



THEOSOPHICAL QUARTERLY

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PUBLISHED BY THE
THEOSOPHICAL SOCIETY IN AMERICA
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The Theosophical Quarterly.

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THE THEOSOPHICAL QUARTERLY

This magazine is published by order of the Executive Committee of the Theosophical Society in America for the benefit of its members. All communications should be addressed to the Editor Theosophical Quarterly, 159 Warren Street, Brooklyn, N. Y., U. S. A.

THE THEOSOPHICAL FORUM

The "Theosophical Forum" is a monthly magazine, published under the auspices of the Society, and contains articles on religious, philosophical, and ethical subjects. The Society is not responsible for any statements therein unless contained in an official document. Articles on Theosophical subjects invited.

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All communications relating to the "Forum" should be addressed, Editor Theosophical Forum, P. O. Box, 1584, New York City, N. Y.



THE THEOSOPHICAL QUARTERLY is not designed to compete with, but to supplement *The Theosophical Forum*. It aims to cover those fields of Theosophical activity and interest which our older magazine does not attempt to enter. It has no plans that are not fluidic and subject to change with changing conditions, but for the immediate future it will endeavor to meet certain known needs through the following departments.

NOTES AND COMMENTS will consist, as its title indicates, of notes and comments on current events, their interpretation in the light of the Theosophical philosophy, and their relation to the Theosophical movement.

REPUBLISHED ARTICLES.—Complaint is often heard of the inaccessibility of much valuable theosophical literature owing to the fact that the early volumes of our magazines are no longer generally obtainable. To relieve this situation as much as possible each number of the Quarterly will contain a reprint of the more valuable of the articles now buried in these old volumes.

ELEMENTARY ARTICLES.—It is proposed to have in each issue an article on elementary Theosophy, suitable for those who are not yet acquainted with the literature of the subject.

THEOSOPHICAL ACTIVITIES.—As example is the greatest incentive to effort, we believe that a brief record of the chief activities of our members and branches, their successes and failures, will be instructive as guides to action and valuable as a spur to renewed endeavor. Every effort will be made to eliminate personalities.

QUESTIONS AND ANSWERS.—It has been asked that this former department of the *Forum*, which so many found of interest and value, should be re-established. One useful purpose which it serves is to provide a medium for the publication of really good material from members who are too modest or too busy to attempt elaborate articles, but who are quite capable of writing admirable short replies to questions.

REVIEWS.—Notes and brief reviews of Theosophical magazines, books and pamphlets will be given. It is further hoped that some comment can be made upon the books and publications which are appearing in ever greater and increasing numbers and which have a distinct theosophic interest.

CORRESPONDENCE CLASS.—For those members who desire to follow a systematic course of study in Theosophy and other philosophies and religions, it is proposed to start again the Correspondence Class. In each number of this magazine a special subject will be selected for study, a list of books and articles given which are to be read and a set of questions printed which will bring out the most important points of the subject.

All members are requested to send to the Editor suggestions of any kind that will make THE THEOSOPHICAL QUARTERLY more suitable for their needs. They are invited to express their preferences in the matter of old articles to be reprinted, and they should consider it a duty to send in questions they wish answered, and brief notes on current events which they think of value. They should remember that the magazine is theirs, published for them and in their interest; they should make its future a personal matter and should contribute whatever they can towards its success.

"Tyranny is no such bar to freedom as license," a fact which the people of this country must discover before very long.

What is freedom? From the point of view of the Theosophist, no one is free who is still within the thralldom of his desires and passions, who has not conquered his lower nature. Therefore, the Masters are the only really free persons on the face of the earth, and they obtained their freedom through obedience. "He who seeketh his life shall lose it; and he who loseth his life for my sake shall find it."

As America is to be the home of the new race there is probably no part of the world where political and social conditions are so important, and where it is more necessary to correct abuses and strike right keynotes of political and social progress; consequently, we would-be Theosophists must not think, because our Constitution requires us to eschew politics as a body, that we as individuals may ignore this important field of human activity. But before we can proceed correctly—before we can teach or preach by example—we must be quite sure of our own ground, must know our own minds, and must be sure that our opinions are based upon correct fundamental principles.

America is famed for its freedom, but it is purely political freedom, that exists only on the surface of things. As a matter of fact there is here a tyranny greater than that under any monarch. We are all slaves, slaves of our lower nature, slaves of greed, passion, envy, malice and all uncharitableness. We are seeking another man's inheritance, not our own. Our so-called freedom is ridiculous and childish from the occultist's standpoint.

Let us consider what happened to Cuba, leaving out of our considerations the motive, which actually prompted this country's interference. Cuba was a slave to a stronger power. We drove out the tyrant. Then, realizing for another what we do not see of ourselves, we did not leave infant Cuba to struggle alone towards independence and freedom. We knew she was unfit for the task. What did we do? *We established an absolute, enlightened, military despotism*, and the results were a complete success!

Throughout the whole of Christian civilization, but particularly in America, occultists say that man is anything but free. On the contrary, a terrible slavery exists, for the higher nature is dominated by the lower nature. The individual man is the slave of his evil impulses. This is particularly so in this country where the shackles which still control men in foreign countries have been removed by our political system. Here there is nothing to control man and he is left to follow his natural impulses without having acquired the power to control himself. Man needs control, just as young Cuba needed the military despotism, until he has learned to control himself—until then he is not really free, but like the slave suddenly liberated by the civil war he would be wise to return to his old master and beg protection and control. We are like savage animals who have been liberated before being trained, and like the animals we should be put back in our cages until we have learned restraint, and have earned our right to freedom. Getting free is a long process and cannot be done by legislation—it is a question of education, intelligence, honesty, probity, an ideal to work towards. If man is made politically free before he deserves and is worthy of it he no longer has an incentive towards improvement; all restraint being removed, he gives his lower nature play and develops it instead of his higher nature.

To sum up, the only way to make a man free is to make him his own master. You cannot do that by cutting him adrift from all restraint and saying "You are free." It must be by education and by slow degrees and whether he likes it or not has nothing to do with the case—most children do not like school.

The Lodge keeps these ideals in view and writes them in letters of fire in the astral light where they influence every one whether they are agreed with or not. Those interested will get ideas and their work will be vitalized and made forceful. Those opposed will find these influences a bar in their path. All are affected.

This is the way for us to work. Keep these ideals in our minds in all political conversations, and either express them directly or trust to their influence by telepathy.

Trusts are the natural and inevitable expression of the fundamental law of evolution; the drift of all things towards unity. This law governs the development of our commercial institutions as well as the political, social or moral evolution of man, and we can no more control it by legislation than we can change the movements of the sun.

With man, true unity is not attained until individual perfection is reached, so with trusts, while it is idle to legislate against their formation, it is proper to control and regulate their activities so that consolidation or unification cannot take place except under conditions that will be sure to preserve just ethical relations.

To students of The Secret Doctrine, the announcement that the theory of the indivisibility of the Atom seems likely to be discarded by scientific men, is peculiarly gratifying. The new theory put forth by Profs. Crooks, Lodge and Curie, based upon their studies of the Roentgen Ray and the phenomena shown by the recently discovered Radium, is wholly in keeping with the Ancient Teachings of the unity of all things.

According to the report of these discoveries as given by *The New York Sun*, "we are told that each atom is a whole stellar system of infinitely smaller, but *absolutely identical units, all in orbital motion*. . . . The nature or identity of each substance depends upon the number of such ions (units) contained in each atom. . . . The nature of these ions is, for want of a better word, electrical. In other words, *electricity and matter are one and the same thing*."

After giving the ionic structure of some of the heretofore accepted chemical elements, the application of the theory to evolution—which, by the way, is decidedly Theosophical—and the possibility of the disappearance of old and the formation of new atoms, the report continues: ". . . The state of flux and decay is recognized, not only in the stars and planets, but in the foundation stones of the universe, which are the elemental atoms themselves. . . . It will be seen that the whole theory in effect is an astronomical one. Chemistry has, in fact, become the astronomy of the infinitesimal. One is led to wonder, then, if the earth and the other planets are not mere ions forming a single atom of a higher universe, where, perhaps, they constitute a speck of dust that worries the careful housewife in the world next above us."

Aside from the speculations upon the possible applications of this theory, as given in the *Sun's* report, the fact that the trend of scientific thought and work is more and more toward the elucidation of the hitherto occult, is exceedingly encouraging to all students of Theosophy. To the student of symbology, there is a profound significance in the gradually increasing number of contact points between that Knowledge working downwards from the Universal to particulars and the knowledge working upwards from particulars to the Universal. The equilateral triangle of the one, interlacing with and touching at all points, the equilateral triangle of the other, until the equilibrium of completed evolution shall be reached, is symbolized in the Secret Doctrine, as the six pointed star of perfect Man.



SEERSHIP.

THE following remarks are not intended to be a critique upon literary merits or demerits of the poem which is taken as the subject of criticism. In 1882 *The Theosophist** published a review of "The Seer, a Prophetic Poem," by Mr. H. G. Hellon, and as clairvoyance is much talked of in the West, it seemed advisable to use the verses of this poet for the purpose of inquiring, to some extent, into western views of seership, and of laying before my fellow seekers the views of one brought up in a totally different school.

I have not yet been able to understand, with the slightest degree of distinctness, what state is known as "Seership" in the language of western mysticism. After trying to analyze the states of many a "seer," I am as far as ever from any probability of becoming wiser on the subject, as understood here, because it appears to me that no classification whatever exists of the different states as exhibited on this side of the globe, but all the different states are heterogeneously mixed. We see the state of merely catching glimpses in the astral light, denominated *seership*, at the same time the very highest illustrations of that state are called *trances*.

