

IMMORTALITY



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J. C. F. GRUMBINE
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"METEMPSYCHOSIS," "TRANSMIGRATION" AND "RE-INCARNATION;" OR THE PHILOSOPHY OF SUCCESSIVE LIVES IN HUMAN EMBODIMENTS.

Admitting pre-existence, as well as a life beyond death—or actual Immortality of the Soul—the logical sequence of such admission is successive human lives. Yet there are many students of Psychical Thought who freely admit the former proposition—that of pre-existence—while persistently denying and ridiculing the latter. Many also are deeply interested in the study of facts relating to the future existence of the spirit of man without manifesting the slightest thought concerning the *a priori*, or previous, state of that which they maintain is immortal.

The doctrine of "Metempsychosis," or the "Transmigration" of souls from one form, or body, to another is as old as human history, and at the present time is accepted—in one way or another—by four-fifths of the human race. The thought prevails over all the Orient, and in a modified form is now accepted among the Occultists, Spiritists, Theosophists and many Spiritualists in Europe and America; while a large and increasing number accept the teachings of "The Soul in Human Embodiments"—as taught by the author of this article—as offering the only real solution of the problems of human existence, the only philosophy of life capable of logical demonstration.

The word "Metempsychosis" is really the life beyond, or that which is beyond human existence, and may or may not mean Transmigration from one human form to another. Still it was so accepted by the Greeks, and has come to be generally understood as referring to "The passing of the Soul from one form to another in earthly existence."

There is little in the Oriental thought, as given to us, to reveal what the nature of the soul really is. The Buddhists, and undoubtedly the more ancient Brahmins, seem to teach that the

soul is "a spark from the Infinite 'Brahm,' or Eternal Good." This divine spark is, according to their idea, personified or identified by its material environment, and the personality which is thus imparted to it is preserved through all its "transmigrations" through animal and human forms. It is the teaching of the Oriental that the spirit because of evil "desires" and conduct may transmigrate into the forms of an animal, or for any needed discipline or punishment may take on the form of bird or beast or human form. It is also taught that this "Divine Spark" may be so overcome by "Evil Karma" as to be unable ever to return to the source from whence it came—in fact, that it may be annihilated. This is at least the teaching of "Theosophy," and is reproduced from the Oriental teachings.

The doctrines of the Hindoos, Persians, Egyptians and Grecians were modified by different ages and teachers; yet the primal thought of successive human lives was and still is maintained.

It is not possible within the limits of this article to even glance at the various modifications of the one primal teaching.

The idea of the one pervading and prevailing "Good" is dominant among all the Eastern as among the Western nations. Whether the soul is considered by some of them as a "spark or breath from the Infinite," or whether, as Professor Verchard R. Ghandi said of the Jainists in India, they teach that the soul is an eternal "ego," we will not at present consider; but whether "breath" or "ego," the Oriental idea is that this spark or spirit is brought into contact with matter and that through successive lives and vast ages of time expresses all the conditions of human existence experiencing as many "transmigrations" as may be necessary through all the successive stages to conquer "desire," until at last "attainment" is won and the soul ("spark") reaches "Nirvana" and is reabsorbed in the Infinite—or is lost, annihilated, by evil Karma.

The Buddhists believe—as embodied in the elaborate teachings of Buddha Gautama, which in their turn were a revival of the ancient Brahminical and Vedic teachings—that they understand distinctly and clearly the several states and conditions of human life, and the steps leading to the final "attainment"—they also teach somewhat of the intermediate—or spirit—states (Devacan) between the human lives. Yet nowhere do we find among Brahminical, Buddhistic, or even Vedic teachers—as presented in modern times—any teaching concerning the primal nature of the soul—with the one exception above referred to. Yet we are fully persuaded that those ancient people distinctly taught the eternal entity of the soul.

It is certain, however, that all sects agree on the transmigration

tion of souls from one form to another of human experience, and that most of them accept the possible recurrence of the spirit of human life in animal as well as human forms.

The writer of this does not consider that the Greek word "Metempsychosis" necessarily refers to "transmigration," as taught in the Orient, but rather to all that pertains to the soul or spirit, especially in those subtle principles embodied in the dealings between gods and men that form the basis of the Grecian mythology. Principles that make the lives of gods and men interchangeable when required for a specific purpose or mission.

It is true that the Greeks, especially Pythagoras (and in a more comprehensive sense Plato), taught more particularly the succession of lives in the human form and for the purpose of beginning, bearing forward and completing life's work. This was based upon a priori conscious existence, with the gods or in the realm of souls; and it was perfectly compatible with their teachings, for the gods themselves to take on the human form and mingle with men and women here, even to marriage and the begetting of children (half gods and half human).

Pythagoras undoubtedly accepted as true, and taught, that philosophers or those highly endowed and gifted may return again to the earth to finish their work.

That the Oriental thought pervaded Judea is evident from the fact that the Hebrews believed in the reappearance of the prophets, and in successive Messiahs. In fact, so universal was the acceptance of this idea that there seems to be no question concerning it.

Into modern thought has swept a great tide of this Eastern teaching. First, from the efforts and works of Thos. W. Higginson and others in the "Free Religious Association." Second, from the poems of Sir Edwin Arnold, especially the "Light of Asia," interpreting the real teaching and work of Buddha, and by the soul teachings as given by ourselves, beginning more than a quarter of a century ago, and by other messages and revelations from the spirit side of life, including the writings of Allan Kardec, the messages through Mrs. C. Fannie Conant, and latterly through the teachings of Theosophists.

If we seek for pure Buddhism, we prefer the interpretations of Sir Edwin Arnold, or those representative Hindus at the Parliament of Religions. Many of the perversions of these primal doctrines are as repulsive and absurd as the perversions of Christianity compared to the original teachings, and much of the fragmentary and vague presentation of modern times is really unworthy of the attention of thoughtful minds.

There is, however, not only a basic foundation of the truth in these ancient teachings accepted by four-fifths of the human race,

but we believe there is a broad and comprehensive philosophy of soul that can be clearly stated and understood by thoughtful minds, which philosophy contains and includes the truth concerning the soul. We present our own teaching of the philosophy of successive lives in as brief and succinct a manner as possible.

We do not use the word "re-incarnation," since that with its basic foundation, "incarnation," conveys an erroneous idea of what is meant by the expression of life (soul) through the human organism. So "reincarnation," according to our view, conveys an erroneous impression of what we understand by successive lives, embodiments, for expression through the human form.

We understand "reincarnation" to mean that the same personality or "spark" from the Infinite is incarnated and reincarnated until that spark becomes perfect, or has attained victory over the earth; that it is possible for that divine spark (a part of the Infinite) to be lost or destroyed by its own evil "Karma," or by the consequence of its evil desires and wishes when incarnated in matter, but that usually the spark or spirit goes on and on until victory is won and "Nirvana" (eternal rest from existence) attained. There are many points that are incomplete, even in the most perfect statement of reincarnationists, but we believe them all to be capable of full and satisfactory solution.

The doctrine of successive lives is, even in its most imperfect and fragmentary statement, a more philosophical and reasonable statement of human existence than any of the popular teachings of Theosophy or modern philosophy based on material science; but when stated in its entirety and carried to its ultimate, as we have endeavored to do in "The Soul; Its Expression in Human Embodiments," or what is commonly designated by us "The Soul Teachings," there is found a complete and satisfactory answer to every vexed question.

In all science or philosophy it is necessary to hypothecate the first or primal proposition: In mathematics it is the unit; in language it is the alphabet; in physical science it is the atom. So in this philosophy of successive lives, the a priori and primal soul is hypothecated. First, each soul is an eternal, conscious (immortal) entity, is the basic proposition—therefore uncreated. Second, all souls are equal in the absolute state. Third, each soul finds equal opportunity for (dual) expression in matter. Fourth, each soul has similar experiences in expression and arrives at similar results. All souls do not begin expression at the same time on any particular planet; therefore, different states and seeming inequalities are found in human lives, which, if primal, would show manifest injustice.

We will commence our argument: "Each soul is an eternal (immortal) conscious entity." The thought or concept of immortality would be impossible in a being destitute of immortality. Consciousness, intelligence is awareness: the human consciousness is aware of being aware (knows that it knows) that is the Ego. This is immortal which is aware of being aware.

The conception of an eternal future conscious state is untenable without an eternal past; beginning also means ending; birth means death. The postulate of immortality is based upon an eternity (without beginning, without ending).

That which knows that it knows is Immortality. The soul brings into expression (in time and sense) this a priori knowledge. Expression in and through matter is not all at once perfect. The soul in seeking expression finds matter. Matter is limitation, environment; generic conditions are encountered. The soul meets and yields (consents) to the environment for the purpose of expression.

Second proposition: All souls are equal (in the absolute state).

Argument: Being equal and like unto God (in quality, nature, in esse), there can be but one primal quality or nature of soul: that which is less or different must belong to matter.

Third proposition: Each soul finds equal opportunity for (dual) expression in matter, else there would be manifest injustice; and since all human lives do not show equality at any given time upon earth, there must be equal opportunity "sometime, somewhere."

Argument: If all had not similar desires and aspirations for genius, prosperity and other favorable conditions in human life we might conclude that an eternity of poverty and misery would be the legitimate immortality of some souls; but as a wish for the best conditions that the earth can afford, i. e., the highest and best form of expression, inheres in every human being, anything short of that would be unjust and cruel, and show a flaw in the otherwise perfect government of the universe. Desire or wish for the best that earth life can give (in accomplishment or achievement) implies a priori ability to attain the highest and best, and as nature never stultifies herself by creating organs without use (eyes without light and something to see), so the thesis is: that all will eventually attain the highest that can be expressed in earth life; that the different states and conditions manifest in earth life are but different steps or stages of progress in expression or achievement. That if one is descending a hill while another is climbing up, it does not follow that the one descending has not or will not reach the top of the hill.

All souls finding expression in a planet do not begin expres-

sion there at the same time. Therefore, human beings are found in different and widely contrasting states of human expression; whether "higher" or "lower" can only be determined by the soul in the absolute, not by the imperfect standards of human judgments. Still such lives as illustrate what humanity concedes to be the final victory show the ultimate triumph in expression. That ultimate triumph we will refer to later in this argument.

The soul teaching is, that lives in the first stages of expression are found yielding to the environment, matter: the senses predominating. That then comes conquest of matter in material ways. This is proven to be a false height. The mind or intellect begins its work and there is conquest by and through the intellect. This also (without the spiritual) is found to be a false height. Gradually unfolding comes the expression of the ethical nature, the conquest of (the physical and intellectual) self. Until—as we said in a previous paragraph—there is complete victory.

The Epicureans and Hercules would illustrate physical victory. The intellectual giants of history illustrate that degree of attainment. The real philanthropist, prophet, seer and sage illustrate the preponderance of the moral and spiritual nature.

The argument is, that there is no possible way of reconciling the widely contradictory states of human life, unless each soul has an equal chance, and that this equal chance or opportunity must be in time and sense where the real temptation and the real victory belong.

Spiritualists and many who have their future abodes comfortably fixed object to successive lives as destroying the individuality and robbing one of family ties.

Concerning spirit life, or those states immediately following each embodiment or expression, the soul-teaching is, that each embodiment finds its fruition in the spirit realm. That fruition is the legitimate spiritual result of the preceding earth existence, and is really a part of that expression. No immediate other embodiment follows, and all ties of family and friends—based upon true affection—continue in spirit life. So long as the ties of personal relationship are needed in spirit life (or in guiding those in earth life of the same household) there will be no added expression or embodiment, but when many generations pass and the supposed ties of consanguinity are found to abide in the larger and more enduring soul ties, then another expression in earth life occurs. The real ties being of the soul, they cannot be lost.

When all lives and their accompanying spiritual states have been expressed, the soul attains the angelic state of the earth heavens, where for a time the angel presides over lives on earth according to their need and the soul's adaptation.

What height or victory shall be attained when, like Buddha or Jesus, the life is embodied to exemplify complete triumph we leave all to judge; but it is expressed in these supreme words: "I have overcome the world."

By the guides of Cora L. V. Richmond.

KARMA AND THE LAW OF SUCCESSIVE EMBODIMENTS.

No matter from what standpoint Theosophy may be regarded it will be vain indeed to argue that it has not taken a deep and living hold upon the most thoughtful elements in many modern communities. To sneer at it or profess utter ignorance of its tenets is to confess oneself altogether behind the times, though to profess oneself an avowed theosophist does not meet with approval in all cultured circles at present. Theosophy has two leading dogmas, if such they may be called, Karma and Reincarnation, two doctrines which, in the estimation of many Western and Eastern thinkers, appear absolutely inseparable. As it can never be permissible to use a word imported from another language into our own without defining it, for Karma being a sanskrit term needs anglicising, but unless we are content with the decidedly abbreviated equivalent, "sequence," which by no means expresses the wealth of the original, we must translate by means of an entire sentence, such as "the everlasting and unalterable relation between cause and effect." Such, then, is the subject with which we have now to deal. The best writers and speakers on to-day's theosophical platform are unanimous in their advocacy of a type of theosophy far milder and more conciliatory than that exhibited in the earlier writings of H. P. Blavatsky and some other devoted admirers in years gone by. Theosophy, as set forth by Annie Besant, Alexander Fullerton and many other able writers, as well as by that always entertaining author, Col. Olcott, the President-founder of the Theosophical Society, is distinctly conservative, though radical, and it is all the better for its present lack of that oppressively iconoclastic spirit which considerably marred the beauty of its literary presentation some few years ago. The Wisdom-Religion put forward as one in essence but diverse in expression exerts a singular charm over many restless intellects of to-day, and though the devout Jew or Christian may claim that he has no personal need for it, he cannot say that there is no use for it in the world around him, for however consciously satisfied one may be in one's religious assurance, no listener or observer in the modern world can long continue blind or deaf to the loud outcry against those phases of religion which, though still prevalent, are by no means as universally accepted as they were twenty or fewer years ago. People are determined to think, to reason, to inquire.

Old canons of authority are unblushingly disputed, old sanctions are set aside and the eager, enterprising spirit of the nineteenth century, now rapidly merging into its successor, insists upon making itself felt in religious controversy as plainly as in scientific experiments. Theosophy is, in its quaint oriental dresses, an interesting visitor to our shores, but when we see its real form below its unfamiliar robes we discover that it is no new thing, even in the occident, and it claims to be very ancient in the orient.

