for the moment, and we will see where it leads us by following it, even if we do so with misgivings. Let me elaborate my thought for a moment. What is the origin of our ethical feeling? You speak of it as an ideal held within our own hearts, and to which nature is more or less antagonistic. The Zoologist says the same, yet finds the origin of that ideal in natural biological law. Now it seems to me that an act of ours is moral or immoral according as it is or is not in accordance with our evolution. The picture of the next step, as it were, in that evolution is held in our hearts as an ideal, as our ethical and moral standard. Equally true is it that this next step is in the same general direction as the previous ones (as our evolution must be continuous), so it is natural for us to find the origin of these ethical standards in biological efficiency.

The standard of ethics is thus not fixed for all types of life, but varies according to place in the evolutionary scale. If morality is thus an adjustment of the individual to evolution—that is, to a universal process, or the relation of the part to the whole, it seems absurd to speak of the processes themselves, or the whole itself, as either moral or immoral. Have we not now an escape from our difficulties? The religious instinct appears again as a desire for union with God, with the great moving breath of life, which plays through us and through all creatures. Because this stream of life flows through us in a given direction, we call this direction good or moral, while in reality it is only good for us at this point. It is not the constancy of the direction that is essential, but the continuity of the current.

The Historian: I also see no reason for attributing moral responsibility to natural law. Things are as they are. Nobody thinks of questioning the morality of a proposition of geometry, nor considering that an injustice is done to 2 because 2 and 2 don't make 5, or some other number more than 4. It takes three hundred million eggs to make a tape-worm. Well, that's a question of fact. It is no more immoral than that it should take three eggs to make a cake. Tape-worms are more expensive than cakes, that is all, and on the whole I'm glad they are. Perhaps in time nature will be unable to afford them altogether. Nor do I see any valid ground of objection on the part of the eggs. They have had whatever kind of life a tape-worm's egg is supposed to have. One of them goes on and becomes a tape-worm. Perhaps, from the sad picture you have drawn of its lot as a parent, it wishes that it hadn't!

The Zoologist: My poor tape-worm!

The Historian: Yes, I find it very difficult to grow sentimental over

the fate of those eggs. Unrealized possibilities? Why, the world is full of them. Were it not, the world would end. What are you and what am I? And they are not half so sad as would be their absence. Think for a moment of there being nothing more within us, nothing that we had not worked out and fulfilled.

But the whole trouble is the importation of a set of ideas into an environment where they do not belong. Drummond's *Natural Law in the Spiritual World* is the sort of thing I mean; a reasoning from analogies which do not exist, and the consequent falsification of both religion and science.

The Banker: I wonder whether if the Zoologist had the power he would alter the death rate in tape-worms' eggs.

The Zoologist: I don't believe I would!

The Banker: Then in this particular, at all events, nature's practice does not differ from your own ethical standard? True, you might regret the short-sightedness of the eggs, who could be assumed to view their death as a personal misfortune, but still you would realize that it was best for the world as a whole and would act as nature does. Granted this, I think your illustration fails to help your contention of nature's immorality.

The Zoologist: I spoke of nature's waste and cruelty.

The Mathematician: Wasteful of what? Force never dies, nor energy, nor does matter lessen, or consciousness or feeling ever cease. The form alone changes. And from each form some new thing is gained. Cruel? It surely seems so. But in our own lives would we be without what we have gained from suffering? I suspect much of the cruelty is only apparent; an importation of our own ideas such as the Historian spoke of. My window there, for instance, looks across into a small, old, rickety, two-story building, the ground floor of which is a sweat-shop and the rooms above crowded by a washerwoman and a large family of children, swarming around her tubs and stove. Such surroundings would be misery to me, and I was at first inclined to be somewhat sentimental over their hard fate. But as I have watched them I realize that in truth they are quite satisfied with their dwelling, and would be as unhappy here as I would be there. I was reading my own sensitiveness and desire for privacy into them, who had none of it.

The Social Philosopher: I do not think I can agree with you in such a view as that. Nor can I view nature as anything but the great, blundering, senseless thing it is. It seems to me a far sounder attitude, and also a worthier one, to recognize our ideals as ours, dwelling in our own hearts. Is that not enough for a man? Do we need to bolster up our faith and support of them by attributing them also to nature? Is it not far more splendid to stand alone, if necessary, "thanking whatever Gods may be for my unconquerable soul"?

The Clergyman: "C'est magnifique, mais ce n'est pas la guerre." It is a foolish theatrical sort of splendor. If a man finds his ideals in opposition to nature, opposed to the whole current of human life and universal law, it is time for him to get a new set of ideals. Let us play the game.

The Social Philosopher: You, then, would only fight on the winning side?

The Clergyman: Yes—if you wish to put it so—for what can stand against God? And to assume that all of God's universe is evil because you differ from it is absurd.

The Mathematician: Is not the difference between you really one of dualism versus monism; the Churchman finding all things work together for good, and the Socialist seeing man alone as a saving moral force in a blind universe of cruelty and waste?

The Social Philosopher: But was not the attitude of all religious teachers essentially dualistic in the same fashion? Which one of them idealized human life as you have done to-night? It was to save men from the misery and cruelty of life, to enable them to overcome nature, that Christ taught. And what was the meaning of Buddha's message of renunciation and the way of liberation?

The Clergyman: Buddha! Buddha's too mythical!

The Social Philosopher: No more mythical than Jesus.

The Clergyman: I have no patience with this false pessimistic idealism. A lot of those New England transcendentalists sat in their studies and hatched ideals, and when later they did what they ought to have done at first, and looked out upon the great world as it is, they set up a mighty clamor because the world did not fit their theories. Why should it? Thank God, this universe is bigger and better than your brain or mine. As Ruskin said: "Whenever people don't look at Nature, they always think they can improve her."

Do you know what you ought to do? Stop living on your own thoughts, stop spinning arguments around your soul till you can neither see nor feel the great true heart of Nature. Get out of your corner and do something. Do something for your fellows. Do you know the most optimistic place in this great city? Down in the settlement on ——— Street. There in the slums, in contact with life as it is, and the problems of life—side by side with the hardship and pain and suffering of life—there, those who work learn to know life as it is.

THE SCRIBE.

THE VEDANTA IN DAILY LIFE.*

EVERY land has something to contribute to our life. In many cases we readily recognize our indebtedness. Thus from Rome we get the foundation of our law. From Greece, much of our poetry, philosophy and art. From Palestine, spiritual and humane principles, and a wider ideal of human liberty. We are not less indebted in the detail of our practical life. China has made possible world-navigation, by giving us the compass, world-intercourse by the invention of printing, world-warfare, by discovering gunpowder. To the tribes of the New World, we owe much. The delights of summer, hammocks, canoes, straw hats, even cigarettes and chocolate, all come to us from the Caribs and the natives of the Isthmus.

I should like to make it clear that India also has something to give us, something of great and inestimable worth. And this contribution consists, in my view, of something we greatly need in this great new country of ours: wide general ideas. We have notions in America, in abundance, but with ideas, in the wide Platonic sense, we are less familiar. And this is the lack which may be supplied from India.

To take an example: We talk about people being conscious, losing consciousness, and regaining consciousness. Now a Vedantin would never use the expression, "losing consciousness," nor admit that such an expression can have any proper meaning. In his view, its use is an evidence of confused thinking, or of not thinking at all. A Vedantin would say that consciousness is of such a nature that, if you could by any possibility lose it, you could not conceivably recover it. It is something which could not possibly be derived from anything else, and could not possibly change into anything else. By its very nature, consciousness is beginningless and endless.

It is not difficult to show in what way the Vedantin reaches this understanding of consciousness. Let us begin, he would say, with the prince of a state. He is conscious of himself as prince of such and such a territory, with such and such titles. But he can perfectly well think of himself without thinking either of the territory or the titles; simply as an individual of such and such a name, with such and such bodily appearance. And once more, he can perfectly well think of himself without including either bodily appearance or name, and will yet preserve his sense of selfhood, of being himself, perfectly unimpaired. In just the same way, carrying the same stripping process into more inward regions, he finds that he can lay aside the passional and emotional nature, and

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much of the argumentative mind, as one does in moments of inner stillness, without in the least impairing the sense of selfhood, of being himself. On the contrary, the sense of selfhood is greatly enhanced, cleared and strengthened with each stripping-off, and at last he reaches the final "I am I," pure consciousness, which has been wrapped in so many vestures. Dwelling in that pure consciousness, that final sense of selfhood, "I am I," he realizes that it is one and indivisible; that the inner sense of selfhood is of such a nature that it could not possibly be compounded of other things, or made up of anything else of other nature; that it is single, inherent, original, pure. Nor, were the sense of selfhood interrupted for an instant, is it conceivable that it could ever be restored. We do not lose consciousness when we cease to be conscious of certain fields of observation. I do not cease to be myself, because the train in which I am traveling leaves a certain district behind.

It is just in this matter of the different fields of observation opened up to consciousness that the Vedanta is most distinctive and most valuable. We Western folk habitually look at the world from the point of view of our waking, physical consciousness. We think of reality as what the physical eyes see, the physical senses observe. Thus a few months ago a Western writer maintained that there could be no heaven, because the telescope failed to show such a place on a clear night; and moreover, that the passage of souls thither would be highly precarious, because the earth, and the solar system even, constantly change their position in space.

The Vedantin looks at the universe with other eyes. For him, waking consciousness is not the be-all and end-all, but only one among many similar modes of being. Of these, he reckons four, as being naturally divided from each other in a very marked way. There is, first, the physical, waking consciousness of our ordinary daily life. Then there is what the Vedantin calls dream-consciousness, reached, ordinarily speaking, by going to sleep. The Vedantin analyses it very clearly. What has been seen in waking, he says, is seen again in dream. What has been heard is heard again. What has been perceived by the other senses is perceived again. So far, this is much the view of our Western psychology. But the Vedantin adds: "Things seen and unseen, things heard and unheard, things perceived and unperceived"; thus suggesting that there are other sources and objects of dream-consciousness than the images derived from walking life.

These images, these pictures in the mind, the Vedantin regards as both real and durable. It would not be misleading to say that he considers them to be forms in the ether, just as physical objects are forms in physical matter. And in general, one might speak of dream-consciousness as being, in the view of the Vedantin, a perceiving of things in the field, or on the plane, of the ether.

One may find much support for this association of things psychic with things etheric in the close analogy between certain classes of psychic phenomena with others recognized as etheric. Thus the ability of certain clairvoyants to see through physical objects is closely analogous to what we know of the X-Rays. And what we know of telepathy is very similar to the now familiar phenomena of the Hertzian rays used in wireless telegraphy. It is a strong point in favor of the psychics, that in both cases they made their discoveries first, the psychical power being described and defined before its physical counterpart was discovered.

So that a Vedantin would be inclined to speak of the objects of dream-consciousness as being in the ether, and as being visible, audible, tangible, and so forth, to the dream-consciousness, very much as the things of physical life are perceptible to our bodily senses. And the Vedantin would add that these psychical objects are perceptible in two ways: primarily, in dreaming; but also in waking consciousness, as a second field of objects, overlaid, so to say, on the field of physical objects which we call the outer world. Much of our "thinking" consists in resting the perceiving consciousness on these psychical objects, these mind-images, which we review, arrange, classify and so forth, in our "mental processes," the consciousness running from one to another, as the sunlight runs from wave to wave.

The third field of consciousness is called by the Vedantin "dreamlessness." And this may remind us that, after a certain point, we shall find the Vedantin using only negative expressions to define higher things. He tells us what they are not, rather than what they are. And this, not at all because he believes that higher things are in their nature negative. Quite the contrary, he believes that they are the only lasting realities. But he is most careful to guard our conceptions of higher things against impurity, against the attribution to them of material and physical characters, such as disfigure, for example, the heaven in which the Moslem heart is supposed to delight.

Yet we are told a little more of the third field of consciousness, than the merely negative fact that it is "dreamless." The full phrase in the Sanskrit is very suggestive: "When entering into rest, he dreams no more dreams, and desires no more desires, then in him that bliss arises." And another Upanishad carries the thought further. Speaking of the consciousness in dreamlessness, this ancient scripture declares that there "the Spirit sees not; yet seeing not, he sees. For the energy that dwelt in sight cannot cease, because it is everlasting. But there is no other besides the Spirit, or separate from him, for him to see." And so with the other powers, perceptive and active alike. The energy in them is everlasting, but their character is transformed.

Here, the dominant thought is that of union, of oneness. The separate powers are united in a single intuitive consciousness. The sense

of separateness is lost, so that souls are no longer held apart and isolated from each other and from divine life. "The partition-wall is broken down, and the twain are made one," to use Saint Paul's graphic and eminently Vedantin expression. There is also the suggestion, that the powers thus united expand in a new way on the other side of dreamland; and that there, and not in astronomical space, the kingdom of heaven is to be found.

As before, this spiritual consciousness is to be reached in two ways: in the deep sleep of dreamlessness, and in waking life. We know its apparitions in waking as love, as inspiration, as valor; it dwells in all that is divine in our human life. In the spiritual realm all souls are at one, and there universal brotherhood is "a fact in nature." In the natural world, we can feel the brooding presence of that divine reality, and give it effect by self-sacrifice, by purity, by unselfish love, by courage, by creative work. Thus the divine will is performed, "as in heaven, so on earth." He who loves his neighbor as himself, according to the Vedantin, fulfills the divine law, and the Upanishads again and again insist that we shall see self in all beings, and all beings in self. Thus is brotherly love made to rest on a primary reality, known directly in spiritual consciousness.

Above this third field of consciousness, there is a fourth. Above the spiritual, there is the divine. Of that, little can be said. The Upanishads tell us that it is the consciousness of the Oversoul; that it is "benign and undivided," that it is divine peace, that it is the Supreme Soul. Perhaps we can best illustrate the idea, by referring to a very intuitional book, published five or six years ago, with the title "Cosmic Consciousness," wherein the author sought to show that, just as direct consciousness rises into self-consciousness, so self-consciousness rises into Cosmic Consciousness, which has appeared in the greatest masters of our race, in Buddha, in Christ, in supreme poets like Dante, in creators like Balzac. The phrase is an excellent one, and may well stand as an indication of the Vedantin view of the fourth state.

We have thus a splendid and orderly conception of consciousness, as one, universal, continuous. And, just as Western thought has grasped the great unprovable truths of the conservation of matter and the conservation of energy, so Eastern thought has always held the kindred doctrine of the conservation of consciousness, the continuity of consciousness, which manifests itself in the four modes already outlined.

Another direction in which the Vedanta develops the same idea. We have all heard of the doctrine of Reincarnation, of development through an ordered series of bodily lives. And we have likewise heard the very logical and cogent defense of this idea which is put forward by Eastern teachers. The logic is cogent. The argument is exceedingly strong. Yet we should do well to remember that this belief is not held in the

East as a result of argument, nor as a conclusion of logic. It is rather a fruit of direct experience, one of the fruits gathered on "the small old path, stretching far away, the path the seers tread, who go to the Eternal." The seers speak of rebirth, not because they think rebirth probable, but because they know rebirth to be a fact. They tell of former births, because they remember them; they tell of future births, because they foresee them. Thus Krishna says to Arjuna:

"Many are my past births, Arjuna, and thine also; mine I remember; but thou rememberest not." And in exactly the same way we find the Buddha speaking constantly as one who remembered his former births, and indeed this memory gives their form to a characteristic series of his teachings. He constantly illustrates moral situations by the appeal to former births, not as a matter of speculation, but of direct perception. So the Buddhists give precise and very intelligible directions for the recovery of this memory, and one has only to study them, to see how credible they are. Patanjali gave like directions, before the Buddhist philosophers, for the author of the Yoga Sutras was probably a contemporary of the Buddha himself.

The memory of the past births is looked on as a fruit of development, of the unfolding and awakening of the third consciousness, which takes us to that part of our being that has lived through many births. In waking up to a knowledge of our spiritual life, we awake also to a knowledge of the stages through which that spiritual life has passed.

This "great awakening" is a fundamental part of the Vedanta teaching, though one which I shall speak of only very briefly. It marks a turning point in the history of the soul, an event of deep moment and high seriousness. How seriously this turning point is viewed in the Eastern wisdom, may be illustrated by two examples from the Indian books. Take first the Katha Upanishad, translated by Edwin Arnold under the title: "The Secret of Death," and also translated as "In the House of Death." Here the symbol used is that so familiar in the New Testament, the sacrifice of the son by the father; the sacrifice of the personality to the Higher Self. In the Katha Upanishad, the father first makes lesser offerings, just as, in the parables, the householder sends first his servants and then his son. So the father of Nachiketas offers first cattle, and then his son, giving the boy as an offering to king Death. The boy descends to the House of Death; and, as the monarch is absent, he waits three days at the door. Then Death returns, and, to make amends, offers him three wishes. So the boy asks, and Death answers.

This is the frame of a mystery-drama, representing the great awakening, and the choice of Death as the initiator shows the reverence in which the theme was held in ancient India. We have a like example in the Bhagavad Gita, where Arjuna is represented as standing on the field of battle where the arrows are already falling. Nor is any element

of tragedy lacking; for this is a battle of close kin, a battle of brothers contending for a kingdom. Here again we see what a high matter this great awakening was, for the sages of India. We have a third instance in the great renunciation of Siddhartha the compassionate, who gives up kingdom and father and mother and all things, to follow the divine light. This too is the theme of the Gospels.

We may consider the matter in this way: For most of us, life is a contest with material obstacles, for material success. We are still under the animal struggle for existence; we are still adventurers in nature. But there comes a time when we perceive an alternative path. Instead of regarding ourselves as adventurers in nature, struggling against natural forces and the resistance of others, we come to see ourselves as children of the Divine Will, sent into the world to work the works of that Will, and with no duties other than that. We lay aside our own ambitions, hopes, fears, longings, expectations, and set ourselves ardently to seeking the Will of the Divine, and to carrying it out; and in so doing, we realize that we have discovered the great secret.

This transformation of life, called in the New Testament, "metanoia," is thus expressed in the Upanishads: "When all desires that dwell in the heart are let go, the mortal becomes immortal, and enters the Eternal." Thus untying the knot of separateness, which binds us to the physical self of matter, we may rise through psychic to spiritual consciousness, as the lotus, rooted in the mud, passes upward through the water, and opens its bloom in the sunlight.

This may well suggest to us another use of the ideas of the Vedanta. They make clear and intelligible to us much that has been obscure in religious thought, and especially in the thought of the Gospels. We can see far more clearly what is meant by the kingdom of heaven, the hidden treasure, when we understand the Vedanta teaching of the spiritual world taking its place in the orderly continuity of consciousness. And indeed that very symbol of the hidden treasure, used in the parables for the kingdom of heaven, was earlier used in the Upanishads for the divine consciousness of the Oversoul.

We shall come to realize also how much of the religious experience of the West rests on the same basis. For a knowledge of the Vedanta will make us understand what Saint Paul meant, when he said: "I knew a man in Christ, above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

Closely similar are the words of Saint John: "After this I looked, and behold a door was opened in heaven: and the first voice . . .

said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the spirit”

Very beautiful also is the description of the “cosmic consciousness” of another Western Saint, Columba of Donegal, who: “did not deny that by some divine intuition, and through a wonderful expansion of his inner soul, he beheld the whole universe drawn together and laid open to his sight as in one ray of the sun.”

We find Saint Catharine of Siena rising to the same divine consciousness, when, speaking for the Oversoul, she says: “Thus considering that all that happens to them comes from Me, they are strong with an invincible patience, and bear all things, not only with resignation, but with cheerfulness and joy, tasting in all things that befall them outwardly or inwardly the sweetness of My ineffable love.” Is not this the very accent of the Vedanta, as when Krishna says: “Ever doing honor to Me, they bow down to Me in love, drawing near to Me in perpetual union.”

And not less noteworthy than the identity of terms in which this divine consciousness is described, by so many seers, in so many lands, is the unity of view which all alike give of the spiritual world, the structure of the spiritual universe. One example of this was given in the *Theosophical Quarterly* for January, where it was shown that the seer of the Apocalypse and the seer of the Bhagavad Gita give an identical view of the divine realm, and of the just men made perfect who dwell there. More noteworthy still is the unity of spiritual law set forth by all these seers, the law of righteousness, of purity, of self-sacrifice, of courage, the law of divine valor, which opens the door of heavenly worlds.

Thus we may draw from the Vedanta, from the ancient wisdom of India, very much that is available for our daily life. We may reach, first, a sound philosophical science, which will enable our understanding to escape from confusion, and to perceive the universe in true proportion, in orderly realms revealed consecutively to consciousness. Then we may gain a sound understanding of religion, whereby many hard matters will become easy, many stumbling blocks be removed, many enigmas solved, many crooked paths made straight. And, lastly we may gain a truer comprehension of life itself, as the field of divine law, in ceaseless operation, weighing motes and feathers as well as worlds, a law akin to the divine consciousness in the hidden place of our hearts.

And finding this wonderful unity in the spiritual teaching of all times, we shall see in these teachings, not the view of this teacher or of that, but the veritable voice of that Oversoul, toward which all consciousness and all life tend, and which is the source not only of spiritual teachings, but of the spiritual world itself, wherein all worlds rest.

CHARLES JOHNSTON.

THE IDEAL IN POLITICS.

FROM the point of view of modern politics, the title of this paper would appear to be a misnomer. Ideals occupy an insignificant place in the political life of to-day. That an Ideal *should be* the informing soul of politics, national or international, is the aim of this paper to demonstrate; and to demonstrate, moreover, without dissection of any political party or creed.

In the search for correct thought as a preliminary to right action, we do wisely if we examine the universal model—the spiritual Law and Mode manifesting through Nature. We find that spirit—or life and consciousness—permeates matter down to the last atom of substance. Analogy, then, would lead us to expect that an Ideal should be the breath and life of all systems of thought that are destined to move the world, and to assist the march of Evolution. We do, in fact, find recognition of this truth among all genuine workers, the creators, those who work for the love of the work in itself. To such as these, the ideal model always stands forth clearly before their inner eye.