As far as I have yet been able to discover, Seership, as thus understood here, does not come up to the level of *Sushupti*, which is the dreamless state in which the mystic's highest consciousness—composed of his intellectual and ethical faculties—hunts for and seizes any knowledge he may be in need of. In this state the mystic's lower nature is at rest (paralyzed); only his highest nature roams into the ideal in quest of food. By *lower nature*, I mean his physical, astral or psychic, lower emotional and intellectual principles, including the lower fifth.† Yet even the knowledge obtained during the *Sushupti* state must be regarded, from this plane, as theoretical and liable to be mixed upon resuming the application of the body, with falsehood and with the misconception of the mystic's ordinary waking state, as compared with the true knowledge acquired during the several initiations. There is no guarantee held out for any mystic that any experience, researches or knowledge that may come within his reach in any other state whatever, is accurate, except in the mysteries of initiation.

But all these different states are necessary to growth. *Yagrata*—our waking state, in which all our physical and vital organs, senses and faculties find their necessary exercise and development, is needed to prevent the physical organization from collapsing *Swapna*—dream state, in which are included all the various stages of consciousness of both *Yagrata* and *Sushupti*, such as somnambulism, trance, visions, etc.—is necessary for the physical faculties to enjoy rest, and for the lower emotional and astral faculties to live, become active and develop; and *Sushupti* state, comes about in order that the consciousness of both *Yagrata* and *Swapna* states may enjoy rest, and for the

* See *Theosophist*, Vol. III, p. 177.

† See *Esoteric Buddhism* for the seven-fold classification adopted by many Theosophists.

fifth principle, which is the one active in Sushupti, to develop itself by appropriate exercise. In the equilibrium of these three states lies true progress.

The knowledge acquired during Sushupti state might or might not be brought back to one's physical consciousness; all depends upon his desires, and according as his lower consciousnesses are or are not prepared to receive and retain that knowledge.

The avenues of the ideal world are carefully guarded by elementals from the trespass of the profane.

Lytton makes Mejnour say:* "We place our tests in ordeals that purify the passions and elevate the desires. And nature in this controls and assists us, for it places awful guardians and unsurmountable barriers between the ambitions of vice and the heaven of loftier science."

The desire for physical enjoyment, if rightly directed, becomes elevated, as a desire for something higher, gradually becoming converted into a desire to do good to others, and thus ascending, ceases to be a desire, and is transmuted into an element of the sixth principle.

The control by nature to which Mejnour refers is found in the natural maximum and minimum limits; there cannot be too much ascension, nor can the descent be too quick or too low. The assistance of nature is found in the Turya state, in which the adept takes one step and nature helps for another.

In the Sushupti state, one might or might not find the object of his earnest search, and as soon as it is found, the moment the desire to bring it back to normal consciousness arises, that moment the Sushupti state is at an end for the time being. But one might often find himself in an awkward position when he has left that state. The doors for the descent of the truth into the lower nature are closed. Then his position is beautifully described in an Indian proverb: "The bran in the mouth and the fire are both lost." This is an allusion to a poor girl who is eating bran, and at the same time wants to kindle the fire just going out before her. She blows it with the bran in the mouth; the bran falls on the dying ashes, extinguishing them completely; she is thus a double loser. In the Sushupti state the anxiety which is felt to bring back the experience to consciousness, acts as the bran with the fire. Anxiety to have or to do, instead of being a help as some imagine, is a direct injury, and if permitted to grow in our waking moments, will act with all the greater force on the plane of Sushupti. The result of these failures is clearly set forth by Patanjali.†

Even where the doors to the lower consciousness are open, the knowledge brought back from Sushupti state might, owing to the distractions and difficulties of the direct and indirect routes of ascent and descent, be lost on the way partially or wholly, or become mixed up with misconceptions and falsehoods.

But for this search for knowledge in Sushupti, there must not remain a spark of indifference or idle inquisitiveness in the higher consciousness. Not even a jot of lurking hesitation about entering into the state, nor doubt about its desirability, nor about the usefulness or accuracy of the knowledge gleaned on former occasions, or to be presently gleaned. If there is any such doubt or hesitancy, his progress is retarded. Nor can there be any cheating or hypocrisy, nor any laughing in the sleeve. In our normal wakeful state it always happens that when we believe we are earnestly aspiring, some one or more of the elements of one or more of our lower consciousnesses belie us, make us feel deluded and laugh at us, for such is the self-inconsistent nature of desire.

In this state which we are considering there are subjective and objective states, or classes of knowledge and experience, even as there are the same in Yagrata. So, therefore, great care should be taken to make our aims and aspirations *as high as possible* while in your normal condition. Woe to him who would dare to trifle with the means placed at his disposal in the shape of Sushupti. One of the most effectual ways in which western mystics could trifle with this, is to seek for the missing links

* Zanon, Book IV, Chapter 2.

† Patanjali's Yoga Aphorisms, 30 and 31, Part 1.

of evolution, so as to bring that knowledge to the normal consciousness, and then with it to extend the domain of "scientific" knowledge. Of course, from the moment such a desire is entertained, the one who has it is shut out of Sushupti.*

The mystic might be interested in analyzing the real nature of the objective world, or in soaring up to the feet of *Manus*,† to the spheres where Manava intellect is busy shaping the mould for a future religion. But here the maximum and minimum limits by which nature controls are again to be taken account of. One essential feature is, as far as can now be understood, that the mystic must get at all truths through but one source, or path, viz: through the divine world pertaining to his own lodge (or teacher), and through this path he might soar as high as he can, though how much knowledge he can get is an open question.

Let us now inquire what state is the seership of the author of our poem "The Seer," and try to discover the "hare's horns" in it. Later on we may try to peep into the states of Swedenborg, P. B. Randolph, and a few of the "trained, untrained, natural born, self-taught, crystal and magic mirror seers."

I look at this poem solely to point out mistakes so as to obtain materials for our study. There are beauties and truths in it which all can enjoy.

In ancient days it was all very well for mystics to write figuratively so as to keep sacred things from the profane. Then symbolism was rife in the air with mysticism, and all the allegories were understood at once by those for whom they were intended. But times have changed. In this materialistic age it is known that the wildest conceptions exist in the minds of many who are mystically and spiritually inclined. The generality of mystics and their followers are not free from the superstitions and prejudices which have in church and science their counterpart. Therefore in my humble opinion there can be no justification for writing allegorically on mysticism, and by publication, placing such writings in the reach of all. To do so is positively mischievous. If allegorical writings and misleading novels are intended to popularize mysticism by removing existing prejudices, then the writers ought to express their motives. It is an open question whether the benefit resulting from such popularization is not more than counterbalanced by the injury worked to helpless votaries of mysticism, who are misled. And there is less justification for our present allegorical writers than there was for those of Lytton's time. Moreover, in the present quarter of our century, veils are thrown by symbolical or misleading utterances, over much that can be safely given out in plain words. With these general remarks let us turn to "The Seer."

In the invocation addressed to the Seer's Garu,‡ we find these words:

"When in delicious dreams I leave this life,
And in sweet trance unveil its mysteries;
Give me thy light, thy love, thy truth divine!"

Trance here means only one of the various states known as cataleptic or somnambulic, but certainly neither Turya or Sushupti. In such a trance state very few of the mysteries of "this life," or even of the state of trance itself, could be unveiled. The

*The following from the *Kaushitaki Upanishad* (see Max Muller's translation, and also that published in the Bibliotheca Indica, with Sankaracharya's commentary, Cowell's translation), may be of interest to students. "Agatasatru to him: Balaki, where did this person here sleep? Where was he? Whence did he come back? Balaki did not know. And Agatasatru said to him: 'Where this person here slept, where he was, whence he thus came back, is this: The arteries of the heart called Hita extend from the heart of the person towards the surrounding body. Small as a hair divided a thousand times, they stand, full of a thin fluid of various colors, white, black, yellow, red. In these the person is when sleeping, he sees no dream (Sushupti). Then he becomes one with that prana (breath) alone.'" (Elsewhere the number of these arteries is said to be 101.) "And as a razor might be fitted in a razor case, or as fire in the fire place, even thus this conscious self enters into the self of the body, to the very hair and nails; he is the master of all, and eats with and enjoys with them. So long as Indra did not understand that self, the Asuras (lower principles in man) conquered him. When he understood it, he conquered the Asuras, and obtained pre-eminence among all gods. And thus also he who knows this obtains pre-eminence, sovereignty, supremacy." And in the *Khandogya Upanishad*, VI. Prap. 8, Kh. 1: "When the man sleeps here, my dear son, he becomes united with the true—in Sushupti sleep—he is gone to his own self. Therefore they say he sleeps (Swapita), because he is gone (apita) to his own (ava). And in *Prasna Upanishad* 11, 1, there are 101 arteries from the heart; one of them penetrates the crown of the head; moving upwards by it man reaches the immortal: the others serve for parting in different directions." (Ed.)

† This opens up an intensely interesting and highly important subject, which cannot be here treated of, but which will be in future papers. Meanwhile Theosophists can exercise their intuition in respect to it. (Ed.)