The six days of creation mentioned in the first chapter of Genesis are now either looked upon by Bible students as ages or they are rejected as mere statements in a fable; the supposition that man has dwelt upon this globe for only six thousand years, and that the earth was totally submerged almost four thousand years ago, is now regarded as antiquated by all Christians who are in any way allied with what is called the new, progressive orthodoxy. Drummond has been so widely read in the most conservative religious circles that evolution is no longer a nightmare to any save Talmage and a few other belated theologians who wish to preserve the superstitions of long ago while professedly endorsing all the findings of genuine modern science. Evolution for the race is now the popular doctrine. Karma opens up to us a vision of evolution also related to the individual. There are various aspects of Karma, and to the more prominent of these attention must be called unless we are content to keep the idea of Karma altogether in obscurity. Universal Karma includes, as it must, all varieties of Karma, but the different aspects of the working of the Karmic law are of intense interest to the philosophical student. In the New Testament there are sayings which seem to endorse and other sayings which appear to refute the popular notion of Karma. "Whatever a man soweth that also shall he reap," is one of the chief proof-texts quoted by those who seek to show that the gospels set forth the doctrine; "Neither did this man sin nor his parents," is a text made much of by those who seek to prove that any such doctrine as modern theosophy teaches is anti-biblical. The first of these quotations is certainly the universal, the second being only a local statement. There can be no doubt but that the student realizes that sowing and reaping is intended to set forth an absolutely universal truth while the incident of the man born blind who received his sight is but one out of many narratives treating of spiritual healing, and by no means intended to teach anything contrary to the idea of universal equity as applied to the life of every individual here and hereafter, now and everywhere. The theosophical student who seeks to show the harmony between Oriental and Occidental philosophy must carefully avoid all abhorrent caricature of either one; and ob-

serve that such caricature does often unconsciously creep into the writings of even one who honestly desires to present both sides of the question which they are discussing, fairly and dispassionately. Oriental thinkers are for the most part dreamily meditative, delighting in introspection somewhat averse to exterior activity. The Hindu is not rightly called an idler because he is a dreamer. Climate has something to do with temperamental dispositions and peculiarities, and much of the activity which seems necessary in cold, rugged northerly climates would be entirely superfluous in such an island as Ceylon, where Southern Buddhism has its strongholds. It has been estimated by Walker in his book on Reincarnation that it is the faith of 750,000,000 human beings, or one-half the entire population of the globe. This may be an extravagant estimate, but even if there are so many actual believers in the doctrine, it is certainly the case that the great bulk of Oriental peoples, regardless of the different religious parties into which they are divided, seem to take the doctrine of successive embodiments as a matter of science, while the philosophic teachers of Asia, whenever they visit America or Europe, are ready to expound the doctrine to all who will listen to them.

The theory of the soul which underlies the hypothesis of successive terrestrial expressions is that it is an uncompounded and therefore indissoluble entity, a primal atom. The essential conscious monad is a phrase used by some who seek to interpret the idea to Western people. This entity or ego contains within itself all possibilities for expression and takes upon itself, both from free choice and in accordance with its constitution which impels it to so choose, a number of terrestrial envelopes successively, without ever losing or changing its destiny. The outer personality, which seemingly is looked upon as the individual by most occidentals, is regarded as simply an outermost appendage to individuality by oriental sages who cannot be persuaded that a new soul is created or fashioned every time an earthly birth takes place. The seven-fold constitution of man has been the theme of much discussion in and out of the Theosophical Society, and perhaps the best popular treatise concerning it is the one from the pen of Mrs. Besant, who has undertaken to simplify a highly erudite topic. Such terms as "higher triad" and "lower quaternary," though quite familiar in theosophic ears, are stumbling blocks to the uninitiated masses, and it is to the great people and not to the select minority that Mrs. Besant was ever wont to appeal previous to her conversion to theosophy. It needs of course some little study on the part of at least nine people out of ten before they can readily grasp the meaning contained in such terms as spiritual soul, rational soul and animal soul, employed as they often are

by writers who are familiar with Plato and not entirely ignorant of Vedantic Philosophy. The Latin terms *anima divina* and *anima bruta* are of course familiar to Christian scholars, as they have been freely used by Christian writers, and every one more or less must at times feel conscious of two souls rather than one, if such a phrase be permissible. We define the word soul as contracted from the Latin *sol*, the sun. What the sun is to the planetary system, of which it is the center, the soul is to all its derivations, which may be spoken of as differing planes of consciousness. The soul is simply what it is; it cannot be one less or more, if by soul we mean the entity itself; that which gives to every man a sense of distinct individuality differentiating him from all others, yet by virtue of identity or relation of being with all life, causing him to feel his oneness with all life. If the word soul is used in any lesser or lower sense it is apt to prove confusing. The Latin word *anima* is certainly a preferable word, as it can be translated as the equivalent of men and made to do duty for the intelligent or rational plane of human consciousness. The term *ego* or entity, as it is termed by some sanskrits, is not susceptible to change of any sort, change pertaining to what the soul does, but never to what the soul is. When once the conception of the entity is reached there is intelligibility in the saying "I and I," a statement which cannot be further defined. "I am what I am" is an ultimate declaration. Life is life. God is God. Man is man. Love is love. Wisdom is wisdom. We can go no farther; we have reached the indefinable when we attain the unalterable. No philosopher can possibly explain why that which is is; all he can fall back upon is Necessity or the Absolute. Though the Asiatic mind may have striven to reach the absolute reality, the changeless verity which no manifestation or expression can be, but from which all expressions proceed, the task is as hopeless when we strive to explain the eternal and infinite on an avowedly theosophical as upon any other basis. Only a pronoun divides the agnostic from the theologian. "In Him we live and move and have our being" is apostolic; substitute "it" for "Him" and we have complied with every demand of the Spencerian or any other modern philosophy. Something is eternal and infinite, but what this beginningless and endless reality is, no one can define. Substance, Reality, these are words, and as no word is understood by any two schools exactly alike, your nothing may be something and your Space may be my Deity. There is an infinite; there is an eternal; on so much we are all agreed. Now, where do we stand, what is our relation to this eternal; are we one with this infinite; are we capable in any way of claiming for ourselves immortality in the full meaning of the word? Who shall answer the group of

questions first propounded? Karma or the law of experience is eternal. Causes and effects follow each other in logical order perpetually, therefore there is endless reward and endless penalty. The thinkers in the modern church are virtually universalists, even though they can still speak of everlasting punishment, for they are beginning to get their eyes cleared of the dust of Calvinism, and they see predestination in an entirely new and most delightful light. Paul's epistles are full of the idea of the restoration of all things, of the final undisputed sway of goodness, even in this world, to say nothing of its larger sovereignty throughout the universe. The Parsees are all Restorationists and from Zoroastrian sources the Jews derived their special views of Satan and his ultimate restoration during their stay in Babylon. The Christian world has always hesitated as to how far it could accept the sempiternity of evil, seeing that its true eternity was never conceded by the Augustinian or any other set of schoolmen. Clearly we are dealing with time and sense, we are arbitrarily conditioning our thoughts within special limits when we speak dualistically, and talk of good and evil as though there were two principles of equal duration and power in the universe. Evil is a manufactured article, it is of discordant formation brought about by finite ignorance and can have no place in God's creation. There is no evil, but discord temporarily exists and the Karmic law, through its ceaseless and entirely beneficent operations, will surely vanquish it through the agency of transformation or transmutation.

The prevailing idea of Karma and of the idea of a soul's reincarnation is largely hostile to the spirit of the Vedantic philosophy whence it is supposed to be derived, common misconceptions being all of a piece with the reiterated assertion that the Orientals all believe in and desire annihilation of individuality, and that Nirvana means extinction. As well say that Karma means extinction because Christian poets have used language very similar, and the Vedantist teaches extinction when speaking rhapsodically of the rest and the bliss which must ever be characteristic of a state of life into which fear, pain, care, toil and sorrow can never enter. Existence is fraught with numberless afflictions; therefore there are those who feel homesick for a higher state of expression and long to lay the burden down and drift away from all terrestrial moorings. The dream of heaven and the longing for its realization is not looked upon with much disfavor by the Christian church when indulged in by her own members, but it has seemed well-nigh impossible to make the average Christian understand that a Brahman or a Buddhist, being a man like himself, though environed differently, might have precisely the same spiritual yearn-

ings as himself and feel deeply conscious of just that longing for rest that he himself often experiences.

To the theosophist the idea of death is never terrible unless it be induced by suicide or in some way results from disorderly relations, though it must be confessed that in the writings of Mme. Blavatsky, Sinnett and some others, no very clear or satisfactory ideas of the spiritual world are given. The later books of Mrs. Besant, "The Ancient Wisdom," is far richer, more explicit and more satisfying on these points than the bulk of theosophic volumes from others which have preceded it.

Reincarnation, as held by the European Spiritualists who base their doctrines on the writings of Allan Kardec, is not exactly the same as the reincarnation ideas of the theosophists who have derived their philosophy from India. Nor does it closely accord with the doctrine of the Soul and its expressions, as taught by Cora L. V. Richmond and a few other inspired teachers in America. Of course there are underlying similarities despite superficial or apparent contradictions in all presentations. A few of the leading ideas may be summarized as follows:

1. The soul is an entity before its connection with a physical body, as well as afterward.
2. Birth into material existence is predetermined, and is for the fulfillment of a purpose which can be fulfilled only through the agency of just such an incarnation as takes place.
3. There is a psychical continuity between successive embodiments, one leading up to another, and all constituting a chain or ladder, are seen to be so many steps leading to a goal which, when reached, will afford vantage ground for surveying the richly storied past. These three propositions, if carefully studied, will suffice to throw much light on the mooted question as to how individuality or identity can be preserved, despite changing personal characteristics.

Among the many strong reasons put forward for accepting the doctrines of Karma and Successive Embodiments, must be mentioned the following:

1. There is a conflict and variety in human expression on earth to-day which no other line of reasoning than that adopted by the reincarnationist can ever successfully explain.
2. We are endowed with a sense of justice, and we demand justice for ourselves and others; therefore, we cannot endorse a theory of universal existence or a world-scheme which not only fails to reveal, but positively flies in the face of the doctrine of spiritual equity meted out to all, a doctrine which in our view is fundamental to morality.
3. The attempted explanation which has reference only to a

future, never to a past, experience is unsatisfactory to the logical intellect, because it entirely fails to afford any solid base on which to rest its optimistic conclusion. So far as the future is concerned, it is hopeful, but it throws no light whatever upon origins. The wisest teachers have ever claimed that uncertainty shrouds the divine designs, and they have wisely pointed their hearers to the truth set forth in the gospel promise, "What thou knowest not now, thou shalt know hereafter." In such a position, though there is no formal or avowed acceptance, there is certainly confessed rejection of the doctrine of successive embodiment, because any one granting the light will break through present darkness, and at some time and somewhere we shall be able to solve a problem, at present by us insoluble, does certainly leave the door open for truth to enter, and if a revelation is to be made concerning man's real nature and the process of his mental education, such a person will not be averse to accepting it.

The dogmatism which is cocksure in its limitations, is a menace to all intellectual progress; it is anti-scientific and anti-philosophical. The dogmatism of poorly-informed spiritualists is quite as pitiable but less excusable than that of consecrative religionists who consider freethinking perilous and heresy a crime. We need to combine Theosophy and Spiritualism, and they will have to be united before we can present to the really thoughtful elements in society a philosophy which at one and the same time meets all the requirements of head and heart, or reason and affection. The harsher aspects of the doctrine of Karma are modified immediately when we grow to realize the beneficent intent of all purgation. A limited disciplinary purgatory here or hereafter can be accepted by millions to whom the very thought of endless, useless misery for even one soul would be blasphemy. To punish people for the sake of torturing them is fiendishness; therefore, when two theologians were disputing, and one said to the other, "Yes, I see now, your God is my devil," there was not of necessity any misstatement or even overstatement in that extreme declaration. How far, let me ask, can we regard this present life as to its sufferings and trials as due to some error or weakness transmitted from a past existence without falling into the untenable advocacy of a doctrine of revenge or at least retaliation? *Lex talionis* is the legal phrase frequently misunderstood, and it had no doubt been grievously perverted in its attempted application by faulty jurors long before the period to which the gospel narratives refer: One eye for one eye and one tooth for one tooth is rudimentary justice, while even to the semi-barbaric priest to exact two teeth for one or four for two would appear dishonorable. To convey the idea of perfect equity the mosaic legislators made use, as did the Ro-

mans, of many a legal enactment intended to serve the double purpose of restraining offenders and protecting the state against marauders. The book of Leviticus may be read in two ways, as may all the books of the Pentateuch spiritually, i. e., as to their essence, or, literally, i. e., as to their obvious statements. When the test case is proposed and Jesus is called upon to deal with a woman captured in the very act of adultery, the exacting moment has arrived when the spiritual meaning of the Law can shine through its rifted literal covering. Adultery is to be stoned to death; the adulteress is to die the death of regeneration, for she must die to sin and live anew to righteousness. In our day the great problem of prison reform and the treatment of offenders in general is one of the most pressing with which legislation has to deal; and not only have appointed legislators to face it, the problem presents itself a hundred times a day for us individually to settle, no matter whether we are at home among our children or directing the activities of our assistants in stores or offices. Is resentment ever profitable? Are we ever right when we smite our neighbors? Does God smite, does Nature smite? Yea, verily, but wisely and lovingly, and we are not wise or loving enough to smite in a godlike manner. God smites, but only to heal as a wise surgeon operates with the knife, solely for the good of the patient. "Vengeance (retribution) is mine, I will repay, saith the eternal!" This precept, for precept it is in so far as it concerns our actions with one another, was given to the people of old to satisfy their thirst for compensation, and to restrain their hands from doing violence one to the other. There is an inflexible law which will vindicate you, therefore you can afford to be patient and not resentful, such was the burden of the prophet's message, and though there were many great prophets among the Hebrews, all prophets were not of one race, by any means. There is a consensus of the prophets, and this consensus results in the doctrine of Karma, not as opposed to the forgiveness of sins but only as contrary to the remission of necessary penalty. Karma is simply a word covering all that we mean in English when we use consequence, retribution, compensation and many similar words, all conveying different shades of meaning but all related to the central idea of recompense. It is argued by many that no good can result to an individual by suffering in a lifetime for errors committed in some previous existence. Such an objection would hold good were it not for the fact that all experiences are disciplinary in the true sense, and as Rev. Theodore Munger, of New Haven, has put it in his "Appeal to Life," we are not on probation, we are being educated. Education is the keynote of all we undergo, not punishment. If in consequence of follies indulged in the seemingly though not really for-

gotten past we need a certain experience or lesser sorrow to-day, that experience comes to us not because God is angry of fates and furies and seeks to be avenged, but because we need exactly that lesson which is being taught us, and when we have learned it and have passed beyond the need for its repetition we shall be truly thankful for all that it has yielded us. With the barbaric thought of vengeance in mind no one can understand the working out of Karma, but with a clear understanding of the purely beneficent intent of all necessary action the difficulty vanishes and the subject is transfigured. Many of the new school Congregationalists are advancing or at least suggesting the doctrine of the annihilation of the finally impenitent in place of their condemnation to unending misery, which is too savage a doctrine to be entertained by refined thinkers at the present time. Many Swedenborgians claim that choice for eternity is made in this world and that, according to the affection uppermost at the time of physical dissolution, a spirit is confined or confines itself in truth or error, in a heavenly or in an infernal state in which it will voluntarily continue through eternity. All such views are far less reasonable than the theosophical, for which they might profitably be discarded. Reincarnation meets the felt requirement in the imperfect creed of all such reasoners who cannot see the final way of escape from self-created hells in the interminable ages of the hereafter. Marie Corelli in *Ziska*, the subject of which is the Problem of a Wicked Soul, does show the way out through reincarnation, and though her plot is intensely varied and some of the situations entirely beyond the range of general experience, the motive of the romance is perfectly clear; for it is intended to show the needfulness of merited suffering and to point to the final happy outcome, even though the bitterest seas of agony are waded through by the unhappy victims of their own transgressions. There are philosophers who take a milder view of life than that embodied in *Ziska*, who insist that every soul comes to earth just, when and as it comes to voluntarily fulfill a distinct purpose in expression, and that when we have accomplished a circuit or cycle of embodiment we shall have attained to a celestial height, and having become angels or guardians and messengers to others, we shall in the angelic state clearly perceive the object and outcome of every stage in our expression.