The public mind, however, *as such*, is as yet inchoate, elemental: it has barely conceived the idea that there is any necessity for the presence of an Ideal at the core of all action, human and divine. This gap in the general thought has arisen, to a very great extent, from the hardening effects of creed and dogma upon human life. Dogma prevails in many departments of thought: nowhere is its petrifying Medusa head more clearly seen than in the idea that man is, to a large extent, a creature destined to live the best part of his existence, to reap his most actual harvests, to possess his most vivid consciousness upon the material plane. Religion combats the belief. But Religion has not that vital grip upon the public mind which could alone sway public action. It is an instinctive belief, rooted in the brain-mind, and it follows that matters of all kinds are mainly judged by men, from their effects or results—often their immediate results—upon the material plane. We admit—some of us—that a man may die for his Ideal; poor as is our modern life, we have seen a nation rising in its unit-mass to do the same, we have held our breath in amazement—almost in recoil—at the sight of thousands who held their own lives as nothing compared to the national Ideal, the national honor and Soul.

It is through Religion that we might look to find some relaxation of the materialistic attitude of western nations. Doubtless we do find it so relaxed in individual cases. But the great religious hierarchies *as such*

have become embedded in the material mould of the world. Tithe and tax; creed and countercreed; the unreal values of formulæ and definitions; the grip of carnalized teachings—once spiritual—upon the civilization of our era: all these translated into terms of wealth, following and power, have accumulated barnacle-like around religious Ideals, associating these, in the minds of men, with temporal power and material benefits. So it has at last come about, under the quickening touch of the Spirit, that some western nations find themselves placed to-day where they must make a choice between national Freedom in Religion—the disassociation of the temporal and the spiritual powers—and political diminishment; while the churches are confronted with the same choice; that of leaving to Cæsar what pertains to Cæsar, if they would share with God that which pertains to life in God. It is from the recognition, complete and profound, that Religion is a life and not a creed; that Religion is the aspiration of the Soul toward *its* true Being; the recognition that the spiritual world strives to inform and to permeate the material world with its high rule and Law; it is from this recognition that we may hope to reach that bridge of thought which will convey to the heart of every action, the Ideal around which its constituent parts should freely group. This conception of Religion is rapidly gaining ground in the West, and nowhere more rapidly than among devoted and sincerely religious minds in the churches, both lay and clerical.

Another obscurant undoubtedly exists in the fact that the public mind has not as yet awakened to the scientific idea of Evolution. Evolution, if it is at all, must be found in all things. A law of Progress cannot be spasmodic; it must be continuous, or it is no law. There is too much failure to perceive that the goal of Evolution is spiritual life, and not material life; that the vast descending arc bends, and returns upon itself. Each step made by the human unit—or by the national unit-mass—away from the real goal of Evolution impedes the true march of events, precipitating discord and confusion. Material benefits; the crude obviousness of immediate results; the fixed concepts of bodily life, physical frame and brain-mind as the major portion of a man; the refusal to throw a span over death and to conceive of life beyond that vanishing point as sequential and concordant; these and other slurs of thought have robbed daily life of the sweet and sane breath of the Ideal.

How, then, has the public indifference to the true Ideal of Evolution effected the political life of our era? The answer is not far to seek. The idea of Evolution as applied to Political Economy has not dawned across the public mind at all. Each party in a modern State is content to demonstrate that its creed—or form of political belief—is correctly in line with some chosen writers of the past, or of to-day. Few, indeed, appear to be aware of the truth of the world-science which we call Evolution, must also prevail in the sphere of Politics to its uttermost circle. We

must expect to find the Art of Government, like that of self-government, proceeding upon lines of spiritual law, not upon lines of human dogmatism. A recent writer, commenting upon the writings of Dr. Crozier, says that the learned Doctor "has set himself to show that, in the science of Political Economy, that principle of Evolution by virtue of which it built itself into its present form has lost none of its energies, and that the conclusions of its most skilful exponents cannot be regarded as final, for the reason that the science deals with conditions which are liable to an eternal flux and change, and that, so far, no ruling principles have been evolved which cover the *whole* of the points in dispute."

In examining the social and political structure from century to century, we are dealing with infinitely fluctuating conditions, the entire series of which is enormously effected by the minds and actions of men living at the time. This series is also subject, in its entirety, to all the variations and re-adjustments of universal Law. The attempt to cut out some small, chosen portion of this deep theme and to round it to a political creed, is a method as fatal politically, as it is admitted to be in Art and Science: as fatal as it must be in Religion. Evolution, that mode by means of which the Welt-Geist *consciously* constructs and pushes its Plan, is not to be denied its way at any stage or point of life. In short: Politics must be considered as another manifestation of the Soul, and not as a means of national or self aggrandizement; nor for the exploitation of party purposes. Here, as elsewhere, the mind must avoid a tendency to harden and formalize on the one hand, the tendency to analyze and dispute on the other. We must glide between the political Scylla and Charybdis to the open sea of synthetic, national Ideals.

How is this to be done? How are we to bring the Ideal into the sphere of practical politics?

The answer lies here: We must find the underlying Principles governing Evolution. These found, we must not measure them by material measures, but by the breadth and length of eternal Ideals. Proposed political action must be scrutinized for its relation to the good of the world—in other words, for its connection with the Evolution of the world.

Let us abandon, for the moment, the conventional idea of Politics, and adopt another point of view.

In this suggested point of view we shall find that each nation, like each man, has a mind, which mind is evolving towards the national Genius, or Soul. The mind of a nation, like the mind of a man, is not perfected; it is developing towards a higher degree of wisdom, to culminate, let us hope, in a spiritual Ideal, or Logos—the national Over-Soul. Some nations are as yet undeveloped, elemental; in others we find the presence of the national Soul plainly indicated, by such traits, among others, as the following:

Law and a sense of obedience to Law. This fundamental trait is an absolute necessity in the development of the Soul. Through obedience to Law, man learns to govern and subordinate his lower self. When this trait manifests in the national life, we may feel sure that the units of the nation have made a decided step, *as a whole*, in the life of the Soul. We may expect to see the men of such a nation led by national destiny and individual duty to carry their genius for Law, Order and Obedience—for just organization and self-control—into lands and tribal conditions where no such trait exists as yet; for those who make a step in learning must in their turn teach; those who have received must impart; so runs the universal, spiritual Law.

Another nation may exhibit the trait of extreme and patient attention to detail, to Order. Order is heaven's first law: it is that which is, and was, and ever shall be. Through Order, by Order, in Order, all things come forth into manifestation. The march of the spheres is ordered: the evolution of angelic hosts and hierarchies of powers as well. Order is a grand trait to be builded into the Soul of a nation. A third nation may exhibit Courage and Energy: a fourth may have a gift for Imagination of a high order, and this would make its practical life sober and moderate, its inner life spiritual and profound. It is one of the most practical and industrious of western nations which is said to have produced the greatest number of true mystics. The *true* mystic is no dreamer, as so many think: he is a man of practical duty, of cheerfulness and a contented heart. The thinker who studies national traits synthetically is soon convinced that nations, like men, have a Soul.

Following out this line of thought, the next step is the recognition of the fact that the Soul of any one, among the host of nations, is not as yet perfect; it has not yet reached the condition of a Genius at one with the Over-Soul, able to move and to inspire its units with a perception of spiritual Law. Older nations, we believe, have in the past reached this period of efflorescence; the national Soul has informed and guided all those of the nation who were able and ready to receive the efflux; then, the era of efflorescence ended, the advanced human Souls passed on to other departments of life, and the nation, abandoned by its Soul, or real life, sank in the scale of Being to the condition of a shell or husk of Form, inhabited by lower lives. Its Light had passed on; but its form still cohered. The condition put forward in the *Secret Doctrine*, and similar books, as being the condition of the moon or any planet from which the higher principles have fled, is a corresponding condition.

The prevalence of the ruling Genius, or Soul of a nation, renders it easier for the men and women born in that nation to acquire the traits of the national Soul. Thereby, as we shall see, they do incur a debt to the national Soul, a debt which they neglect at their peril.

The national Soul, patterned after the World-Soul, can only become enriched by the advance of its human units: their evolution it is which assists and maintains the spiritual development of the national Soul. Reciprocal service is rendered. Action and reaction come into play. Evolution marches on. The human Souls are the flowers: the national Genius, perfected, is the sublime fruit.

Looked at from this point of view, we can see that each Religion, and each form of Government, is the expression, in time and space, of the need of the national mind at *that* period of its history. Egos requiring to learn that especial lesson, incarnate in the land where it is going on.

The lesson learned, what then? Is it to remain the same? Is not the primer exchanged for a more advanced book? It must be so. Therefore there should be a perfect and entire individual freedom on the part of humanity to learn the next page of the great Book. Everything that interferes with this individual freedom of choice, or that would impose conditions of rigidity upon the free development of the national choice and the national freedom, must be banned. Forms of Government alter: none are perfect, hence none are final. Is there any virtue in finality? There is none. Nature is splendidly iconoclastic in her rulings. At times she is frankly radical; she amputates and excises with ruthless but beneficial precision. Then she turns conservative: preserving and embalming are her chosen modes. Again she is liberal and free, and her winds blow all ways on earth and sea. Never may the student lag or sleep who studies her book. Always she teaches the lesson that, as once said, the evolution of the Soul is "accomplished by a process analogous to the drawing in and out of the breath. In this alternation consists the essence of life at one stage." The watchword of Evolution is change. The mandate is ebb and flow: influx and efflux: change and counter-change: Absorption: Disappearance: Reappearance. In a word: Evolution.

Coming down to a particular instance: how would these ideas apply in the case of a man?

We will suppose an individual case, the case of a man—call him X., for each man is an unknown quantity to himself. X. is just entering upon his adult life. He is of age, and has, shall we say, a mind turned towards right action, a religious mind. He regards the universe as a manifestation of spiritual Law, and he wishes to live in accord with that Law, so far as he is able to learn it. He naturally turns to the consideration of the duties pertaining to his own place in Life, and he will be careful not to assume any duties other than those which are his. Consequently he will ask himself: What are my duties? Have I a duty at this point? or in that other respect?

Where does my duty lie? In politics, for example, he will ask himself: Have I any duty in that direction? Whether merely as a voter, or as a representative; have I a duty towards the political life of my nation?

Now this question of politics is really a wide and deep question, one that no amount of chamber study and thought can solve without experience of an extensive kind. Not all men, not even a majority of men, are fitted by training, by education, by dispassion, by close observation of wide areas of Life, by human sympathy and comprehension—to say nothing of the primary necessity of self-control—to legislate at all. A very large proportion of those who have the franchise are seen to be utterly unfitted to exercise it wisely: how can they act wisely when they really have no first hand and real information about the subject? In some nations there seems to be a prevalent idea that a majority of citizens should attempt this difficult art of political enfranchisement. In this Country* the idea is under forty years old, and the sad prognostications of those who opposed it, forcibly at the outset, are not all unfulfilled. With this point, however, the present paper has no concern at all. It is only desired to point out that almost every political unit to-day—the human units—argues from a supposed bed-rock of unalterable fact that the right and duty of political action inheres—as if by nature—in the majority of men. On what fact, historical or natural, is this assumption based? The present methods of enfranchisement in the countries which have a franchise are still under trial. The American experiment is the oldest of the kind, and it is comparatively young—and by no means a success. The truth escapes the view of the ordinary “man-in-the-street,” but it is true that all the present modes of Government have been tried already, practically and in essence, and all have failed. Why? Because in the great round and cyclic change of evolutionary progress, the Soul of a nation is best served, best represented, now by one mode of political Rule, now by another. We see this if we allow our minds to embrace wider areas of study and thought. Nature, let us not forget it, “exists for the purposes of Soul.” With nations it is the same: nations exist for the same purposes.

The idea at present prevalent, that every man should attempt the exercise of the difficult art of political action, is an absurdity which only becomes comprehensible on the ground that mankind, not yet evolved, as a whole, beyond the human-animal stage, must learn self-control and self-government in the world school: at least, he shall have the opportunity of so doing. So we are put into the political kindergarten, to learn in our games, which we take in deadly

* England.

earnest. We learn, if we be docile and willing, as well as intelligent, through the friction and follies engendered by our child-like attempt to govern nations before we are able to govern our personal selves. But all the same our effort reacts upon the nation at large, and so aids its Evolution. This, some think, is the underlying purpose of the present stage of political development. We are to learn through political disaster our own urgent need of self-control, discretion and dispassion. We are to learn that no mode of Government hath virtue in itself: no political creed is right or final. We are to learn to examine each political step as we would examine each step of our personal duty, seeking to see what it involves, and how it stands in principles. We are to learn that the national Soul evolves through the alternation of opposites. In its progress it uses men and parties indifferently—and it is well for the man whose intuition and grasp upon principles demonstrate to him where, and with what party and method the *next step* lies. All Nature is forcing this truth home upon our slow minds, and when we catch a glimpse of it, our knowledge will react towards the national life, and will permanently enrich it.

The nations have each their own modification of the Ideal form of Government. It would seem as if each such modification were the expression, not only of the development of a nation, so far as it has progressed, but also an indication of the experience demanded *at the time* by the national Soul evolving through that nation. When the Soul has satisfied that especial need, the form of Government will *inevitably* alter: it alters at the need of the national Soul. The alteration is often attended by social upheaval. In the same way, it is said, the final departure of the national Soul from a nation far advanced in decay, is attended by physical upheaval and submergence, as we read was the case with Atlantis. All these considerations should help us to divest our minds of the false idea that any one mode of Government, or any one political party is alone right and true. There is truth in all things, even though it be but a gleam. He who considers every method or proposal upon its own, individual merits, is able to discern "that which shines through"; not he who accepts a proposition wholesale, for the sake of some merit with which his mind invests it as a whole, dressed in authority and finality.

So long as any form of Government still endures, forces are developed by the oscillation of parties; this interchange and development of force, in its ebb and flow, is that which maintains the Government in life: without the oscillation all Governments would come to an end through decay. In other words, the oscillation supplies the forces which are its life, in the same way as life is maintained in the physical body through the development of life powers under the struggle of opposites

which liberate all that the body requires for its life. None of these modes of development have any super-excellence in themselves, whether in nations or in the physical frame. They all provide a field for the necessary alternations by means of which the Soul—national or human—gains experience in any particular direction. Each party thus does a work of *its own kind* while it is in power: each is used by the Powers guiding the evolution of nations from behind the screen of material life. When a party is not in office, it provides the necessary opposition by means of which the ruling party has something to push against and so strengthens its work. When the nation no longer requires that given form of Government for its evolutionary experience, the form will pass away into the silence and a new form will arise.

Hence our friend X. would do well to ask himself, in the exercise of his common sense: Have I, in my place of life, any duty towards Politics at all? If he has not, he will avoid embracing a duty not his own, and breeding confusion thereby; but if so be he has a duty, he will not surrender it. It may be that he has inherited a physical body—an instrument—with aptitudes towards political life, a body parented by those used to govern and to organize. If this be so, he has, as to his instrument, a tool which the Soul behind can the more readily use; and this fact would appear, in the absence of counterbalancing facts, to convey a hint of duty. Or it may be that in his mental heredity—the heredity of Himself, his Greater Self—there is that inheritance of mind or heart which needs further expression and experience of political life. We need only point out that a process of selection such as this, *voluntarily* engaged in by thinking men, might possibly have the happy effect of weeding out from the overgrown political field, some, whose destiny, duty and aptitude do not conduct them there. Public life and private manners would benefit by the absence of the politically unfit from the political arena—unfit, in the sense that no man is really fitted for that which is not his duty. Of course this is a point which must be left to the heart and conscience of each individual man. We need only note that a great point would be gained if we could provide that each man should ask himself, first: Have I the duty of political action? Second: If I have such a duty, what form does it take? He would examine his own fitness, his own fair-mindedness, his own perceptive and synthetic abilities to see if perchance there were that in him which could be incorporated into the political life of his nation with advantage to that nation. The nation would then be the gainer—immensely the gainer—by such an act of self-examination, in lieu of the commonplace hodge-podge of routine ambition and self-display by which mankind claims its supposed “rights”; as if some such thing as “rights” had existed from time immemorial. The true “rights” of man are deeply hidden within the Soul and the life of the Soul, and are manifested upon the material plane only through his duties. But

the sublime, ancient virtue—Abstention,—is almost submerged in modern life.

Granted that X. has asked himself these questions, and has decided that it is his duty to take part in the political movement of his nation, we may now further suppose that he will wish to find a touchstone of wise political action. At this stage his earnestness will protect him from the pit which yawns for those who adopt a hard and fast attitude. Seeking this touchstone, we believe that he will find it in principles. He will examine the principles underlying: a. His own proposed political action. b. The political concepts of the various political parties within the State, and the steps which they propose to take. (As often as not he will find the proposed step and the official creed, utterly at variance with one another. In politics, as elsewhere, the word and the action are frequently opposite in direction.) c. The principles which ensoul any question which may come up for decision, and whether these be retrograde or no. d. The national Ideal. e. His own Ideal.

Principles—the principles of Soul—will thus provide him with the alchemical solvent which he requires. For it is alchemical, this purpose of resolving crude modes of thought and action into their underlying principles, and then submitting them to the conscience, the judgment seat. Being thoughtful, he will not attempt to infuse his personality and its preferences into the Ideals which he seeks and longs to find. He will be on his guard against his lower nature as he starts out upon his great adventure. He will go to Nature for her model. In her sage companionship he will seek to match his earthly colors with hers; to weave his human web upon that plan of which the poet wrote:

“Slow grows the splendid pattern that she weaves
Her wistful hands between.”

He will observe the ceaseless vortex of Nature, the grind of eternal change. How the Soul now builds to secure experience for a central unit, or idea, and now destroys to free that unit from the fetters of Form. He will see that all Nature is subordinated to the requirements of the evolving Soul; he will understand that all of himself which is lower than the Soul must be subordinate as well. He will realize that Nature and human nature are extensions of one mode and Law: that principles work in and through life as a whole, and that these principles alone endure. He will come to accept political change as he does the waning and the waxing of the moon; the play of the tides; the alternations of the seasons; of life and death; of all the “pairs of opposites.” Coming into closer human range, he will note that quaint trait in us, by virtue of which, many who are proudly free from religious dogma, will accept, will even wrangle for a political dogma, remaining blind to the truth that, whatever form

dogma assumes in us—whether political, scientific, artistic, religious—it still is dogma, and we are still enslaved. So seeing, he will come to place his faith more and more upon the principles of Soul. Face to face with some proposed political action, he will ask himself: is it just, not to some among men, but to *all* men? Is it merciful, slow to judge—not some—but *all* men? Is it in line with the national Ideal—and my Ideal? Does it make for freedom—not political or social freedom, but for true freedom; freedom of choice on the part of the individual; freedom of choice on the part of the nation: does it impose rigid conditions, trite uniformity upon the human soul; or does it leave men free to choose? Does it assist the nation to conquer its own lower tendencies, its instinct for grip and grasp, for the material as against the spiritual? Does it make for national unity and international fraternity? Does it treat our neighbor as we would be dealt with by him: does it fulfil an inherited duty on the nation's part? Is the fraternity a phantasm of material conditions and assumed "rights"? Or is it a spiritual product, a unity in diversity? Is it ensouled by obedience to the laws of the real world? He will demand national rectitude: in what should the rectitude of a nation differ from that of a man? This question he will ask of the national advisors, and he will supply the answer: It differs only in its magnitude; is not the whole greater than a part? He will remind them and himself that days have been—"when none were for a party, but all were for the State"—and that such days may yet again be.

Such is the view which we venture to set before you. We make but one claim for it—that it is our Ideal. A man who holds this Ideal will fight the battle which each man must fight within himself. He will make many mistakes, owing to his human prejudices, his mental and other limitations; but his feet will be set upon the right path. His errors will be all his own; but his effort and right motive will be taken up into the Soul of the nation, and will flower there. He will be one of those rare men for whom all nations wait—a Patriot. He will place the material interest of his nation lower than her permanent gain in principle. He will see with a prophet's eye that the nation which abides by the right, and follows its own Genius, cannot fail: it is a part of the building Principle of the world. So he will know no fear. He will understand that to the Motherland he owes—under spiritual Law—his human body, his human sphere of action, his parentage, his "local habitation and a name," and he will never forget to pay the debt. He will ever be loyal to the sweet Motherland to which he owes so much. He will never speak in the gate of her enemies, nor enter the council of her foes. He will not approach her in her hour of shame and failure. Her woes will be his woes; her sin, his sin; her triumph,

his victory. Not that he will see her always right; far from it; is she not a composite of erring human lives, like his own? But he will see that he dare not censure her; that he is involved, consciously or unconsciously, in her every action. If he would purify her, or any of her modes, let him first purify himself. He will learn from his heart in the silent hours that a long, long penalty lies before those who are false to their Motherland; those who betray the national Soul. He will contemplate the world-citizen, and the exile, and will see that these share his duties, as he shares theirs.

Thus following his Ideal, his mind will enlarge, nourished by the forces of his heart, and in his political action, as in his abstinence, he will ask himself one question only: it will be the same question that he asks of his conscience and before God at the close of the day. He has come to see that his duty to his nation is rounded at every point—social, industrial or political—by the exercise of the attributes of his Soul. Life is one: he will not dismember his life, but will transmit one central purpose through its days—the purpose of the Soul.

In seeking the Ideal, he seeks for something better and higher than himself. And yet, when he has made that Ideal his own, and has interwoven it into his daily life, he makes the sudden and radiant discovery that this which he has so longed to find is indeed himself: a self of greater stature and aglow with the light of the Soul. Slowly becoming aware of this light, he lifts his heart in prayer to that God whose Being he comprehends but dimly, but whose Love he has felt, asking that his mind may be clarified by the vision of the Ideal—and shining through that Ideal, the Divine Reality. That prayer never goes unanswered. By the time that he has made it, he will have merged politics, and with them, all the rest of his life, into his Religion, the Religion of his heart, which shall guide his every action to the end.