‡ *Garu*, a spiritual teacher.

so-called seer can "enjoy" as harmlessly and as uselessly as a boy who idly swims in the lagoon, where he gains no knowledge and may end his sport in death. Even so is the one who swims, cuts capers, in the astral light, and becomes lost in something strange which surpasses all his comprehension. The difference between such a seer and the ordinary sensualist is, that the first indulges both his astral and physical senses to excess, while the latter his physical senses only. These occultists fancy that they have removed their interest from *self*, when in reality they have only enlarged the limits of experience and desire, and transferred their interest to the things which concern the larger span of life.*

Invoking a Guru's blessing on your higher nature for the purpose of sustaining you in this trance state, is as blasphemous and reprehensible an act of assisting descent, and conversion of higher into lower energies, as to invoke your Guru to help you in excessive wine drinking; for the astral world is also material. To be able to solve the mysteries of any consciousness whatever, even of the lowest, while in trance is as vain a boast of the hunters for such a state, as that of physiologists and mesmerists. While you are in trance state, if you are not ethical enough in your nature, you will be tempted and forced, by your powerful lower elements, to pry into the secrets of your neighbors, and then, on returning to your normal state, to slander them. The surest way to draw down your higher nature into the miry abyss of your physical and astral world, and thus to animalize yourself, is to go into trance or to aspire for clairvoyance.

"And thou (Guru) left me looking upward through the veil,
To gaze into thy goal and follow thee!"

These lines are highly presumptuous. It is impossible, even for a very Hierophant, in *any of his states whatever*, to gaze into his Guru's goal,† his subjective consciousness can but *barely* come up to the level of the normal of objective consciousness of his Guru. It is only during the initiation that the initiated sees not only his only immediate goal, but also Nirvana, which, of course, includes his Guru's goal also; but after the ceremony is over he recollects only his own immediate goal for his next "class," but nothing beyond that.‡ This is what is meant by the God Jehovah saying to Moses: "And I will take away mine hand and Thou shalt see my back, but my face shall not be seen." And in the Rig Veda it is said:§ "Dark is the path of Thee, who art bright; the light is before Thee."

Mr. Hellon opens his poem with a quotation from *Zanoni*: "Man's first initiation is in trance; in dreams commence all human knowledge, in dreams he hovers over measureless space, the first faint bridge between spirit and spirit—this world and the world beyond."

As this is a passage often quoted approvingly, and recognized as containing no misconceptions, I may be permitted to pass a few remarks, first upon its intrinsic merits, and secondly, on Lytton himself and his *Zanoni*. I shall not speak of the rage which prevails among mystical writers, for quoting without understanding what they quote.

In *Swapna* state man gets human, unreliable knowledge, while divine knowledge begins to come in the *Sushupti* state. Lytton has here thrown a gilded globule of erroneous ideas to mislead the unworthy and inquisitive mysticism hunters, who unconsciously prize the globule. It is not too much to say that such statements in these days, instead of aiding us to discover the true path, but give rise to numberless patent remedies for the evils of life, remedies which can never accomplish a cure. Man-

* Vide *Light on the Path*, Rule 1, note, part 1.

† There is one exceptional case where the Guru's goal is seen, and then the Guru has to die, for there can be no two equals.

‡ There is no contradiction between this and the preceding paragraph where it is said, "To see the Guru's goal is impossible." During the initiation ceremony, there is no separateness between those engaged in it. They all become one whole, and therefore, even the High Hierophant, while engaged in an initiation, is no more his separate self, but is only part of the whole, of which the candidate is also a part, and then, for the time being, having as much power and knowledge as the very highest present. (Ed.)

§ Rig Veda, iv, vii, 9.

made edifices called true Raja Yoga,* evolved in trance, arise, confronting each other, conflicting with each other, and out of harmony in themselves. Then not only endless disputations arises, but also bigotry, while the devoted and innocent seekers after truth are misled, and scientific, intelligent, competent men are scared away from any attempt to examine the claims of the true science. As soon as some one-sided objective truth is discovered by a Mesmer, a defender of ancient Yoga Vidya† blows a trumpet, crying out, "Yoga is self mesmerization, mesmerism is *the key* to it, and animal magnetism develops spirituality and is itself spirit, God, Atman," deluding himself with the idea that he is assisting humanity and the cause of truth, unconscious of the fact that he is thus only degrading Yoga Vidya. The ignorant medium contends that her "control" is divine. Among the innumerable hosts of desecrated terms are *Trance, Yoga, Turya, initiation*, etc. It is therefore no wonder that Lytton, in a novel, has desecrated it and misapplied it to a mere semi-cataleptic state. I, for one, prefer always to limit the term *Initiation* to its true sense, viz., those sacred ceremonies in which alone "Isis is Unveiled."

Man's first initiation is *not* in trance, as Lytton means. Trance is an artificial, waking, somnambulistic state, in which one can learn nothing at all about the real nature of the elements of our physical consciousness, and much less of any other. None of Lytton's admirers seems to have thought that he was chaffing at occultism, although in it, and was not anxious to throw pearls before swine. Such a hierophant as Mejnour—not Lytton himself—could not have mistaken the tomfoolery of somnambulism for even the first step in Raja Yoga. This can be seen from the way which Lytton gives out absolutely erroneous ideas about occultism, while at the same time he shows a knowledge which he could not have, did he believe himself in his own chaffing. It is pretty well recognized that he at last failed, after some progress in occultism as a high accepted disciple. His Glyndon might be Lytton, and Glyndon's sister Lady Lytton. The hieroglyphics of a book given him to decipher, and which he brought out as Zanoni, must be allegorical. The book is really the master's ideas which the pupil's highest consciousness endeavors to read. The profane and the cowardly always say that the master descends to the plane of the pupil. Such can never happen. And precipitation of messages from the master is only possible when the pupil's highest ethical and intuitive faculties reach the level of the master's normal objective state. In Zanoni this is veiled by the assertion that he had to *read* the hieroglyphics—they did not *speak* to him. And he confesses in the preface that he is by no means sure that he has correctly deciphered them. "Enthusiasm," he says, "is when that part of the soul which is above intellect, soars up to the gods, and then derives the inspiration." Errors will therefore be due to wilful misstatements or to his difficulty in reading the cipher.

"In dreams I see a world so fair,
That life would love to linger there;
And pass from this to that bright sphere.
In dreams ecstatic, pure and free,
Strange forms my inward senses see,
While hands mysterious welcome me."

Such indefinite descriptions are worse than useless. The inward senses are psychic senses, and their perceiving strange forms and mere appearances in the astral world is not useful or instructive. Forms and appearances in the astral light are legion, and take their shape not only from the seer's mind unknown to himself, but are also in any cases reflections for other people's minds.

"Oh, why should mine be ever less
And light ineffable bless
Thee, in thy starry loneliness,"

seems to be utterly unethical. Here the seer is in the first place jealous of the light possessed by his Guru, or he is grasping in the dark, ignorant even of the *rationale* of

* Divine science.

† The knowledge of Yoga which is, "joining with your higher self."

himself being in lower states than his Guru. However, Mr. Hellon has not erred about the existence of such a feeling. It does and should exist in the trance and dreaming state. In our ordinary waking state, attachments, desires, etc., are the very life of our physical senses, and in the same way the emotional energies manifest themselves on the astral plane in order to feed and fatten the seer's astral senses, sustaining them during his trance state. Unless thus animated, his astral nature would come to rest.

No proof is therefore needed for the proposition that any state which is sustained by desires and passions cannot be regarded as anything more than as a means of developing one part of the animal nature. Van Helmont is of the same opinion as Mr. Hellon.* We cannot, therefore, for a moment believe that in such a state the "I" of that state is "Atman."† It is only the false "I"; the vehicle for the real one. It is *Ahankara*—lower self, or individuality of the waking state, for even in trance state, the lower sixth principle plays no greater part and develops no more than in the wakeful state. The change is only in the field of action; from the waking one to the astral plane, the physical one remaining more or less at rest. Were it otherwise, we would find somnambules day by day exhibiting increase of intellect, whereas this does not occur.

Suppose that we induce the trance state in an illiterate man. He can then read from the astral counterpart Herbert Spencer or Patanjali's books as many pages as we desire, or even the unpublished ideas of Spencer; but he can never make a comparison between the two systems, unless that has already been done by some other mind in no matter what language. Nor can any somnambule analyze and describe the complicated machinery of the astral faculties, much less of the emotional ones, or of the fifth principle. For in order to be analyzed they must be at rest so that the higher self can carry on the analysis. So when Mr. Hellon says:

"A trance steals o'er my spirit now,"

he is undoubtedly wrong, as Atman or spirit cannot go into a trance. When a lower plane energy ascends to a higher plane it becomes silent there for a while until by contact with the denizens of its new home its powers are animated. The somnambule state has two conditions (a) waking, which is psycho-physiological or astro-physical; (b) sleeping, which is psychical. In these two the trance steals partly or completely only over the physical consciousness and senses.

"And from my forehead peers the sight," etc.

This, with much more that follows, is pure imagination or misconception. As for instance, "floating from sphere to sphere." In this state the seer is confined to but one sphere—the astral or psycho-physiological—no higher one can he even comprehend.

Speaking of the period when the sixth sense shall be developed, he says:

"No mystery then her sons shall find,
Within the compass of mankind;
The one shall read the other's mind."

In this the seer shows even a want of theoretical knowledge of the period spoken of. He has madly rushed into the astral world without a knowledge of the philosophy of the mystics. Even though the twelfth sense were developed—let alone the physical sixth—it shall ever remain as difficult as it is now, for people to read one another's mind. Such is the mystery of *Manas*.‡ He is evidently deluded by seeing the apparent triumphs during a transitional period of a race's mental development, of those minds abnormally developed which are able to look into the minds of others; and yet they do that only partially. If one with a highly developed sixth principle

* See Zanon, Book iv, cth.

† Highest soul.