There is yet another point in connection with this philosophy which sorely distresses many, viz.: concerning the perpetuity of friendship and the spiritual recognition of friends. To explain this in anything like a complete manner would require more than one essay, but two thoughts may be suggested for the reader's contemplation which can certainly help explain how friendship

can be enduring, spirit communion possible, yet reincarnation true. First, when we are soundly asleep we live in the spiritual world and have full knowledge of our relations there. Second, no merely physical home evidences spiritual relationship, but kindred souls are attracted and held together by mutual love in homes which are indissoluble. As almost every question of interest to the human race or individual should be touched upon in this connection, volumes must be written if the theme is to be adequately opened out. The foregoing will, we trust, serve to induce some reader to study profitably along some of the lines indicated.

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MEMORY, THE MULTIPLE PERSONALITY AND SUCCESSIVE EMBODIMENTS.

An examination of the philosophy and fact of Reincarnation demands the establishing of the affirmative of the following propositions, viz.:

1st. That Reincarnation is an Universal Law in every kingdom and upon every plane of nature, and includes man by virtue of his being a part of nature, distinct in but not separate from the Whole.

2d. That Reincarnation in man is a specific return of the same, distinct, individualized soul to successive bodies without loss of conscious identity.

These two propositions—the second of which is indeed but a corollary of the first—are fully capable of proof under the most exacting methods of scientific procedure. The latter has been declared by a German philosopher to be only scientific when all investigators can arrive at similar results by repeating the processes of any alleged demonstration. This test Theosophy fully accepts in its proof of the fact of Reincarnation; and only demands that the steps by which it arrives at this demonstration be repeated and not set aside without proper examination, as is too largely the custom of so-called scientists of the West when dealing with the spiritual aspect of nature.

The proofs of Reincarnation, then, are to be found in the law of evolution, of which it is the process, and in the further laws of the conservation of force and the indestructibility of matter. Certain axiomatic truths will also be of service if kept in mind as we proceed, the most important of which are:

That the lesser can not contain the greater;

That the widening of a conscious area is the exact equivalent of a physical or mathematical addition upon lower planes;

That any law in nature must of necessity be universal.

In illustration of this last truth of the necessary universality of law, a moment's digression may be permitted in order to show why any law whatever which obtains in any kingdom of nature must be an Universal Law. This is easily accomplished, for if it be not universal then it would conflict with some superior law, and cease to exist. And two conflicting or opposing forces cannot be present in Cosmos, however much the universal "pairs of opposites" would seem to imply this, for either they must be equal

or unequal. If equal, then nature would rest throughout eternity upon an infinite "dead center;" each force would exactly neutralize the other and no progression nor evolution be possible. If unequal, then in the eternities of the past the greater must have overcome the lesser, and it would have become practically and actually non-existent. So that one single instance of Reincarnation or re-clothing in matter of the inner, spiritual essence establishes the universality of the process, even if it seems to elude our discovery as a potency in action upon all planes of the Cosmos. Theosophy claims as a fact that the law of Reincarnation is an actual and potent factor in every process in the Cosmos, but that the cycles required to complete its vaster operations are so immense that the small portion of their arcs which one brief life subtends is so minute that we are unable to perceive that it is a portion of a tremendous spiral, and not the straight line we have imagined. It is to such immense cycles that we must assign the Reincarnation or re-birth of stars and worlds; the sufficient proof of which is in the fact that upon lower planes we have discovered the action of this force or mode of motion which must of necessity be universal, and so by correspondence and analogy we apply the law in these higher instances.

In the demonstration of the first postulate that Reincarnation is universal throughout nature, the law of the conservation of force will be first examined, after which appeal will be had to the facts of evolution. And at the very outset certain self-evident generalizations under these laws of evolution and force conservation must be briefly defined. These are:

That evolution is continuously displacing the threshold of consciousness in man and in nature, and thus compelling the constant widening of the conscious area of every entity in nature.

That this continuous addition to conscious experiences, and the infinite variation of conscious states, necessitates the ultimate individualization of conscious centers of force, or units of consciousness, moving in orbits or along lines predetermined by the coloring and limitations arising out of past conscious associations.

That as a result of this individualization of such conscious centers within the whole, atoms, elements and molecules are continuously being correlated in higher forms of matter by conscious entities seeking higher expressions of consciousness under the stress of evolutionary necessities. And, lastly, which brings us logically and legitimately to our second basic postulate:

That the human soul has been thus individualized, without having been separated from the whole of nature, and as a consequence reincarnates in successive bodies as a distinct, individual-

ized, self-conscious center of consciousness, or soul.

Taking up the examination of the first generalization, it is evident that in its correlation of Force and conservation of Energy, modern science has, unwittingly, perhaps, laid the foundations upon which the structure of universal, cyclic reincarnation may be safely and even scientifically reared. For what is force? Science is dumb, except to define it as anything which changes the relation between atoms, molecules and objects. Farther than this it refuses to go, although in the assertion that it is eternally conserved, it advances it to the dignity of an entity; for, if force had no real being, then it would be impossible for it to be conserved. It is an "Aspect-Entity," as Theosophy defines it; or, in other words, it is one side of the Manifested Triangle behind whose veil the Absolute lies eternally concealed. Matter, Force and Consciousness are inseparable and co-eternal, and one can not be thought of as existing apart from the other two. Matter affords the vehicle, Force (motion) the means, and Consciousness the directing intelligence for every conceivable manifestation in the Universe. Force must have a material vehicle or basis, and, as it cannot be disassociated from this, if it be conserved, then its material basis is conserved, as must also be the associated intelligence which directs its action. Until scientists can show pure force, unassociated with matter and exhibiting no phase of intelligence, their proof that it is conserved carries with it the farther proof that its material base and guiding consciousness are also conserved. Matter, science admits to be, like force, indestructible, yet, by the strangest inconsistency, it denies the permanency of the one element, intelligence, which alone renders possible the orderly sequences exhibited in the manifestations of its two admittedly indestructible elements.

The failure of modern science to recognize this universal Reincarnation in nature arises from its faulty conception of the basic principles underlying the Phenomenal Universe. Refusing to recognize the absolute Oneness in origin of everything in the Universe, whether Force, Matter or Consciousness, Western scientists cannot bring themselves to apply the same laws obtaining upon the physical plane to psychic and spiritual realms. They can very well see that force cannot escape the grasp of the All-container, Space, and recognize that matter, too, is limited by the same inexorable bounds; but consciousness, the superior and ruler of the other two, is most absurdly and illogically conceived of as capable of annihilation. It is true that this dilemma is sought to be avoided by claiming that consciousness is only a "property" of matter, manifested because of certain, they would have us believe, entirely fortuitous combinations of force and

matter. But this claim is a purely gratuitous assumption. The Idealists, who look upon matter as a "property" or product of consciousness, have even a better warrant for their position, while the various permutations of Fohat, or the Force-Aspect of the Causeless Cause, which are to be found in all the old philosophies and religions, are equally entitled to have both consciousness and matter classed as their "properties."

The claim will not stand. When science shall have presented us with matter free from consciousness; unable to assert a determining choice, if resolved into its chemical elements and placed in the presence of other similarly situated elements, its "property" plea will be entitled to consideration; until then, the counter claim that matter is a property of consciousness is equally valid. Therefore, in this inquiry, Reincarnation will be proven by facts and phenomena capable of scientific observation and classification only; scientific deductions therefrom being set aside as incomplete and incapable of that universal generalization and application which Theosophy demands as a *sine qua non* of any and all laws in the universe. For, as stated, if matter is indestructible, then the material base of the soul is indestructible; if force is eternal in its action, this includes intellectual and psychic or soul "force," and hence the necessary preservation of the conscious factor in all its essential integrity as an element upon which the intelligent action of both matter and force depends.

Therefore, to establish the universality of Reincarnation in nature, it is sufficient, for the present, to rest upon the accepted fact that force is conserved; that it but abandons one material guise to reappear in another. Let us follow it for a time in its conservations and correlations and see if it does not prove to be something more than mere force, before we proceed far, and thus establish as a corollary the further truth that this process results in the necessary evolution of individualized centers of conscious force, or souls.

At its very turn we perceive this empty abstraction—this mere "matter in motion"—exercising choice as to its modes of motion. Atoms will only combine with other atoms in certain definite proportions. They cannot be made to exercise an indiscriminate selection and combination such as would be their only method if force were the non-intelligent nonentity science would have us believe. So, with molecular associations; they must have selective choice, or the combination perishes. Man can as easily fill his lungs with nitrogen alone as with a mixture of this and oxygen, yet, in the former case he would perish almost instantly because of the impossibility of atomic interchange taking place. All such refusals of atoms to enter into combinations, when there-

is no other reason than non-affinity, show that there has already been such a divergence through former conscious experiences among the atoms that each seeks the line of its engendered affinities with an almost irresistible tendency. This shows the absolute truth of the assertion—in reality an axiom—that the laws of nature are universal, and that the addition of consciousness through additional experiences is just as truly an addition in magnitude as is the adding of one material molecule to another. By the latter process the physical magnitude is increased, rendering a double amount of space necessary, under the law that two bodies can not occupy the same space at the same time; by the former, the conscious area is widened, and can never be compressed back into the old limits any more than can the oak be compressed again within the limits of the acorn in which it had its physical origin, and this under the law that the lesser cannot contain the greater. It is plain that, under this law, consciousness which has impressed upon it the vegetable stamp, can never re-enter the mineral kingdom; it has widened its area beyond the limits capable of finding expression in that kingdom. Similarly conscious centers of force which have reached the animal can not again re-enter the vegetable plane, nor can human consciousness ever again function in the animal kingdom. All of these facts depend, primarily, upon the law that the lesser cannot contain the greater, and, secondarily, upon the necessary universality of law upon one plane obtaining upon all the planes of the Cosmos. Human Consciousness added to animal consciousness is as veritable an addition as that two times two equal four.

If the law be thus general in its application it is also particular, for the whole is composed of its parts. So that a center of conscious force by continual addition to its experiences in different species of the vegetable kingdom would slowly but surely eliminate its possibilities of choice until it would be driven, by the final impossibility of finding a suitable vehicle in this kingdom, to seek an avenue for its widening intelligence in a higher one, or, in this instance, the animal kingdom. Here the same cumulative widening of consciousness would in the course of ages of successive incarnations tend to bring these conscious centers to the same condition; and, indeed, we are told in the Secret Doctrine that some of the higher animals have almost reached the plane of definitely individualized monads—in other words, the lower margin of the human plane.

This inevitable widening of conscious area, and consequent individualization of conscious centers, being plainly the necessary corollary of the conservation of conscious Force acting in harmony with, and, indeed, guiding evolution, it will be evident

that as a result of this individualization the simpler elements as well as atoms and molecules are of necessity continuously built up and synthesized into higher forms in order to afford expression in form for conscious entities too far progressed to longer use these lower substances. A conception of this truth will go far to elucidate the mysterious relation our own Higher Egos bear to our bodies.

The proof of this synthesizing of lower entities by those higher rests upon the axiomatic proposition that the lesser cannot contain the greater. Hence, if evolution is to proceed at all, its easiest, and indeed necessary, method is for more advanced entities to take lower forms of matter, and, without annulling, superseding or even disturbing the consciousness of entities finding in such lower forms their normal expression, to build up therefrom suitable vehicles for their own higher need. And while so occupying forms composed of hosts, it may be, of lower entities, which they thus in no way disturb, the association must be helpful to the lower "lives," for it necessarily infuses into their essence a faint emanation from that of the higher synthesizing entity. Because of this bestowing of their own purer and more spiritual essence,—which is also an universal law upon every plane of the Cosmos—it is said in the Secret Doctrine that "Compassion is an attribute of the very Absolute itself."

This synthesizing of matter occupied by less progressed entities into composite bodies suited for the use of those higher, constitutes, together with the fact of their repeated reincarnation in such synthesized forms, the complete key to, and the very process of evolution, as stated at the outset. That it is conscious entities which thus correlate lower into higher forms, is proven by the very fact of any form in any kingdom of nature being repeated at all. For if not so, then every new production of crystal, plant or animal would be practically a new and perfectly fortuitous combination or creation of form, and all method, or necessity for method, would disappear from nature. There is no possible reason, except as the work of an intelligent, conscious (not necessarily self-conscious) entity for the repetition of form and the preservation of species. And variation in form and ultimate extinction of species only mark the gradual expansion of consciousness forcing the evolution of higher types. The agents of it all in the three lower kingdoms are the "elementals," or "nature spirits," from those ensouled in the tiny moss upon its bark to the single, mighty one which builds and informs the giant oak.

Each is an entity; each on the road to the ultimate individualization of self-consciousness, and each at a point where it has left those relatively lower eternally behind it in the scale of be-

coming. The lesser can never contain the greater. Nor can any one cell in the oak or in the man be shown to be so much superior to the others that in it lies the synthesizing power. There is absolutely required a synthesizer. In man, this is a self-conscious center, or soul; in the plants and animals, a sub-conscious center, or "elemental."

In the manifested Cosmos there can be no exception to this universal law of the synthesis of lower by higher entities. Worlds are but the garments composed of myriads of lower elemental hosts synthesized by their chief "Rector." Men are but units in a thinking body which we term humanity, and which, by all the laws of analogy, is synthesized in some grand, incomprehensible (to us) Hierarchal whole. That we do not realize this consciously, is because our consciousness is upon a plane so far beneath that of the synthesizing Host; just as the cells of our body, although so plainly an organism to our consciousness, are unable to comprehend that they are such an organism, or to conceive of the intelligence which can use and direct a complex whole, formed of such countless and diverse units.

It may be claimed that as all organisms develop from a germ, or "seed," that in this is to be found the reason for the exact reproduction of form and conscious function. But this is one of those half-truths; dangerous because it is half true. The seed only furnishes the material element and basis for the reincarnating elemental or soul. And having within it of necessity certain cells which have never "died" since the first appearance of organic life upon this planet, these cells have the impress of previous forms, associations upon them, and, hence, when they are again revived, the line of least resistance for the returning entity would be in the direction of or tendency toward the reproduction of the old form. But if this were the sole source of the reproduction of specific forms, then variation would be impossible. Exact reproduction of that form preserved in the records of the seed would be inevitable, whereas variation would be impossible. Exact reproduction of that form preserved in the records of the seed would be inevitable, whereas variation is as much a law and a necessity in evolution as is its opposite. To account for variation there must enter the higher conscious factor, exactly as the same factor must be postulated in the production of the very first cell or plant, which originated of necessity without the aid of any material seed. Sir Wm. Thompson's hypothesis of "seeds" having been brought to the earth by some comet only removes the materialistic enigma to still more difficult grounds; it does not solve it. It were wiser and infinitely more logical for all materialists to admit, with Haeckel, Huxley, Bain, and others,

the fact of "spontaneous generation," and face the problems involved in this fairly. Their unwillingness to do so is easily explained, for, if admitted, it will be apparent that the conscious or spiritual factor must be recognized as at the base of any and all "spontaneous generation" or evolution of form. "Blind" Force taking the direction of the least resistance will not stand the light of logical analysis, for it neither could nor would take this direction were it "blind." The power to recognize the line of least resistance is a conscious one, and never was nor can be exercised unconsciously or blindly.