JASPER NIEMAND.

The existence of higher beings and of a Highest Being, is a fundamental element in every religious creed; and I maintain that it is hopelessly unscientific to imagine it possible that man is the highest intelligent existence—that we dwellers on this planet know more about the universe than any other sentient being.

SIR OLIVER LODGE.

MYSTICAL MOVEMENTS OF THE MIDDLE AGES.

II.

THE FRIENDS OF GOD.

IN about the middle of the 14th Century there was a great preacher in the City of Strasburg, who was famous throughout the whole of Germany, and, indeed, of Europe, for his learning and his piety.

No one could so ably expound the Scriptures and touch the hearts of his hearers as this good man. His fellow townsmen were proud of him, and their pride was gratified by the crowds who came to sit at his feet and learn. John Tauler was meek and modest, but it was hard for him not to feel that he was wiser, and may be holier, than other men. He had heard many flattering speeches, and had, perhaps, come to believe that some of them were true.

One day, among his many listeners, sat a stranger who had come a long distance, all the way from the snowy Alps of the Bernese Oberland. He was a grave, and yet a simple looking man, many years younger than Dr. Tauler, at whom he gazed with yearning, loving eyes, as a mother might look at her child when it had grown to be big and famous. Five times he came and listened to Dr. Tauler preach, and then he sought him out and asked permission to confess to him. And he continued to come and confess to the Master for five weeks. Then, one day, he said:

"Dear Sir, I beg you for God's sake to preach us a sermon showing how a man may attain to the highest point it is given us to reach while yet we live in this world."

"Ah, dear son," the Master answered, "What dost thou ask? How should I tell thee of such high things, for well I know thou wouldst understand but little thereof." And the man answered:

"Dear Master, even though I would understand but little thereof, yet I thirst after it. And see what multitudes flock to hear you. If there were but one among them that could understand you, your labor were well bestowed."

And the man did not cease his importunities until Tauler promised to prepare and preach such a sermon after he had given the thought and study which would be necessary for so high a theme. At last the day came, and people flocked from far and near to hear the great sermon, among them being the man from the Bernese Oberland, whose name was Nicholas.

The Master began by telling of those who attain by means of images and forms, and by studying the opinions of other men, which we would call "Head Doctrine." Then he spoke of those who, dead to the world, humbly press forward until God finds a resting place in their Souls and draws them to Him. "But such people," he continued, "are rare, for they must have a boundless humility, an unclouded understanding, an undaunted will. They may be known by twenty-four marks.

- 1st. They have love.
- 2d. They are emptied of themselves.
- 3d. They are utterly resigned to God.
- 4th. They do not seek anything for themselves.
- 5th. They attain to true contentment by not seeking their own ends.
- 6th. They seek to know the will of God, and then do their uttermost to fulfil it.
- 7th. They daily resign their will to the will of God.
- 8th. They dedicate all their power to the service of God.
- 9th. They cultivate the sense of the presence of God.
- 10th. They accept all pleasures and pains as the will of God.
- 11th. They are not led captive by lusting after created things.
- 12th. They are never moved from the truth by contradiction or mishap.
- 13th. They are not deceived by false appearances, but accept things as they really are in a spirit of loving kindness.
- 14th. They are armed with all virtues and fight against all sin and vice.
- 15th. They mark what God requires of them, order their lives accordingly, and act up to their professions.
- 16th. They are people of few words, but much inward life.
- 17th. They are blameless and righteous, but not puffed up with pride.
- 18th. They are upright and sincere, and preach more by actions than by words.
- 19th. They have no other aim than the glory of God.
- 20th. They are willing to accept reproof and to give up their rights.
- 21st. They do not desire their own advantage, and think the least thing good enough for them.
- 22d. They consider themselves less wise and less worthy than other men, and are thoroughly humble.
- 23d. They copy the example of Jesus in all things, and put away from them everything unbecoming those who follow Him.

24th. And lastly, if they are despised by many, this will be more welcome to them than all the favor of the world."

The people thought it a very fine sermon, but Nicholas said nothing. He went to his lodgings, and wrote it all down, word for word, just as the Master had said it, and when he was finished he went to the Master and showed it to him, and the Master was much astonished and much flattered and said that he had not supposed there was so much wit in so simple a looking man. And then the man said that he proposed to go home, but Tauler begged him to stay, and perhaps God would give it to him to preach another such sermon, whereat Nicholas replied:

"Dear Master, you must know that I did not come here for the sake of your preaching, but because, with God's help, I hope to give you some good counsel."

At which Tauler was offended at the man's presumption, that he, a layman, should think he could instruct so great a preacher. But Nicholas replied:

"You are a great scholar, and have preached us a good sermon, but you yourself do not live up to what you preach, and yet you wish me to stay and hear you preach another. Know then that the words of man have hindered more than they have helped me, and *that when God cometh to me He teaches me more in one hour than you, or all the doctors from Adam to the Judgment Day, will ever do.*"

At these strange words the Master was even more astonished, but he was a meek and gentle man, and, moreover, he knew the reproof he had received was just. He requested that Nicholas explain. So Nicholas went on:

"I mean that the good precepts which you have preached do but condemn you, for they are but the letter of the law which killeth. The Spirit giveth life, but in the life which you now have, there is no Light, nor ought but darkness. You can, indeed, understand the letter of the Law, but you have not yet tasted the sweetness of the Holy Ghost."

Then the Master was offended, and said that he had never been talked to in such a manner in all his life; whereupon Nicholas showed that this but proved his words, for where now was the Master's teaching about meekness and willingness to accept reproof. Then Nicholas spoke to him with words of such wisdom, and yet, withal, so tenderly, and with such gentleness, that the Master's heart melted within him, and he begged that Nicholas would stay and accept him as a pupil, and be his Master, for he could see that he was filled with the true Spirit of God. But this Nicholas refused to do, saying that it was not seemly that he should fill such a place, but he consented to stay and counsel him until such time as God commanded other-

wise; for, he explained, he had made the long journey from his distant mountain home, because God had told him that here in Strasburg he would find a fellow seeker after truth whose eyes were nearly open, and whom he could greatly help.

Dr. Tauler was now convinced that Nicholas, though only a layman, knew some secret of the Spiritual Life which he had never known, so he placed himself in Nicholas's charge, promised diligently to follow his directions, and begged him to tell him how to proceed.

For the next two years the Master humbly followed the directions he received, and, as had been foretold him, his friends fell away, misfortunes came, he was disgraced in the eyes of his theological superiors, until, even, he was forbidden to preach, and many and various miseries assailed him, and his whole life seemed to be melting in the crucible of suffering and trial. When he went to Nicholas for comfort, he was told that this was as it should be, that God was trying him, to see if he was worthy of the gift of the Holy Ghost, and, furthermore, that he was being purified of sin, so that he would be a sweet and clean receptacle for the manifestation of the Divine Spirit. So with dauntless courage and persistence, in spite of opposition of friends, in spite of threats of ecclesiastical discipline, which in those days of the Inquisition was no light matter, he kept on.

Then, one day, when his misery was almost more than he could bear, when his money was all gone, and he had to pawn his books for sustenance, sick of heart and weary of body, too humble to look back with pride upon the days when he was a great preacher, meekly and lowly, yet with good grace, he besought God for help and Spiritual Light. And as he lay there, thus weak and stricken down with sorrow, but fully awake, he heard, as it were, a voice speaking to him, saying, "Trust in God and be at peace." And straightway, when these words were spoken to him, he lost his senses and his reason, and knew not how or where he was. But when he came to himself again, he was filled with a new strength and might in all his being, and those things which were aforesaid dark were now clear to him.

Not understanding what had come to him, he sent for his friend from the Oberland, and when he was come, the Master told him all that had befallen him, whereat Nicholas greatly rejoiced, saying: "Dear Sir, you must know that now you have, *for the first time*, received the true and mighty gift of God's grace. For the first time your Soul has been touched by the Most High. The power of the Holy Ghost has reached your heart, and from now your teaching will contain the Spirit, which giveth life, instead of the letter, which killeth. My mission is ended, and I may now return to the mountains and be about my Father's business."

And true to these words, Dr. Tauler resumed his preaching, and for very many years was again the most famous divine of that part of Germany. But he was looked on askance by his ecclesiastical superiors, for his doctrines were too mystical to suit the worldliness and materiality of a venal Church, and he only escaped martyrdom as a heretic on several different occasions by the intervention of powerful friends whom he had converted. His writings, many of which have come down to us, were the inspiration of Martin Luther, and the other leaders of the Reformation. They well repay perusal, but our present concern is with this mysterious Nicholas, who said that he had been sent hither by a direct command of the Spirit within him in order to bring about the enlightenment of Tauler. Who was Nicholas?

I believe that he was either the Lodge Messenger of that Century, or, at any rate, closely concerned with the Movement of that Century. I rest my belief that he was himself the Lodge Messenger upon the fact that he was, during his entire life time, the acknowledged head of the organization he created, which spread throughout the whole of Europe. Unfortunately, the ascertainable facts about him are very meager, for it was at a time when the Inquisition was all powerful, and his doctrines were peculiarly obnoxious to the Church. So most of his work had to be done in secret, his organization was a secret one, and the most reliable sources of information we have are the records of the Inquisitorial trials of several of his disciples who were caught and burned.

Piecing together these scattered remnants of information, we learn that he was born at Basle in the early part of the 14th Century, of wealthy, but not noble parents. He had an education, which for those days was much beyond his station of life; led the ordinary life of a young man of the period, until, about his 24th year, on the eve of his betrothal to a maiden of his acquaintance, he had a spiritual experience which determined him to renounce the world and dedicate himself to the service of God. His withdrawal from his boon companions, his ascetic life of prayer and contemplation, and above all his absolute refusal to go on with his projected marriage, estranged his family and friends, and for several years he had a most miserable time. Without the slightest inclination to join either church or monastic order, he still lived a life of the utmost self-abnegation, poverty and asceticism. So much so in fact that his health severely suffered. He seems to have got some comfort from the writings of the Waldensians and from occasional visits of itinerant Waldensian preachers, who still went on their secret rounds and surreptitiously spread their doctrines.

After some years of such a life, when his health was about to

give way under the hardships which he voluntarily assumed, he was praying earnestly one day for further light as to his future course, when an Inner Voice told him to cease his physical inflictions, which would soon render useless the body which God needed for work, and to resume the life and station which it had pleased God to give him at his birth, but to continue his prayers and meditations, and to avoid all sin, and that further Light would be given him when needed. This he did. An effort was made by his old companions to draw him into a life of pleasure, but they soon saw that he was far beyond their influence. An effort was also made to have him marry the girl to whom he had once been so nearly betrothed, but, after an interview with her, she, too, gave up the world, and became one of his most devoted followers.

In the meantime the inner growth went on apace, and soon all the actions of his life were at the promptings of his inner guide. He seems to have been inflexibly obedient to its behests, and to have followed its promptings until his death. For awhile his influence was purely personal, but as time went on he gained a wide and extraordinary power over Catholic and heretic alike. People from all around come to him for help and comfort, and he was revered as a special messenger from God. He gradually built up a band of disciples, from whom he claimed and received an implicit obedience, and who consulted with him about all matters, great and small. The strange part of his history is that, so far as possible, he lived a life of the most absolute seclusion, and yet was known and revered far and wide, even in distant lands.

He had converts among both clergymen and laymen, along the Rhine as far as Holland, in Swabia, in Bavaria, in Switzerland, and he is said to have journeyed all the way to Hungary to find two souls who needed his administrations. His followers were known as the "Friends of God," and he was spoken of as "The Friend of God from the Oberland." It became an understood thing that a "Friend of God" was one who owned the mission and followed the teachings of Nicholas of Basle, and in consequence, lived in secret communion with God and apart from the world. As time went on he found that it was becoming impossible to live any longer in Basle, or, indeed, in any populated community, so with a small and chosen band of followers he retired to an unknown and very remote mountain region in the Bernese Oberland, and from this safe eyrie sent forth his teachings and directions to his disciples all over the world. His hiding place was never found, and was known only to a few of his most devoted followers. Tradition puts it on the remoter slopes of Mount Pilatus, close to the shores of Lake Lucerne. Occasionally he would make some journey, when he felt that his presence was

needed for the safety or well-being of his flock, but these journeys were always secret, and but few traces of them remain.

So carefully was he hidden from the spies of the Inquisition that when the messenger who acted as a go-between with the Knights of St. John, who accepted him as their spiritual pastor, suddenly died, there was no one who knew how to re-establish communication. The Abbot sent three separate expeditions to discover Nicholas's abiding place without avail. Indeed, it is said, that one of them actually stayed over night in the house without knowing it. However, this did not prevent Nicholas from sending them occasional letters of advice and direction when he thought their spiritual state required his interference.

In 1377 he went to Rome to deliver a message to the Pope, and this in spite of the fact that he was a proscribed heretic. The Pope refused to listen to his message, which concerned the sins of the Church, and the great need for reformation. Then Nicholas fearlessly told the Pope that his own sins were displeasing in the sight of God, and that unless he turned from his evil ways he would die before the year was out. The Pope was furious, but Nicholas calmly replied:

"We are quite willing to be put to death if the tokens which I can give you do not prove that we come from God."

"What tokens, I should like to know?" demanded the angry Pope.

Whereupon Nicholas told him that which the Lord had made known to him; and the Pope sat for awhile speechless.

Then he rose from his seat and embraced Nicholas, lodged him like a prince, and wanted to do him great honor, but Nicholas said that he had accomplished what God had sent him to do, and he begged to be allowed to return home.

The Pope, like Herod, had listened gladly, but, like Herod also, he continued to live in sin, and he died just within the year, April 8, 1378. Nicholas had refused to accept anything from him but a letter to the local clergy, and it is, perhaps, owing to this that he was able to pass so many years in his mountain retreat without interference or persecution from ecclesiastical authorities, at a time when the whole of Christendom was filled with the tribunals of the Inquisition, and when his own little sect, "The Friends of God," were one of the proscribed and hated heresies.

There is little more to tell about the life and doings of Nicholas. He is known to have made infrequent journeys to such parts of Europe as needed his personal ministrations, but the greater part of the time was spent in the absolute security and isolation of his secret mountain retreat. The inevitable end to such a life, in such

an age, came in 1393, when, while on a visit to Vienna, accompanied by two of his favorite disciples, he was seized by the authorities, and, after what they called a trial in those days, was handed over to the secular authorities and burned.

His followers rapidly separated and disappeared, and in a few years nothing more is heard of them as a sect, but of their influence, and especially the influence of Nicholas himself, there is ample testimony. Lea, in his famous *History of the Inquisition*, says that it "contributed largely to the spiritual movement that culminated in the Reformation, for it taught the superfluity of external works, and the dependence of the individual on himself alone for salvation." This is how Lea describes Nicholas's relation to Dr. Tauler, and the main principles of his teachings:

"Great as was Tauler's renown as the foremost preacher of his day, he bowed as a little child before the mysterious layman known as the Friend of God in the Oberland. In the full strength of mature manhood, when at least fifty years of age, and when all Strassburg was hanging on his words, a stranger sought his presence and probed to the bottom his secret weaknesses. He was a Pharisee, proud of his learning and his skill in scholastic theology; before he could be fit for the guidance of souls he must cast off all reliance on his own strength, and become as an infant, relying on God alone. Overcome by the mystic power of his visitor, the doctor of theology subdued his pride, and in obedience to the command of the stranger, who never revealed his name, Tauler for two years abstained from preaching and from hearing confessions. From this struggle with himself he emerged a new man, and formed one of the remarkable band of Friends of God whom the nameless stranger was engaged in selecting and uniting.

"This association was not numerous, for only rare souls could rise to the altitude in which they would surely wish only what God wishes, and dislike what God dislikes; but its adepts were scattered from the Netherlands to Genoa, and from the Rhinelands to Hungary."

The essential feature of the teaching of Nicholas was very simple; so simple that it has come down to us under several forms. It consisted of the fact that it is possible for man to have direct communion with God, and that for this no intercession by priest or saint was necessary, but that on the contrary, it was a purely personal matter, and could be attained by anyone who was willing to undergo the ordeal needed to make himself a fit receptacle for the Divine Spirit. He laid great stress upon complete purity of body, mind and heart, without which it was impossible for the Holy Ghost to take up its abode within. When once this state is reached, the promptings of the Spirit are to be implicitly obeyed, even if it leads

to martyrdom and death by torture, which was the natural end of any departure from orthodoxy in those days. Among modern doctrines, the Quakers approach most nearly to this part of his teachings. But there was much more to it than this. Again we will quote Lea. (The italics are ours.):

"In many of their tenets and practices there is a strange reverberation of Hinduism, all the stranger that there can be no possible connection between them, unless perchance there may be some elements derived from mystic Arabic Aristotelianism, which so strongly influenced scholastic thought. As the old Brahmanic tapas, or austere meditation, enabled man to acquire a share of the divine nature, so the interior exercises of the Friends of God assimilated man to the Divinity, and the miraculous powers which they acquired find their prototypes in the Rishis and Rahats. The self-inflicted barbarities of the Yoga system were emulated in the efforts necessary to subdue the rebellious flesh; Rulman Merswin, for instance, used to scourge himself with wires, and then rub salt into the wounds. The religious ecstasies of the Friends of God were the counterpart of the Samadhi, or beatific insensibility of the Hindu; and the supreme good which they set before themselves was the same as that of the Sankhya school—the renunciation of the will and the freedom from all passions and desires, even that of salvation. Yet these resemblances were modified by the Christian sense of the omnipotence and omnipresence of God, and by the more practical character of the Western mind, which did not send its votaries into the jungle and forest, but ordered them, if laymen, to continue their worldly life; if rich, they were not to despoil themselves, but to employ their riches in good works, and to discharge their duties to man as well as to God. Rulman Merswin was a banker, and continued in active business while founding the community of the Grün Wöhrd and writing the treatises which were the comfort and support of the faithful. Yet the chief of them all, and his immediate disciples, founded a hermitage in the wilderness."

Perhaps the most remarkable thing about this account of their belief is that it is written by Mr. Lea, who has no possible object in trying to prove an identity of teaching with modern Theosophy. If I had submitted it as the results of my reading, it naturally enough would have been supposed that I had found what I had hunted for, and that at most there might be something in their teachings which gave color to my views. But here we have a detailed, comprehensive outline which is so closely akin to the Theosophical philosophy that even a secular writer cannot help but comment on the parallelism as remarkable, although he compares it with Vedantism, probably not being familiar with its modern expression in Theosophy; and,

of course, he does not know that we do not approve of physical austerities.

Whether or not I am right in my surmise that Nicholas of Basle was the Lodge Messenger of the 13th century, it can, at any rate, hardly be doubted that the movement with which he was identified was closely connected with the effort which, we are taught, is made by the great Lodge during the last twenty-five years of each century, and that it represented that activity in the particular century we have under consideration. That, after all, is all I am trying to show in this series of articles.

It is, perhaps, only right to say that there is much dispute among modern scholars as to the identity of the "Friend of God from the Oberland." There is no question whatever that he existed and lived the life we have briefly described, but it is not certain that his name was Nicholas of Basle. Nicholas may have been only one of his disciples. But I do not think the point an important one. The interesting thing is that such a man lived at such a time and taught such doctrines, and of this there is fortunately no doubt whatever.

The effect of Nicholas's work is incalculable, for he was instrumental in starting the great religious movement that began at this time in Germany and the adjacent Low Countries. To quote from a little pamphlet, written by a Roman Catholic, Sir F. R. Cruise: "Holy men, gifted mystics of earnest faith and saintly lives, began to teach, and so impressively to inculcate their doctrines, that the people, hitherto steeped in worldliness, and neglectful of all religious obligations, turned a willing ear, and came back in vast crowds to their spiritual allegiance. Pre-eminent amongst these great leaders I may point out John Tauler, of Strasburg, Suso, Ruysbroeck, and Henry de Kalcar." To this list might be added many others, such as the great Dutch mystic, Gerard Groot, but we will content ourselves with one other great name, Thomas à Kempis, whose *Imitation of Christ* is probably to-day the most widely used devotional book in the world, next to the Bible. Who shall attempt to set limits, therefore, to the spiritual influence of Nicholas of Basle, who was back of this revival?

JOHN BLAKE.

AN OLD FLEMISH MYSTIC.

Translated from the French of Maurice Maeterlinck.*

THE life of John Van Ruysbroeck was like that of most great thinkers, entirely interior; he said of himself, "I have nothing to do with the outside." Nearly all his biographers, Surius among others, wrote almost two centuries after his death, and their work seems altogether legendary. They show us a saintly hermit, silent, ignorant, extraordinarily humble, extraordinarily good, living, all unawares, in the midst of miracles. The trees under which he went to pray to God, shone with an aureole; the bells of a Dutch convent tolled of themselves upon the day he died, and his body, disinterred five years after his soul left it, was found intact, and giving forth marvelous perfumes that cured the sick brought from the neighboring villages. We can put in a few lines all that is historically certain. He was born in the year 1274, at Ruysbroeck, a little village near Brussels. He was first a vicar of the Church of St. Gudule; then, by the advice of the hermit Lambert, he retired to Groenendael (Greenvale), in the forest of Soignes in the neighborhood of Brussels. Holy companions soon joined him there, and he founded with them the Abbey of Groenendael, the ruins of which are still visible. It was in this retreat, that drawn by the strange rumors of his theosophy and his superhuman visions, many pilgrims, the Dominican Tauler and Gerhard Groet among others, came from Germany and Holland, to visit the humble old man, returning filled with an admiration that has left its traces for us in their works.

He died, according to the *Necrologium* of the monastery, on the 2d of December, 1381, at the age of 107, and was given by his contemporaries the name of "the Admirable."