‡ Fifth principle.

were to indulge for only six times in reading other's minds, he would surely drain that development down to fatten the mind and desires. However, Mr. Hellon's seer seems to be totally unaware of the fact that the object of developing higher faculties is not to peer into the minds of others, and that the economy of the occult world gives an important privilege to the mystic, in that the pages of his life and *Manas* shall be carefully locked up against inquisitive prowlers, the key safely deposited with his Guru, who never lends it to anyone else. If with the occult world the laws of nature are so strict, how much more should they be with people in general? Otherwise, nothing would be safe. The sixth sense would then be as delusive and a curse to the ignorant as sight and learning are now. Nor shall this sixth sense man be "perfect." Truth for him shall be as difficult to attain through his "sense" as it is now. The horizon shall have only widened, and what we are now acquiring as truth will have passed into history, into literature, into axiom. "Sense" is always nothing else than a channel for desire to flow through and torment ourselves and others.

The whole poem is misleading, especially such expressions as: "His spirit views the world's turmoil; behold his body feed the soil. A sixth sense race borne ages since, to God's own zone." Our higher self—Atman—can never "view the world's turmoil," nor behold the body. For supposing that it did view the body or the world's turmoil, it would be attracted to them, descending to the physical plane, where it would be converted more or less into physical nature. And the elevation of a sixth sense race unphilosophically supposing the raising up of that sense, which certainly has to do with our physical nature, at most our astro-physical nature, to the sphere of God or Atman.

By merely training the psychical powers true progress is not gained, but only the enjoyment of those powers; a sort of alcohol on the astral plane, which results in unfavorable Karma. The true path to divine wisdom is in performing our duty unselfishly in the station in which we are placed, for thereby we convert lower nature into higher, following Dharma—our whole duty.

MURDHNA JOTI.*

* One of the many *nom-de-plumes* of Wm. Q. Judge.



THE BASIS OF THEOSOPHY

WHAT is the basis of Theosophy? That is the first question that an inquirer should ask. In order to decide whether a thing is worth attention we ought first to satisfy ourselves that its foundation is sound and acceptable. If this does not appeal to us we need not trouble further. If it does, we ought to get a thorough understanding of it so that we shall have a good starting point for further investigation.

Let us inquire what exactly we mean by the basis of a thing. If we were to ask an intelligent materialist—presuming of course you can have an intelligent materialist—What is the basis of materialism? he would tell us that in what is called “matter” an explanation can be found of every fact of life. Matter, he would say, is the one reality and in its movements are to be discovered the causes of all phenomena of every kind that we know. Science, and the only possible science, is the systematic knowledge of the movements of matter. The basis of materialism is thus its ultimate fact, the fact on which all its superstructure, its house of facts, depends. It is the fact that explains and makes possible all its other facts. What is meant therefore by the basis of a thing is its ultimate fact.

Let us try to get an idea of the basis of Theosophy, the ultimate bed-rock fact of Theosophy. Ask a man, do you believe in Theosophy? and the chances are that he will scornfully answer No. Ask him, What is the Theosophy that you disbelieve in? He will tell you that he does not know. He does not see that without careful and intelligent inquiry he has no right whatever to reject or accept Theosophy, nor indeed any idea whatever. He has not even the right to have an opinion. His only right is to garner information and train his understanding so that he may be able to form an opinion and perhaps to pronounce a valid judgment on the subject. His offhand rejection and the expression of his opinion only reveals the battered and damaged state of his mental machinery, a state which may be summed up as prejudice.

Now before discussing the basis of Theosophy, and considering its bed-rock fact, we had better first inquire what is meant by the word Theosophy.

Do not for a moment think that this is a modern word. You will find it in all the English dictionaries. It is compounded of the Greek words Theos and Sophia, and has certainly been in use for the last fifteen hundred years. Max Muller, the supreme master of the science of words, speaks of it in his book on Theosophy (which is made up of the lectures he delivered before the University of Glasgow ten years ago) as an ancient term that was well known among early Christian thinkers. It meant to them what it means to the Christian thinkers of to-day, and what it means to us.

Theos is usually translated “God,” but there are so many different words translated God, and the word God has so many different meanings, that this does not help us and its use will only create confusion. So we must try to get at the idea underlying the word itself. This we can only do by comparing and contrasting Theos with something else, which, for the moment, we may look upon as not Theos. I say “for the moment,” because we shall be able to get a more correct idea presently. We are forced to adopt this method by the form of our mind. We think in contrasts. Heat would have no meaning, no existence, for us, if we could not contrast it with cold. Light, day, summer, love, calm, happiness, would have no meaning, no existence, but for darkness, night,

winter, hate, storm, and misery. But these opposites are not separate things. Light and darkness are two sides of the same thing and are comparative terms. They run into one another. It is the same thing to say, for instance, that A is lighter than B as to say that B is darker than A. And so with all the pairs of opposites.

Now the opposite of Theos in the sense I have indicated is Nature. Just as we have light and darkness, real and apparent, or any pair of opposites, so we have Theos on the one hand and Nature on the other.

We are all of us familiar with Nature; are we not pleased to think of ourselves as lovers of Nature? Nature lies extended before our eyes. Do we not love to explore the shady woods, to climb the mountain peaks, to sail the seas? What pleases us more than a telescope to bring within our ken the infinitely great in Nature that lies around us on all sides, or a microscope to investigate the infinitely small Nature, that, near to hand, is yet elusive from its smallness. Our learned scientists are engaged in painstaking investigations of every part of Nature. They tell us of mighty suns so distant that their light takes thousands of years to reach this tiny earth. They tell us of molecules of matter so tiny that a child's marble would outweigh billions of them. And we are properly awe-stricken at the stupendousness of it all. Infinitely extended in the abyss of space around us, infinitely existing in beginningless and endless time, infinitely orderly in all its parts and relations, mighty or minute, Nature has fascinated the attention of man since man was man.

And when we have classified all that is known of Nature, when science after science has arisen to deal with special aspects of Nature, until the very list of such sciences is appalling; when we have recorded all the results of all investigations in one stupendous encyclopædia, there remains one question unanswered; one simple question that even a child might ask, that we have all of us asked. That question is, *What is Nature?*

A simple question; but do you not see what is at the back of it? Your scientists have given you all the information they possibly can. They have observed Nature's phenomena and have formulated her laws, formulations that testify at all events to the scope of man's intellect. They take you on the wings of their wondrous imagination from the state of things that existed when the whole universe was simply a fiery mist, through the "nebular hypothesis," the sun and planet stages, the accidental or, at best, incidental, development of life and their own brilliant intellects, on and on to a dead and frozen universe, and ultimately (if the wings have held out) to the fire mist state again.

But after all that you assert by your very question that there is something more of which they have told you nothing. By asking, *What is Nature?* you assert that there is somewhat underlying all this vast mass of phenomena. You dare to assert that that unknown something, which phenomenally appears as Nature, must have some real being. Your question is, *What is That?* What is that underlying, undiscovered, something about which the science of appearances can teach you naught; with which the science of appearances will never even concern itself. You are convinced that there is that essence and you want to know *what it is*. You intuitively realize that however many appearances may have been investigated the reality has not been touched, and that however many appearances may in the future be scientifically investigated, however many instruments are invented to eke out the limited senses of the investigators, they will not thereby get a step nearer to it. Therefore you ask this simple and childlike question—*What is Nature?*

Using the term Nature for the sum total of all possible phenomena; for all the possible changes in time and space and form that are occurring, that have occurred, or ever will occur, we need also a term for that real being which underlies these changes and by virtue of which they occur. The term chosen by those early Christian thinkers spoken of by Max Muller, and by earlier and later thinkers in various ages who were not Christians, was *Theos*, or its equivalent in other languages. These terms then constitute our pair of opposites, Theos and Nature.

Theos is the Infinite, Intelligent Power that the phenomenal Universe expresses. That expression we call Nature. Theos is the Eternal Essence. Nature is *temporal* existence. Theos is the Reality underlying all things, the Infinite in Nature.

It is very necessary to get a firm grasp of this idea because in the minds of most of us there is to be found a conflicting idea, which was planted there in early childhood and has taken very firm root. It was a theological attempt to answer our question. We were told that this Universe was a creation: that for an infinite length of time there was no universe at all; then, at a particular moment, something called God, not out of itself but out of nothing, created the Universe; and that ever since there have been two Infinite and entirely different and separate things—an Infinite Creator and an Infinite Creation. Now this notion of Creator and Creation, which is only a verbal formula without any real idea at the back of it, is very hard to escape from owing to the conditions under which unscrupulous and interested persons got it fixed in our plastic minds. It was invented to back up the claim of its inventors to be special ministers of the Creator and the only authorized purveyors of Truth. We want specially to be on our guard against it, as against many other notions that were planted along with it, for they exercise a very strong influence on all our thought.

There are not two infinities. Such a conception is impossible. Theos is not the creator of Nature. Theos and Nature are not two but one. They are two sides of the one. Nature is the name we give to the sum total of all perceivable things: to the aggregate of appearances. There is nothing supernatural. All that can be externally perceived by any being of any degree of development at any time under any conditions is—Nature. Nature is Theos as it appears to us.

But the appearance of anything depends on the perceptive powers of the perceiver. Our only means of external observation is through our five organs of sensation, and with those organs we can only perceive such of the qualities of a thing as are related to the senses. With five organs of sense we can perceive five sets of qualities only and no more. We can see, hear, touch, taste, and smell; but we have not the smallest ground for supposing that the number of sets of qualities actually possessed by anything is limited to the number of senses we happen to possess. The blind man may deny that a rose has color, the man who cannot smell may ridicule the idea of its having scent; but we, who can both see and smell, know that these qualities are perceptible to us. We know that they do not exist for those who cannot perceive them simply because of their own limited powers of perception. If we had ten organs of sensation we should sense ten sets of qualities, and so on. Nor is there any reason to suppose that we should ever reach an end. As it is, our perceptions being limited, the sets of qualities perceivable are limited, but that which underlies all the qualities, that in which all the qualities inhere, is not limited. Nature as known to us, is the limited appearance of Theos, which is Nature's infinite and eternal essence.