It is thus seen how completely the law of the conservation of force—necessarily conscious though not necessarily self-conscious—and the facts of evolution establish the truth of reincarnation as an universal process in nature; and that the ebbing and flowing of force includes also the ebbing and flowing of consciousness, and explains the orderly appearance of an Universe out of apparent nothingness. For that which appears to us as Non-being is but the subjective arc of Being which equally with its objective arc is included in the complete circle and cycle of Reincarnation. By the latter is also explained the appearance of any type of form-building by entities upon any plane of being, whether that type be the ponderous mass of the elephant or the humble vestment of a lichen. For the "spontaneous generation" of the materialist is but the returning entity building for itself the form necessary for the objective arc of its existence. Recognizing this, the seeming mysteries of both birth and death stand unveiled. They are but the objective and subjective arcs of the One Life, as expressed in the countless crores of (seemingly) separate existences.

The truth of the first postulate being thus unequivocally established, it only remains to examine the second, which is, that the human soul, thus individualized, does reincarnate in successive bodies as a distinct, self-conscious center of consciousness.

It has already been shown that the process of individualizing centers of consciousness begins at the very dawn of differentiation; that every experience in matter imposes a widening of conscious area and limitation as to choice of material vehicles, which gradually forces not only a farther differentiation in its own kingdom but also compels the individualized entity to at length seek a higher one. Therefore it must not be supposed that until man there is no specific reincarnation. Nature never leaps. The centers of consciousness, or "elemental souls," in all the kingdoms below the human, must reincarnate; that is, each specific repetition of form in any kingdom is the reincarnation of an "elemental" center of consciousness which has received this definite

stamp as the result of conscious experiences in its evolutionary past. Such centers do not have subjective cycles of the same nature as the human soul because they are below the plane of self-consciousness. Therefore, their subjective arcs are passed in latency—a bare potentiality of again manifesting the same form when their subjective arc is completed and enviroing conditions permit.

That there is an actual reclothing of the same entity, is proven by the repetition of the exact form, leafage and flowering of plants from roots, rhizomes or bulbs, for here the entity has plainly never abandoned its hold upon the material plane. So that when we speak of the reproduction of a plant from a dried, withered bulb as a "growth," we are but hiding our ignorance of what has actually occurred behind technical phraseology. The plant has not been dead; it has been living in this bulb, which gave no evidence of its presence, the subjective arc of its life cycle.

Similarly, in the metamorphosis of insects, a caterpillar, for instance, passes through a complete cycle of subjectivity to re-emerge as the same entity clothed in the same physical molecules—these having never been dispersed—but with an entirely different form, functions and habits. If the inner, elemental force can bring about so complete and wonderful a change without abandoning the old material, it is sheer unreason not to recognize that, when the butterfly existence is ended, the same entity is amply able to rebuild the old caterpillar form from an egg after the close of the subjective arc between the butterfly and caterpillar stages.

If, therefore, we find that throughout all the kingdoms below man there is a plain leading up to and preparation for self-conscious reincarnation; that the self-conscious subjective arcs in the human kingdom are a natural sequence and corollary of sub-conscious or "latent" arcs in the lower ones; and that, further, all evolution is but the process of reincarnation, we may assume this as a reasonable working hypothesis in explanation of the phenomena of human existence. And, logically, if we show the absolute necessity for the presence of a certain law in the Cosmos in order to rationalize otherwise inexplicable phenomena, we prove the existence of that law, although we may not fully comprehend its real nature nor mode of operation. Thus ether has never been demonstrated other than by the necessity for such a medium in order to explain certain natural phenomena, yet no one doubts nor disputes its existence. Similarly, if as has been pointed out, we find that every process in nature tends toward and leads up to the rebirth of individualized human souls, we have a scientific right to assume that rebirth or reincarnation is a natural and therefore universal law. And if we further find that

in the human kingdom itself there are numerous phenomena which can only be explained by such a law, its existence passes into the domain of certitude and exact knowledge; while if we still further find that the very highest and most philosophic conceptions of life and of the universe require it; if, as has been shown, the grandest generalizations of modern science—the conservation of force, the indestructibility of matter and the process of evolution—demand it, we shall be but blind followers—not leaders—of the blind, if we do not accept the divine truth which it reveals.

To briefly examine some of these phenomena and philosophic categories which require Reincarnation in order to explain them, will constitute, then, the remaining portion of this paper.

All of the higher mental, psychic and spiritual phenomena are utterly unexplained except by Reincarnation. Among these we may note the sudden appearance of a genius in an entirely mediocre family; a Shakspeare, rising out of the muddy stream of a Warrickshire tenant-farming and petty-trading family. Then will appear a mathematical prodigy, such as Zera Colburn among Missouri clodhoppers; a musical wonder, a blind Tom, out of ignorant, slave parentage; a Napoleon, bred from a camp-follower, and so on, ad infinitum. No possible theory limited by one life can explain these. But, if we recognize Reincarnation, we at once see that each instance is but the pursuing of a line of development by an Ego who has already brought this particular line to a wonderful perfection in preceding lives. And the obverse of these instances is equally explainable by Reincarnation. Mental inferiority; stupid sons of wise or illustrious parents, it is impossible to account for under the law of physical heredity, to which, of course, false science would relegate them. True science confesses its inability, except to vaguely conjecture that "atavism" may be the agent. But atavism itself can not be explained except by Reincarnation. Under physical laws, any force must diminish according to definite ratios when disconnected from the original impulse, yet atavism plainly flies in the face of this, if it be a reversion to a skipped ancestry. Instead of a fancied atavism, however, Reincarnation shows that it is but a soul returning with tendencies so much more similar to impressions made upon the "eternal cell," transmitted from parent to offspring, by some remote ancestor, that that ancestor is copied rather than the nearer ones. Many of these cases of atavism, especially in this selfish age of violence, may be the actual return of the same Ego, in which case the tendency to reproduce the old form and traits would be almost irresistible.

And if we enter the domain of logic and philosophy, we are,

if possible, in still greater perplexity unless we accept Reincarnation. Immortality positively demands it; justice absolutely requires it. The inequalities of birth, or racial, national and social environments, represent a chaos of injustice unless explained by it. Even if we were to accept the theory of physical heredity as accounting for one child having a vicious and another a lovable disposition, one a highly intellectual, and another a stupid, animal nature, we are still unable to account for the terrible injustice which sends one soul to vicious, another to virtuous parents; one to cultured Aryans, another to African Bushmen, without the unfortunate or fortunate souls having any choice in the matter. Either we must accept the Reincarnation of souls who have lived such lives as have unavoidably attracted them under the law of Cause and Effect, to the black or the white, the virtuous, or the vicious parents, or we must admit that the universe is but a chapter of accidents; or, if designed and controlled by a god, then that god must be at heart a careless, indifferent monster.

There are absolutely no two individuals in the world whose social station, character, and intellectual capacities have been the same from birth. This inequality, thus attending the very entrance of the soul upon this sphere of action, must be justly and logically accounted for by any religion or philosophy before it is entitled to the slightest consideration or respect. It is in their foolish and puerile attempts to account for "original sin," and the presence of evil as a most patent and potent factor in the world, that all one-birth religious and philosophic theories break hopelessly down. But if we recognize in the soul a pilgrim through the great Cycle of Necessity, starting pure but undeveloped, and having to develop all its powers and faculties through use alone, we have at once in our hands the thread of Ariadne; the clue which shall guide us safely out of the labyrinths of evil we have become entangled in during our endeavors to slay the monster, Ignorance. For a perfect knowledge of earth states requires that each man undergo every possible experience; subdue every variety of human passion; resist every form of temptation whether of the physical, emotional or intellectual. Only by Reincarnation is it possible to do this; to round out and develop patience, fortitude, piety, charity, benevolence, and a host of god-like attributes; all of which have to be refined out of the crucible of actual experience and suffering. One life is all too short for the lessons of sympathy and love we have to learn, ere we develop compassion for the woes of others from the fires of our own purification, from the ashes of our sacrificed passions.

But Reincarnation affords ample opportunity for even infinite progression, and contemplates man as eventually becoming a god

compared to his present position and powers, while before him still lie vistas, eternal, indescribable, incomprehensible.

Yet it is not by soaring into dreamy conjectures of the future that this philosophy finds its highest usefulness, but rather because it solves the present, every-day problems of life. It removes all injustice, all chance and all accident from every human environment. Acting under the universal law of Cause and Effect, it determines inexorably every circumstance that foolish philosophies and more foolish theologies call the "accidents" of birth. As has been stated, a soul is born to vicious or virtuous parents, to black or white ones, with capacities which cause it to become wise or foolish, rich or poor, and so on, through endless diversities of circumstances and seeming "accidents," because it has created that character in former lives, which causes it to seek race, nation, and parent, under the law of Cause and Effect, as surely as atoms of oxygen and hydrogen seek each other in the crucibles of nature to form water. The law is absolute; like is attracted to like; similar causes produce similar results. Even the very diseases of men are karmic inheritances through Reincarnation by means of diseased parents having presented the line of least resistance or greatest attraction. The insane, the epileptic, the hunchback, the consumptive, would not—could not—come to parents having these taints in their blood had they not deserved to be born under such conditions by acts done and tendencies originated in former lives. There is no chance; there is no chaos; above all, there is no revengeful Jehovah controlling man's circumstances or destiny and "cursing him even unto the fifth generation." Man is his own arbiter, judge, executioner. Under the law of Cause and Effect—to which men and gods must alike bow—he works out his own salvation or perdition. Every act, thought, or word, is a cause which modifies his nature to some extent, and, taken together, form that character and those affinities which determine absolutely, without the possibility of interference, his every position and power in his next life. No cruel fate nor blind chance has been the slightest factor in the production of any evil or any blessing which now makes earth a hell or heaven to him.

How can any one-birth theory account for those born diseased, blind, deformed, idiotic, from the standpoint of Justice? All such offer only chance, or the whim of some imaginary god. The mind revolts against such puerile absurdity. If chance can rule in one single instance, then the universe is all chance, and he who can get the better of his brother by robbery, or murder even, is amply justified, for we are then but cattle driven helplessly to the slaughter. But, realizing that we have lived on this earth in

the past, and shall do so in the future, with every life controlled by the acts of past ones, even selfishness prompts us to pursue a line of conduct which shall send us into pleasant and happy environments in future Reincarnations.

Yet, as Reincarnation teaches the truth that we are absolutely dependent upon parents upon the earth for our ability to return here when this becomes inevitable under the law, it is at once apparent how intimate is the bond which unites all souls in a common brotherhood. One can not soar away from the rest; he must use a body furnished by physical parents, and the wisest and most evolved soul will find his wings crippled, his powers limited, if he is compelled to seek Reincarnation through inferior physical progenitors. He is thus violently, as it were, thrown back to partake in the common lot, to share in the suffering he has selfishly tried to avoid. Only by raising the whole of humanity is it possible for its Egos to make real and permanent progress. Thus Reincarnation, even from the physical standpoint, reinforces and redeclares the law of the Brotherhood of man; the law of his very highest being as well as his lowest, and in which is to be found his only hope of attainment to the elysian fields of the gods.

We see, then, true philosophy, true science and true religion, all requiring Reincarnation to meet their demands; that innumerable phenomena upon every plane of nature are alone explicable by it; that it satisfies the heart and intellect alike. Let us, therefore, if we be men, and not babes afraid of our own shadows, accept it, and, accepting it, so live that humanity will one day have progressed until incarnation in these mortal bodies upon this plane of illusion will be no longer necessary.

Jerome A. Anderson, M. D., F. T. S.

REINCARNATION AND THE SURVIVAL OF THE IDENTITY.

Ten years ago this article could not have been written. Not because the writer then would have scoffed, not that the subject was less obscure. You who are deep in the mysteries of oriental occultism and theosophical lore could never guess the reason, nor could you connect Reincarnation with Christian Science. Mrs. Eddy has started a fire in mental fields she little dreamed would get away from her tiny match. She herself will one day sicken and die, a demonstrating truth of the weakness of her dogma. But long after she is apotheosized as the patron saint of the new cult, a great light will be creeping far and wide over this Western Hemisphere to light men to true salvation and spiritual safety.

I often wonder when I hear a strict believer in her doctrines exclaim, "All is Spirit," whether he realizes the far-reaching effect of such a thought. Even the error of ignoring matter and denying its existence adds to the enormous power and influence of the teaching. The practical occidental mind is nothing if it be not whole-hearted. The balance swung long, whether such radical metaphysical doctrine would be rejected in toto, or with customary Rough Rider American impetuosity, would be swallowed, rind, skin, pulp and seed like a new tropical fruit. Fortunately for Truth and Progress, the worshipers at the shrines of this cult are numbered by the tens of thousands. Fortunately for other dependent but more subtle truths, great temples of stone and brick backed by goodly hundreds of thousands of dollars defiantly settle for all present time the respectability and standing of this new "Science."

What care we who delve in the musty pages of the ancient records, whether this lusty new child of metaphysical birth shall wax or wane in his hearty growth! We have appropriated the sweet result that unwittingly grew along with him a shadowy twin sister. Wherever the "belief" now holds the mind, there we find Immortality crudely misunderstood but firmly entrenched, a soil ripe for the fullest harvest of advanced ideas and truths. To such minds is this article addressed, for they are Neophytes in the outer Temple to whom the whole cannot now, but later will be, revealed. If you recognize the omnipresence of Spirit—your oneness with all spirit—you are but a step from the full recognition of the Survival of the Identity. It will be but an

easy task to let down the mind from the heights of "all is Spirit" to its baser axioms "Spirit controls all matter"—"All matter is grosser spirit." It will not be hard for the mind, naturally materialistic in its trend of thought, to drop back from Mrs. Eddy's great plunge into the subtle ether (thousands of years perhaps in futurity) to the more easily grasped thought, that all matter is being gradually refined and sublimated and its atomic character changed and its rate of vibration increased by the laborious onward progress of millions of souls who are truly "All Spirit." We may claim with confidence that the Identity of the Entity is half proven to the mind that grasps the fact that a spirit is behind all outward manifestations of matter. Like Job of old, we can exclaim: "I am full of matter, the Spirit within me constraineth me."

It is not my province to prove to you the general fact of Reincarnation. Every angel that appeared and talked with Abraham, with Lot, with Gideon, with Moses, with Elijah, and to the Master, was for the instant a living proof that a spirit had come back to earth and had clothed itself in fleshly or semi-fleshly form. Jesus set the seal of his approval upon it when he declared that Elias (Elijah) had already preceded him in John the Baptist's body. The writers of the gospels take it for an accepted doctrine when they tell how some said Jesus was Moses and some Elias and other various old prophets, all presupposing an absolute belief in rebirth. It is not necessary to recall Plato's sublime teaching, nor the creed of Egypt, the literature of Persia, nor the dreamy sacred songs of India, the oft-repeated lives of Buddha—nor in later days the church fathers who accepted and preached it. Of all creeds the Christian should most naturally approve and accept it unless it repudiates all its history and sacred books.