This was the century of mystics and the epoch of gloomy wars in Brabant and Flanders. St. Bonaventura and St. Thomas Aquinas had just died, and Thomas à Kempis went to study God in that mirror of the Absolute which the illuminated Fleming had left in the depths of the Green Valley, while later on, the painters Jehan de Bruges, the Van Eycks, Roger van der Wyden, Hugues van der Goes, and Hans Memlinck were to people with figures the desert world of the hermit.

He left an enormous quantity of writings,—to analyse them all would be difficult, monotonous, and useless. All his books treat exclusively of the same thing, a theosophy of Ruysbroeck's own, a minute study of the introversion and introspection of the Soul, the contemplation

*Much condensed.

of God above all images and similitudes, and the drama of the Divine love among the solitary summits of the spirit.

Many books are more regularly beautiful than the *Adornment of Spiritual Marriage*, many mystics more helpful and more opportune than Ruysbroeck, the Admirable, Swedenborg and Novalis among others. He has no external order, no scholastic logic. He often repeats himself, and often seems to contradict himself. He ignores most of the artifices of language, and seems to be only able to speak of the Ineffable. He undertakes to teach us what passes in God, and gives us pages that Plato could not have written. We must not expect a literary work from him, we can only trace the convulsive flight of a blind and wounded eagle above the snowy mountain tops. I think that only those who have lived intimately with Plato and the Neo-Platonists of Alexandria, will get very far in these books. Most readers will feel as if they had entered the void; they will have the sensation of an uninterrupted fall into a bottomless abyss, between black and slippery rocks. There is neither light nor air of the ordinary kind in this book, and its spiritual atmosphere is quite unendurable to those who are not prepared for it. To enter here one must be in a philosophical mood as different from the common condition, as the waking state is from the sleeping; and Porphyry in his *Principles of the Theory of Intelligibles* seems to have given the proper warning to be put at the beginning of this work. "By the intelligence we can say many things of that principle which is superior to the intelligence. But intuition serves us much better in the absence of thought than by thought. It is like sleep, of which we can speak, when awake, up to a certain point, but of which one can only get knowledge and perception through sleep. In fact, the like is only known by the like, and the condition of all knowledge is that the subject becomes like the object." I repeat, it is difficult to understand this without preparation. The philosophical imagination is a faculty which develops very slowly. We find ourselves here suddenly standing on the confines of human thought, and far within the arctic circle of the mind. It is extremely cold, and extremely dark, and nevertheless you will find nothing but flames and light. But to those who come here without having prepared their souls for these novel conditions, this light and these flames will be as dark and as cold as if they were only painted ones. It is a question of a very profound science, not of a dream. Dreams are not unanimous; dreams have no roots, while the radiant flower of divine metaphysic blossoming here, has its mysterious roots in Persia and in India, in Egypt and in Greece. And nevertheless it seems as unconscious as a flower, and knows nothing of its origins.

I know the judgment that most men would pass upon this book. They would see in it the work of a haggard solitary, a monk beset

with hallucinations, and consumed with fever and fasting. But some will recognize without difficulty, that far from being crazed by hunger, solitude and fever, this monk possessed on the contrary, one of the keenest, most exact and most subtle philosophical minds that have ever existed. He knew nothing of Greek, and probably not much of Latin. He was alone and poor. And yet in the depths of that Brabant forest, his ignorant and simple soul received, unconsciously, the blinding reflections of all the solitary and mysterious summits of human thought. He knew, although unaware of it, the Platonism of Greece, the Sufism of Persia, the Brahmanism of India, and the Buddhism of Thibet; and his marvelous ignorance rediscovered the wisdom of buried centuries, and foresaw the science of centuries yet unborn. I might quote entire pages of the Zendavesta, of the Kabbala, of the Gnostics, of Porphyry, Plato, and Plotinus, whose almost divine substance would be found intact in the writings of this humble Flemish priest.

But the organism of their thought differs strangely. Plato and Plotinus are, above all, masters of dialectic. They arrived at mysticism through reasoning. They used the discursive mind, and seemed to distrust the intuitive or contemplative soul. But it is within ourselves that are found things not contained in any of the philosophies, and as soon as we are no longer obliged to formulate the mysteries within us, we are more profound than all that has been written, and greater than all that exists. However it may be, the mystic verities have a strange superiority to ordinary truths in that they can neither grow old nor die. They have the immunity of Swedenborg's angels (who constantly tend towards the springtime of their youth, so that the oldest angels seem the youngest) and whether they come from India, from Greece, or from the North, they have neither country nor birthday; wherever we may meet them, they seem as immovable and imminent as God himself.

But words were invented for the ordinary uses of life, and are unhappy, disquieted, and astonished as vagabonds around a throne, when from time to time some royal soul tries to lead them forth. And, on the other hand, is the thought ever the exact image of the unknown something that gave it birth, or is it not always the shadow of a struggle that we watch in it, like that of Jacob with the angel, the more confused as the stature of the soul differs from that of the angel?

This book is not too far from us; it is probably at the very centre of our humanity; it is we who are too far from this book; and if it seems to us as discouraging as the desert, and if divine love appears terrible therein, and the thirst of the summits intolerable, it is not the book which is too ancient, but we who are too old, perhaps, and sad, and without courage, like old men round a child; and it

is another mystic, Plotinus, the great pagan mystic, who was probably right when he said to those who could see nothing from the heights of introspection: "We must first adapt the organ of vision to the object we would contemplate. The eye could never perceive the sun, had it not first taken on the form of the sun; so the soul cannot see beauty, unless it first becomes beautiful, and all men should begin by making themselves beautiful and divine, in order to be able to see the beautiful and the divine."

Here ends Maeterlinck's introduction to *The Adornment of Spiritual Marriage*. As he admits that the first twenty chapters of the first book are tedious and full of platitudes, it will, perhaps, be best to give the prologue to the second book, in which Ruysbroeck's theme, "Behold the Bridegroom cometh, go ye out to meet him" (Matt. 25, 7), is explained for the second time.

"The wise virgin, that is, the pure soul, who has renounced the things of this world, and lives the life from God in the virtues, has drawn from the vessel of her heart the oil of charity and divine works by means of the lamp of a stainless conscience. But when Christ, her bridegroom, withholds his consolations and the renewed effluence of his gifts, the soul becomes sleepy and drowsy and dull.

In the middle of the night (that is, when it is least expected), a spiritual cry resounds within the soul, "*Behold, the Bridegroom cometh, go ye out to meet him.*" We shall speak of this *vision* and of the interior coming of Christ, and of the spiritual going forth of the man to meet Jesus, and we shall elucidate and explain the four conditions of an interior, lofty, and desirable life to which all may not attain, but many do, nevertheless, thanks to the virtues and to the internal courage.

In these words (of the text) Christ teaches us four things. First, He desires that our souls should be illuminated with a supernatural light; this we notice in the word *Behold*. (In the French, *See*.) In the next words He shows us what we ought to see, that is, the coming within us of our bridegroom, the Eternal Truth; it is this that we see when he says "*The Bridegroom cometh.*" In the third place, He orders us to carry into outside things our interior life according to the law of righteousness, and this is why He says, "*Go ye out.*" In the fourth place, He shows us the end and motive of all endeavor, the meeting of our bridegroom, Jesus Christ, in the bliss of the divine unity. Now let us speak of the first word. Christ says, "*Behold.*" Three things are needed by him who would have the supernatural sight of interior things. The first is the light of divine grace, more sublimely felt than it can be in the outer and active life with no internal activity. The second is a forsaking of all preconceived ideas, and a stripping of the heart, so that the man may be free from false

conceptions, from attachments, and from all creatures. The third is a setting free of the will, by means of the concentration of all the bodily and the spiritual forces, and a deliverance from all inordinate affections. So that the will may flow into the unity of God and the unity of all thought, and the reasoning being may obtain and possess in a supernatural manner the sublime unity of God. It is for this that God created the heavens and the earth, and all that is therein.

Now consider attentively: there are three kinds of natural unity in all men, and besides these, there are the supernatural unities of the righteous.

The first and the supreme unity of man is in God; for should men be separated from God in this world, they would fall into the abyss, and become nothing. But without our co-operation, this unity would make us neither saints nor happy men. It is part of ourselves, and yet above us, like a beginning and support of our essence and our life.

Another unity or union exists in us naturally. It is the unity of supreme forces, as far as they originate naturally in the unity of mind and thought. It is the same unity as that which is immanent in God, but in Him it is part of His essence, in us it is an active principle. Nevertheless, the mind is entire in each unity, according to the integrity of its substance. We possess this unity in ourselves, above the emotional nature; and from it is born memory, intelligence and will, and all the power of spiritual works. In this unity, the soul is called *mind*.

The third unity which is part of our nature is that fund of bodily forces in the unity of the heart, which is the source and origin of physical life. The soul possesses this unity at the living center of the heart, and from it come all bodily functions, and the five senses, and from it the soul takes its name (*âme, anima*), for it is the source of life, and animates the body, that is, it forms it and keeps it alive. These three unities are in man's nature, as one life and one kingdom. In the inferior unity man is a physical and emotional being, in the intermediate, reasonable and spiritual; and in the superior unity, he really lives and has his being. And these exist in all men, as part of their being.

Now we will say how this triple unity is adorned more sublimely and cultivated more nobly by interior effort joined to the active life. When man, thanks to love and right intention, raises himself in all his actions and all his life, towards the honor and glory of God, and seeks repose in God above all things, he will await in humility and patience and in the abandonment of self and the hope of new riches and new gifts, and he will be ever indifferent as to whether it will please God to grant him these gifts

or to refuse them. In this way he is prepared to receive a life of interior desires, and when he is ready, into this well-prepared soul is poured a noble wine. There is no vessel more noble than the loving soul, nor beverage more necessary than the grace of God. Man offers thus to God all his actions and all his life, with a simple and upright purpose, and with a repose higher than his purpose, higher than himself, and higher than all things, in that sublime unity where God and the loving spirit are united without intermediary."

One more extract from *The Adornment of Spiritual Marriage* will show how beautifully the old Flemish mystic uses the things of nature, the birds, the flowers, the insects, for illustrations of his thought. He has been speaking of obstacles in the way of spiritual well-being. "Observe the wise bee," he says, "and do as she does. She lives in a unity made up of an assemblage of beings like herself, and she does not go out in a storm, but when the weather is calm and serene, in the bright sunshine, and she flies towards all flowers where she might find honey. She does not linger on any flower, neither for beauty, nor for sweetness, but she gathers from them honey and wax, that is to say, the sweetness and the substance of their purity, and she brings them back to the unity which is formed by the assembly of the whole hive, in order that the honey and the wax may be made fruitful.

"Now the wise man will act like the bee, and he will soar on high that he might dwell with attention, intelligence, and prudence upon all the gifts, and upon all the sweetness, that he has experienced, and upon all the good that God has done to him, and thanks to the ray of love, and of the inner perception, he will find a multitude of consolations and of good things. And he will rest upon none of these, but laden with gratitude and thanksgivings, will direct his flight back to the unity wherein he would dwell forever, to repose in God for all eternity."

KATHARINE HILLARD.

"The only things worth doing are the hard things!

"The easy things concern our relations to others!

"The hard things concern our relation to our own growth!"

OCCULT APHORISMS.

BHAGAVAD GITA.*

INTRODUCTION TO BOOK XI.

One might call the eleventh book the Book of the Transfiguration. It holds its place in the entire work, not arbitrarily, but in accordance with the laws of spiritual life. For the Transfiguration portrays a certain real event, and has, therefore, had its fitting symbol in the Mystery teachings of all times and all lands.

To take two instances. It is depicted in the Book of Job, by the Lord answering out of the whirlwind, after the trials of the patriarch have been successfully overcome. Again, the Transfiguration has its parallel, and a very close one, in the Apocalypse:

"I was in the spirit . . . and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last . . . and I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned as in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

"And when I saw him I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth, and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and death . . ."

The truth would seem to be that, at a certain point in spiritual life, the ardent disciple, who has sought in all things to bring his soul into unison with the great Soul, who has striven to bring his will to likeness with the Divine Will, passes through a marked spiritual experience, in which the great Soul draws him upward, the Divine Will raises his consciousness to oneness with the Divine Consciousness; for a time, he perceives and feels, no longer as the person, but as the Oversoul, gaining a profound vision of the divine ways of life, and feeling with the infinite Power, which works through life and death alike, through sorrow and joy, through union and separation, through creation, destruction and recreation. The awe and mystery which surround that great unveiling have set their seal on all who have passed through it.

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Did space permit, it would be possible to show that the symbols used to portray this divine event correspond, part by part, whether we draw them from the Egyptian Mysteries, from the Bhagavad Gita, or from the Apocalypse. We have made the general resemblance between the two latter sufficiently evident, however; and those to whom the theme appeals, may work out the details for themselves. The second vision in the Apocalypse, which we quoted in part in the Introduction to Book X, should be taken into account, and the two together compared with the Transfiguration in the Bhagavad Gita.

It should be pointed out that the dramatic situation in the two Scriptures, the Bhagavad Gita and the Apocalypse, is identical. In both, we have, first the Master addressing the disciple. Then the disciple receives the power of divine vision, or is "in the spirit," as John says, in introducing both visions. Then comes the Transfiguration, in which the Master's Spirit becomes, as it were, the channel through which the disciple is initiated into the Oversoul. And, as a result of the Transfiguration, the disciple falls in awe and reverence at the feet of the Master, and the Master raises him up, encouraging and consoling him. Indeed the words: "Awake! Arise!" mark the closing scene of this divine event, according to most ancient Scriptures.

One word more. The symbolism used, whether in the Bhagavad Gita or in the Apocalypse, is as strange as it is tremendous. We have in both the Ancient of Days, with eyes as of flaming fire, and with a tongued flame proceeding out of his mouth. In the one, we have the vision of Diety, many-armed and many-eyed; in the other, we have the many-winged Lives, with innumerable eyes; in both, we have the rainbow-colored halo round the throne, which is beset with thunderings and lightnings. This tremendous symbolism has its purpose, and its very strangeness may remind us that we are in presence of an effort to tell of the things of other worlds in the imagery of this. Keeping these principles in mind, one may reach a measure of success in grasping the significance of this mystical and apocalyptic vision.

BOOK XI.

ARJUNA SAID:

The word which Thou hast spoken through love of me, the supreme mystery named the Oversoul—through it my delusion is gone.

For the birth and the passing of beings have been heard by me at length from Thee, whose eyes are lotus petals; I have heard also of the Great Spirit, which passes not away.

So I would see that Self as it has been spoken by Thee, Mighty Lord; that divine form of Thine, O best of men!

If Thou thinkest it can be seen by me, Lord, Master of union, then reveal to me the Self everlasting!

THE MASTER SAID :

Son of Pritha, behold my forms hundredfold and thousandfold; manifold, divine, of many colors and forms. (5)

Behold the sons of the Mother, the Breaths, the Thunderers, the twin Healers, the Storm-powers! Behold, O son of Bharata, many wonders unseen before!

Behold the whole world gathered together here, things moving and unmoving, within My body; and whatsoever else thou wouldst see, O thou of crested locks!

But Me thou canst not behold with this vision of thine. I give thee the divine vision! Behold my lordly power!

SANJAYA SAID :

Thereupon, O king, having spoken thus, Hari the mighty Lord of power revealed to the son of Pritha the supreme lordly form.

Many-faced, many-eyed, of many wonderful aspects, with many divine adornments, with many upraised divine weapons, (10)

With divine garlands and vestures, anointed with divine perfumes, altogether marvelous in nature, godlike, endless, facing everywhere.

Such as would be the radiance of a thousand suns bursting forth suddenly in the sky, such was the radiance of that Mighty Spirit.

There the son of Pandu beheld the whole world with all its differences gathered together in the body of that God of gods.

Then invaded with dismay, his flesh creeping, the conquerer of wealth bowing his head before the divinity, and with palms joined, spoke thus :

ARJUNA SAID :

I behold the gods in Thy body, O divine One! and all the hosts of diverse beings; Brahma the Creator, seated on the lotus throne, and all the Seers and Serpents of wisdom. (15)

With many an arm and maw and face and eye, I behold Thee altogether endless-formed; neither end nor middle nor yet beginning of Thee do I see, O all-formed Lord of all!

With diadem, mace and disk, a mountain of light, through Thy whole being luminous I behold Thee, difficult to view, perfectly radiant like blazing fire or the sun, immeasurable.

Thou art to be known as the supreme Everlasting; Thou art the supreme treasure of the universe; Thou art the eternal guardian of the immemorial law, I esteem Thee to be the everlasting Spirit.

Without beginning, middle or end, of endless valor, mighty-armed,

Whose eyes are sun and moon; I behold Thee of countenance like flaming fire, illuminating all the universe by Thy light.

For all the expanse between heaven and earth is filled by Thee, and all the regions of space; beholding this wonderful and terrible form of Thine, the three worlds tremble, O Mighty Spirit! (20)

For the hosts of the powers draw near to Thee, praising Thee, fearful, with joined palms; and the hosts of the Mighty Seers and Masters adore Thee with songs of praise, crying: Hail! before Thee.

The Thunderers, the sons of the Mother, the Breaths, the Light-powers, the twin Healers, the Storm-powers, those who drink up the offering; seraphs, earth-sprites, the hosts of gods and Masters, all view Thee with awe.

Beholding Thy mighty form, many-faced many-eyed, O mighty-armed one, with many maws, many terrible teeth, the worlds tremble, and I also.

For seeing Thee, reaching to the clouds, luminous, many-colored, wide-mouthed, with wide luminous eyes, trembling in heart, I find nor firmness nor peace, O Vishnu!

And beholding Thy mouths with terrible teeth, like unto Time's consuming fires, I know not where I am, nor do I find any place of refuge. Be gracious to me, Lord of gods, upholder of the world! (25)

And the sons of Dhritarashtra here, all of them, with the hosts of the princes of the earth, Bhishma, Drona, Karna yonder, son of the charioteer, and our leading warriors, too;

Hurrying enter Thy mouths, fearful, with terrible teeth; some of them are seen fixed between Thy teeth, their beautiful bodies crushed.

As many rivers with impetuous waters run forward toward the ocean, so these heroes of the world of men enter Thy flaming mouth.

As moths enter a kindled flame, swiftly to their own destruction, so, verily, to their destruction the people swiftly enter thy mouths.

Thou consumest the people with licking tongues, all together in Thy blazing mouths; Thy terrible rays glow, O Vishnu, filling all the world with their radiance. (30)

THE MASTER SAID:

I am Time, grown ripe for the destroying of the worlds, here ready to consume the people. Even without thee, they shall all cease to be, the warriors who stand there in the opposing armies.

Therefore arise, win glory, conquering thy foes, enjoy thy splendid kingdom! For these are all slain by Me already. Be thou but the instrument, thou whose both hands have equal skill!

Slay thou Drona and Bhishma, and Jayadratha and Karna, and

likewise other heroes of battle, slain by Me already! Fear not! Fight, for thou shalt conquer thy rivals in battle!

SANJAYA SAID:

Arjuna of the diadem, hearing this word of Him of the flowing hair, with joined palms, trembling, bowing low, spoke again to Krishna, stammering, bending fearfully before Him. (35)

ARJUNA SAID:

Rightly, O Thou of flowing hair, the world joys and rejoices in Thy praises! Demons fearing flee to the corners of space; and all the hosts of Masters bow down before Thee.

And how should they not bow before Thee, O Mighty Spirit, Who art more potent than the Creator, Who makest the beginning of things! O unending Lord of gods, upholder of the world, Thou art the Everlasting, beyond the existent and non-existent!

Thou art First of the gods, the Spirit, the Ancient, Thou art the supreme treasure of the universe! Thou art knower and knowable, and the supreme home; by Thee, of endless form, was all this stretched forth!

Thou art the Wind-god, the Constraining Death, the Fire-lord, the Lord of the azure sphere, the Moon, the Lord of beings, the great Progenitor! Obeisance, obeisance to Thee thousandfold! Again, once more, obeisance, obeisance to Thee!

Obeisance from before and from behind! Obeisance to Thee on all sides, for Thou Art All! Thou art of endless valor, of measureless might! Thou possessest all, for Thou art All! (40)

If thinking Thee my comrade, I addressed Thee brusquely: Ho Krishna! Ho son of Yadu! Ho comrade! not knowing this greatness of Thine, or carelessly, or through affection,

Or whatever I have done to make a jest of Thee, unseemly, in journeying, resting, or seated, or at the banquet, whether alone, O unfallen one! or in presence of these, for all this I ask forgiveness from Thee, immeasurable one!

Thou art the Father of the world, of things moving and unmoving; Thou art worthy of honor, the reverend Teacher of the world! None equal Thee; how could any be greater?—even in the three worlds there is none like Thee in might!

Therefore bowing down, prostrating my body before Thee, I seek Thy grace, O worthy Lord! As the father his son, the comrade his comrade, the beloved his beloved, so deign Thou, Lord, to pardon me!

I exult, beholding what was never seen before, and my heart

trembles with fear; show me, Lord, the former form; Lord of gods, be gracious, upholder of worlds! (45)

I would see Thee once more with diadem, mace and disk in thy hands as before! Take again Thy four-limbed shape, Thou of a thousand arms, of form universal!

THE MASTER SAID:

Through My favor toward thee, Arjuna, was this supreme form shown thee by My divine power, radiant, universal, endless, primal, seen by none before thee.

Not by Vedas, sacrifices, study, not by gifts or rites or harsh penances is the vision of Me to be gained in the world of men by any but thee, foremost hero of the children of Kuru!

Let not fear nor confusion overcome thee, beholding My form so terrible! Behold my former shape once more, thy fear gone, thy heart at rest!

SANJAYA SAID:

Vasudeva thus addressing Arjuna, showed him once more His own form; the Mighty Spirit consoled him fearful, taking once more a friendly shape. (50)

ARJUNA SAID:

Seeing this gracious human form of Thine, O arouser of men! I am now myself again, of quiet heart, returned to my own nature.