Having now got some idea of the meaning of Theos, we must turn our attention to Sophia. Sophia is sometimes rendered as knowledge, sometimes as wisdom. These two words really have the same meaning, although they are occasionally used for different ideas. Taking the word Knowledge as the correct rendering, Theos-Sophia is the knowledge of the Infinite in Nature: the knowledge of the essential Reality.

Having regard to the inability of our learned Scientists—our Professional Knowers—to tell us anything of this Reality we may ask: Is such knowledge possible?

The Scientist will answer, No; and the interested Theologian may step in at this point also and tell us that such knowledge is not possible, that we must be content with what *he* calls Faith. All that can be said of Theos, he will say, is to be found in a particular volume of pamphlets of which he is the only legal and authorized exponent, and we should do well to accept what he can offer and be thankful to be saved much trouble. But we will avoid the Scientist and the Theologian and pursue our inquiry.

Let us inquire just what we mean by knowledge. In the ordinary sense of the word it means whatever we have perceived through the senses. Clear sense-percep-

tion is knowledge. All scientific knowledge is based on sense-perception. Those perceptions are used in building intellectual conceptions, and on these are based judgments. These judgments constitute the generalizations of Science. But the foundation of all is sense-perception,—seeing, hearing, tasting, smelling, touching.

As this sense-knowledge is based entirely on the information transmitted through the organs of sense, it follows that if those organs are imperfect their information will necessarily be erroneous. Is there a man in the wide world who can truthfully assert that *his* organs of sense are perfect; that they are incapable of further improvement; that they accurately report what is going on? And if the sources of our information be faulty, our conceptions of Nature, made from our perceptions, will be faulty also. We shall not only not know what is, but we shall think we know something which is not. In other words, we shall not only be *ignorant* (which is a negative affliction), but we shall suffer from *un-wisdom*—which is a positive affliction. The contents of our minds will be a mixture of ignorance and fancy.

So that the senses being untrustworthy the kind of knowledge which is gained thereby is not a real kind of knowledge at all. It is useful to a limited extent in helping us to get through material life, but it does not satisfy anyone who is not wholly engrossed in things that can be smelt and felt, seen, heard and tasted. It has its place in the purposes of the Eternal, but that place is a subordinate one: It is a means, not an end. Our intuitional perception of this is at the back of our question, *What is Nature?*

We therefore find ourselves driven to ask, Is there such a thing as true knowledge at all? Must we ever be satisfied with the delusive messages received through the medium of the sense organs? Must we remain content with the word Unknowable (with a capital U) as the final and exhaustive description of that Essence we fain would know. We want to know the Reality as well as the appearance: we want to know what *is*, as well as what seems. We want to know Theos itself. Is knowledge of Theos possible? And if it be possible, how is it possible?

We cannot perceive Theos, the reality, through the senses, whatever their state of development, for, as said above, by their very form they can only report to us—Nature. Have we then some other faculty or power, not limited as the senses are limited, by which we may *perceive* Theos? I do not think so and I cannot conceive it to be possible. Yet all the great teachers that the world has known have affirmed that Theos-Sophia is possible: and that not only is it possible but that it should be our supreme aim. The Theosophical Society was founded to turn the attention of men to this as a practical effort in life. That is the meaning of its name—The Theosophical Society. Knowledge therefore must have a meaning other than perception through the organs of sensation, and the mental structure of memories, conceptions, and judgments built thereon. Such perceptions are through a medium; but this knowledge of Theos must be the opposite of this. It must be without a medium. The knower of Theos must be in direct contact with that which is to be known. Theos-Sophia is the direct contact of man, the knower, with Theos, the real, with that which is.

This idea of knowledge as direct contact, as opposed to knowledge which is the result of sense perception through the medium of the sense organs, is one which we must thoroughly understand, for thus only can we grasp the nature of Theosophy. We can only *really* know that which we can directly contact; that is to say, in order to know there must be no sort of veil, or space, or division, or difference of any kind between the knower and the known. And this simply means that in true knowledge the knower and the known are one: that, therefore, to *know* is to *be* what is known. Knowing and being are one and the same. If you know the reality, *you* are the reality; if you know Theos, you are Theos. If you know the Eternal, you are the Eternal. And you cannot know otherwise than by being. To truly know you must be the True.

There at once arises this question, What then is the relation of the Seeker for Knowledge to the object of his search?

Is Man a fragment of Theos which has become detached and is now wandering in

space seeking re-absorption? Is Man traveling towards the Infinite, one day to reach it and end the journey and thereafter pass Eternity in Heaven? Theos is another name for Reality. Can that which is not real ever, by any process, become real? Can the non-eternal ever become the eternal? Can that which is not Theos ever become Theos? The obvious answer is, No. The Eternal is One, indivisible, infinite. It cannot be added to. It cannot be diminished.

What then is the relation of ourselves, the seekers, to the Eternal, to that which is to be known? We can put it in a few words. To know is to be. What is not the Eternal cannot ever become the Eternal. Therefore, if the Eternal be knowable, we, who are to be the knowers, are now, and have never been other than, the Eternal.

This is the basic fact of Theosophy.

In the Aryan Scriptures this relation of the real in man to the real in Nature is put in a sentence—Thou art That. In this we have two terms, "Thou" and "That," joined by the assertion of their present identity. That is *Theos*, the What in Nature, the One Reality underlying the Manifold Appearances of this ever-becoming, ever-changing Universe.

Thou art the pure Self, the What in Man, the One Reality underlying the Manifold Appearances of this ever-becoming, ever-changing small Universe we call a Human being.

"That" is the Real whose Manifestation is Nature. "Thou" are the Real whose Manifestation is Man. "Thou art That" means that the knowing subject and the known object are one and the same.

This idea is to be found in all the sacred teachings. In the Christian Scriptures Jesus, representing the perfect man, is made to say "I and the Father are one," in other words "I am That." And on one occasion Jesus was asked about this World of Reality, which, in the Gospels, is called "The kingdom of God"—to distinguish it from the sense world—the kingdom of Nature. Being asked by the Pharisees when the kingdom of God cometh, he answered them and said, "The Kingdom of God cometh not with observation: neither shall they say, Lo, here! or There! for Lo, the Kingdom of God is within you."

The Reality whose appearance you are, and the Reality whose appearance Nature is, are one and the same Reality. Theos is one. Theos is not divided. We are not chips, as it were, of Theos; we are the indivisible, partless Eternal. This identity of the real in Man and the real in Nature is the foundation of the Theosophia of every age and in every country.

Such being the basis of Theosophy, what follows its acceptance? What is the way to Theosophy, the knowledge of the Real?

This can also be stated in three words very familiar to all of us: it almost seems to be a part of the same sentence—"Thou art That." "Man, know Thyself." Here then is the secret. Theosophy is self-knowledge, or as it is called in Sanscrit, the most perfect of known languages, Atma-Vidya. To discover *what* is Nature, you must discover *what* you are yourself. To discover the Real your attention must be turned away from sensation and directed inward. The Kingdom of God is within you. You will not find it in the books, in the utterances of others, nor through experiment with appearances. Until you find it within you, you will not discover it elsewhere. You will not find it by argument, nor by what is usually called reason, though your reason will accept it when found. In the words of a book written by a Quaker and published two hundred and twenty-five years ago—"The certain knowledge of God is not that which is attained by premises premised, and conclusions deduced, but that which is enjoyed by the conjunction of the mind of man with the Supreme Intellect, after the mind is purified from its corruptions and is separated from all bodily images and is gathered into a perfect stillness."

Thou art That—is the *Truth*. Know Thyself—is the *Way*. We are now come to the *Life*, the practical side of Theosophy, as to which I will say but a few words, as it is not the subject of this paper.

Whatever the essence of a man is, for all present *practical* purposes (that is, for purposes of action in daily life), a man is what he actually conceives himself to be: which is not necessarily, of course, what he professes. With whatever for the time being he identifies himself, a man acts as that. If he believes that he is but a physical body, all his actions, both those that concern himself and those that concern others, will be done in the light and under the influence of that belief. He will be a practical materialist. If he believes that he is a child of wrath, a poor worm, a miserable sinner, or any of those curious things which form the Theological stock-in-trade, so will he act. For all practical purposes he will be a poor worm, a miserable sinner, and he will crawl and sin accordingly.

But if he believes in his own reality, his own Divinity, his own Eternalness, if he believes that he is essentially Theos, all his thoughts and motives and acts and relations will be influenced by that belief. He will strive to think and feel and act divinely. He will strive to *be*, in all his relations, divine. And to be is to know. Being and knowledge are one. Striving to be Divine he will know himself, Theos. Seeking to know himself, he will be in all things Divine, in all things Theosophical.

His religion will be simple. He is the Eternal. The Father and he are One. His will is the will of the Eternal, the Universal Will. He lives to do the Will of the Eternal and to accomplish the purposes of the Eternal.