"Where wast thou?" spake God out of the whirlwind to his servant Job, "when I laid the foundation of the earth? Declare if thou hast understanding." This is a question older than the hills of Rome and its solution means the survival of the Identity. "Before Abraham was I am," yet, ten thousand times ten thousand years. I am eternal, therefore I never had a beginning—concede one, concede both. It is an idle task for our finite minds to surmise why an Immortal Soul left its selfless existence and began its laborious task of shaping and using what we call matter. Let us call it work or play—of advantage to self or love for others. All must be a sheer speculation until the soul shakes off its swathing bands of earthly and spiritual matter and the answer to the query be no longer a desire. I think the deeper modern thought is of one accord in accepting the evolution theory, only we are prone to drag our theory down to material matter

and after doing so we ask for the converse to be proven in some theory of involution. To my mind the soul proper does not actually incarnate in the human form, but sits like a musician with fingers upon the keys and plays the symphony of life. The keys, the brain; the strings, the vibrating nerves; the tissues, the framework. When the Master hand is withdrawn the brain is mere pulp, the nerves dissolving gluten, the body a lump of chemical disintegration, a wornout, damaged or unsatisfactory instrument for the scrap pile and a musician planning a better expression. Who can tell the long tale of experimenting before the soul fashions its ideal? Who can tell of the moulding in plastic clay as the clumsy Creator produces his crude attempts in rock and plant and animal, taking from each attempt the quintessence, the leaven for the next, atom by atom of perfected, refined matter, ounce by ounce of sublimated grossness—building it into a spiritual body first and then reflecting it back again into the grosser material form. Until material was laboriously accumulated for the temple and the reasoning mind of man awoke to find itself conscious that it ruled all below it and was the sum total of all the best, sublimated in the ascending scale. Now the Identity could begin to attach itself and its created image. Pygmalion's ivory form had the breath of real life and the creator and the created became wedded. An inner sanctuary was built in the center of the brain where the operator could sit and enjoy the latest attempt and plan its further perfection. Blessed is that form that can turn to its own God, its Creator, and worship him in the silence of the Inner Chamber of Self. Never will mortal mind find more of God than there sits enthroned Creator of a lesser world and chanting the praise of Infinite Spirit too vast for either material or spiritual mind to grasp or comprehend. Think you not the Identity survives what it first created. *Reductio ad absurdum*. If all is Spirit, as Christian Science teaches, then matter as we see it must have spirit for its Master. Nothing ever perishes, be it matter or spirit—once they are conceived to exist, by an accepted scientific law, they can never disappear.

If Tennyson's "In Memoriam" is truly called the Master song of Modern Immortality, his "Two Voices" can well be adopted as the great poem of Reincarnation from the purely philosophical standpoint. How grandly he silences the oft-repeated question, "Why does my memory refuse to prove my previous lives?" with those ringing lines:

"For memory dealing but with Time
And he with matter, should she climb
Beyond her own material prime?
As old mythologies relate

Some draught of Lethe may await
The slipping thro' from state to state."

However, if our theory, advanced, be true, why should each new mortal memory, freshly created, be at all concerned with the previous attempts of the Creator. Or even the spiritual mind in the still higher scale demand the secret until the soul discloses it at certain stages in progress when occult research declares the soul in its spiral path looks back upon its last seven existences and sees the errors and the growth like an open book read once and closed for seven more new chapters to be written. The sunbeams of scores of thousands of years ago kissed the *Lepidodendron* forests and the rank fern leaves of primeval swamps ere they sank from sight under ooze and debris? The flashing light from the blazing coal tells of its rebirth again to-day after resting in the sleep of centuries, and it knows at last the secret of its involution.

Spirit, if its entomology is to be trusted, is the antithesis of what our five senses call matter. The memory must survive to a great degree the dissolution of the body, but the quality that survives is Spiritual, not material. When the Soul decides to create a new material body, it does not (as most scatter-brain readers imagine), swoop down and seize the tender body of some helpless babe, but it selects its environment with care, guided by its higher light, in order to get, so far as heredity and surroundings are concerned, the particular training it lays out for itself in its proposed reincarnation. Even in the mother's womb does the silent fashioning of the creating soul go on shaping the tiny body to meet its requirements. But the new memory, like the new arm, is all fresh, and the atom after atom built into the new frame cannot tell whether it once disintegrated from a polar bear or a cabbage. Back of all may be the old surviving memory, but it must be spiritual, and seldom, if ever, can it break through material bonds and announce itself. As our material five senses cannot see, feel, hear, taste or smell spirit, no more can spirit declare to the purely material mind or memory what it really knows or remembers. A bird cannot live in water nor a fish navigate the air. Spirit cannot act direct on matter except through subtle and, to us, as yet, practically unknown laws. When these laws are better known and collected and accepted, we shall cease to wonder at the Supernatural. But until then we can only speculate why the present memory does not recall at least its last life. The isolated case here and there that claims to remember cannot be taken in cold, scientific proof, although to the Psychic student it gives the glimpse of a soul strong enough in control to force a dim impression from the spiritual memory into the sensitive but material lobes of the brain to be manufactured into thought and memory. Let us never for-

get in our reasoning the accepted doctrine than man is threefold; first, a "Soul"—the real identity; second, the Soul's permanent Spirit body, that is to say, our "Spirit;" third, our physical "body." Each (physical and spiritual) body has all its organs, including memory, and as our Spirit has no use for a physical arm or leg, so it has no use for a physical Memory which is the only kind we usually cognize from our reasoning standpoint. And as the body uses its own physical legs and eyes and hands, so it has no use for the Spirit's Memory and gets the benefit from it only in a vague, uncertain way, except in rare cases, like a Pope writing a Psalm of Life at eleven, or a Master Musician of tender age, who startle us with old heads on very young shoulders.

It is a crying pity that Reincarnation should have been taught mainly by Theosophical teachers, and in most cases has become so muddled with Astral Shells and Concentric Layers of unintelligible "Septenary bodies" that the average mind went down in quicksand. Too bad the real teaching of the Masters and Adepts should have had the subtle symbolism of material and spiritual rebirth distorted into material occurrences and actual instead of figurative facts. How simple the belief when once we recognize that back of all Spirit body and physical body is one unchanging Soul, the real Identity always surviving, never perishing, always progressing through innumerable bodies like old and new suits of clothes taken on and cast off by the real personage. Heredity is simply the outward symbol of the law of attraction—our soul went where it found kindred desires and took the good, bad and indifferent in its environment.

Thus the question, "Is Reincarnation inconsistent with Immortality, or is it a sequel?" implies the deeper question, "How can the Creator sink below his instrument?" What is there in Immortality if Reincarnation is not its handmaiden? I cannot consent to confine my theme to purely material rebirth, for I am impressed that the soul repeatedly improves its spiritual body, which is after all a finer and more sublimated form of matter constantly being sublimated and perfected. The Soul is the Master, and it always has lived, and it always will survive. If not, its lesser attribute, the body, is the real entity. Whoever concedes a soul to man (the human part that is immortal) concedes that Reincarnation, spiritually at least, is among its powers and possibilities. If its present birth on earth is argued to be its first incarnation, it must at once be conceded, if Immortality is allowed, that what the soul has once accomplished, it may and can perform again, and that all tradition and sacred history of every people affirm it to have been done. One single instance should prove to any reasoner or logician that it is a law and its extension in similar cases

unlimited in an eternity of time. No, never can it be inconsistent with Immortality—far rather its ever-recurring sequel in the evolution of the progressing Soul, fashioning patiently a little better machine with each new trying.

A word in closing, and this solely to the Illuminated. You have followed the foregoing remarks to the average reader, and you pardon my efforts to prove the circle round and the eternal existence of time. I will give to you a brief translation, crude and imperfect, from a Greek of earnest Faith, and in whose soul burned the fire lighted alone from the eternal brazier. His name is revered, he lived about 210 A. D. He was one of the first to give to the masses the doctrine of Reincarnation as it had been for centuries known to the adept and priest. His Grecian commonplace workers laughed him into oblivion as modern skepticism has swept away similar attempts among the Brethren. "Greeting to you, oh, Searcher for Eternal retrials of Life's mistakes and errors. I, Chion, the Greek, have labored to teach what the uninitiated cannot comprehend. Blessed art thou who have heard the Voice in the unspeakable silence and, hearing, have swept the inner chamber and lighted its lamp and watched and waited. And when ye least expected, blessed, thrice blessed, have ye been to have seen the curtain pushed gently aside and the Master seating himself with you at the triangular table, to sup and drink with you. And, after his departure, blessed have ye been to find the Book of all Knowledge lying on the triangular table, which, though small, is writ in hieroglyphics of the Universal language of Wisdom. I have pored long over their characters, even as ye do and have done, and with infinite labor and patience I have read several of its pages. Turn ye to the seventh and twelfth pages and read there the true doctrine of the Transmigration of Souls and the aeons of rebirths that are possible to each longing soul. Trace with slow finger and learn how simple the record and the fact. God breathed into space and when His Spirit met the cold touch of unresponsive matter, it condensed like tiny drops upon the smooth blade of a warrior's sword upon a frosty morning. So long as it remains in contact with matter, the drop cannot continue into space nor rejoin its creator. So as the sun rises, it floats into vapor, earth bound, to join its fellows, only to condense again and again with the cool night chill. Peace, Eternal Peace go with you. Read the book and you will see how I cannot transcribe to you that which cannot be put into any other words than the Universal hieroglyphic language of Wisdom."

Lowry W. Goode.

THE POETRY OF REINCARNATION.*

Nemesis.

Musing at the fireside,
 In dreams the hours glide;
 Cold winds sweep the cosmos,
 Thank God! outside!

In life no pleasant fireside,
 In vain we shrink and hide;
 Cold winds sweep the cosmos,
 Oh, God! inside!

S. Louise Downs.

"All that flesh doth cover,
 Souls of source sublime,
 Are but slaves sold over
 To work out their ransom
 For the ancient crime."

"Full oft my feelings make me start,
 Like footprints on some desert shore,
 As if the chambers of my heart
 Had heard their shadowy step before."

Trovato.

Is it but the idle fancy
 Of a mocking necromancy
 That together, leaf and blossom, by the Indus once we grew,
 And that Hafiz came, or Omar,
 To imprison the aroma
 In some half-remembered measure which has rhythmized me to
 you?

Is it false or is it real
 That, in ages more ideal,

*This collection of poems is compiled for the benefit of the student. It is not exhaustive but eclectic. It includes some of the very best inspirations on the subject and will be helpful to those who sit at the feet of the Sphinx. The selections are not grouped to reveal any motive, but are presented as they were written and translated. Their value will be determined by one's unfoldment.

I was song and you were saphro; you were sunbeam, I the dew,
 For I long have felt the burgeon
 Of a passion vague and virgin,
 Which you quicken to remembrance of a former life we knew?

Was I stream when you were willow?
 Was I shell when you were billow?
 For your voice has ever echoed through the hushes of my heart;
 And it seems, as I behold you,
 That the very air foretold you
 By the fragrance which, in welcome, all the budding boughs
 impart.

But at last I stand beside you,
 And the fate which long denied you
 Yields, in recompense, a dearer incarnation than my dream.
 What I sought to what you are, love,
 Was as twilight to the star, love,
 As the languor is to summer, as the murmur to the stream.

And since age on age has perished
 But to bring the soul I cherished,
 Wherein thought and feeling blended, are as petal and perfume,
 Let us linger here forever,
 Where the pride of all endeavor
 Is a fervor which to passion is as glamour unto gloom.

Yet, if Fate reserves its malice
 But to break the lifted chalice,
 Let me mingle with the elements where once I was a part;
 Then, on some supernal morning
 Which your beauty is adorning,
 As a dewdrop in a lily, I may nestle in your heart.

Charles J. Bayne.

The Yeast of Evolution.

The yeast of evolution was dropped into the welter
 Of the drifting sea of chaos long ago;
 And then the cloud shapes gathered and world-stuff floated
 mistlike,
 Till the pulp of stars was hardened and the worlds began to
 grow.

And the yeast of evolution worked upon the plastic planets,
 And our fire-world bubbled mountains to the sky;

And our continents emerging shook the sea from off their
highlands.

And the red-jawed dragons wallowed where all life but theirs
would die.

And the yeast of evolution worked into the blood of dragons,
And they perished and their bellowing died away;

And the slowly mellowing eycles rolled their slow-paced
revolutions,

And the primal Man came forward and stood naked to the day.

And the yeast of evolution grew within his aimless purpose,

And the hairy savage battled, clan with clan,

Till the strong-armed brute grew conscious of a deeper life within
him,

And the soul of man grew conscious and revealed itself to man.

Then the yeast of evolution works its great amelioration,

And the World Tree sheds its blossoms through the gloom,

Till it flowers into Moses, Homer, Plato, Dante, Shakspeare,

Flowers prophecies of flowers that are yet to burst in bloom.

For the yeast of evolution works, as hitherto, forever;

We are in the morning hours of our day;

Down the ever-widening vista whose long stretches end in
twilight

We shall come on new perfections, meet new music on the way.

Yea, the yeast of evolution works, as hitherto, forever;

Far are now the wallowing dragons in their slime;

Ah, but further, further, further is the long, long way before us,

And new visions wait revealment down the thoroughfare of
time. Sam Walter Foss.

The Egyptian Lotus.

Proud, languid lily of the sacred Nile,

'Tis strange to see thee on our western wave,

Far from those sandy shores that many a mile,

Papyrus-plumed, lie silent as the grave.

O'er dark, mysterious pool and sheltered bay,

And midst soft-sleeping isles thy leaves expand,

Where Alexandrian barges plough their way,

Full freighted to the ancient Theban land.

IMMORTALITY.

On Karnak's lofty columns thou wert seen,
And Luxor's spacious temple-palace walls;
Each royal Pharaoh's emerald queen
Chose thee to deck her glittering banquet halls;

Yet thou art blossoming in this fairy lake
As regally, amidst the common things,
As on the shores where Nile's soft ripples break,
As in the halls of old Egyptian kings.

Thy beauty daily lures men's curious eyes;
But he who finds in thought his richest feasts,
Looking at thee, sees stately temples rise
About him, and long lines of white-robed priests,

That chant strange music as they slowly pace
Dim, columned aisles, hears trembling overhead
Echoes that lose themselves in that vast space,
Of Egypt's solemn ritual of the dead.

Aye, deeper thoughts than these, though undefined,
Wake in reflective souls at sight of thee,
For this majestic Orient faith enshrined
Man's yearning hope of immortality.

And thou wert Egypt's symbol of the power
That under all decaying forms lies hid;
The Old World worshipped thee, O Lotus flower!
Then carved its sphinx and reared its pyramid.
Arthur Wentworth Eaton in *Youth's Companion*.

To Laura; the Mystery of Reminiscence.