THE MASTER SAID:

This form of Mine which thou hast seen is hard indeed to see! Even the gods ever desire a sight of this form!

Nor can I be seen thus through Vedas, penances, gifts, sacrifices, in the form which thou hast seen.

But I can be known thus through single-hearted love, Arjuna, and seen as I truly am, and entered, O consumer of the foe!

He who works for Me, intent on Me, loving Me, free from attachment, without enmity toward all beings, he comes to Me, O son of Pandu! (55)

INTRODUCTION TO BOOK XII.

This book lays down the practical rule for the disciple. The way is found. The disciple must now enter on it in earnest. He has had the great vision of the Divine, working through life and death, joy and sorrow, union and separation; and, coming back to himself, he hears

the words: Awake! Arise! He must now take up his life and live it under divine law.

But there may be disciples of many types, of many temperaments, of many degrees of attainment. Something must be said for each of these. There is the broad distinction between the contemplative and the active life and character; what one might call the Eastern and the Western temperament. Arjuna states the case of these two: those who worship the unmanifest Eternal, and those who, ever united and full of love, draw near to the Master,—which of these follows the better way?

We may illustrate these two ways by passages from the Scriptures of two other religions.

First, the abstract, contemplative way, which one may call the way of the Eastern spirit. This we may illustrate by a sentence from one of the Buddha's sermons:

"We may have, O disciples, the case of one who, himself subject to birth and death, perceives the wretchedness of what is subject to birth and death, and longs for the incomparable security of a Nirvana free from birth and death; himself subject to old age, disease, death, sorrow, dissolution, perceives the wretchedness of what is subject to dissolution, and longs for the incomparable security of a Nirvana free from dissolution. This, O disciples, is a noble longing!"

Now the concrete, practical way of devotion, which we may call the way of the Western spirit. We may illustrate it from one of the Sermons of Jesus.

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

The rest of the book is so simple, direct and practical that it needs no comment.

BOOK XII.

ARJUNA SAID:

They who thus ever united and full of love draw near to Thee, and they who worship the unmanifest Eternal,—which of these are the best knowers of union?

THE MASTER SAID:

They who, resting their hearts in Me, ever united, draw near to Me, full of supreme faith, these I hold to be most perfect in union.

But they who worship the Eternal, undefined, unmanifest, omnipresent, unthinkable, the basis of things, immovable and firm,

Restraining the bodily powers, everywhere equal-minded, they come to Me, verily, who thus rejoice in the weal of all beings.

But the toil of those whose minds are set on the Unmanifest is greater, for the way of the Unmanifest is hard for mortals to attain. (5)

But they who in Me renouncing all works, are bent on Me, draw near to Me, meditating with single-hearted union,

I am become their Savior from the ocean of death and rebirth after no long time, O son of Pritha, because they have set their hearts on Me.

Therefore set thy heart on Me, enter into Me, with thy soul! Thou shalt verily dwell in Me in the world above! Of this, there is no doubt.

But if thou art not able to concentrate thy imagination steadily on Me, then seek to reach Me by union through assiduous practice, O conqueror of wealth!

And if thou art incapable of assiduous practice, then dedicate all thy works to Me; and doing all works for My sake thou shalt reach mystic power. (10)

But if thou art unable even to do this, taking refuge in union with Me, then self-controlled, make the renunciation of the fruit of all works.

For wisdom is better than assiduous practice, but soul-vision is better than wisdom. From soul-vision comes renunciation of the fruit of works. From renunciation, peace swiftly comes.

Putting away hate for any being, friendly, pitiful, without desire of possessions, without vanity, equal in weal and woe, patient,

Content, ever following union, self-ruled, firmly determined, with heart and soul centered in Me, who thus loves Me is beloved of Me.

He whom the world fears not, who fears not the world, free from exultation, anguish, fear, disquiet, such a one is beloved of Me. (15)

Unconcerned, pure, direct, impartial, unperturbed, renouncing all personal initiatives, who thus loves Me is beloved of Me.

Who exults not nor hates nor grieves nor longs, renouncing fortune and misfortune, who is thus full of love is beloved of Me.

Equal to foe and friend, equal in honor and dishonor, equal in cold and heat, weal and woe, from attachment altogether free,

Balanced in blame or praise, full of science, content with whatever may befall, seeking no home here, steadfast-minded, full of love, this man is beloved of Me.

And they who draw near to the righteous immortal thus declared, full of faith, resting in Me, full of love, they are beyond all beloved of Me.

CHARLES JOHNSTON.

LIVE AND LET LIVE.

OF all the truly-satisfying, scientific and philosophical teachings which are being sown broadcast throughout the world by the Theosophical Society, none is more important, more far-reaching than that which proclaims the presence of the One Life in all manifested forms. Nor, according to this teaching, does this great All-pervading Life aimlessly show itself forth in any single form—it has ever in view some object, some experience to be attained only through that particular form working at that particular time in harmony with the laws of its own plane and kingdom.

Thus logically follows from this conception of the Unity of All Life the belief in the sanctity of Life so deeply impressed on all Eastern religions.

While the majority of Theosophists assent to this truth of the sacredness of all life, they rightly maintain that though true in theory, in practical life it is found to have but small place and is generally confined in its application to the human plane in which the taking of life known either as murder or suicide is held to be a criminal offense.

By this the Law and Humanity show that they have unconsciously grasped the truth of the sanctity and importance of All Life, but in their limitation of the offense to the human plane only, they disclose the fact that, whereas the Institutions and Intellects of their time and country have leaped at and dimly understood this primary truth, they are in such an elementary stage of evolution that the question of Relativity has to be taken into account and consequently certain forms manifesting the One Life are relatively, to each though not to the All, more important than others. Thus the destruction of germ-life caused by drinking a tumblerful of water is a minor consideration in comparison with the killing of a horse. The relative importance of Life is commonly judged by the point in evolution which the form is held to have attained. Thus it is agreed that the human kingdom is more important than the animal, the animal more important than the vegetable, the latter more so than the mineral. Accordingly in the scale of the kingdoms, animal forms manifesting the One Life have less right to be deprived of their life than vegetable forms. The more metaphysical and logical minds of Eastern peoples have seen this truth and have inculcated it in their religious creeds, precepts and actions in a way which is well worthy of imitation by nations of the West.

Now a true lover of Theosophy and Theosophists cannot fail to be struck by the fact that while their mental conceptions on this subject are so true, so broad-minded, they rarely show by actions in their lives

connected with this subject that they can and have turned their knowledge into expression; they have the Will and the Wisdom, but the Activity is often lamentably lacking. One is led to ask whether this arises from want of thought, want of knowledge concerning its application on the outer plane, or want of the intensity of conviction necessary to carry into practice what is believed in theory. This article is written with the aim of arousing individual thought and increasing knowledge concerning the application of Theosophical teachings to certain details of the daily life which are considered by fashion and convention proper and necessary, but which when examined by the searching light of Beauty and Truth become quite otherwise—namely, the use of furs, skins and feathers for purposes of clothing or adornment. It is hoped that the facts here set forth will so convince our readers that they may determine never again to be contributors to the demand for the slaughter of innocent animals which arises out of the above-mentioned custom. This they can easily do by eliminating from their future wardrobe all articles so obtained and substituting for them others made from substances which entail no such wanton destruction of sentient life in its higher forms. This *can be done* and it is surely the privilege of each true Theosophist to carry into effect his inspiring beliefs in this small but by no means un-important detail of life: how important indeed it is, can only be realized by studying the history and statistics of the fur and feather trades with all their attendant records of cruelty and inhumaneness!

The question of killing animals for food will not here be touched on, (though it is closely connected with our subject) as many Theosophists maintain that their physical bodies demand the flesh of birds and beasts to keep them alive, and say it is their Karma in the present life to eat meat. Thus to deal properly with this aspect of the question would entail a discussion on the laws and nature of Karma which is outside the scope of the present article. But the skins and furs of animals are not necessary for the prolongation of life, nor, be it marked, are they, with the exception of shoe-leather, the by-products of animals used for food, so that one good reason for ceasing to use these animal coverings is that they are not essential to the life and health of any wearer.

Feathers are used exclusively for purposes of adornment; furs are used for the same purpose, and only secondarily to maintain the warmth of the body, and it is a striking fact that they were not known in Europe before the sixth century, were not common till the seventeenth century and only within the last two centuries have attained to the enormous trades they now constitute, so the history of the trades relates; and this has occurred *pari passu* with a generally recognized increasing mildness of temperature in these countries.

Likewise it is noticeable that the chief use of furs and feathers is confined to the middle and upper classes who rarely need to brave the

elements, while the poorer classes seldom die of cold through the want of these so-called necessities. History would seem to prove that the nations are degenerating and becoming more effeminate every century, but what our ancestors did under harder conditions can be done again by their descendants through the help of a strong, conscious, altruistic motive.

Theosophy at the present time appeals chiefly to members of these same upper and middle classes, and as furs are expensive articles, if only every worker for the cause would give to it the large sums of money saved by using warm but cheaper substitutes for these, there would be an astonishing increase in the revenue of the Society and many schemes might then be put in motion which are not now undertaken because of lack of funds. With such an underlying motive as increased facility for Theosophical work, the mere *economical reason* for declining to wear furs and feathers becomes anything but mean and despicable.

While furs call forth the excuse that they are considered necessary for warmth, no extenuation for the use of feathers can be offered by any thinking person—they are used solely as already mentioned, for adornment—a cruel, senseless fashion worthy only of savages! There has been within the last ten years an outcry by humanitarians against the wearing of ospreys, but there are millions of other birds besides this one class of heron, shot and snared every year to adorn our ladies' hats. An added charm is supposed to be given to any woman by placing above her face a whole sea-gull—or a wreath of sparrows round the crown of her hat—or by winding round her neck feather boas, "stoles" fashion has now appropriately decreed they shall be called, blissfully unconscious of the grim jest implied in the term, for truly are they "stole-n" goods!

Thinking, pure-minded women ought to blush with shame at the idea of demanding the slaughter of innocent feathered creatures that they may have needless adornments. Life is to these, in their own plane of consciousness, as sweet and as necessary as it to their destroyers, and adornment got at the expense of principle is contrary to all the laws of Truth and Beauty.

For the benefit of those who, till now, may never have read of, or thought about this question, it may be well to give some account of the cruelty that is practised in obtaining furs and feathers. A typical case is that of the seal-skin trade, and the horrors which are attendant on seal-hunting are vouched for by dozens of eye-witnesses, reports of commissions, etc. Thousands upon thousands of seals are driven, twice a year, long journeys inland from their natural sea-homes—this takes place at breeding-time when they are in their best condition, and it is then that Man comes forward and demands their lives and beauties, and not their lives only, but the lives of countless young ones who are left to die slowly of starvation, bereft of their protectors. It is not difficult to conjure up

in imagination, what must, however, fall far short of the reality—the heart-rending cries of these young cubs, the agony of the mothers as they are driven from them, for science tells us there is no animal in whom the maternal instinct is so strong, no animal which takes higher physical rank than the Alaskan seal!

And this is as nothing compared with the almost unmentionable fœtal fur trades, the ripping open of the mother while alive that the most valuable and beautiful soft fur of the unborn baby seal may be obtained to provide handsome seal-skin coats for—to their utter shame be it said—Theosophists amongst others! And such iniquities are practised not only in the seal trade, but also in obtaining llama, astrachan and caracul skins amongst other kinds. Can any name other than Black Magic of the worst description be given to such trades?

In the case of the feather trades, the birds like furred animals don their most beautiful attire in the breeding season and just then, when Mother Nature is doing her best for her little ones—man and woman—step in and do their worst! Is this working in harmony with Nature, must it not rather be generating individual and national Karma which will, nay is, bringing about a reaction dreadful to contemplate? One knows the pleasure gained in watching the dainty bright-eyed squirrel of the woods and yet over four millions of these little animals are trapped and slain every season! And there are the ermine, of whom it takes 400 to make even one coronation robe, who are helped by kind Nature to escape the natural enemies of their own kingdom by changing their brown summer coats to pure white furs when the snows cover the ground, though such a ruse is not clever enough to hide them from the keen eyes of man! Dogs have become such domestic pets in these countries that one could not bear the thought of skinning them for purposes of fashion, yet the caracul coats with which so many ladies adorn themselves are chiefly made from the coats of dogs of other countries. For the purpose of providing kid-skins for kid-gloves, millions of kids are slaughtered each year; beautiful reindeer likewise deprived of their innocent lives to have their skins made into coverings for the hands of men and women, and yet there are gloves on the market made of vegetable substances which are so like the last-named that even those in the skin trades have been deceived on being shown them!

As regards feathers, the significance of the devastation amongst birds is plainly shown by the necessity for the existence of a Society for their preservation, and the cruelty and torture involved in trapping, snaring and shooting these millions of birds are quite as appalling as in the fur trades. Anyone who thinks on these things is forced to cry out, have women no mercy, no compassion, no love or no thought in their natures; are men all brutal and cruel, sordid money-lovers?

There seems to be in this question no object but self on the lowest

planes. It is difficult to write calmly on the subject and nothing one might say would be exaggeration of the wrong Man is doing himself and the animal kingdom through his abuse of the power given him over all things that move on the earth and in the waters—he was made their caretaker, but instead he now takes care that their pain, suffering and death will be of scant importance in comparison with the gold and selfish sensuous pleasures to be derived from them!

Thus, if only to lessen the amount of suffering in the world, no one person who is striving to live the Higher Life should be content to remain in ignorance on this question of the cruelty involved in these trades and the unnecessaryness of such articles for warmth or adornment. Several concise pamphlets issued by the Humanitarian League and the Society for the Preservation of Birds concerning these matters are recommended for study to all seekers after consistency in thought and action.

Apart entirely from the cruelty aspect of this subject there is a point involved which should interest students of the occult, namely, the general ignorance of the laws governing the animal kingdom. At the will and in the ignorance of man one species is annihilated, another is artificially bred, species are introduced into countries for which Nature had seemingly not intended them, and on all sides are to be seen the result of this interference of man with the lower kingdom. The balance of Nature is disturbed; for example, the natural enemies of rabbits are not human beings but ferrets, but men have practically annihilated this species in the past, and now have to reap the reward by shooting the rabbits, and so blind are they still to their wrongdoing in both cases that they consider it pleasure, sport—instead of a painful temporary duty to be fulfilled with the aim of restoring the natural equilibrium they had upset. All these animals must have their individual and collective necessary place in the economy of Nature and in dealing with them arbitrarily and selfishly as at present, Man is not doing his duty towards them but rather retarding the evolution of the All.

It is by the power of Love that the Human can help upward the Animal kingdom, and anyone who, knowing this, joins in demanding and accepting the unnecessary slaughter and its products of any of the species of the latter cannot be said to evince any practical evidence of this helpful uplifting love, nor to be doing all within his or her power to raise the sub-human creation.

And it is not only the sub-human creation that is thus affected, for through acquiescence in these trades and fashions, Theosophists, among the great mass of others, are taking a share in degrading a whole class of their fellows to a career of cruelty, placing them in an environment which tends to bring out some of their worst passions and prevents them from being influenced by, and reciprocating the feelings of Brotherhood which are fundamentally so necessary to the development of man.

It may be urged that this is entirely a woman's question, but though she is the principal wearer of furs and feathers, there is no doubt that if her masculine friends and relations gave clear utterance to humanitarian views and tactfully expressed their disapproval of the custom, there would soon be a revolution in this fashion. It is also true that any subject in which a certain portion of a community is interested ought to interest *all* the thinkers of that body, for all are related and are affected by the actions of any part. Neither are men wholly exempt from the practice of donning fur-lined coats, etc., and in these days of motoring, when the demand for protective clothing is on the increase, it is well to utter the warning to them—"let him that thinketh he standeth take heed lest he fall." United, the thinkers of both sexes must wage war by thought and action against the unnecessary degradation of their fellows, and the slaughter of their "little brothers and sisters" as the saintly Francis of Assisi called them.

When all that has been said generally is brought down to the individual standpoint and action (as all necessary reforms must be), two objections are likely to be raised by opposite types of minds:—(1) that the use of furs, feathers and skins is such a small item in an entire life given up to search for mental and spiritual knowledge as to make it of no importance. (2) That thinking about such things as fashions is lowering and will waste a great deal of time which might be used for development on other planes.

The answer to both may be combined that not only by thoughts but by actions is new Karma generated and no detail of life is really unimportant, especially if there be a principle underlying it. The choice of suitable clothing and adornment has to be made periodically by everyone, and the time given to this choice need not be any more than usual when each has decided to dispense with the above substances; even if in exceptional cases the choice should take longer, the time could not be called ill-spent, for the conscious thought-power directed to such an end founded on such a motive would be so strong as to produce far-reaching results for good both individually and collectively.

Some will say that while there is still no satisfactory substitute available for shoe-leather, one cannot be truly consistent in dress. Granted: but no logical mind will maintain that because one cannot do all one sees to be right, therefore one must not do what is possible, and there is no doubt that substitutes of a non-animal nature will be discovered and invented when the demand becomes sufficiently insistent.

Another may object that this is not a subject which will appeal equally to all parts of the globe—fundamentally the ideas expressed above are quite true, but they would not call for expression in the tropics and would most probably not be at all in the consciousness of souls needing to re-incarnate in the frigid zones. Yet for those who live in temperate cli-

mates this is a question of vital importance. It is given to the units of each country to work out their own salvation—through such opportunities as are afforded by the daily life of each according as each comes in contact with new presentations of Truth. At present this fashion must be considered a custom arising in ignorance, a *bad habit*, but this is one of the strongest reasons why its reform should appeal to Theosophists, for to each of them is given the responsibility of changing “bad” into “good” habits, consequent on the greater knowledge which they possess concerning the solidarity of Life and the laws of action and re-action of the forces of Love, Indifference and Hate throughout the kingdoms.

No objections of convention, fashion, difficulty of the above will be able to prevent a truly earnest seeker after “Light on the Path” from seeing in this small thing an opportunity through which may be shown his or her faithfulness. Maeterlinck has said, “Love is ever seeking fresh proofs of Love”; only in action can proofs be fully shown, and every action done, on the physical plane tending to bring the individual more into touch with the Harmony of Nature and in line with such underlying principles as the Unity and Sanctity of Life, can only tend towards the granting of clearer vision, the higher development of the Ego.

It is a question to be settled by the individual but it would surely not be below the dignity of the individual Members of the various Lodges of the T. S., but rather an honor, for them to be the prime movers in creating a new fashion as an outcome of their fundamental truths so that no longer will the “Extraordinary Person,” who is no doubt watching the actions of those who openly associate themselves with these truths, be puzzled and caused to stumble by seeing advanced as well as elementary lady Theosophists appearing in seal-skin coats and feathered hats while their gentlemen members never raise a word of protest but rather probably encourage them by giving presents of such inhuman gifts to their wives and daughters.

As the law of relativity has already been mentioned it is only necessary to add that, though at first sight the elimination of furs and feathers from one’s clothing may seem to be a reform benefiting the animal creation only, in reality it would be Humanity which would reap the chief reward, the subjective being always more important than the objective, and “more blessed he who gives than he who receives.”

Primarily, therefore, because of its effect on humanity, secondarily because of the justice meted out to the animal creation by such a reform, and lastly because of its being, in action, one of the logical outcomes of the fundamental glorious truths of Theosophy, this subject and its individual reformation is earnestly commended to the thought and practice of every reader of this Review who is seeking to realize the Higher Life.

MARGARET E. COUSINS.



ELEMENTARY ARTICLES

V.

THE ROUNDS AND RACES.

DEAR FRIEND: This is one of the most interesting topics for study furnished by Theosophy, but it is also one of the most difficult.

What I write you now is but a crude and imperfect outline, but your studies in the *Secret Doctrine* and other Theosophical works will greatly enlarge and perfect your understanding of the subject. I trust, however, that what I write may be a guide and a help to you.

We may say that the manifested universe is composed of matter and spirit, although these may be but opposite poles or aspects of the same unknowable Unity. The spiritual side is both limited and manifested by the material aspect, while it is through the action of this spiritual side of the cosmos that matter itself becomes knowable. These two poles acting and reacting upon each other reveal another absolute aspect that we call motion, or force. These three seem to produce the almost infinite diversity of potencies in the manifold universe.

These apparently infinite potencies have been classified into seven great divisions, called Principles in man, and Hierarchies in the cosmos. In my letter on "A Sevenfold Universe" (October, 1906, QUARTERLY), I intimated that modern science had corroborated this teaching of sevenfoldness. Prof. Crookes has gone further, and confirmed the teaching that all these different states, or conditions of matter, appear to come from different rates of vibration. In his *Genesis of the Elements* he has shown us how it is possible, through changes of vibration, for matter to assume infinitely differing properties.

To the Theosophist these different properties of matter mean so many different vehicles of consciousness. The theory that the universe is produced by modifications of the eternal motion caused

by the action of spirit is beautifully symbolized by the "Great Breath" of the Vedantin Philosophy. The phrase so common in Theosophical literature, "Days and nights of Brahma," reminds us of these changes of motion and conditions.

It means that periods of activity and periods of rest follow each other eternally. A period of activity is called a *Manvantara*, and a period of rest a *Pralaya*. There are *major* and *minor* *Manvantaras* and *Pralayas*, a minor being the life of a single globe of the seven in a chain of globes, and a major is a round of the seven globes.

The time during which one mode of vibration prevails in a planetary mass is called by Theosophists a *Round*. This period in which we are living is called the fourth Round of this terrestrial chain, and the matter of the planet throughout all its seven "globes" or planes, and the seven states of consciousness, assumes characteristics produced by this molecular vibration. During this Round the ego has to undergo all the experiences possible under these conditions. When the keynote, or dominant vibration, changes, new forms of matter will appear, and new experiences be possible through another cycle of evolution.