His ethics will be equally simple. Believing that he is Eternal, and that the Eternal is one and not many, he will believe that all other men, all other apparently separate beings, are the Eternal. He will believe in the spiritual identity of all beings, he will believe in the spiritual immortality of all beings, and he will strive to express that belief in every relation he has with others. While he and others recognize the apparent separation, he will realize the underlying interdependence. He will act in the light of Unity. In the words of a very old Buddhist scripture, he will perfume the apparent with the perfume of Reality. He will bring the aroma of the Divine into every act of life. He will know that whatever is done to the hurt of one is done to the hurt of the whole, for there is no division between that one and the whole. He will act as if the interests, aims and ideals of his neighbor were his own interests, aims and ideals. He will love his neighbor as himself. He will attune his heart and mind to the great mind and heart of all mankind. He will feel himself abiding in all things, all things in Self. He will express in his actions, his words and his thoughts those powers of the Real which we call Good, Beauty, Truth, Harmony and Compassion. And Good, Beautiful, Harmonious, True and Compassionate will be his life. This Theos-Sophia will naturally express itself as the sustained attitude of Universal Brotherhood without any distinction whatever; the highest ethical ideal that man, as man, is capable of holding and the truest and most practical motive of all action.

Thus, basing his action on his intuition of his own essential divinity, he will seek to know with greater and greater clearness his own true and eternal Self, the true and eternal Self of all beings. He will strive to be the highest that he can conceive, the highest that is revealed by the Divine Light shining in his mind. He will seek to replace the present actual by that higher ideal, and as he does this, as he lives what he knows, knows what he lives, the shining will reveal still higher ideals. He will realize more and more deeply the meaning of the message of the Inner Christos—"I am the Way, the Truth, and the Life."

Thus, traveling on the path of Illumination, he will discover for himself that he is the Light that is shining, that he himself is the object of his search. Therefore, his whole conduct will be based on the fact that he must be himself. He knows that none can be an example to him; it is not for the Divine to imitate. He knows that none can interpretate the Will of the Eternal for him. He must know that Will himself. He will endeavor to express himself in his own original and individual way, and the atmosphere of his creative effort will be one harmonious blend of universal brotherhood, universal freedom and universal toleration. He will have a lively distrust of appearances and therefore a steady desire to mind his own affairs. Of every event

that concerns him he will seek the underlying meaning. He will not mistake the clothes of a man for the man himself; he will not mistake the flesh of a man for the man himself; he will not mistake for the man himself the chaotic jumble of notions, ideas, phrases and words that toss and tumble about in woeful confusion in the man's mind. In his relations with his other selves he will strive to treat with the reality: with the real man. And so through every department of life: he will try to look at things from the standpoint of the Eternal, instead of from the standpoint of the time-bound, space-bound, casually-bound appearance.

The basis of Theosophy, then, its bed-rock fact, is the actual identity of the essence of man with the essence of all Nature. Theos is the essence of both. Sophia is its realization. This identity is asserted in the affirmation of the Upanishads "Thou art That," which affirmation we may profitably meditate upon. Our supreme religious duty which follows on the acceptance of this basis is Self-knowledge. Man, Know Thyself. The highest ethical duty is like unto it; Man, be Thyself. "To thine own self be true and it must follow as the night the day thou canst not then be false to any man." Thou art Divine. Know thy Divinity. Be Divine. This is the beginning, middle and end of Theosophy.

THOS. GREEN.

THE SECRET OF SATAN.

AND so at last I saw Satan appear before me—magnificent, fully formed. Feet first, with shining limbs, he glanced down from above among the bushes, And stood there erect, dark-skinned, with nostrils dilated with passion— (In the burning intolerable sunlight he stood, and I in the shade of the bushes)— Fierce and scathing the effluence of his eyes, and scornful of dreams and dreamers (he touched a rock hard by and it split with a sound like thunder). Fierce the magnetic influence of his dusky flesh; his great foot, well formed, was planted firm in the sand with spreading toes. "Come out," he said with a taunt. "Art thou afraid to meet me?" And I answered not, but sprang upon him and smote him. And he smote me a thousand times, and brashed and scorched and slew me as with hands of flame; And I was glad, for my body lay there dead; and I sprang upon him again with another body; And he turned upon me, and smote me a thousand times and slew that body; And I was glad and sprang upon him again with another body; And with another and another and again another; And the bodies which I took on yielded before him, and were like cinctures of flame upon me, but I flung them aside; And the pains which I endured in one body were powers which I wielded in the next; and I grew in strength, till at last I stood before him complete, with a body like his own and equal in might—exultant in pride and joy. Then he ceased, and said, "I love thee." And lo! his form changed, and he leaned backwards and drew me upon him, And bore me up into the air, and floated me over the topmost trees and the ocean, and round the curve of the earth under the moon— Till we stood again in Paradise.

EDWARD CARPENTER, *Towards Democracy*.



NINTH ANNUAL CONVENTION

OF THE

Theosophical Society in America

HELD AT

NEW YORK, N. Y., APRIL 26, 1903

REPORT OF PROCEEDINGS.

THE Ninth Annual Convention of the Theosophical Society in America was called to order at 11.20 A. M. at the Hotel Lafayette-Brevoort, New York City, N. Y., on April 26, 1903. There were present delegates from Cincinnati, Louisville, Indianapolis, Fort Wayne, Baltimore, Philadelphia, Boston and other distant cities, together with forty or fifty members from the neighborhood of New York.

The Secretary, Dr. T. P. Hyatt, called the meeting to order. Dr. A. P. Buchman of Fort Wayne, Ind., was elected temporary Chairman and Dr. T. P. Hyatt was elected temporary Secretary.

Upon motions duly made and seconded, the Chair appointed Mr. J. D. Bond, of Fort Wayne; Miss K. Hillard, of New York, and Mr. M. D. Butler, of Indianapolis, to act as Committee on Credentials; and Mr. H. B. Mitchell, of New York, Mr. J. G. Sewell, of Louisville, Ky., and Mrs. E. L. D. Moffet, of Boston, to act as a Committee on Resolutions.

The Treasurer's Report was then read.

Report of H. B. Mitchell, Treasurer, for the fiscal year April 27, 1902, to April 26, 1903:

Balance, April 27, 1902, as per last Treasurer's Report.....		\$367 89
Contributions to the T. S. in A. received during the year.....	\$355 08	
Received for the Theosophical Forum, through subscriptions, donations and sales of back numbers.....	267 01	
Contributions received for the reprinting of pamphlets	31 75	
		<hr/>
Total receipts from all sources.....	\$653 84	653 84
		<hr/>
		\$1,021 73

Expenses Secretary's Office:

Secretary Expenses at last Convention.....	\$23 65	
Stenographer at last Convention.....	10 00	
Printing Report of last Convention.....	82 00	
Other expenses, postage, stationery, expressage, printing, etc.....	80 83	
	<hr/>	
Total Expense Secretary's Office	\$196 48	\$196 48
Cost of Reprinting Pamphlets.....		29 00
Expenses of Forum:		
Forum Publishing Account.....	\$487 59	
Forum Mailing Account.....	72 00	
Forum Editorial Account.....	180 00	
	<hr/>	
Total Expenses of Forum.....	\$739 59	\$739 59
		<hr/>
		\$965 07
Balance on hand.....		56 66
		<hr/>
		\$1,021 73

In submitting this report the Treasurer called attention to the discrepancy of over \$300 between the expenditures and receipts for the year, and expressed the hope that the Convention would discuss means whereby this deficit might be avoided in the future. The Society having guaranteed payment, in connection with the Theosophical Forum of some \$500 above the average annual receipts from subscriptions, and having further fixed expenses amounting to approximately \$250, the Treasurer considered that the Society should arrange for an annual income, either through the establishment of dues or, through pledged donations, of at least \$750 over and above the receipts from Forum subscriptions. If further general activities and expenses were planned he considered that this amount should be correspondingly increased.

Upon motion made and seconded the Treasurer's report was unanimously accepted and approved.

The Chairman then called for the

SECRETARY'S REPORT.

Report of Dr. T. P. Hyatt, Secretary, for the year 1902-1903:

The printing of the proceedings of our last Convention, and sending copies to all members, was a stimulant to renewed activities and a source of much gratification to those who received this assurance of the continuance of the working of T. S. in A. Many wrote and expressed their appreciation and pleasure at receiving this report, which letters proved most acceptable at the Secretary's office, showing that the members were still interested in the Society as a whole.

According to the motion carried at our last Convention the Secretary had reprinted leaflets—"Karma as a Cure for Trouble" and "The Necessity of Reincarnation," and hundreds of copies have been distributed. However the supply still exceeds the demand, but I trust during the coming year a second edition will be needed. These leaflets can be secured free of cost, if desired for distribution.

Mr. Charles Johnston delivered over fifty public lectures during the past year, including lectures before the Theosophical Societies of Washington, Fort Wayne, Kansas City, Indianapolis and Dayton.

The Executive Committee has authorized the issuing of a Quarterly Magazine to

contain Reports of Activities, Reprints of old articles, Questions and Answers, Comments and Reviews and a Correspondence Class for those who desire to join. The first number of this magazine will be issued as soon as possible and will contain a full report of this Convention.

During the past year sixty-six members have been admitted. We have lost eight by resignation and eight by death. There are at present 524 members.

By the death of our co-worker and fellow-member, W. P. Adkinson, of Indianapolis, we have sustained a great loss. His continuous and persistent work every night of the week, giving a lecture here, talks there, and help wherever needed, was one of the greatest incentives to cheerful and hopeful work to his fellow-members. The sympathies of all of us are extended to his associates and members of his Branch.

During the past year a large number of our members have ordered Theosophical books through the Secretary's office, but owing to lack of funds the Secretary has not been able to keep a stock of these books on hand, which has caused untold trouble and delay. One of our members has promised, however, to provide the Secretary with \$150 worth of books, so that in the future there will be no delay, and he would call the attention of members to the fact that they can and are requested to send their order for books to the Secretary.