Who and what gave to me the wish to woo thee,
Still lip to lip to cling for aye unto thee?
Who made thy glances to my soul the link—
Who bade me burn thy very breath to drink—
My life in thine to sink?
As from the conqueror's unresisted glave,
Flies, without strife subdued, the ready slave—
So, in an instant, when thy looks I see,
Out from my life my soul's wild senses flee,
And yield themselves to thee!
Why from its lord doth thus my soul depart?
Is it because its native home thou art?
Or were they brothers in the days of yore,

Twin-bound, both souls; and in the links they bore
Sigh to be bound once more?
Were once our beings blent and intertwining,
And therefore still my heart for thine is pining?
Knew we the light of some extinguished sun—
The joys remote of some bright realm undone,
Where once our souls were one?
Yes, it is so!—And thou wert bound to me
In the long-vanished Eld eternally!
In the dark, troubled tablets which enroll
The Past—my muse beheld this blessed scroll,
“One with thy love, my soul!”
Wondering and awed—I read, I read it there,
How once, one bright, inseparate life we were,
How once, one glorious essence as a God,
Unmeasured space our chainless footsteps trod—
All nature our abode!
Round us, in waters of delight, forever
Voluptuous flowed the heavenly nectar river;
We were the master of the seal of things,
And where the sunshine bathed Truth’s mountain springs,
Quivered our glancing wings.
Weep for the God-like life we lost afar—
Weep!—thou and I its scattered fragments are;
And still the unconquered yearning we retain—
Sigh to restore the rapture and the reign,
And grow divine again.
And therefore came to me the wish to woo thee—
Still lip to lip, to cling for age unto thee;
This made thy glances to my soul the link—
This made me burn thy very breath to drink—
My life in thine to sink;
And therefore, as before the conqueror’s glave
Flies, without strife subdued, the ready slave—
So, in an instant, when thy looks I see,
Out from my life my soul’s wild senses flee,
And yield themselves to thee.
Therefore my soul doth from its lord depart,
Because, beloved, its native home thou art.
Because the twins recall the links they bore,
And soul with soul, in the sweet kiss of yore
Meets and unites once more!
Thou, too—Ah, there thy gaze upon me dwells,
And thy young blush the tender answer tells

IMMORTALITY.

Each glowing soul still feels the kindred ties,
 Each—as an exile to his homeward skies—
 Each to the other flies.

Freidrich von Schiller.

The Cherished Dream.

Some day, some day of days, threading the street
 With idle, heedless pace,
 Unlooking for such grace,
 I shall behold your face!
 Some day, some day of days, thus may we meet!

Perchance the sun may shine from skies of May,
 Or winter's icy chill,
 Touch whitely vale and hill;
 What matter? I shall thrill
 Through every vein with summer on that day.

Once more life's perfect youth will all come back,
 And for a moment there
 I shall stand fresh and fair,
 And drop the garment care;
 Once more my perfect youth will nothing lack.

I shut my eyes now thinking how 't will be—
 How face to face each soul
 Will slip its long control,
 Forget the dismal dole
 Of dreary fate's dark separating sea;

And glance to glance, and hand to hand in greeting
 The past with all its fears,
 Its silence and its tears,
 Its lonely, yearning years,
 Shall vanish in the moment of that meeting.

Elizabeth Stuart Phelps.

A Mystery.

Our baby boy one day
 Folded his violet eyes,
 And from his waxen clay
 His white soul flew away
 To far off Paradise.

His little hands so fair,
We crossed upon his breast,
And standing by him there
We gave him to the care
Of one who doeth best.

And when to final sleep
We laid him soft and low,
We could not help but heap
Upon him lilies deep
And roses pure as snow.

And then, with courage great,
His mother faced the years;
But oft, when it was late,
Among his toys she sate
And fondled them with tears.

But now another child,
With wondrous violet eyes,
Rests on her bosom mild,
And smiles as he had smiled
To-day in Paradise.

And something seems to say
To her, so sad before:
"The soul that flew away
Is back again to-day;
Sweet mother, weep no more!"

Who Knows?

Who knows we have not lived before
In forms that felt delight and pain?
If death is not the open door
Through which we pass to life again!

The fruitful seed beneath the sod
In infant bud and bloom may rise;
But, by the eternal laws of God,
It is not quickened till it dies.

The leaves that tremble on the tree
Fall 'neath the stroke of autumn's storms
But, by some mighty mystery,
With spring return in other forms.

As currents of the surging sea
From undiscovered sources flow,
So what we were and yet may be,
In this brief life we may not know.

But oft some unexpected gleams
Of past and unremembered years
Break through the doorway of our dreams
And some familiar face appears;

A gentle spirit, lost awhile,
Amid the change from death to birth,
Whose beaming eye and loving smile
Recall some former scenes of earth.

And thus unconscious of the tie,
The mystic link that love creates,
Perhaps we see our own who die,
In newer forms and other states.

Perhaps with every cycle passed
In all the ages yet to be,
Our loved will come to us at last,
As parted waters find the sea;

Not wholly clad as they were seen
When death unbound their robes of clay;
But with seraphic face and mien,
And souls that cannot pass away.

David Banks Sickels.

Still must I climb if I would rest;
The bird soars upward to his nest;
The young leaf on the tree-top high
Cradles itself within the sky.

I cannot in the valley stay;
The great horizons stretch away;
The very cliffs that wall me round
Are ladders into higher ground.

And heaven draws near as I ascend,
The breeze invites, the stars befriend.
All things are becoming to the Best;
I climb to Thee, my God, for rest!"

Lucy Larcom.

Moth and Man.

A twig where clung two soft cocoons
I broke from a wayside spray,
And carried home to a quiet desk,
Where long forgot it lay.

One morn I chanced to lift the lid
And lo! as light as air,
A moth flew up on downy wings
And settled above my chair.

A dainty, beautiful thing it was,
Orange and silver grey;
And I marveled how from the leafy bough
Such fairy stole away.

Had the other flown? I turned to see
And found it striving still
To free itself from the swathing floss
And ride the air at will.

"You little prisoner waif," I said—
"You shall not struggle more"—
And tenderly I cut the thread
And watched to see it soar.

Alas! a feeble chrysalis,
It dropped from its silken bed.
My help had been the direct harm,
The pretty moth was dead!

I should have left it there to gain
The strength that struggle brings;
'Tis stress and strain, with moth or man,
That free the folded wings.

Edna Dean Proctor.

Fate.

So shall be born the whole wide world apart,
And speak in different tongues, and have no thought
Each for the other's being, and no heed.
And these o'er unknown seas to unknown lands
Shall cross, escaping wreck, defying death:
And, all unconsciously, shape every act
And bend each wandering step to this one end—

That, one day, out of darkness they shall meet
 And read life's meaning in each other's eyes.
 And two shall walk some narrow way of life,
 So nearly side by side that should one turn
 Even so little space to left or right,
 They needs must stand acknowledged face to face
 And yet, with wistful eyes that never meet,
 With groping hands that never clasp, and lips
 Calling in vain to ears that never hear,
 They seek each other all their weary days
 And die unsatisfied, and this is fate.

The Pine and the Palm.

A pine-tree standeth lonely
 In the North on an upland bare;
 It standeth, whitely shrouded
 With snow, and sleepeth there.

It dreameth of a palm-tree
 That far in the East alone,
 In mournful silence standeth
 On its ridge of burning stone.

Heine.

Incompleteness.

Nothing resting in its own completeness
 Can have worth or beauty; but alone
 Because it leads and tends to further sweetness,
 Fuller, higher, deeper than its own.

Spring's real glory dwells not in the meaning,
 Gracious though it be, of her blue hours;
 But is hidden in her tender leaning
 To the Summer's richer wealth of flowers.

Dawn is fair, because the mists fade slowly
 Into day, which floods the world with light;
 Twilight's mystery is so sweet and holy
 Just because it ends in starry Night.

Childhood's smiles unconscious grace borrow
 From Strife, that in a far-off future lies;
 And angel glances (veiled now by Life's sorrow)
 Draw our hearts to some beloved eyes.

Life is only bright when it proceedeth
Toward a truer, deeper Life above;
Human love is sweetest when it leadeth
To a more divine and perfect Love.

Learn the mystery of Progression duly:
Do not call each glorious change Decay;
But know we only hold our treasures truly,
When it seems as if they passed away.

Nor dare to blame God's gifts for incompleteness,
In that want their beauty lies; they roll
Toward some infinite depth of love and sweetness,
Bearing onward man's reluctant soul.

A Mystery.

The river hemmed with leafing trees,
Wound through the meadow green,
A low blue line of mountain showed
The open pines between.

One sharp, tall peak above them all
Clear into the sunlight sprang,
I saw the river of my dreams,
The mountain that I sang.

No clue of memory led me on,
But well the ways I knew,
A feeling of familiar things
With every footstep grew.

Yet ne'er before that river's rim
Was pressed by feet of mine,
Never before mine eyes had crossed
That broken mountain line.

A presence strange at once and known
Walked with me as my guide,
The skirts of some forgotten life
Trailed noiseless at my side.

Was it a dim-remembered dream
Or glimpse through aeons old?
The secret which the mountains kept
The river never told.

J. G. Whittier.

From "The Twilight."

Sometime a breath floats by me,
 An odor from Dreamland sent,
 Which makes the ghost seem nigh me
 Of a something that came and went,
 Of a life lived somewhere, I know not
 In what diviner sphere:

Of mem'ries that come not and go not;
 Like music once heard by an ear
 That cannot forget or reclaim it;
 A something so shy, it would shame it;
 To make it a show.
 A something too vague, could I name it,
 For others to know;
 As though I had lived it and dreamed it,
 As though I had acted and schemed it
 Long ago.

And yet, could I live it over,
 This life which stirs in my brain;
 Could I be both maiden and lover,
 Moon and tide, bee and clover,
 As I seem to have been, once again,—
 Could I but speak and show it,
 This pleasure more sharp than pain,
 Which baffles and lures me so,—
 The world would not lack a poet,
 Such as it had
 In the ages glad,
 Long ago.

James Russell Lowell.

Intimations of Immortality.

Our birth is but a sleep and a forgetting;
 The soul that rises with us, our life's star,
 Hath had elsewhere 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 when 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.
At length the man perceives it die away
And fade into the light of common day.
William Wordsworth.

Sonnet.

As when with downcast eyes we muse and brood
And ebb into a former life, or seem
To lapse far back in a confused dream
To states of mystical similitude,
If one but speaks or hems or stirs a chair
Ever the wonder waxeth more and more,
So that we say, all this hath been before,
All this hath been. I know not when or where;
So, friend, when first I looked upon your face
Our thoughts gave answer each to each, so true,
Opposed mirrors each reflecting each—
Although I knew not in what time or place,
Methought that I had often met with you,
And each had lived in other's mind and speech.
Lord Alfred Tennyson.

THE DIALOGUE.*

(Continued.)

PERSONÆ:

SOCRATES.
 ZOROASTER.
 JESUS.

PLATO.
 XENOPHON.
 APPOLONIUS.

No sooner had the thousand times ten thousand souls swept out of sight, although not out of vision, for each group or circle of souls has an atmosphere and capacity for omnipresence, quite inexplicable and indefinable to mortals, by which when the sight fails the deeper, divine presence opens and operates, than the six sages and seers felt a special influx and spiritual exaltation. It seemed as if a Presence of subtle essence and sublime force shone in upon them. It came in waves of inspiration. It lit up their eyes first and then their faces and forms and radiated a soft, effluent light which streamed through and through the ether, but left no shadow or trace of action and reaction. Like a lake, when the atoms have subsided into equipoise, so the world of spirit became as a lucid mirror. It gave up, as it were, itself; no ghost or shadow of spirit intervened, so vividly did all things appear under the magic of this light. The Presence was not a form, and yet it gave distinct and definite individuality to everything. So effectual was this light, which for the time rose as a crest wave over the ocean of the astral and psychic sphere, that even the hill upon which the six stood and the gloriously white Pantheon seemed transfigured. Gradually the objective vanished, no forms were apparent, but "the pathway of the angels" opened and an interior view of the divine arcana dawned.

Enveloped in this subtle radiance the six were well aware of themselves, though overshadowed and hidden from the multitudes around them. Sun, moon and stars were no longer perceived. The brightest constellations and the suns which light countless galaxies paled before the Presence. Ever as the momentum of the astral light—so vast and penetrative that numbers

*In all these dialogues Socrates will be the spokesman; the place of meeting will be either a beautiful grove or a gently sloping hill adjacent to the Pantheon or the Pantheon itself. The Pantheon is a sacred temple where the wise and good of all nations and ages gather to teach, counsel with each other, and receive new and added illumination from superior souls.

fail to define its fleet vibration—ebbed and flowed, it was swallowed up in the light ineffable. The rarity and purity of this interior illumination were seemingly absolute.

Zoroaster, who erstwhile seemed to be preoccupied, as if lost in a reverie or ecstasy, suddenly broke the spell and spoke. The thought permeated their atmosphere with a rich and unspeakable harmony as when in the temple the mystic eolian lyre is fondly touched by Eros after the sybil is wrapt in divine trance.

Immediately as he spoke, the souls who but recently sped from the Pantheon seemed present. A vast sea of faces shone through the light, like lilies in the sacred waters of paradise. They were not near, nor far, but omnipresent. These beings were not occupying another world, nor were they in another sphere of the same world; they were more awake to, more aware and conscious of the Divine.

Zoroaster, the fire worshipper and adept, as he is termed by the modern religionist, but known to occultists as the revelator of the sacred light and hierophant of Ormuzd, was preparing and guiding a new inspiration. This inspiration followed the recent lessons and experiments. So is unfoldment realized by the law of divine correspondences. As all objective teaching, whether oral or written, must be adapted by meditation (mediation) to the divine image and ideal, thus the need of the a priori illumination. Pantheistic knowledge or experience must become theosophy* before adeptship, ever potential, is possible. The experiments which were now being conducted by Zoroaster were not new to these teachers, although new to the schools who received them.

The five immediately passed into the silence which enfolded Zoroaster and observed the sphere of consciousness unfold its luminous petals.

Socrates seemed especially eager to assist the Persian in these transcendental exercises, and observed him with perfect absorption. Telepathy, in its interior form, was evoked as an essential and divine process of inspiration. As the five, led by Zoroaster, passed into the interior state, their forms faded out until the identity disappeared. By a law known to them they spiritualized their form and seemed to one who gazed at them to melt into air. This, Zoroaster has elsewhere taught, is the mystic function of fire, a process familiar to all occultists.** Spirit has the power

*Theosophy as here set forth is divine wisdom and not a system of inspired teachings or an organized movement.

**It is not here intended to convey the thought that this experiment was a demonstration of inhibition, the opposite of exhibition, but an actualization of spiritualization, of which materialization is the rudimental form. This will be understood by all Rosicrucians and Yogi.

and will to involve and evolve itself. What a rare atmosphere seemed now to touch them, a halo of exquisite quality, which enfolded naught but illumination, and it extended indefinitely, infinitely within and around them. Here it was perceived that ideality governs the loom of life. Here all thought must touch the divine pattern before it can shape or color the warp and woof of consciousness. Here karma begins and ends in fate and destiny. Here the will receives its divinity and sovereignty. Here law flows out through every expression of soul and every manifestation of force and matter. Existence begins here as from a celestial womb. This is the divine mind which idealizes everything. In this sphere each soul appears in some form of awakening or consciousness. It is the sphere of reality, realization, dreams. Thus in the lower as in the higher stages of spiritual expression the soul is always illumined. Zoroaster spoke not a word, but the five read the thought which he flashed upon them, and they observed a remarkable coincidence. The trillions of worlds appeared through the atmosphere as so many lights and shadows, a spectrum of fascinating colors; the suns, moons and stars, the nebulae and comets, the dust of shattered suns and planets, like tongues of liquid fire, stirred like a restless serpent upon shrines and altars. Through and around them flowed zones of electrical and magnetic force, and in these zones the teeming life of the universe moved as fish in the sea or motes in the sunbeam. Each atom radiated an inextinguishable flame, sevenfold, clear and brilliant at the center, opaque and dull at the circumference. Each one had its correspondence in the microcosm and macrocosm and each one felt the bondage of the primal sacrifice.* Invisible to all save the angels and the higher order of celestial beings, the five saw the cosmos in its immensity, from center to circumference, from everlasting to everlasting.