According to the teaching, each successive cycle of vibration in the downward arc becomes more and more material until the limit is reached in the middle of this, the fourth Round. When the next hour strikes, and the dominant vibration changes, our earth, and all the egos on it, will start on the upward arc, and regain their former astral consciousness, with self-consciousness added.

Indeed, this process has already begun, for since the middle of this Round was reached the earth has been slowly becoming less material.

This fourth Round is the *Kamic*, or *Desire Round*, and will last as long as this *Life wave*, or impulse, has its activity in molecular matter. The duration of a dominant vibration covers a very long period of time, called in Eastern books a *Day of Brahma*—about 4,320 millions of years. It is said that this is the time it takes for all the plants of our system to come into conjunction. Such an event would be likely to produce physical causes quite sufficient to entirely change the conditions of physical existence on some of these planets. I have used the phrase "dominant vibration," because each of the seven creative Hierarchies are active during the entire *Manvantara*, and they cause the existence of the six companion "globes" of each planet, of which our earth (and all worlds visible to us) is the fourth. But one of these Hierarchies is dominant during each Round, and to reach to the consciousness of the others requires special training and development. During certain portions of each Round each of the seven principles comes into special relations with the dominant vibra-

tion, and it is this which produces the modifications which give us the seven Races of each Round.

I have already said that the Kamic Hierarchy rules during this Round, but we are in the fifth sub-division, and, therefore, the fifth Principle—Manas—becomes the subdominant vibration, and Kama is using it to increase the pleasures of sensuous perception, and the great mass of the fifth Race is said to be in a Kama-Manasic state.

In the next round Manas will be dominant, but when we reach the fourth subdivision, or fourth Race, our present condition will be reversed; Manas, or thought, will be the ruling Principle, and Kama will be the chief undertone, and will be the slave of thought, as thought serves Kama now.

Let me speak more particularly of our own planetary chain or ring, and the development of life thereon.

These globes are for convenience named by the letters A, B, C, D, E, F, G. They may be thought of as disposed in pairs on the arc of an ellipse with the middle globe at the lowest point. The globes A and G—the first and seventh—are on the *formless* levels of the mental plane; globes B and F—second and sixth—are on the *form* levels of the same plane; globes C and E—third and fifth—are on the astral plane; and globe D—the fourth—is on the physical plane.

The *Secret Doctrine* (Vol. I, p. 221) says these globes are “graduated on the four lower planes of formation.” Of the three higher planes we are not able to speak. The life wave, or everlasting impulse, begins on globe A and then passes to globe B. Globe A then undergoes suspension, or passes into Pralaya. When each of the seven globes has passed through its period of activity and rest, the round is completed. Seven of these rounds make up a planetary cycle, and is followed by a planetary Pralaya.

The monads in the course of their long pilgrimage pass through many planetary chains, and the teaching is that the monads now incarnating here came from that chain in which the moon is globe D. Evolution during the lunar manvantara produced seven classes of beings, called in the *Secret Doctrine*, “Lunar Pitris,” or “Fathers.” These were passed on for further development on our terrestrial chain, it being a stage higher than the lunar chain.

The *Secret Doctrine* (Vol. I, p. 171) says:—“now it must be remembered that the monads cycling around any septenary chain are divided into seven classes of hierarchies according to their respective stages of evolution, consciousness and merit.” These seven classes reach globe A for their new planetary pilgrimage in orderly succession. On all the globes evolution is sevenfold, there being three elemental kingdoms, followed by the mineral, vegetable, animal and human. Class I arrives and works its way through the first stage, and just as it passes into the second

stage, class II begins with stage one. When class I passes into the third elementary stage, class II passes into the second, and class III into the first, or lowest stage. And so on they go step by step until class VII enters the lowest elemental stage and class I passes into the germinal human stage. So finally the seven kingdoms are manifested on globe A by seven classes of lunar monads.

Then slowly round after round the nature spirits of each globe builds into these filmy shadows grosser, and grosser matter, condensing and solidifying until the lowest or densest stage is reached on globe D in this fourth round.

In course of time globe A passes into pralaya and when the dawn breaks again globe B is the home of the monads who in regular succession renew their pilgrimage. Class I passes swiftly through the six preliminary stages and reaches the potential human stage, and wins another step of progress. The other classes evolve in regular order, but each one more slowly than the one above it, so that class I travels seven times as fast as class VII. That is class I has passed through seven stages during the period in which class VII has passed through one stage; in other words it takes this class as long to pass through a substage as it takes class I to pass through a stage.

In the second round the first-class monads continue their human evolution, but do not touch the sub-human stages any more, except as the human foetus touches it to-day.

"The monads of class II reach the incipient human stage only in the second round, and the monads of class III only in the third round. In the middle of the fourth round the door into the human kingdom closes." (*Secret Doctrine*, Vol. I, p. 173).

Let me condense for you the teachings of the *Secret Doctrine* on man, in the second, third and fourth rounds. During the second round man is gigantic and ethereal, but growing firmer and more condensed—that is, more physical.

In the third round he has a concrete and compacted body of definite human form. At first it is the form of a gigantic ape, more intelligent or rather cunning than spiritual. In the last half of the third round his gigantic statue decreases, and his body improves in texture, and he become more a rational being. In the fourth round intellect has an enormous development and the hitherto dumb races acquire our present human speech, on this globe, on which from the fourth race language is perfected and knowledge increases.

"At this half-way point of the fourth round (as of the fourth root or Atlantean race) humanity passes the axial point of the minor manvantaric cycle." (Vol. I, pp. 188-189).

During the first three rounds the heaviest work fell on the monads of class I, for they worked up the forms, ensouling them for a time,

and then passed on leaving them for the tenancy of the second and third classes.

Now let me note briefly some points in the smaller cycle of our own earth, globe D, during this fourth round.

When for the fourth time globe D began its activity it was in a condition of greater density than in any previous round, but it continued to solidify until the middle of the round was reached. After that it began its upward climb, but it is hard to realize the vast periods of time that have been occupied in the rise, the perfecting, and the decay of the races that preceded ours—the fifth.

The body of the first race was little more than astral, so little had it solidified.

The second race reproduced itself, during its earlier stages, by budding or germination, followed by expansion, as the jelly-like forms of some other living things do to-day. In these early stages of the second race man's body was a boneless indeterminate form, with little that we would call human about it.

It was a structureless albuminous body without organs, which through millions of years slowly condensed and evolved. As the second race was evolving the first was disappearing, for the conditions of our earth were changing. The later second race is spoken of as "sweat-born," which makes a step forward in evolution and gives us the third race which in time became really human. As the third race advanced this "drop" acquired the characteristic properties of the animal egg, and then the developing humanity, from being sexless, became gradually bi-sexual, evolving organs, hardening in tissue and producing bones. So the process goes on through millions of years until at last we have distinct men and women.

This physical change in man was accompanied by physical changes in the globe. The time of struggle began, struggle among themselves, and also with nature—"The eternal Spring became constant change, and seasons succeeded. Cold forced man to build shelters and devise clothing." "Under the guidance of divine rulers they built large cities, cultivated arts and sciences, knew architecture, astronomy and mathematics to perfection."

The third Race is divided into three main groups, but of the first and third I am not going to write now, except to say that the first became the guides and teachers of the middle group, and are the gods and heroes of antiquity. The middle group, made up of the last sub-races of the Third Root Race, was neither so high as the first group, nor so low as the third group, but are of special interest to us as the stock of our humanity. They were the first sexual physical men endowed with Manas, and made their appearance on our globe about eighteen millions of years ago. As the centuries

rolled on, these Lemurians gradually drifted into two marked classes, called Sons of Darkness and Sons of Light, and between them bitter antagonism developed.

From these Lemurians the fourth Race—the Atlanteans—were born. Two events of the greatest importance and interest occurred during the history of the third Race. Up to the middle of its history the third Race was *mindless*, but at that point there came to our earth from another planetary chain, that of Venus, glorious beings, sometimes called “Sons of Fire,” who became the Divine teachers of this young humanity, and also acted as channels for the third outpouring, and projected into animal man the *spark*. Thus the first, second and third classes of Lunar Pitris became individualized—the vast bulk of humanity.

The second event is the appearance of death. “The men of the third Race began to die out.” Until near the end of the third Race there had been no death, but with the perfecting of the four lower Principles, and the receiving of the Divine spark, the old method of transformation, or resurrection, out of the old into a new body ceased, and he began his experience in Kamaloka and Devachan. The fourth Race, the Atlanteans, born of the Northern Lemurians, began life with a struggle in themselves. A struggle for life between the spiritual and the psychic, the psychic and the physical. Some conquered and some were defeated, so that as in the third Race, we have in the fourth, Sons of Light and Wisdom, and Sons of Darkness. Some mastered the lower nature, and some became slaves of matter.

These were the “Mighty men of renown” spoken of in *Genesis VI*. The yellow of the third Race became the “red yellow” (the red Indians and Mongolians being descendants of these), and finally the brown-white Races—which now, together with the yellow Races, form the bulk of humanity. (*Secret Doctrine*, Vol. II, p. 250.)

Those who “remained faithful” amid the general degeneration were led away from the lands fated to be submerged, and from these, about a million years ago, our own Fifth Race was born. The great wisdom of the Atlanteans was passed on to the fathers of our fifth Race. It is said that they determined the duration of all the past geological and cosmical periods, and the length of all the cycles to come till the end of this life cycle, or the end of the seventh Race.

It is also said that on these ancient records the calculations of the Brahmin Initiates and the Astronomy of Hindustan and Egypt are founded. The continent of Atlantis is said to have perished some 850,000 years ago, and some of the islands as recently as 11,000 years ago. The floods that overwhelmed Atlantis have left behind them the traditions that tell, both in Western and Eastern lands, of a supposed “universal deluge.” At the end of the seventh Race of the seventh

Round our chain will hand on to its successor the fruits of its life in the person of perfected divine men, ready to take up the work of guiding the evolution (under the direction of a planetary Logos) of the hosts of entities below them.

The fifth, sixth and seventh manvantaras of our chain are still unborn, but in imagination we try to picture the wondrous glory of those periods of evolution, and then are staggered by the thought that even that is not the end, but stretching before us are boundless ranges—heights and depths—of life and joy and love immeasurable and inexhaustible as the Eternal, Immortal, Invisible One that Is.

Fraternally,

JOHN SCHOFIELD.

COLONEL H. S. OLCOTT.

Although the Society which publishes THE THEOSOPHICAL QUARTERLY has been disassociated for many years from the organization over which the late Colonel H. S. Olcott presided, a disassociation based upon differences on certain fundamental principles of right thought, right speech and right action; yet in death we can afford to forget our differences, and what is much harder, to overlook the injuries he did a friend; so it seems eminently fitting and proper that we should make Colonel Olcott's death the occasion for expressing our appreciation of his many years of arduous service in the cause of Theosophy.

He devoted himself to the work at a time when to do so meant social ostracism, ridicule, obloquy, and often worse, and when workers were much more needed than they are at present. His courage and persistence won the admiration of everyone, while his personal qualities made him countless friends.

We all owe him a debt of gratitude, which THE THEOSOPHICAL QUARTERLY readily acknowledges, and he passes into the Silence with the kind thoughts and earnest wishes of all members of our Society.

EDITORS.



REVIEWS

*Wilshire Editorials.** A book on Socialism cannot be reviewed in the space this magazine can afford to give it, so that this does not pretend to be more than a notice of some of many points which occur to one when glancing through the above volume. In the first place we are confronted with the eternal difficulty when dealing with the subject of Socialism; that is that there are as many kinds of Socialism as there are exponents of a socialistic belief. It should be understood, therefore, that the following remarks refer to the Wilshire brand. It is a not unpleasant brand in several ways, for Mr. Wilshire is a kind hearted man who sees and avoids the evils of inflaming class hatred, which is so important a stock in trade of so many socialists. He endeavors to treat the question from an economic standpoint and has kind things to say of every one, even the hated capitalist. He does not agree with most socialistic writers that they are a wicked and perverse generation, but on the contrary says that they are pretty much like other men, and only differ, because, by birth or circumstance, they are exploiters of labor, instead of being laborers.

Trusts, he thinks, are a natural outcome of economic conditions, therefore inevitable, and therefore not evil. They are simply a step on the road towards the national ownership of the means of production, and he rather likes them because they indicate that a very considerable distance has been traveled on that road. He believes that the time is close at hand, a year or two perhaps, unless a great war or a great calamity postpones it, when this country will be confronted by the "great unemployed problem," which will usher in the socialistic regime. It is here that we must depart from him. He has been making the same prediction for the last fifteen years and, so far as we can read the economics of the matter, there is no reason why he should not continue to make such predictions indefinitely.

He says that capital is already finding difficulty of profitable investment, and that another year or two will find it going begging. How he reconciles this with the recent statements of J. J. Hill that the railroads of this country need five billion dollars and five million men to carry out needed improvements in the next five years, we do not understand. He says that our economic troubles are owing to the competitive system of labor and that the solution of the trouble is to have government ownership of the means of production, but he does not show how this will be the case. He simply says it would. We do not believe it, and deny it, and our statement in the absence of proof is quite as valid as his.

The main defect of his writings is along this line. He regards Socialism (his brand, always remember) as a panacea for all our social troubles, but he nowhere shows how this would be the case. He makes the assertion that the government ownership of the means of production would do all these things, and then leaves the matter just as it begins to get interesting. How would the government ownership of the means of production actually work out in practice? Most people think that it would result in indescribable chaos, and there is nothing in Mr. Wilshire's book to lead us to think otherwise.

Of course, he falls into the fundamental socialistic fallacy of attributing the result of production to labor, although he goes farther than many socialists, and adds "labor plus machinery," but he then ignores the share of machinery. As a matter of fact, and this is the crux of the whole subject, labor cannot and does not produce any more now than it did a hundred or a thousand or a million years ago. In fact it does not produce as much, for men do not have to work as hard as they used to. The increase in production has not been brought about by labor at all but by ability, by enterprise, by systematizing the means of production, by the invention of machinery, by combination, and by the countless other factors which

*The Wilshire Book Co., New York. Price, \$1.00.

represent our modern commercial and industrial life. Mallock sums up all these factors in the single word "ability," and it will do as well as any other. The great increase in production has been brought about by "ability," and it is easy to show that instead of labor receiving less than its share of this increase, that it actually receives more than it is justly entitled to. Wilshire says in one place that we produce twenty times as much as our ancestors and in another place he says it is a hundred times as much. Now, although this increase of production has been brought about by ability and not by labor, he acknowledges that labor now receives about a fifth to a sixth of the total product, which is either three or four times or twenty times as much as it should receive, according to his own statistics.

This is the GREAT HERESY of Socialism and comes straight down from Marx himself. Marx founded his entire system on the theorem that wealth is the result of labor applied to natural objects, and it is not true. Wealth is the result of labor *and ability* applied to natural objects, and "ability" is responsible for and should receive all the great increase in the amount produced in recent times. Labor, without the assistance of ability and all that ability represents, could still produce only a bare livelihood by unremitting and incessant toil. Fortunately this is a matter of observation and not of argument. All we have to do is to go to a country where ability, and what it represents, is still absent and we see millions of people engaged in incessant toil for a bare livelihood. China and India are cases in point; and we know that there will be no relief for the peoples of those two countries until the labor of their inhabitants is associated with ability and the production of wealth is thereby increased. From this increase labor will get, as heretofore, more than the share to which it is strictly entitled, and so will the general condition of the people of those two countries be gradually ameliorated.

Neither Wilshire nor any other socialist of whom we have knowledge is free from this fundamental fallacy, which invalidates all their conclusions and makes useless all they write.

C. A. G. JR.

*Essay on the Creative Imagination,** T. H. Ribot, translated by Albert H. N. Baron. The purpose of this book is an analysis of that form of the imagination which creates. Modern psychology has dealt exhaustively with the images and forms of reproductive imagination, but Mr. Ribot regards these as merely the outward manifestations of a universal quality of the human mind. In fact, it is the opinion of the author that every part of human life is penetrated by the constructive imagination, and that without it man could, in fact, make no progress in the simplest and most necessary arts. Keeping this in mind we are shown through successive chapters the various ways in which creative imagination has led men from the earliest mythic ages to our more modern scientific conceptions of life and destiny.

One of the most interesting chapters of the book deals with the organic conditions of the imagination, and of necessity is mainly scientific and inconclusive. "The organic bases of creative imagination, *if there are any specially its own*, remain to be determined." It follows that interest in the subject is limited to different manifestations of an inherent quality, the manifestations being obviously dependent upon obscure causes, and the physiology of imagination rapidly becomes pathological. To Theosophists the conclusions of Mr. Ribot will seem arbitrary, in view of his doubt as to the efficient cause of mental activities, but they will read with interest what he has to say about mystic imagination, and especially of that form of it which expresses itself in numbers—as among certain orientals—and his comparison of the clear-cut polytheism of the Greeks, and the fluctuating divinities of the Hindoos, both alike, in his estimation, referable to the racial type of imagination.

The scientific imagination keeps well within the bounds of reason, yet in numerical calculations, often outruns the invention of the Hindoos with their incalculable estimates. He instances the division of time by the Djanas into two periods of fabulous duration, 2,000,000,000,000,000 years in each, and the scientific conception that if we could count the molecules in a cube, the size of a silkworm's egg, it would take more than 250,000,000 years. Thus Imagination enters into every field, and is equally traceable in the life of the average man and in that of the greatest genius or poet. The work is admirably translated.

R.

The History of English Rationalism.† Alfred William Beme. This publication has value for students of religion because, although written from the standpoint of an avowed rationalist, it gives a consecutive record of those movements which, in the Nineteenth Century, have been as it were provisional attempts at the recon-

*Open Court Pub. Co., Chicago. Kegan Paul Trench Co., London.

†Longman, Green & Co., New York.

struction of religious beliefs threatened by the scientific spirit: In so far as such movements have been transcendental in character the author is not perhaps entirely guiltless of prejudice, and at times his insistence upon dogmatic presentations, rather than philosophical abstractions as the cause of his objections is unfortunate, but in the main he is anxious to hold the balance true.

His view, as expressed in his preface, is that to "set facts at odds with faith is to rationalize"—but—rationalism thus defined would have, in its turn, first to define the exact limits of a fact, and undoubtedly would not accept as proven many spiritual experiences, which, although subjective, are recognized by transcendentalism as actual.

Perhaps the most valuable part of the work is introductory, giving as it does in the opening chapters, a clear resumé of the antecedents of English rationalism, and tracing them far back in the past, to ancient Greece and Rome.

But it is significant that no reference is made to the influence of the Thought of the East upon our own age, nor to the mass of literature upon the subject put forth by those interested in current religious beliefs, as affected by Orientalism.

J. R.

*The Subconscious,** by Prof. Joseph Jastrow. Prof. Jastrow, in this book, attempts a "systematic exposition of subconscious functioning." It is of unquestionable interest to Theosophists, who are familiar in their studies with the many planes of consciousness outlined in Eastern philosophies; but the author of "The Subconscious" does not follow the paths so often traveled by the seeker of religious satisfaction, but rather tries to bring the unknown and unverifiable within the recognized field, so to speak, of life's activities.

The ground covered in this volume has also become familiar to average readers through the late F. M. Myers' monumental work upon Human Personality, a work to which Professor Jastrow acknowledges his obligations, while at the same time he distinctly objects to the conclusions to which a consideration of the same data led his predecessor.

This disagreement with Mr. Myers' conclusion would be of considerable importance if Professor Jastrow had given his reasons; these, however, a perusal of his book do not reveal, on the contrary, one is led rather to believe that Myers' study of Human Personality includes all and more than the Professor's conclusion admits. When Dr. Jastrow, as his final word, asserts that "Knowledge that is conscious goes, and wisdom lingers in the subconscious traits of character," one recalls the beautiful epilogue to Dr. Myers' study of the intricacies of normal and abnormal mentality and is disposed to rest with confidence with the immortal hope to be found there.

T.

Don Miguel Lehumado,† by Sue Greenleaf. It is a pity that so-called occult romances are nearly always so bad. We would much rather say nice things of a book sent us for review, but the kindest spirit in the world could not do more than admire the paper and presswork of this volume. From a literary standpoint, it is atrocious; while, from the occult standpoint, it is almost everything it ought not to be. We cannot get any gratification from it, even from the thought that it is a sign of the times, of the spread of occult ideas; for its alleged occultism is not occultism at all, but simply silly extravagance. The scene is in the coming centuries; the hero, so far as there is one, is the discoverer of "Memory Fluid," which enables one to remember one's past incarnations; the heroine discovers how to nullify the effects of gravitation just in time to sail out of the balcony window with the hero holding on by her hand, and so saves his life. I don't know what else happened, for with the best intentions in the world, I hadn't the patience to read any more.

C. A. G. Jr.

Christian Science,‡ Mark Twain. There are books which produce a very marked effect, yet one wholly different from that which the writer sought. This is one of them. Mark Twain intended to draw a picture of a New Papacy, a semi-conscious conspiracy blended of credulity and cold calculation, and destined within a measurable time to dominate human affairs.

He has really written "The Tragedy of a Psychic." For this is what he shows Mrs. Mary Baker G. Eddy to be, quite unconscious that he is doing it, and therefore the more convincingly. He makes it clear that Mrs. Eddy had a very genuine psychic awakening; that a veil was drawn aside in her nature, revealing

*A. S. Barnes & Co., New York City.

†Houghton Mifflin, Boston.