It is one of our hopes that the members throughout the country will make use of the lending library. We have secured the use of a fine library of some 200 volumes of the Brooklyn Theosophical Society and hope to secure the library of another Society. This will give us a large number of duplicates and insure prompt compliance with requests for books. There are quite a large number of unbound magazines, but as there is no special fund for this purpose—and the Treasurer has had his hands too full of worries in meeting necessary expenses—we have not been able to do anything in this line. I trust some steps may be taken to secure the binding of these books, as they will be a very valuable addition to the library.

Owing to the devotion of one of the oldest workers of the Society, who has left her home in Baltimore and located in Brooklyn, the Secretary's office has been able to attend to a large amount of work. Mrs. Gregg devotes her entire time to the detail of the Secretary's office, and the number of letters sent out and received bear testimony to the amount and value of the work done. I would like to add that there is no member of the Society who realizes the enormous amount of detail work that is being carried on in the Secretary's office, and were it not for Mrs. Gregg it could not be done. I go down town sometimes twice, generally once every day, to see what is needed and to make suggestions for carrying on the work, but she is there all day long and every day, from 9 A. M. till sometimes 10 at night.

Upon motion duly made and seconded, the Secretary's report was unanimously accepted.

REPORTS FROM THE BRANCHES OF THE T. S. IN A.

Reports from the following Branches were read by title, with the statement that they would be published in full in the first issue of the Theosophical Quarterly.*

Baltimore T. S.
Blavatsky T. S.
Cincinnati T. S.
Columbus T. S.
Dayton T. S.

Fort Wayne T. S.
Indianapolis T. S.
Louisville T. S.
Middletown T. S.
Queen City T. S.

Reports were also rendered of various study-classes and special work with children.

* Omitted for want of space

LETTERS OF GREETING.

Miss Hillard, of New York, was then asked by the Chairman to read the following letters of greeting:

From THE THEOSOPHICAL SOCIETY IN ENGLAND.

April, 1903.

To The Theosophical Society in America in Convention:

FRIENDS:—It is with great pleasure that we give you the greetings of the Theosophical Society in England and express on its behalf the hope, confidently felt, that your deliberations will benefit the work for which the Theosophical Society was founded by the Masters.

Exterior activities have for the last few years been to a large extent in abeyance and the Society has engaged in a prolonged and deep meditation on its great Purpose in the present century. The result of that inner activity is that the Society has become self-conscious of its own nature and of the true relation it bears to the Lodge and consequently of its true work in the world. Members are now individually realizing their part in the work, are fitting themselves to do that part and, what is most gratifying, are proceeding with the work on their own initiative. It is pleasing also to see so much Theosophical work being done by eminent persons outside our own membership; your esteemed countryman, Professor William James, for instance, whose recent book, "The Varieties of Religious Experience", will be a beneficent power in moulding thought in the direction we would have it take. The prevalence of Theosophical ideas—undreamed of twenty-five years ago—in current literature—is a remarkable testimony to the power of the Theosophical Movement. These inner and outer activities of that Movement encourage and determine us—members of H. P. B's Theosophical Society, one throughout the world in faith and hope and charity—though we are yet but a handful and lost among the host, to continue the effort she started, knowing that in the end our aim will be accomplished and that the efforts we make to-day can and will hasten its realization in proportion to the energy we expend.

THOS. GREEN,

Secretary.

WILLIAM BRUCE,

Treasurer.

ARCHIBALD KEIGHTLEY,

For the Executive Committee.

THE THEOSOPHICAL SOCIETY IN GERMANY.

LEIPZIG, April 20, 1903.

To the Theosophical Society in America in Convention Assembled:

The "Theosophical Society (International Theosophical Brotherhood) in Germany" sends *Greetings* to its American co-workers.

We hope that the Convention of this year will mark the beginning of a new era of international Theosophical co-operation. In order that we may become better acquainted with one another we suggest that a Committee be appointed by the Convention for international correspondence. We feel that an interchange of ideas and methods of work between the different countries would be of great value to all concerned.

We will appoint at our Convention an International Correspondence Committee for correspondence in the German, English and French languages.

With best wishes for the realization of the theosophical ideal in the coming year,

We are dear friends,

Yours fraternally,

THE THEOSOPHICAL SOCIETY IN GERMANY.

EDWIN BOHME,

Secretary.

THEOSOPHICAL SOCIETY—GERMAN BRANCH.

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

DEAR COMRADES:—It gives us great pleasure to express to you the heartfelt greetings of the Theosophical Society, German Branch. We are convinced that you will have a good Convention and add one more mile-stone in the evolution of the Theosophical movement, which both you and we are endeavoring to serve with heart and hand.

The work for the Theosophical movement here in Germany has increased considerably during the past year, not only externally but internally. A comprehension of the idea that the

movement must grow from *within* has been awakened and also that this is especially true of the present time, the great lights, our teachers, having withdrawn to the inner plane. External results of our work have also appeared; one new lodge has been formed during the past year and another is in progress. Our chief efforts in the Theosophical Society here in Germany have been directed towards maintaining it on a basis of the greatest individual freedom. An external expression of these efforts showed itself in the adoption of a constitution in August, 1901, almost identical in form with that of the Theosophical Society in England and America. We have worked on this basis and the result has been good, aiding the members to express their individuality in right thought and action.

A class has been formed for the study of the Theosophical philosophy, which H. P. B. taught. The interest has been active, and not only members of our organization, but outsiders have taken the opportunity of participating.

Our desire is that the "Lord of the Vineyard" may send more workers for His harvest, as the work is great.

Theosophy and the Theosophical Movement are perhaps nowhere so greatly misunderstood as in Germany. There are so many societies and individuals, who call themselves Theosophists, owing to a false idea of the true spirit of Theosophy. We can make no opposition, but simply wait patiently until right thought and right action on our part have gradually cleared away all misunderstanding and error.

At the Convention of the T. S. in A. last year, the resolution proposed by the T. S. in England and seconded by the T. S. in Sweden and our society, for uniting the national societies under a General Constitution. This resolution will be taken up again this year and we reiterate our desire to second it. If the resolution is passed we shall be glad; if it is again postponed, we will be content. We know then that the field is not ripe. At all events, with or without a general constitution, we feel closely joined to our comrades and co-workers in America.

Our earnest wishes will accompany the proceedings of the Convention, and we wish you the best success in your work.

Yours very sincerely and fraternally,

THE EXECUTIVE COMMITTEE OF THE "THEOSOPHICAL SOCIETY,
GERMAN BRANCH,"

PAUL RAATZ,
Secretary.

To the Theosophical Society in America in Convention Assembled:

DEAR COMRADES:—A fellow-student of Theosophy at a remote outpost of the work sends his American Co-Workers in Convention assembled, his greetings of sympathy.

He wishes to point out that these Annual Conventions of the Theosophical Society in America are—or ought to be followed with great interest in every quarter of Theosophical Students. Why? Is it because of some important matter under discussion, or is it that new modes of work are supposed to be suggested, infusing new life in the Theosophical work and bringing about wonderful results? Not so. To him at all events there are other reasons that he will mention.

First.—It is a fact among all the wide-spread Branches or Offshoots of the Parent-Society, the Theosophical Society in America is unquestionably the eldest, and though the younger Offshoots now may be grown up children, able to stand alone and act on their own responsibility, they will naturally come to look up to their Brother Senior as being more experienced and developed. As the eldest brother of an orphan family naturally is the head of that family, and as his advice is sought for and his behavior is—or ought to be a muster for the younger members, so the T. S. in America must be looked upon in the same way, and truly is so by many. Hence the interest many of us take in your Annual Conventions.

The second reason is of a more recondite nature, so subtle that its presence may elude some. It asserts itself more or less, whenever a Convention is held by any Branch of the Theosophical Society under our "Ray." There is between all Branches under this "Ray" a natural bond of sympathy that draws together, and this more particularly at the Annual Conventions because of the united force of the many thoughts simultaneously directed towards that occasional Center. This force cannot be overlooked. Therefore the date and place of a Convention ought always to be duly announced to all Branches, so that they can send out to the Branch, in Convention assembled, a wave of sympathetic thought and feelings.

Can any written or wired Greeting be more valuable than such a message? You will accept it even if it comes from the most insignificant Branch only, and you will accept this message sent by that single co-worker here signed,

Fraternally yours,

THOS. H. KNOFF.

KRISTIANIA, NORWAY, March, 1903.

To the Members of the T. S. in A. in Convention Assembled:

DEAR COMRADES:—The undersigned Executive Committee of the T. S. Berlin Branch sends to the members of the T. S. in A. in Convention assembled its hearty greetings and best wishes for a successful Convention.

The feeling of confidence which the T. S. Berlin Branch possesses in the activities of the Convention are strengthened by an external bond, in the form of the same constitution which the T. S. German Branch, to which we belong, the T. S. in A. and the T. S. in E. have adopted.

It will therefore without doubt be of interest to the Convention to hear in what manner we are active.

We have rented rooms for our special use and in this Theosophical Home there is a lecture room, a reading room and library, containing almost 600 volumes. The rooms are open to the public daily and no charge is made for the use of the books and papers.

Public lectures are given by the members and friends of the Society every Wednesday with discussion, and every Sunday without discussion. On Saturday a class meets for study and discussion of H. P. B.'s "Key to Theosophy" and once every month a social gathering is held.

There have been several large public meetings, and many tracts and other propaganda have been distributed on the streets and in other ways. A monthly magazine and several Theosophical works are being published in our ranks.