A supernal smile lit up their faces as in sacred awe they realized the logos.**

Zoroaster sent an inspiration which shot through the spheres and touched a blind youth in Mecca, who, offering prayers, aspired to Allah for sight. The youth saw a vision which awoke and touched his clairvoyance, and he arose happy. Zoroaster had but pencilled on the mind of the youth the reality of a spiritual vision of the soul. It was not a transgression, but a fulfillment of the law.

Now began the work of the Persian among the schools who listened and waited for the Master. At once, without a change in his expression or attitude, the will of the Master gathered the

*The first outbreathing of Atman.

**The divine order.

many into one. One condition and one state held them. Ideality, the fountain of thought, was opened and through their minds sped the vision. It touched each one with its image, but gave to each one a definite impression. The impressions varied as the inspiration fell upon them, as a snow flake loses its own form and color as it melts into and affects the air and earth that receive it. So divine was the process of transmutation that Socrates sought of the Persian a personal rationale of the seeming alchemy.

Socrates: "Tell us, O Son of Persia, the exposition and wisdom which affect such marvelous results. We would know how light awakens a consciousness of the ideal, for we perceive how each atom is as it were a sphere of fire, consuming and consumed, yet a center of spirit inviolate and imperishable in an halo of divine illumination."

Zoroaster lifted his eyes and an ineffable light, with a sweetness of fragrance indescribable, fell upon them. Again there was an unspeakable silence; no light save that which issued from the Presence was perceived; the heavens opened and without a spoken word, the mysteries were made known.

THE EDITOR'S TRIPOD.

How to Perpetuate Youth and Loveliness of Face and Disposition.

Jerome K. Jerome has sought to revive some old-fashioned notions of health, happiness, beauty and perpetual youth in his singularly pertinent but rather curt and sarcastic criticism of the average woman's retrogressions and self-inflicted druggeries. His timely and original advice is that she should housekeep herself. He adds: "Polish yourself up, madam; you had a pretty wit once, a pleasant laugh, a conversation that was not confined exclusively to the shortcomings of servants, the wrongdoings of tradesmen, My dear madam, we do not live on spotless linen and crumbless carpets. Hunt out that bundle of old letters you keep up in faded ribbon at the back of your bureau drawer—a pity you don't read them oftener. He did not enthuse about your cuffs and collars, gush over the neatness of your darning. It was your tangled hair he raved about, your sunny smile—we have not seen it for some years, madam—the fault of the cook and the butcher, I presume; your little hands, your rosebud mouth—it has lost its shape, madam, of late. Try a little less of scolding of Mary Ann, and practice a laugh once a day; you might get back the dainty curves. It would be worth trying. It was a pretty mouth once."

Jerome K. Jerome is not only a satirist but a wholesome teacher of mental science.

Too much cannot be said in favor of a simple, wholesome spiritual life as against the silly and inane custom of allowing material trivialities to absorb, monopolize and overwhelm one's mind. Fruitless efforts to be somebody and something in the academic sense, and in social intercourse, the besetting sins of mankind are too often expressed by the inelegant but pat words of O. W. Holmes: "Giggle, gabble, gobble and git." Time and life are sacred possessions and when misused lead to all sorts of embarrassments. Inharmony, disease and even death follow. Devotion to materiality may be lauded as practical ethics but such material life as is the product of it is tinctured with a pernicious and withering sensuousism most fatal to psychical equilibrium, rest, health and peace. There is extreme satisfaction in thinking "Blessed be nothing" when one perceives the misery that earthly possessions have brought upon the human family. Mathew Arnold observed some years ago, when lecturing in America, that numbers are always wrong. Surely the slavery to the innumera-

ble things of modern life and civilization which has made society a fraud, business a curse and labor a mockery is the fruit of an unspiritual life. There is time yet for meditation and regeneration. Let the student of the Spirit live not in the love of things, but in the love of the Spirit of all things and youth, loveliness of form and disposition, health and peace will be his forever.

The Unitarian Sect.

The Unitarian denomination of all Christian and non-Christian, religious and irreligious denominations and associations has stood ostensibly for a free platform. Its allegations have been louder, however, than its deeds and works. Theodore Parker and Emerson were compelled to leave the Unitarian sect because of the illiberality of its management, ministry, churches; so Rev. T. E. Allen, late of Westwood, Mass., parish, because of his espousal of spiritualism, was politely asked to resign, nor was the voice of the American Unitarian Association spoken in his behalf—so much against theological caste. In a powerful arraignment of the Unitarian sect and the association entitled "The Attitude of Unitarians Toward Spiritualism Weak and Inconsistent,"* Mr. Allen eloquently and fearlessly declares his position in an open letter. He writes:

"In one of my sermons I told of my own development as a medium. Upon another occasion I said that I believed that I possessed the same kind of power that some or all of the Hebrew prophets, Jesus and the Apostles had. This statement, having reached the ears of an officer of the American Unitarian Association, he said to me that he had never known a person who made such a claim for himself to make a success in the Unitarian ministry!

"After preaching twice in a certain city in this commonwealth, there were strong indications that I might receive a call, provided we could agree upon terms. I spoke of the matter to the New England Superintendent of the Unitarian Association, and he finally said, with considerable reluctance, I thought: 'To be frank with you, I don't believe the association could recommend your going there, if you did have a call.' Justice to the association demands that it should be stated that it had spent thousands of dollars in establishing the church in question, and that it was expected that five hundred dollars would be appropriated towards its support that very year. Consequently, it was just and reasonable that the association should have a voice in the selection of a minister. The only reason I mention the incident is because it looked so much as if the association were passing judgment upon

*Sept. 24, 1893, Banner of Light, Boston, Mass.

the truth or falsity of the basic claims of Spiritualism, and, if so, it illustrated how a denomination might pose before the world as having no creed that would exclude any one from fellowship, and yet practically enforce one when it saw fit!"

We are not personal, but it is the candid opinion of the editor, who was a Unitarian clergyman by adoption, but who is ashamed of the extreme bigotry of the Unitarians, that as a body, not individually, the American Unitarian Association is suffering from "dry rot." It, like the other denominations of the Christian Church, is disintegrating and the only vitality it enjoys is that induced by the galvanic stimulus of money. It has ceased to be either an inspiration or ideal. Society has outgrown its usefulness. Its ethics are materialistic and debilitating, its creedless creed the masque for persecution, sectarianism and pretentious exclusiveness, its churches are club houses and kindergartens, where culture on the half shell is served to those who think that they know it all. It is devoid of genuine spirituality, for it has no religion. Its alleged religion is nothing more or less than an interpretation of already existing and revealed religions. Test and sift its shallow agnosticism and empty ethics and you will find "words, words, words." It has brilliant preachers, but the Unitarian pulpit lacks the fire of genius, the spirit of the prophets, the consecration of the saint, the courage and heroism of the reformer. Shades of Channing, Parker, Emerson, Frothingham, defend its ministry, lest in being broad, it might be deep, lest in being scientific it might be spiritual, lest in seeking, knowing and loving the truth it might be interested in a new teaching and be called "heretic" and driven from the temple. Let us pity where we cannot praise, for the Unitarian sect is suffering from brain fever, and it is to be hoped that the fever will either free the patient of its inordinate lust for caste and excessive self-conceit, or make it true to the high teachings of the Spirit. Who will dare to be the next offender and thereby be true to the convictions and intuitions of the soul? Mr. Allen will appreciate, even though the American Unitarian Association will not, the epitaph found on Lewis Knapp's monument, Kenosha, Wis.: "Old broad-gauged Lewis Knapp emigrated to join his wife and other friends in the celestial fields of paradise, thanking God for sense enough to die as he had lived for thirty years, thoroughly infidel to all ancient and modern theological humbugs, myths, or thought, as taught for fine clothes and place at others' cost by an indolent, egotistic, self-elected, priestly crew."

The Vedanta Not the Source of Modern Theosophy.

With all due reverence for the ancient and sacred writings of the Hindus, it is fair to admit that modern theosophy is neither a

plagiarism nor a restatement of the Vedanta. Theosophy, like spiritualism, has many striking resemblances to ancient and oriental philosophy and religion and the unity which makes them appear alike is the genius which inspired and the spirit which governed each one. As Brahminism has its mission and the Vedanta its message, so theosophy and spiritualism speak to the present age and generation. They are not to be ignored nor destroyed, for whatever is true in them is true in every system of philosophy and form of religion. The Vedanta may be the mother of all bibles, Brahmanism the father of all religions, but truth bows at no shrine, serves no master, and is the source of all forms which manifest it. A religion is not true because oriental nor are its apostles infallible because they wear togas. Give the East a hearing, but reserve the right to follow the soul, which knows no east or west, no race, color, class or land, and is the oracle of truth.

Astral Shells and the Personal in Spirit Manifestations.

Very few liberal theosophists accept literally the doctrine of astral shells, viz., that the alleged materializations are not the forms of the spirits who extemporize and manifest them, but floating shells of the ghosts which haunt kama loca and are thus kept intact by a Karma which in a sense unites the soul to and in another sense divorces the soul from its lower self. In all the marvelous occurrences of spirit manifestations recorded is Col. Olcott's "Diary Leaves," to say nothing of the visitations of the Mahatmas to the chosen leaders of the Theosophical movement in the East and West, the personal as a fact played a remarkable part in the history and issues of theosophy. The investigations of spiritism by Sir William Crookes, Professor Zollner, Professor Hare, Robert Dale Owen, Judge Edmonds, Professor James, Dr. Hodgson and a host of others, substantiate the spiritualistic hypothesis. And it is natural and divine that the personality should survive the experience of death and make as it does the message from beyond the grave personal. Pantheism undoubtedly has popularized the doctrine of absorption, possibly annihilation of the personality in the universal infinite soul of which each separate life or intelligence is a part or manifestation. Brahmanism is pantheism carried to its inevitable and logical conclusion. Still we perceive no reason for either assuming or predicating an hypothesis which may explain the ultimate end or apotheosis of the soul and yet not satisfy either the demands of the argument or the area in extension of the soul's unfoldment and realizations. Nor does it at all follow that to be one with or in the universal is to lose the highest idea or definition of either consciousness or personality. Personality is not essentially understood. It loses itself in a maze of deli-

cate and sublime involutions and spiritualizations that illude human conception, perception and definition. What is absolute is the inspiration and law of what is relative and the finite ever seeks unity with the infinite; and yet, love and life must be satisfied always and just so far as the soul has unfolded. Immortality means the perpetuity of that which survived death and therefore preceded birth—in itself indestructible and eternal. The test of the soul is in its appeal to a consciousness and intelligence still ensphered in the personal and the law of its sphere of use.

Let Theosophists and Spiritualists unite in affirming the identity of the souls that seek through forms to reach a mortal and immortal consciousness, whatever the end may be and satisfy, in the spirit of true religion the yearnings of the bereaved and broken-hearted, who cry with the poet,

"O for the touch of a vanished hand
And the sound of a voice that is still."

Swami Abhayananda and the New Woman.

The Swami Abhayananda, of Chicago, has defined the sphere of woman in her very characteristic way in a recent tract from her pen. It is well-written and brilliant—indeed, it is wholesome truth, but it will not be altogether received or accepted in full by her sex. Woman, despite all signs to the contrary, is to-day the most conservative factor in modern society and civilization, and for reasons which she understands, neither suffrage, dress reform, physical culture and the numberless fads which engage the new woman, seem to inspire womankind with any interest or enthusiasm. How long this state of things will continue the Swami, herself a woman, makes bold to prophesy. She traces all of woman's sins to what she terms the sex superstition. This lies at the very root of all her weaknesses, vanities, limitations and egoism. She maintains that woman is the soul which is sexless and hence is the equal of all souls, whatever the sex may appear to be. Hence, man's rights are women's rights. Her form of marriage for bodies and souls is very striking and unique and hints at a truth which marriageable folk should never forget. She writes, "Were I to unite a couple in matrimony and know that they seek union in the ordinary plane of the senses, I would say to the bride: 'Woman, be submissive to and obey the man you have chosen for your husband. The woman on earth represents matter, the sphere of diversity, and matter is servant to the spirit; nature is for the use of the soul. Woman was produced for man and not man for woman.' But were I to unite two beings who understand that they are souls and not bodies, I would say: 'You stand here as two souls equally great, equally pure, and sublime. Let

the two souls be blended into one and shine with increased brilliancy; let the two flames become one and radiate on all things; let the spirit be glorified. What God has joined let no man set asunder.”

Is Vegetarianism the Only Diet?

“The following excerpt is taken from an article written by Dr. Josiah Oldfield in *The Nineteenth Century* for August, which will be interesting to our readers: “Vegetarianism does not mean vegetable eating. The root of the word is ‘vegeto,’ to vitalize, to give vigor, and the principle underlying the word thus derived is that the best vitality can only be obtained from foods which are in the ascending scale of vitalism, not from those in the descending scale. There is an immense difference between a fruit, or nut, or grain, and the body of a stall-fed animal. The one is a storehouse of latent vitality, wherein the very best that the plant or tree can produce has been focused for the purpose of that highest mystery in life, viz., reproduction and species perpetuation. The flesh of a stall-fed animal, on the other hand, is a substance in which the products of vital degradation—katabolic change—are ever to be found, and, with the exception of a few special organs, and with the exception of the blood which is usually drained away, the body of the animal which is eaten would fall within the category of multitudinous atomic deaths, and could not be put in the same class with those storehouses of vitality to which I have previously referred.”

Appropos of it the editor of the *Theosophical Review* very facetiously observes: “Each man must find out for himself what is the best food to keep his own particular body fit for the work he intends to get out of it. The body should be made an obedient instrument for the work to be accomplished, and not the man a slave to some ideal form of nourishment which he imagines a mythical Adam and Eve munched in Paradise.”

Mrs. Minnie Maddern Fiske, the Genius of the Dramatic Renaissance.