‡Harper Bros., New York.

what seemed to be a new heaven and a new earth; and that, as the fruit of this awakening she found herself in possession of certain genuine psychic powers, notably the ability to alleviate pain, and to communicate enthusiasm to others. Without fully understanding her own position, without realizing the vistas which lay beyond her new world, without knowing anything of the dangers which beset her, Mrs. Eddy seems then to have tried, with honest enthusiasm, to make her powers and discoveries available for her fellow-beings. She healed many, or at least helped them to a mood of warmth and self-forgetfulness which enabled them to heal themselves. Unfortunately, it seems, they repaid her in the worst of all possible ways: by adulation, by praise, by the flattery which is pure poison to the psychic nature. Slowly her character changed. Instead of seeing that she was but doing what thousands had done, seeing what thousands had seen, she began to think of herself as a prophetess, singled out for marvelous ends, and entrusted with a message unparalleled on earth. And her fatal friends encouraged her, and added flattery to flattery. With ambition came self-seeking, and, after healing and imparting her knowledge freely and unselfishly for four years, she at a certain point conceived the thought of turning the whole matter to her profit. The psychic element in her nature caught at the thought with avidity, and at once reflected it back to her as a divine revelation. She was weighing in her mind the question of how much she might charge for lessons in healing, and the psychic mirror held up the image: "\$300 for a course." And she half-believed this was a divine revelation, such is the fatal mirage of the psychical world. Thus ambition and avarice entered, robed as angels of light, and with soft words on their lips. The rest of the story is an old one, a sad one, and it does small credit to our common humanity. It holds the one moral of all these tragedies: "O disciple, tear this thing out of your heart!" C. J.

MAGAZINE LITERATURE.

The Monist, Chicago. In the January issue we find an interesting table of contents. The Buddhist Conception of Death as held by the Japanese is concisely set forth by Soyen Shaku; Hugo De Vries brings forward the consideration of mutation as opposed to the slow process of what is called evolution in the production of new species, and gives the results of his own experiments in favor of the former. Analogies found in Zoroastrianism with certain books of the Old Testament are comparatively considered by Lawrence Mills, and the Editor has a most interesting article upon Mythical Elements in the Samson Story. The number contains other articles and criticisms of value.

The Open Court, Chicago, for February, contains an illustrated article upon The Devil; the continuation of Half Hours with Mediums, in which several are exploited, and the easy methods of their tricks unveiled; and a translation from the French of Lucien Arreat of some superstitions of Southern France. The short reviews of this number are of more than usual interest.

Annals of Psychological Science, London. In the January issue Lilian Whiting presents a review of spiritualistic camp-meetings in the United States which frankly admits the prevalence of fraud and trickery, while at the same time bringing proof that those mainly responsible for the meetings endeavor to stamp them out and place the subject upon a purely religious footing. This number also contains an interesting account of the materialization of two forms by the Directors of the Grand Lodge of the Veil order of Mystics, Berlin, under presumably careful conditions.

International Journal of Ethics, Philadelphia, for January, contains much of vital interest to thinkers. Among articles likely to be of particular interest to Theosophists is one by Edward Moffat Weyer. "A New Search for the Soul," in which he takes the ground that the present life is as a stage in the progressive evolution of spirit, and in which he makes soul itself synonymous with feeling. The book reviews in this number are of exceptional interest and value.

Education, Boston and London, devotes its first article to the timely question of The Academic Value of College Athletics. Principal Young offers a plea for thorough grounding in arithmetic rather than the superficial knowledge of arithmetic, algebra and geometry found in our schools, and the Program of Ethical Teaching is ably considered by Winthrop D. Sheldon. The February number also contains an account of the meeting of educators in New York City in the interest of scientific teaching on questions of sex.

Charities and the Commons, as always, devoted to sociological problems, in its February issue considers Industrial Accidents and Their Social Cost. The Death Roll of Industry is appalling in its statistics, proving, amongst other things, that

our railroads, while not employing twice the number of men they did in 1889, kill or injure three times as many; while in mining industries the number of men killed or injured amounted, in 1904, to the enormous total of 11,986. It also contains an interesting account of the famine in Russia.

The Metaphysical Magazine, New York City. In the December issue Kanno Mal continues his translation of the Narada Sutras, which are of interest to Theosophists, as they deal principally with the definition of *Bhakti* and its attainment. The Narada Sutras are in many ways simpler and less metaphysically involved than the more ancient sutras.

The Herald of the Cross, Paignton, Eng. Among periodicals of the highest order of religious teachings, we wish to call attention to *The Herald of the Cross* as of very definite value to Theosophists in search of guidance in the inner life. Its teachings are exceedingly pure. The January issue contains: "The Divine Love—How He Calls His Children," and "The Divine Sorrow." In the editorial notes the memory of former births is set forth, with the method of attaining it, and the whole publication breathes the spirit of the highest spiritual fellowship.

The Stellar Ray, Detroit, Mich., successor to *Suggestion*, follows on the same lines, and is devoted to Higher Thought, Philosophy, Modern Mental-Culture, Practical Psychology and the like.

Of Magazines distinctively Theosophical we have to acknowledge:

Theosophisches Leben. Paul Raatz, Berlin. Adalbert Luntowski contributes a consideration of Theosophy and Pedagogy, and the January number contains the conclusion of Charles Johnston's Vedanta Philosophy, which is as luminous as all his writings are.

Theosophischer Wegweiser, Leipzig. In the January issue Herman Rudolph contributes an interesting study of The Wise Men from the North, mystic in its interpretation, and an important paper upon Cycles. Herman Höra considers the Self as the only guide of the soul.

Neue Metaphysische Rundschau, Berlin. While full of interesting matter, the most important part of this publication is its editorial notes on miscellaneous subjects, giving a resumé of events and publications which is of great value to those interested in Theosophy. Franz Hartmann is among the contributors, and the January number contains a translation from the French of Garcin de Tassy.

Sophia, Madrid, Spain, republishes a paper of Annie Besant on The Perfect Man. *Sophia* now enters upon its fifteenth year.

La Verdad, Buenos Ayres, in its January number reviews Theosophic activities and has an interesting paper upon occultism translated from the French.

Teosofisk Tidskrift, Stockholm, republishes articles by Annie Besant, Alexander Fullerton and others.

From Mexico we have received *El Siglo Espirita*, giving an account of the first national Spiritual Congress there. From Caracas, Venezuela, *Pharma*, which devotes one of its papers to Kabbalistic Dogmas. From Brazil, *O Mundo Oculto*, devoted to Psychical Research, and from Colorado, *The Mountain Pine*. Of magazines, mainly devoted to what is called the New Thought, we wish to acknowledge *The Swastika*, a Magazine of Triumph, Denver, Colo.; *The Idea*, Chicago; *The Vanguard*, Milwaukee; *New Thought*, Chicago; *Tomorrow*, Chicago; *The Light of India*, Los Angeles, Cal.; *The Chiropractor*, Davenport, Iowa; *The Nautilus*, Holyoke, Mass.; *The Balance*, Denver, Colo.; *The Flaming Sword*, Estero, Fla.; *The Theosophic Messenger*, Chicago, and the *Morning Star*, Edinburgh, Scotland. *The Oar Race News Leaflet*, New Haven, Conn.

Sonnenstrahlen, for the young, steadily maintains its high standard.

From London, England, we have received *The Crank*, and from Ilfracombe, England, *The Light of Reason*; from Manchester, N. H., *Notes and Queries*; and from Portland, Ore., a pamphlet, *Practical Astrology; Freedom Talks*, by Julia Seton Sears from Boston, Mass., and *The Reverend Padre's Address*, by Bepin Behary Bose, from Calcutta, India.

NOTICE

An Abridgement of the Secret Doctrine, in one volume, made by Katharine Hillard, is expected to be ready by the last of April. The book will contain about 400 pages, and will be published at \$2, net. While eliminating all obsolete and controversial matter, and Sanskrit terms, the ethical and spiritual teachings of the *Secret Doctrine* have been carefully preserved, and it is hoped that the comparatively small cost of the book will bring it within the reach of many who could not procure the original, to which, also, this abridgment may serve as an introduction. Orders may be sent to the Secretary, T. S. A.



QUESTIONS AND ANSWERS

QUESTION 68.—*What is the exact meaning of the word "Theosophy?"*

ANSWER.—The Greek Dictionaries give the word "Theosophia," with the meaning, "Knowledge of things Divine." The earliest use of the word which I know of, is by Clement of Alexandria, a learned Platonist and student of Egyptian religion, who became a Christian, and wrote a number of philosophical books, several of which have come down to us. Clement was born about 160 A.D. The phrase "Theou Sophia" is used by St. Paul. Thus: "*Christon Theou dunamin kai Theou sophion.*" "*Christ, the Power of God and the Wisdom of God.*" (I Cor. I, 24.)

Strictly speaking, "Sophia" means applied wisdom; Homer uses it for skill in carpentry, music, driving and so forth. Later, it meant also practical and political wisdom, and only in a secondary sense philosophical wisdom. This meaning is preserved in the Gnostic Triad, "Pistis, Gnosis, Sophia," equivalent to "Aspiration, Inspiration, Realization." Strictly, therefore, Theosophia would mean the practical application of divine wisdom, practically working out the divine Will. This is very much the idea finely expressed in a recent sermon by Rev. Percy S. Grant, of New York: "You attain your spiritual majority when you are aware that your will is a part of God's creative energy."

QUESTION 69.—*If we are content with things as they are, and contentment is a virtue, why should we try to improve them?*

ANSWER.—Contentment is not always a virtue, sometimes the Spirit works in a fierce discontent. But when contentment is a virtue, it implies a recognition of the working of a Divine life in the Universe and the individual life as being but a part of the Divine life. It implies the faith that all things are working towards the fulfilment of a Divine idea, and does not imply contentment with any particular achievement or condition, as such. He who is so content knows that the Divine is working out its plan unceasingly, and that, though there be no staying, the achievement of the time is but for the time, and is best for the time. As a part of the Divine energy the command is laid upon him, "help nature and work on with her," and he who obeys in that spirit lives in the Divine life and helps to fulfil its purposes. He cares nothing for results, but only that he is obeying the will of the immortal Spirit, his true self. Any improvement which accrues from his work is not the result of a personally conceived plan of improvement, but is simply an expression through him of the Divine plan. Contentment in this sense is not, therefore, contentment so much as "peace."
J. W. K.

ANSWER.—This question appears to be a "hair-splitter!" If so be we are content, we should not think of wishing to change. Is contentment a virtue invariably? Or have we heard of such a thing as "a divine discontent?" What should we try to improve, and what let alone? There are in fact endless questions arising out of this one, and when we have answered them all, this original question is still to answer.

One may touch upon some obvious points. (a) One may have all one desires to have and yet one may wish to change in order to give to some others who have not. One may have material contentment, and yet be discontented with one's own evolution and development, one's inner condition, one's interior environment—and so may wish to change. (b) Material contentment is not a virtue in itself; but we do well indeed to accept cheerfully our lot in life, and the happenings of divine law. (c) Many of us hold that we should never rest contented with our spiritual achieve-

ment, and that Evolution has spiral after spiral, rising always, leading far beyond the fields Elysian, ending never, ever developing and enlarging the Being and the Powers of Man. Who then would or should be "content" to live as a fat beast in the field, if he could, by taking thought, add cubits to his spiritual stature? But the points thus briefly covered are, like the entire question, points which each man must solve for himself, and in respect of their solution we have no prescription to offer.

J. K.

ANSWER.—We cannot understand how any one can be content with things as they are, while sorrow and suffering confront us at every step.

We are passing through a social and political crisis, there is much unrest, much discontent, much pain and suffering. Contentment would indeed be a virtue if all were peace and happiness. Are we not one great brotherhood? Can we possess the virtue of contentment while our brothers are sorrowing and suffering? If we look deeper we will see it is all under law. Nature is trying to adjust all things and it is our duty to work with Nature and try to improve the condition of all of our fellow men. Humanity as a whole has largely forgotten the Infinite Spirit or God manifested in Nature. We lack love for God, respect for law, and the virtue of obedience. Until man can reverence God and respect religion and the higher life, much suffering will exist and content cannot be had. Let each one try to improve the present conditions of our brothers that contentment may be a virtue.

A. A. O.

ANSWER.—My answer would depend upon what is meant by the word "things." From the point of view of the soul we should never be content, but should spend our whole lives in one long indomitable struggle to improve. But if by "things" is meant the circumstances of our physical life, our house, land, money, clothes, food, etc., I should have to give a qualified answer.

Every philosopher who has ever lived has advised people to be content with what they have, for otherwise we can enjoy no peace and happiness. As one person quaintly put it, "The way to have what you want is to want what you have." I believe this is sound philosophy. But the occultist adds to the philosopher the following advice: "Work as those do who are ambitious." In other words, even though we cultivate a spirit of contentment, we must not let that degenerate into a spirit of supineness and laziness. We must be content because it is right that we should take what God gives us and be satisfied with it, not because the possession of more is not worth the struggle to get it, although that is doubtless also true in most cases. Contentment is not only a virtue; it is an absolutely necessary frame of mind for anyone who would travel very far on the Path of Life and Immortality. But it must be cultivated from the proper motives and not from improper ones; it must be cultivated because we must make ourselves in all things amenable and pliant to the Will of God, and it is the Will of God that we should have things just as they are, or they would be different.

The "Divine discontent" mentioned by the poet is a very different thing. That is one of the driving powers of the Spirit, one of the forces used by God to bring about our spiritual regeneration, and sad indeed is the fate of him who is without this motive for constant and continued struggle.

G. H.

QUESTION 70.—*Is prayer an aspiration, or a petition for some specific object?*

ANSWER.—The trials and needs, the joys and sorrows of all are alike, yet everyone preserves his individuality while passing through them. And since there is this individuality, there is also an individual way of meeting the events of life.

To one, a prayer for the fulfillment of a specific need may, at the time, offer the greatest spiritual relief and uplifting; while to another, the pouring forth of his trouble, accompanied by an earnest desire for light and spiritual guidance, is sufficient.

The dawning spiritual intelligence which results from communion with the Divine, and the uplifted moments of inspiration, bring with them the knowledge that in aspiration is the highest satisfaction.

It is only through longing to be more like the Divine that we reach our highest idea of the Infinite; this idea continually recedes, drawing us onward, and by this aspiration we are constantly being led into fresh discoveries and more widening and ever growing conceptions of the boundless Infinitude. This prayer of aspiration

uplifts the whole being and renders us better able to appreciate what is received. To know and realize that we are in the care of the Infinite is the prayer of faith, the faith which causes each to be content with his place in the Divine plan of creation. If, with this prayer of faith, we couple an earnest desire to be guided by the Divine Voice, the result will be deeper insight into the lives we touch, and then especially are we more helpful to them.

A petition for some specific object lacks the essential prayer we are taught: "Thy will be done." To ask for some special gift is to limit the governing power in "Whom is no variableness neither shadow of turning" by pitting human judgment against the Divine. All human desires are selfish, and if these prayers are not answered in accordance with our request, it might have a tendency to cause us to lose faith in the efficacy of prayer. If the Divine power can be turned aside to grant all petitions, whether wise or unwise from a spiritual standpoint, we would be led to feel that there is no stability in the Universe. The law which governs us is immutable. We have only to live under that law in wisdom and love to the best of our spiritual insight, aspiring always to greater truths; then there will come to us a full realization of the truth that, "No good will He withhold from them that walk uprightly."

B. L. G.

ANSWER.—Prayer is an aspiration of the soul to the source of its being, a cry to the real self to come and abide in the heart and order the life. True prayer is self-surrender. It asks for nothing but to lay down the separated will and to follow the higher will. A man's real prayer is his life, and every prayer is answered.

K.

ANSWER.—If we accept the teaching of Jesus, we must say it is both. The Lord's Prayer is largely made up of petitions, and if man be a child and has a father, whether we call that father the Higher Self or God, the child looks up and desires specific objects. But true prayer leaves the final decision about the things we ask for to the Father who is perfect love and perfect wisdom. "Not my will, but Thine, be done."

Yet true prayer may be without desire for specific objects. As a child is happy in the presence of its mother, so the soul may exercise tranquil communion with the unseen and open itself to the Light, as the flower does to the sun.

J. S.

ANSWER.—Prayer constantly is a petition. For is not every ardent wish a petition? And who amongst us is free from ardent wishes? But, of course, prayer ought not to be a petition. Of course, it ought to be an aspiration. Aspiration must have no concrete object in view, but I cannot imagine aspiration without a specific object. Breaking away from my lower self, in any shape or form, is altogether specific, and this is what aspiration does for me. Attempting to say consciously "Thy will be done" brings about this perfectly specific result, though there is no petition in this prayer. Does not the question somewhat mix up the terms concrete and specific?

V. J.

ANSWER.—Each one of us is a part of the Infinite. The positive effort to recognize that one-ness is aspiration or prayer. Words are not the medium through which we receive the spiritual truths and teachings; therefore, a petition for a specific object calls into action material forces for material objects.

The unceasing endeavor to engage in prayer is, finally, the conscious communion with not only our own, but all other souls as portions of the one soul.

L. F. S.

QUESTION.—*Should we strive to influence others to our ideal of right?*

ANSWER.—As it seems to me, there is only one way in which we can wisely strive to influence others to our ideal of right, and that is by and through the force of our example. If we really believe in our ideal, we will naturally and inevitably try to make it a living power in our lives; in this way the spirit of our ideal will have its manifestation, and its effect upon those about us. If anyone make inquiry of us in regard to our ideal, God forbid that we should refuse to answer him, to bear witness to our belief. But not in the "I-am-holier-than-thou" spirit. It is not as teacher, or as missionary to the heathen, that we can make wise reply, but, rather, as reverent seekers, one among the many who search for the truths hidden in Life, as pearls are concealed in the depths of ocean. It were well to compare experience: it is by the examination of each pearl that men have come to understand something

of the nature of pearls, and of that unity which we may call pearl-life; of the synthesis of their attributes and form. So it is by the sympathetic understanding of all the ideals of the human heart that we in time come to discern the features of that august Ideal of which each human ideal is a ray, a whisper of the divine and hidden Inspirer,—the Soul.
J. K.

ANSWER.—Not unless we feel prepared to take on a goodly load of Karma and run the risk of injuring others for one or more incarnations. In respect of ideals, we might divide humanity into three classes: (1) those who have not yet awakened to the need of an ideal; (2) those who are dissatisfied and seeking; (3) those who have ideals of their own. We may aid the first class, by helping to create an atmosphere in which an ideal can germinate—this, by living up to our own ideals. To the second class we can gladly impart what we have, if they are willing to receive it, both by word and example. To the third class, I take it, most Theosophists belong, and if we think we have something really good and worth while, something a little in advance of our neighbor's ideals of right, again *let us live up to it*, not doubting that our influence will radiate like the sunlight; neither doubting that others may have a few beams to scatter as well as ourselves.
J. C. M.

ANSWER.—We should never try to influence anybody to our ideal of right, but try to help them to find their own.

When we look forward through the fog and mist that is on our path we will find that small things sometimes look big, and big things so cover the whole front that we cannot grasp their outlines, and we cannot see them, but, when we commence to travel, the wrong shapes will be true and the great things be visible just when we need them.

If we destroy the view of a traveler because we are able to see it differently from him, we stop his traveling and destroy the individuality of his mission and kill the fruit on his life-tree and turn his whole system into a chaos of night.

Thou shalt not kill.

B. E.

ANSWER.—Of course. I would not give two cents for the convictions of anyone if he did not want every one to think as he did. It would argue at once that he had some lurking doubt as to the excellence of his views if he pretended to be broadminded and not to care whether others agreed with him or not. It would argue that he did not care whether others were "saved" or not. I say this with the full knowledge that it sounds bigotted and dogmatic and I accept the full responsibility for my position. But, mark you well, there is a very broad distinction between this view as an ideal of conduct, and the wisdom and discretion which we exercise in its display. I believe, for instance, that I know more about the mysteries of existence, about life and its purpose, about the Soul and its evolution, than, say, the average South Sea Islander. I wish from the bottom of my heart that they all knew as much about these things as I did and I would welcome any opportunity that would enable me to teach them my view. But at the same time I believe that, everything being for the very best, if they were fitted to hold the views I do, they would hold them; if they had reached the point in their evolution where they could understand and use my ideal they would be put in position to know of them. If I were sent to the South Sea Islands to-morrow I would take it for granted that there were some at least that inhabited those lands who were ready for my ideals and I would seek eagerly for opportunities to spread them broadcast, but it would never occur to me to try to missionize these simple people and to try to give them a more advanced faith than that with which God has provided them.

I spend a large part of my life trying to spread a knowledge of Theosophy and I am keen to have as many people as possible believe with me, but it has never yet occurred to me to try and "convert" one of the servants in my house. I believe they are better off in the Roman Catholic Church and instead of trying to convert them to Theosophy I try to make them good members of their Church. In other words, if the question had read, "Should we try to influence *everyone* to our ideal of right?" I should answer, "No." But as the question is framed, I would give answer, "Yes."
G. H.

QUESTION 72.—*Is man a free agent?*

ANSWER.—It is taken for granted that the word "agent" is here used in this

sense, indicated in the "Standard Dictionary": "In strict philosophical usage, the prime mover or doer of an act is the *agent*." Without trying to analyze this complex thing called man, let us consider him as that which every day calls itself "I" and recognizes "you." Is he a free agent? I should say yes, within limits at any given time, and that the boundry of these limits was the law of cause and effect. For while man can choose which causes he will set up, he cannot then choose which effects shall come upon him. Thus he can choose whether he will drink a cup of poison or a cup of water. He cannot choose, after drinking poison, to have the effect of water. But it may be said that he was foreordained, "fated," to drink the one or the other. And this is manifestly the question at issue. But really, whence came the concept of freedom? By contrast? Then both sides were necessary.

A law takes note of his choosing, but its *part* in his choosing is only its answer from some past choice. Take a musician at the piano. He can choose whether he will practice the classic or play "rag-time." In what way is he constrained to choose one or the other? Continued cultivation of the classic renders the lighter distasteful, or continued yielding to the swing of ragtime limits appreciation of the higher. But does not the law answer impersonally—does it not answer *either choice*? Can it be said that the law of musical development enters as the *prime mover* of his choice? What constraint, then, is upon him save his own past? He is not free to change the law of musical development. But that fact does not compel him to go one or the other road. Do not some go awhile one way and then the other?

Take the simplest act possible to illustrate the freedom of choice. I will lay this pencil down on the table—I will now take it up—I will lay it down again—*can* I not choose which I will do? If the slightest freedom of choice is found to exist at all, then, within those limits man is a free agent. Probably the secret of understanding is the recognition that there is a Law which widens and contracts those limits by responding to the slightest choice.

And the last secret is to be at one with the Law.

J. G. S.

ANSWER.—The thinker, knower and experiencer, which is the entity constituting man's enduring individuality, the entity which is the indestructible ray from the absolute, the self-conscious center, distinguishing man from the animal, the one fact which entitles him to be classified as a *human* being, in fact the only principle which gives him the right to be called man at all, is free in accordance with the degree of illumination his individual ray has been able to acquire. In other words, the freedom of man is commensurate with the degree of progress the noetic principle called *manas* has made toward adeptship. While the quaternary is bound by Karmic records, and, in consequence, is subject to the currents of evolution and bodily adjustments, the *attitude* which the thinking engineer in the human engine may take towards its internal and external environments can be guided and determined with perfect freedom by the illuminated engineer. When *manas* has become *tajasa* or *buddhi* lit, its perfect freedom to select between the pairs of opposites is attained.

W. A. R. T.

ANSWER.—If by "free agent" is meant one possessed of the power to will, and to maintain the use and continuity of the will, then assuredly man is a free agent. He is not able to choose or to change his environment always and under all conditions. He may not be able to produce effects—the effects he may wish to produce. But he is always possessed of the imperial power to will, and do the thing which he has willed, so far as he himself is concerned. To take a concrete example: a man may will, and may use his will to procure a given position; he may exercise all the means within his power to that end, and he may fail. But still he is free agent. He has a will and a power of choice; he has set both in motion. He has not carried his point, because he is not master of the material world, the world of effects. Yet he has done, really, what he willed to do, which was to us his energies in a given direction. He was, *in that*, a free agent, but did not govern the plane of results. When he becomes wholly master of his will and all his powers, when he is the Perfect Man, then he will be also "master of the three worlds." It has been pointed out that men are not always able to govern themselves, to control and use their wills. Weakness of will does not prove that a man has not got a will; it only proves that his will is weak, and that he must strengthen it by exercise. He must arise in his might; he must exercise his power of choice and claim his heritage. If he will try consistently to do that and if he refuses to be denied, he will find that he is indeed a free agent.

J. K.

T·S·ACTIVITIES

LOOKING broadly over the field of the Theosophical Society's activities during the past several months, the most significant movement seems to be that toward a closer union of the different national organizations. Since their formation, the Theosophical Societies in England, in Germany, in Austria, in Norway, and in Sweden, have been closely allied in spirit and work with the Theosophical Society in America; but heretofore this identity of purpose and ideal has not been expressed in any unity of organization.

A somewhat anomalous situation had therefore arisen. On the one hand, our inner unity of purpose and ideal had been growing year by year, without any corresponding growth of unity in organization; and, on the other, societies with similar names, but with quite different ideals, had multiplied.

Our readers are already aware that a number of members in England, perceiving this anomaly, endeavored to bring about a closer unity: first in the expression of our ideals, and then in organization, with the result that the "Theosophical Society, British National Branch," was formed as an organic part, though a completely autonomous one, of our Society.

It is a good augury that the tendency thus expressed has also made itself evident in Germany. As the result of the autumn Convention of the "Theosophical Society in Germany," the Executive Committee of the T. S. A. was invited to consider ways and means for an amalgamation with the "T. S. in Germany," and it is very satisfactory to be able to record that negotiations have gone far toward complete success. It is hoped that this union will be completed at the coming convention of the Society, and that the "Theosophical Society in Germany" will become an autonomous national branch of the general society.

If these hopes are fulfilled, the Theosophical Society will once more assume a genuine international character not only in purpose and ideals, but also in organic form; and, while the autonomy of each national branch will be absolutely preserved, the true unity existing among us will be emphasized and strengthened.

It is particularly gratifying to read in the letter we print below, that the action of the German organization may be expected to be unanimous in favor of the proposed union.

It is with unusual pleasure that we now print the By-Laws of the British National Branch, together with a report of the London Lodge of that Branch.

THE THEOSOPHICAL SOCIETY.

BRITISH NATIONAL BRANCH.

BY LAWS.

(1) This Society is called "The Theosophical Society, British National Branch," and is formed under the Constitution of the Theosophical Society in America, adopted at the Convention of that Society, held in Cincinnati, on April 28, 1906.

(2) The above-named Constitution applies in all its details to this Society, except where modifications, made to suit local conditions, are indicated in these By-Laws.

(3) The By-Laws of the Theosophical Society in America operate in all respects, as regards the relation of the British National Branch to, and its participation in, the administrative activities of the said Theosophical Society in America; but the government and internal activities of the British National Branch shall be carried out on the lines expressed in these By-Laws, its complete autonomy being thus preserved.

(4) Members of the Theosophical Society, British National Branch, are members of the Theosophical Society in America, and derive their diplomas from the Executive Committee of the latter Society.

(5) The word Branch includes "Lodge," "Group," "Society," or other designation; and the term Member includes the term "Fellow," and vice versa.

(6) The Convention of the Theosophical Society, British National Branch, shall be held annually at a place and on a date to be decided by the members, and sanctioned by the Executive Committee.

(7) The officers of this Society shall consist of an Executive Committee of seven members, a Secretary and a Treasurer, all to be elected annually at the Convention of the Branch.

(8) All Conventions shall be presided over by a Chairman chosen thereat.

(9) In the Conventions of the Branch, each member in good standing shall be entitled to vote, either in person or by proxy.

(10) The Secretary of the Branch shall be the custodian of all the archives and records of the Branch.

(11) The Treasurer of the Branch shall receive and disburse the funds of the Branch under the direction of the Executive Committee, and shall report annually at Conventions; the Executive Committee may require him to report at other times.

(12) Admission to the Theosophical Society, British National Branch, is obtained as follows:

Any person being in sympathy with the first object of the Society, and willing to abide by its rules, shall (a) sign a form of application duly authorized by the Executive Committee of the Theosophical Society in America, and (b) also sign a similar form authorized by the Executive Committee of the British National Branch.

(13) All applications for membership in the Society shall be filed at the Headquarters of the Theosophical Society in America.

(14) Each person upon admission to the Society shall receive a diploma in the form adopted by the Executive Committee, signed by the Chairman of the Executive Committee and registered by the Secretary.

(15) No ward, and no person under eighteen years of age, shall be admitted to membership in the Society without the consent of his or her natural or legal guardian or guardians.

(16) The annual subscription shall be five shillings, but this shall not be considered a condition of membership in the British National Branch. The Branch shall, however, remit to the Theosophical Society in America, as an earnest of its official connection therewith, such sums as may be mutually agreed upon by the Executive Committees of the Theosophical Society in America and the British National Branch.

(17) No member shall in any way attempt to involve the Society in political disputes.

(18) No member of the Theosophical Society shall promulgate or maintain any doctrine as being that advanced or advocated by the Society.

(19) These By-Laws are confirmed by the Executive Committee of the Theosophical Society in America, but may be amended by a majority vote at any Branch Convention, such amendment to be submitted to the Executive Committee of the Theosophical Society in America for confirmation.

LONDON LODGE.

A meeting of the Lodge is held every second and fourth Friday in the month at 46 Brook Street, at 8:15. The subjects for discussion in the future are: "The Ethical Value of Theosophy" and "Vibration." The papers given during the last Quarter were "The Events of the Week from a Theosophical Point of View," "Christianity," "Theosophy for Children," "What is Religion?," "The Ideal in Politics" and "Science and Theosophy." In nearly every case a good discussion has followed, in which the visitors have taken part.

Two new members have joined the Lodge, and we now have several regular visitors.

At the last meeting it was decided to hold a study-class every alternate Friday, so that now we shall meet every Friday at the same time and place.

ARTHUR D. CLARKE, *Hon. Secretary.*

THEOSOPHICAL SOCIETY IN GERMANY.

The THEOSOPHICAL QUARTERLY is in receipt of the report of the Eleventh Annual Convention of the Theosophical Society in Germany,—a convention notable in many ways and to which reference has already been made in this magazine. We regret that lack of space prevents our reproducing it here, yet we cannot resist quoting one paragraph which is of particular interest to members of the T. S. in A.

"A proposal was made by Mr. Raatz to discuss the possibility of a unification of our Society with the allied societies in America and England. As this proposal expressed a long-felt desire, it was warmly received, and after several members had declared their pleasure at the prospects of unification, the Executive Committee was requested to take the preliminary steps necessary, in order to prepare a resolution for the next convention, in April, effectually carrying out the ideas expressed in the proposal."

To this report the following letter from Mr. Raatz is a fitting sequel:

To the Editor THEOSOPHICAL QUARTERLY:

Since the above was written, two interesting facts can be reported to the readers of the QUARTERLY. The Executive Committee of the "Theosophical Society in Germany" has carried on a correspondence with the Executive Committee of the T. S. in A., concerning a closer union. A definite decision must, of course, be left to the Convention of the T. S. in Germany, which will probably be held in May. It can, however, be reported at this early date, that the terms under which such a union could take place, have been agreed to by the Executive Committee, and that it is highly probable that the Convention will express its pleasure in accepting them unanimously.

Another item of peculiar interest is that our Society in Germany possesses a branch in America—in Chicago. The history of this branch can be given in the following few words: For one year and a half, a number of earnest German men and women have met regularly every Sunday afternoon and evening. The time is occupied with lectures, reading and discussing. Almost one year ago the leader of this circle began a correspondence with the undersigned; his interest for the movement increased so that a union with our Society followed. One earnest member, to whom the teachings of Theosophy were especially valuable, has given rooms in her house for the special use of the branch. The members are very much against "organization," in principle. They have had bad experience in this direction, but their sympathy and active interest are expressed by payment of regular dues.

At the present time, when a union of our Society with the T. S. in A. is planned, the existence of a German branch in your country seems to be a good omen, strengthening the psychical bonds that unite both lands.

The undersigned hopes to send a very favorable report to the next QUARTERLY concerning the proposed union.

PAUL RAATZ,

Secretary of the "T. S. in Germany."

THEOSOPHICAL SOCIETY IN AMERICA.

BRANCH ACTIVITIES.

The reports from the Branches show the successful continuance of the winter's syllabi, of which certain typical ones were published in the last issue of this magazine. To these we would now add the program of the

LOS ANGELENOS BRANCH.

This Branch meets at eight o'clock every Wednesday, Friday and Sunday evenings at 142 S. Broadway, Los Angeles, Cal.

The Friday evening meetings are devoted especially to talks on Theosophy and its manifold bearing upon the problems of everyday life. Wednesday evenings are spent in the study of *The Secret Doctrine*. And on Sundays there are public lectures, the syllabus of which follows:

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| Jan. 6—What is Theosophy? | Apr. 14—Possibilities of Man's Perfection. |
| Jan. 13—Oriental Religions. | Apr. 21—The "Church" in Ancient and Prehistoric Times. |
| Jan. 20—The Message of Jesus. | Apr. 28—The Gods of the Nations. |
| Jan. 27—Failure of Sectarianism. | May 5—Happiness. |
| Feb. 3—Theosophy a Guide in Life. | May 12—Helena P. Blavatsky, Founder of the Theosophical Society. |
| Feb. 10—Problems of Being. | May 19—Harmony of Natural Law. |
| Feb. 17—The Power of Thought. | May 26—Mystics of the Middle Ages. |
| Feb. 24—Masters of Civilization. | June 2—The World's Need. |
| Mar. 3—Saviors of the World. | June 9—Inequalities of Life. |
| Mar. 10—Finding of the Gnosis. | June 16—Problems of the 20th Century. |
| Mar. 17—Aim of the Theosophical Society. | June 23—Meditation and Concentration. |
| Mar. 24—The Object of Life. | June 30—The Soul's Return. |
| Mar. 31—What is Truth? | |
| Apr. 7—Origin of the Devil. | |

INDIANAPOLIS BRANCH

At Indianapolis, in addition to the regular meetings and lectures, much well-directed and efficient work has been done through placing the THEOSOPHICAL QUARTERLY where it would be both useful and appreciated. Mr. H. E. Davis, the Chairman of the Local Executive Committee, is, we believe, responsible for the admirable way in which this work has been organized and carried out, and it is suggested that those interested in similar efforts should communicate with him, at 1012 East 29th Street, Indianapolis.

Another noteworthy feature of their recent activity is the success attending Mr. F. A. Bruce's lecture entitled "Growth of Consciousness." This was given by invitation of the Pastor, in the Unitarian Church, to an unusually liberal and intelligent audience, who not only followed the speaker with close attention, but asked that he again address them at an early date.

In view of the success of these activities, as well as of the four open meetings held each week, it is not to be wondered at that Mr. Butler (in a letter received too late for publication with the others on the same subject in the January issue) writes that he thinks "new departures" are unnecessary if we will only adhere faithfully to the well-trodden path of free discussion and frequent lectures.

THE DAYTON BRANCH

continues its successful collaboration with Unity League with undiminished mutual satisfaction and enthusiasm. The reports of its meetings speak of sustained and increasing interest as well as a growth in membership. Here, too, much use is made of the THEOSOPHICAL QUARTERLY as a means of acquainting inquirers with the scope and character of the Society's aims.

THE CINCINNATI BRANCH

sends us a typical account of the value of tolerance, courtesy, and the open platform, in overcoming misunderstanding and ridicule, and turning objectors into friends first and comrades afterwards. Once it was shown "that the Society has no disposition to dogmatize or indoctrinate, but solely to discover and to study the truth—a feeling of harmony was created between the Branch and its visitors, who have become moral supporters of our work, and who make the questions and debate, following the speaker, a most interesting feature of the meetings."

THE NEW YORK BRANCH

has continued its varied program of meetings, formal and informal, of study class and public lectures. One of these latter, by Mr. Charles Johnston, is presented in this issue of the magazine under the title "The Vedanta in Daily Life." Others of the same series, which we hope will appear in later issues, were "Fundamental Aspects of Religion," by Professor Mitchell; and "Some Unpublished Letters of Madame Blavatsky," by Mrs. Vera Johnston.

The evenings devoted to the study of esoteric Christianity have been both well attended and full of interest. The class for the study of the *Secret Doctrine* has not been so popular, but has been valuable to the members and appreciated by those who attended. The informal activities of the Branch have been unusually fruitful and effective. The Branch is pleased to report not only an increase in its work and opportunities for usefulness, but also a substantial increase in its membership.

CORRESPONDENCE CLASS

SYSTEMATIC STUDIES IN THE "SECRET DOCTRINE."

ANSWERS TO STUDY IV.

1. "The Universe in *toto* as a boundless plane." The entire manifestation at any time during a *manvantara* . The totality of existing things; all that is in dynamical connection with general experience taken collectively—embracing the Creator and creation. (*The Century Dictionary* .) "For the Occultist, 'Space,' 'Chaos' and 'Universe' are synonyms." "The combination of a thousand elements and yet the expression of a single Spirit—a chaos to the sense, a Kosmos to the reason" is said of the Universe in *Isis Unveiled* . (I, 32, 44-45, 366, 462-3; I. U. I., xvi.)

2. "Numberless Universes" cannot manifest at the same time, unless we take the view that a Universe is less than the entire manifestation in boundless space, and limit it, *e. g.* , to seven solar systems as some seem to do. The Universe is infinite, with an endless capacity for growth and development. "It is *Infusus* that brings into being everything, and it is *Efflux* that changes conditions and obliterates all temporary forms, to evolve out of them the one Eternal Reality." (I, 44-45; *Lucifer* VIII, 421; *Esot. Writings* by Subba Row, 76.)

3. "Pilgrim is an appellation given to our Monad." (I, 45, note, 68 note, 198, 288; II, 769.)

4. "The absolute universality of the law of periodicity," or action and reaction, ebb and flow. (I, 45.)

5. Karma, the law of action and reaction, which really includes Reincarnation or rebirth of Souls in physical bodies periodically. (I, 45; *Path* , Nov., 1890, p. 250; Jan., 1891, pp. 306-7.)

6. The Monad is the "Pilgrim" referred to in the note at the bottom of page 45 of Vol. I of the S. D. It is the "Unity," the one; but in occultism it often means the unified duad, the Two-in-one, or Atmā-Buddhi, and more often means the unified triad, the Three-in-one, Atmā-Buddhi-Manas, that immortal part of man which reincarnates in the lower kingdoms, and gradually progresses through them to Man, and then to the final goal—Nirvana. The Vedantins call it *Sūtrātmā* (Thread-Soul), but their explanation differs somewhat from that of the Occultists. The Monad is a point in space; a center of energy; an ultimate and indestructible atom. The point in space merely, or rather the life or energy in that point, is Atmā or Atman. Occultism calls this Atman the seventh principle, the synthesis of the six, and gives it for a vehicle the spiritual soul, Buddhi (Akāsa or primordial substance). Atmā-Buddhi is Spirit-Matter—Energy-Substance—and is often called Father-Mother in our philosophy. It is the Great Breath, the inbreathing and outbreathing of Brahma, or centripetal and centrifugal motion. This Atmā is not only Spirit or Energy, for it is Consciousness also, and is sometimes called Conscious-energy. There are different kinds and degrees of Atmā. It is better, however, to think of the Monad as a Triad instead of as a Duad, and thus make Consciousness a distinct quality of the Self, Soul, Mind or Monad, which it is in fact. Chit or Consciousness often stands for or represents the Self, Entity or Immortal Ego, although placed second or even third in the list of qualities, aspects or principles. It is truly the Son, but the Son is one with the Father if not superior to both Father and Mother, for the reason that He stands for Wisdom attained, while the Father and Mother as such, stand for Wisdom, potential. The saying that "the Ego is the Father of the Monad" has a deeper meaning than some imagine. Æther is Akāsa in its higher aspect. "Æther has the same relation to the Cosmos and our little Earth, as Manas to the Monad and body." Nevertheless, the three

—Father, Mother, Son—are coeval, one, immortal and inseparable. The Self or Ego has its energy or life, and its vehicle for the energy to act in and through. The spiritual thinking Ego is then the conscious permanent principle in man. It is Manas. "It is not Atmā, or even Atmā-Buddhi, regarded as the dual Monad, which is the entity or individual or divine man, but Manas." The Ego which reincarnates is the individual and immortal "I"; Buddhi is its vehicle, substance or body, and Atmā is its life or energy.

Monas is the same as Monad. (*Glossary*.) Not only Plato but Pythagoras described the Soul as the self-moving unit (Monas or Monad) composed of three elements, spirit, substance and mind, or Atmā-Buddhi-Manas. The Monads emerge from their state of absorption within the One upon the re-awakening of the Universe to life after Pralaya. "The term Monad being one which may apply equally to the vastest solar system or the smallest atom." In other words, the term Monad may be applied to an ultimate and indestructible atom or a collection of such atoms. Every atom in the Universe has the potentiality of self-consciousness in it, and is a Universe in itself and for itself. It is an atom and an angel (entity). No entity, whether angelic or human, can reach the state of Nirvana or of purity except through æons of suffering and the knowledge of evil as well as good, as otherwise the latter would remain incomprehensible. The Monad of the animal is as immortal as that of man. We become immortal by uniting our thinking moral nature on our divine Triune Monad, Atmā-Buddhi-Manas, the three-in-one and one-in-three (aspects). For the Monad manifested on earth by the Ego is that which is called "the Tree of Life Eternal," that can only be approached by eating the fruit of knowledge, the Knowledge of Good and Evil, or of Divine Wisdom, thus gaining discrimination. The Monad of every living being is an individual Dhyan Chohan, distinct from others, with a spiritual individuality of its own. Nor is the Individuality, *nor even the essence of the Personality* lost, because reabsorbed during Pralaya, *the same Monad will reëmerge* therefrom as a still higher being, on a far higher plane, to recommence its cycle of perfected activity. (I, 45, 49, 70-1, 200-1, 266-7, 285-6, 308, 669-694; II, 45, 85, 159, 209, 552; *Trans.* I, 24; II, 30-31; *Key*, 80-82, 88, 112, 65, 72; *Glossary*, 216.)

7. Eternity does not appear to be endless time, for we are told that "The Eternity of the Pilgrim is like a wink of the Eye of Self-Existence," and, speaking of the duration of Worlds, the Secret Doctrine says, "The older wheels rotated for one Eternity and one-half of an Eternity." And then it goes on to say: "We know that by 'Eternity' the seventh part of 311,040,000,000,000 years, or an Age of Brahmā is meant." In the *Trans.* I, p. 9, we are told that "The term 'Seven Eternities' is employed owing to the invariable law of analogy. As Manvantara is divided into seven periods, so is Pralaya; as day is composed of twelve hours, so is night. Can we say that because we are asleep during the night and lose consciousness of time, that therefore the hours do not strike? Pralaya is the night after the Manvantaric day. No philosopher in days of old ever took Eternity to mean beginningless and endless duration. Neither the Æons of the Greeks nor the Naroses convey this meaning. In fact they had no word to convey this precise sense. The word Æon, which in the Bible is translated by Eternity, means not only a finite period, but also an Angel and being." (I, 44-45, 67, 227.)

STUDY V.

THIRD FUNDAMENTAL PROPOSITION.

1. What great truth do we learn in these three Propositions?
2. Why is the pilgrimage of every soul through the cycle of incarnation said to be obligatory?
3. How does the third Proposition express Universal Brotherhood?
4. What is the key to every great philosophy?
5. What is the meaning of Cycle of Necessity?
6. Define Over-Soul.
7. What does the pivotal doctrine of the Esoteric Philosophy not admit?
8. What is said concerning the Seventh Principle or the One Reality in this Proposition?
9. What are the three Hypostases of the Manifesting Spirit?

M. W. D.,
Ed. Cor. Class