Mrs. Fiske is not only a beautiful actress but a beautiful woman, one whose soul is ablaze with illumination. She is inspired with a genuine, pure, dramatic spirit and thrills her audiences with the magnetic force of a sincere expression of her devotion to truth and a spiritual interpretation of the soul's emotions and aspirations. She is without any exception the Mansfield of her sex, and in the choice, action and ideal of her work she is unsurpassed. All of her plays light up as moons about her genius—she is a sun to them. More than this, she does not strain at effect, nor exaggerate nor pervert the sweetest sentiments of the heart; rather, she exalts and idealizes them as the wholesome bread of

life. She is a true interpreter in that she finds good in everything, and while recognizing the gem in its rough form cuts it only to evolve its hidden and beautiful qualities. In her latest successes, "A Bit of Old Chelsea" and "Love Finds the Way," she is psychically triumphant. Love with her expresses both the end and ideal of the soul's apotheosis and she weaves all her art to this pattern. Every thread in her loom of dramatic creation quivers with her own spiritual life, and therefore she is above her art, a master and a seer. In the play, "Love Finds the Way," she proves how physical deformities and mental maladies are overcome by a will which is centered in spiritual consecration and not by a capricious affirmation of "I will see" when blind, "I will walk" when lame, "I will be free" when enslaved by the senses. Her interpretation of the miracles of healing do not follow any such formulae. They are the results of self-renunciation, soul recognition and affirmation, the losing of oneself in God. The insanity of the world she shows is healed by love ruling the heart in all of its emotions. And, therefore, she gives a rational definition and interpretation of all metaphysical, Christian and Divine Science healing. Not by a power from without, not through drugs, not by any recitation of biblical texts used as a talisman, not by psychological experiments in hospital, laboratory or bedchamber, but by the soul's redemption to itself, by its own claim of divinity in exigencies where the soul rises to the sphere of its vision and loses itself to itself; only by such transcendental ecstasy is the miracle of healing effected. And her work is great in art because it is the soul of art.

LITERATURE.

"The Double Man."

F. B. Dowd is always interesting and his facile pen is inspired by a keen and penetrative mind. In this, his latest book, which is a very instructive story, he adroitly weaves the subtleties of his mystic teachings. For sale at this office. Paper, 50 cents.

"The Shape of Fear."

This quaint and unique volume of bright and psychological studies told in the form of a series of stories is an exceedingly happy conceit. Elia W. Peattie has given in such stories as "The Shape of Fear," "Their Dear Little Ghost," "The House That Was Not," "The Room of the Evil Thought," "The Piano Next Door," "An Astral Onion," "From the Loom of the Dead," much

food for thought, and as he is a very enthusiastic mental scientist, also a seer of rare insight, this book should have a wide circulation among all classes of readers. It is spiritual indeed. Cloth, 75 cents. The MacMillan Company, New York.

"The Natural History of the United States."

This admirable and scholarly work, with half-tone illustrations, on "Chapters on the Natural History of the United States," by R. W. Shufeldt, M. D., is an exhaustive treatise. Dr. Shufeldt is well adapted by close and familiar application to the science of zoology to give much valuable and hitherto unknown data relative to the nature and habits of mammals, birds, fish, reptiles, and insects that are native to the United States. It is written in a readable style and the book altogether is very instructive. Studer Brothers, publishers, New York.

"Human Immortality." By William James.

Mr. James is Professor of Philosophy at Harvard University and the author of several noteworthy books, among them "The Principles of Psychology," 2 vols.; "The Literary Remains of Henry James," "The Will to Believe and Other Essays to Popular Philosophy." The present volume is the published essay given under the Ingersoll Lectureship, and is indeed a very cogent argument in favor of human or personal immortality. Mr. James contents himself with an analysis of two prominent objections to human or personal immortality. His thesis therefore became the elaboration of "permissive or transmissive function," which has led him precisely to the same position which Emanuel Swedenborg maintained in his doctrine of correspondencies, only we are inclined to think that Prof. James' position is rather vague and ambiguous to many, although scientific. True is it as he quotes:

"Life, like a dome of many-colored glass, stains the white radiance of eternity." And further, to make the poetic quotation clear, "our brains," he adds, "are such thin and half-transparent places in the veil."

The author, as is well known, is a very earnest student of psychological phenomena and this book, a modest work, though big with rare insight and fearless conviction, is for, not against, immortality. The book is from the popular house of Houghton, Mifflin & Co. For sale at this office for \$1.

"The Greatest Thing Ever Known." By Ralph Waldo Trine.

A prettily bound book, in white cloth, with a symbol of a rose branch crossing the outside cover and expressing soul unfoldment. Ralph Waldo Trine is the author of those estimable books, "What All the World's A-Seeking" and "In Tune with the

Infinite," which should be in the home of the sorrowful everywhere, and if read understandingly will be a source of unspeakable consolation and gladness. This book is a step to paradise, and as an exponent of the science of being is full of wholesome truth. T. Y. Crowell & Co., pub. 35 cents.

"The Metaphysics of Balzac." By Ursula N. Gestefeld.

All of Mrs. Gestefeld's books are both entertaining and instructive. In this work she adroitly weaves the metaphysics to which she has devoted her voice and pen. It is an excellent exposition of the noteworthy fiction of Balzac, and its searching, psychic analysis of the motif of "The Magic Skin," "Louis Lambert," and "Serapheta" is highly illuminating. She is a fine interpreter of the soul and in this as in her other books, especially "The Woman Who Dares," she speaks unequivocally. Her excellent primer on "How to Master Our Fate," is deserving of a wide and a limitless circulation. Price \$1. For sale at this office.

"A Great Love." Clara Louise Burnham.

A story with a plot, written most entertainingly as are all of Clara Louise Burnham's books, full of bright conceits, ridiculous situations and laughable episodes, and bound to fascinate with the sheer action of the dramatis personae. One need not ever fear of being lonesome with one of Clara Louise Burnham's books close at hand. The fact that she can entertain is a sufficient guarantee of her continued popularity.

"The Story of Cyrano de Bergerac." By Edmond Rostand.

This is a work dramatized and presented by Richard Mansfield and company, and which has created a sensation in New York and Chicago. It is a love story of extraordinary power, sufficient originality (although founded upon history) and brilliance to make its author famous. Cyrano de Bergerac, the man with the long nose, a litterateur of excellent qualities, loved once a cousin, the beautiful Roxane, a celebrated wit—a precieuse—who bestowed her love upon another, a youth, Christian by name, most handsome but provincial, illiterate and uncouth. Cyrano, was the personification of culture, military prowess and nobility, but grotesquely homely by virtue of his obtrusively long nose. Through the eloquent appeals and love letters which Cyrano adroitly palmed off for those of Christian, her lover and suitor, the youth won her heart and hand in a secret marriage. Christian was killed on the field of battle while Roxane cloisters herself as a boarder in a convent, and it is here where she learned from the lips of the dying Cyrano that he wrote all the letters which she prized and which inspired love for Christian. It is a

beautiful bit of fiction and a story of self-sacrifice which has the novelty of being wholesome, spiritual and inspiring. Paper, 25c. J. S. Ogilvie Pub. Co., New York City.

"Old Diary Leaves," By H. S. Olcott.

An extraordinary book, replete with facts which are stranger than fiction and containing the history and diary record of the inception of the theosophical movement and the evolution of the theosophical society or organization. It is lucidly and eloquently written and Col. Olcott is certainly fair and even just to collateral, coequal and contemporaneous movements, and to the inexplicable and rather enigmatical nature of Mme. Blavatsky, one of the original founders of Theosophy. Let the student who approaches Theosophy and Spiritualism from a western point of view, and who has not survived an ancestral superstition or heredity which as an incubus holds the vision to things of time and sense and prejudices the reason to a rationale of supernaturalism, read patiently this book of occult experiences, and he will understand later on the secret doctrine which is the basis of the Cosmos and the Spirit. Published in cloth, copiously illustrated, and sold at this office. S. P. Putnam's Sons, London and New York.

"Love in Epigram." By Frederick W. Morton.

A book filled with rich and sapient selections from the best and accepted authors. To read such a work, not as one would read a story but when one seeks for consolation or additions to one's own knowledge, or when one feels an inspiration to move among the garden of thoughts, thus to breathe and enjoy a higher and diviner air and fragrance of life, is to appreciate such a book. It is then that this book becomes valuable. A. C. McClurg & Co., Pubs., Chicago.

"Spirit Teachings." By M. A. Oxon (Stainton Moses).

The author of these extraordinary teachings was the founder and editor of "Light," also first President of the London Spiritualist Alliance. This memorial edition is a valuable reprint of what has become in psychical literature a most valuable contribution. The revelations contained in the series of writings through the inspiration of "Imperator" are exalting and in the main satisfying. The doctrine of a conditional immortality, which is hinted at in the book, should be too dogmatic and untheosophical for even an English Spiritualist to accept. As Professor James of Harvard admits in his recent work on "Human Immortality," all life must be eternal or there is no philosophical solution to the Cosmos, is to us the wiser and more plausible position.

to teach and defend. Still this is a bible of beautiful and helpful teachings, touching human souls who, like Mr. Moses, are passing through the fiery furnace of a regenerating spirit.

"The World Beautiful." By Lilian Whiting.

No writer of essays has so fully and deservedly won an eminent place among the younger literary women than Miss Whiting. She compels praise by the spiritual and luminous quality of her work. Not as a poet, but as an interpreter of form and nature is she at her best; not that her poetry is not exquisitely fine in expression and thought, but she is in her element only when she weaves from her cocoon the world beautiful. This series of essays will be a deep and abiding solace to those who wait at the gates to hear some loving voice or catch a faint gleam of a departed spirit. Little, Brown & Co., publishers. Boston.

Calendars of the New Year.

The Taber Prang Art Company, Boston, have issued this season, as is their custom, a new and excellent list of calendars, all handsomely designed in colors and appropriate drawings to please the eye and adorn the home. The public taste is always craving novelty, while it never grows tired of the favorite and permanent objects of beauty. Hence the Pansy calendar, our Feathered Friends, Heralds of the New Year, and Stately Lilies are warmly welcomed. It is a benefaction which "Immortality" shares with the public, to find so liberal a publishing house maintaining so broad and exalted a standard of genuine artistic merit.

Frederic A. Stokes, publisher, New York City, issues some of the richest and most artistic calendars of the new year. Exquisite in drawings, they are works of art. The Maud Humphrey calendar will delight society and is a series of Mrs. Humphrey's bright sketches of social happenings; the Madonna calendar is an album of Madonnas, grouped from art treasures. Then there are the selections from the great masters and from religious art in calendars of such value as to fill a niche in any drawing-room or library.

Magazines Received.

The New Time, The Humanitarian, The Living Age, Mercury, The Theosophical Review, Youth's Companion, The Theosophist, The Brahmavadin, The Mind, The Exodus.

IMPORTANT NOTICES.

Letters of Commendation from World-Wide Subscribers of "Immortality."

The subjoined letter from a subscriber in Missouri is one of hundreds which the editor has received since the publication of this magazine. The reader will no doubt share the sense of pleasure it and the other letters have brought:

"Oskaloosa, Mo.

"Dear Friend: I wish very much for you to know that I appreciate all that I am receiving from you. The magazine, 'Immortality,' is so satisfying—it is a perfect treasure. The wonderful teachings contained in it offer to me a heaven upon earth, real water of the fountain of life that I have never been able to find among religious denominations or among people who professed to have it. It must be very blessed to be able to give to the world what you are giving.

Frances M. Dickerson."

The College of Psychical Sciences.

The readers of "Immortality" will do well to invite attention to the College of Psychical Sciences for the admirable work of its students and faculty. There are now enrolled over seventy students, who are studying the special sciences of Psychometry, Clairvoyance, Inspiration, Psychopathy and Illumination. They report excellent results and unfoldment. Many are pushing on toward hierophancy and adeptship and will successfully pass examinations admitting them to the Order of the White Rose. To the student, whatever his age, who wishes to become a member of the Order of the White Rose, a special reduction in the entire five series is now offered. These series can be had if the tuition is paid in advance for \$40, which is about \$20 less than the regular tuition. This offer holds good until March 1, 1899.

Lessons on the Unfoldment of All Spiritual Gifts.

"Immortality" will begin in its March issue a series of teachings, the number of lessons to be eight, on the unfoldment and realization of all spiritual gifts, the same to be one of the new features and specialties of the magazine. The series will be under the ministration of the Order of the White Rose, who offer them to the public without any additional expense. The College of Psychical Sciences is an established institution of Chicago, founded in 1893 and the editor, who has possibly a wider and more varied experience in this line of work than any other teacher before the public, is the instructor of the college and the author of this new series.

Let those who are not subscribers and who are about to renew

their subscriptions, avail themselves of this unusual opportunity to attain some sort of working expression of their psychical powers.

To All Our Readers—A Christmas Gift to Some Poor Soul!

Xmas is upon us and a merry time it is for us all who live in the thought of the Christ love and life. Will not each subscriber and reader of this magazine send to the editor by return mail one dollar as a new subscription to some poor soul who craves for just such a message as "Immortality" has for all, yet is unable to subscribe for the magazine. Send the dollar with a name and the address, or authorize the editor to place the subscription where it will be appreciated and do the most good. If you cannot spare one dollar send fifty cents or twenty-five cents. Let the gift be one of the heart to the heart, but let each one send something. Let Immortality begin the new year with its message of love, light and peace to all. Remember, "Inasmuch as ye do it unto the least of these my brethren ye do it unto me." It is a source of gratitude to announce that Immortality received three hundred subscribers within three months, but let that number be increased four fold. Each one is a host in himself. Each one can add one new name.

Special to Subscribers Who Are Applicants to the College of Psychical Sciences.

To any subscriber of "Immortality" a special reduction will be made on the Teachings of Psychometry through the mails by correspondence. Thus the course of sixteen lessons and experiments can be had for \$8.75. This can be paid in full or in two installments. Now that the winter is here, the nights long and the season for preparation is upon us, it is to be hoped that a large number will avail themselves of this generous reduction. This offer is to subscribers of "Immortality" or any one who becomes one, and holds good until March 1.

To New and Old Subscribers.

Our valued list of subscribers has grown beyond all reasonable expectations, which is, indeed, very gratifying, because with the almost numberless class magazines now on the market the support or patronage of new and liberal publications is scattered and divided. However, this is not a cause to be deplored, even though it is one to be met and overcome. The reader of Immortality knows that this magazine fills a unique and original place, never before occupied by any publication, and therefore its success has been assured from its inception. It will go forward triumphantly, but its measure of triumph will be shared by its help-

ers who belong to its propaganda, and whose names are enrolled on its subscription list. The editor and the subscribers will share and enjoy a mutual confidence and labor.

Now, in order to widen the influence of Immortality and increase its readers, an easy task remains to be done. Will not each subscriber obtain one or more new subscribers? To any subscriber sending two new subscriptions before March 1, the new book entitled "Psychometry, Its Nature and Law of Unfoldment," will be given free as a premium—a book sold at 50 cents; or the two books, "Petals from White Rose—Poems," and "The Cosmic Religion" (all these books are the works of the editor), will be sent postpaid free. (These books can be given to the new subscribers or retained by the old at his option.) It is the aim of the editor to increase the list of subscribers by March 1, 1899, by at least five hundred. Let each one begin the new year by carrying the message of Immortality to one more home, one more hopeless, unloved, saddened, broken-hearted life.

Mail Orders for Current Literature.

Orders for any occult, mystic, astrological, theosophical or spiritualistic book or periodical will be promptly attended to. We keep on sale, "Mercury," W. J. Walters Editor, single copies 10 cents; "The Theosophical Review," single copies 25 cents; "The Humanitarian," Victoria Woodhull Martin, Editor, single copies 25 cents; "The Theosophist," H. S. Olcott, Editor, single copies 50 cents; "The Two Worlds," single copies 5 cents; "Banner of Light," Harrison D. Barrett, Editor, single copies 5 cents; "The Brahmavadin," Swami Vivekananda, Editor, single copies 15 cents.

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