Once more wishing all our comrades, who are participating in the proceedings of the Convention success in all undertakings and assuring them of our firm belief in the progress of our cause and Universal Brotherhood, we remain,

Fraternally and sincerely,

PAUL RAATZ, *President.*
WILLI BOLDT, *Secretary.*
ERNST JOHN, *Treasurer.*
DORA CORVINUS, *Librarian.*

The following cablegram was also received:

BARMOUTH, England.

Best greetings; very sorry we are unable to come—

KEIGHTLEY.

The Secretary then read the following letter of Dr. J. D. Buck, of Cincinnati:

Dr. J. D. Buck, Cincinnati, O.

April 18, 1903.

My Dear Dr. Hyatt:

Your brief reminder received. I hasten to assure you, and through you any of my old comrades, that it is not from indifference, or change of base, or loss of ideals, or "cantankerousness" toward any one that I stay away from the Convention. * * * Our work goes on, the heaven works in that measure of meal called present humanity, just as H. P. B. designed. I am not conscious of one relaxed fibre in my working armor, but now, as always, I do the work nearest my hand, and that seems to say—"next". Just at present, after lectures and papers in many directions all winter and one for our National Homœopathic Convention in June at Boston (invited) on deep and broad lines, I am especially interested in the new "Cosmic Club" formed here—a Catholic priest (brightest in the city) an Episcopal dean, and a rector; three Presbyterian clergymen (two professors in Lane Seminary, Theological), a Jewish Rabbi, a Congregationalist, a Unitarian and a Swedenborgian clergyman, the Professor of Ethics in the Cincinnati University, and a Judge of the U. S. Court. All but three, clergymen. I was invited as a Theosophist to unite in forming the Club. The first paper was read in March by a Presbyterian Theological Professor and was as broad and liberal as I could wish. A Jewish Rabbi read the second in April on Judaism; and I am to read the next in May. There is absolute freedom of expression and abounding kindness—each trying to understand each other's point of view. * * * It is a wide open door like the Councils of Akbar. These men are leaders in their respective denominations and their motto is "Come let us reason together,"—they are truth-seekers every one, and I have never seen greater courtesy, even as the Jewish Rabbi touched the Jewish idea of the Christ—not a shade of ill feeling anywhere.

Under the title "Contributions of Psychology to the Vital Problems of the Day" I shall give the Theosophical view of man, even to the Seven Principles and Karma, and the Masters, and fortify it all by Prof. James Gifford's lectures. Here lies a great work to be done. * * *

Peace to your deliberations! and above all steadfastness, courage and confidence in the good work and in the good law.

Ever yours,

J. D. BUCK.

REPORT OF THE COMMITTEE ON CREDENTIALS.

Made by J. D. Bond, Chairman.

Mr. CHAIRMAN, MEMBERS OF THE CONVENTION—As Chairman of the Committee on Credentials, I have to report that one hundred and eleven proxies were received and found satisfactory. They are divided as follows:

Mr. J. D. Bond.....	6
Mr. M. D. Butler.....	5
Mrs. Marion F. Gitt.....	3
Mrs. Ada Gregg.....	4
Dr. T. P. Hyatt.....	68
Mr. Charles Johnston.....	12
Mrs. Vera Johnston.....	4
Mr. A. H. Spencer.....	6
Mrs. Thurston	3

Upon motion regularly made and seconded, the report of the Committee on Credentials was approved and accepted.

REPORT OF THE COMMITTEE ON RESOLUTIONS.

Made by H. B. Mitchell, Chairman.

Mr. CHAIRMAN AND FELLOW MEMBERS—This Committee had presented to them for consideration three documents; the first is from the Brooklyn Federation of Women on the Union Labor Committee, and it is a request to the T. S. in A. that this Convention resolve, and advise all their branches to resolve, that only Union printing will be authorized by the Society. It is the sense of the Committee on Resolutions that to adopt any such resolution as we are requested here to do, would be entirely foreign to the precedence that has been established in this Society, and also in opposition to the spirit of our entire organization; that we as individuals can hold any opinion we desire, but that we should not commit the Society; so the Committee on Resolutions recommend that the document be referred to the Secretary, to be answered by him in accordance with the general purport of what I have said.

The second communication submitted to us is signed by E. A. Allen, Secretary; J. H. Hohnstedt, President (Cincinnati Branch), and spoke of difficulties that have been experienced in the work of the former T. S. in Cincinnati, of their effort to continue their work, and their doubt as to whether they should apply for a new charter or work on as they are at present working. It is the sense of the Committee regarding this communication, that the members in Cincinnati only can be the judges of their mode of action. If they wish to make application for a new charter it will go through the regular course prescribed by the Constitution. It is recommended that this also be submitted to the Secretary to be answered accordingly.

Mr. W. P. Adkinson died March 2, 1903. It is the desire of the Committee on Resolutions that a resolution be drafted, expressing the sense of loss which the Society feels at the death of Mr. Adkinson. It would like to put the resolution in the form in which to submit it, and it asks for a postponement until the first part of the afternoon session for this purpose.

ELECTION OF A PERMANENT CHAIRMAN AND SECRETARY.

CHAIRMAN: The election of a permanent Chairman is the next procedure.

MR. JOHNSTON: Mr. Chairman, I beg to move that Dr. Buchman for a moment leave the Chair and Dr. Hyatt occupy it.

DR. HYATT, Temporary Chairman.

MR. JOHNSTON: Mr. Chairman and fellow-members, as our friend Dr. Buch-

man has so ably demonstrated to us his ability to act as temporary Chairman, I would move that Dr. Buchman be elected permanent Chairman of this Convention. Motion seconded and unanimously carried.

Dr. A. P. Buchman on taking the Chair addressed the members as follows:

"I am certainly grateful for the privilege of again having the honor of being the permanent presiding officer of the Convention. It has been my good fortune to be present at most of the Conventions of the T. S. in A., and thus add my mite to the work of the organization.

From present indications one is justified in accepting the belief that the period of doubt and obscurity is passed and that we are now entering upon a state of new and wider activity. Our work in the past has permeated the thought of the world in so far as much that was new and strange to it has come to be looked upon with more than simple tolerance, in fact, the tenets of Karma and Reincarnation are either openly accepted or tacitly believed in by the thinking contingent, and people are ready to acknowledge that we are punished *by* our sins and not *for* them. With these tenets as accepted doctrines, in a general way, the Theosophical organization seemed for a time to have fulfilled its mission and general disorganization appeared to be the fate. Segmentation and a consequent reassembling of the different segments into specific bodies, all of which are doing something towards the furtherance of the spread of the doctrine which we all hold as that which is enabling the world to tolerate the opinions of others, however different and differing the same may be.

It is my firm belief that no one of the different Theosophical organizations is without a mission. The question as to what that mission may be ought not, I think, concern any of us. The one question for us to consider is, to what extent is the T. S. in A. of use in the world at this time. Assuredly its existence is not just to proselyte so that its membership may be increased till it shall attain many thousands in its ranks. The present plan of work absolutely negatives that idea.

Then what are we supposed to be doing? Have we a mission? If so, what is it? The idea that has strongly impressed me, and I take it others are equally impressed with the same thought, is that it is better to have the adherents of the many different religious organizations know that there is a broad underlying principle in their religion that if once understood will fully explain the fact that at their root all religions are the same, that it is the underlying fundamental principles that will, when once understood, proclaim all the world a universal brotherhood.

If then we have a field for work that shall, as in the past, be of some use to the world at large, let us continue this organization, let us work on unselfishly so that something may be accomplished for the good of the world.

In Theosophy there is one idea that should be fully implanted in the minds of all adherents so that the full meaning of that which may, at times, be reckoned a peculiarity by the casual onlooker, will be made prominent. It is the principle of the Inner Man, the Reincarnating Ego, that we, as Theosophists, address ourselves to; its environments and its growth is the peculiar care of all who have given the subject such consideration as to make the constitution of the human entity at all familiar. Once this fact is implanted in the mind the conclusion is self-evident and the mind is no longer disturbed with doubt and uncertainty. With each member of this organization as a center from which shall radiate something of the doctrine, the beginning of the nucleus of a universal brotherhood can be established, and then when another period of activity shall arrive, the Master will find an established organization ready for the work.

I am pleased to see as many delegates present and promise a goodly amount of work for you all. It is our province to prepare for the coming year, and in so doing will have the responsibility of the election of various committees upon whom will devolve the particular task of an outline of activity for the coming year. Believing that this is a body of earnest, unselfish workers in a cause that promises nothing but work to its adherents, I am ready to do your bidding as your presiding officer for the time."

Mr. Johnston made a motion that Dr. Hyatt be elected permanent Secretary, in recognition of the fact that he had already performed the function of temporary Secretary so admirably. Seconded and carried unanimously.

Meeting was then adjourned to meet again at 2.30 P. M.

AFTERNOON SESSION.

Upon motion made and seconded, the Chair appointed Mr. J. D. Bond, Dr. H. A. Bunker, and Mrs. M. G. Keel the committee to consider nominations for the officers of the Society for the ensuing year.

Pending their report, the Chair called upon the Committee on Resolutions to finish its report.

In response, the Committee presented the following resolution:

Be it resolved, That the members of the Theosophical Society, in Convention assembled, send greeting to their fellow-members in the Indianapolis Branch, and desire to express their sympathy and sense of loss in the death of their comrade and co-worker, William P. Adkinson. Though his loss must be felt most keenly by those who were closest to him, his fellow members in Indianapolis, yet so far reaching was his work and life that in his death the parent Society feels that it has lost a long time friend, a powerful influence for good.

Be it resolved, That a copy of these resolutions be sent to the Secretary of the Indianapolis Branch and to the members of his family.

Upon motion the report was accepted and the Committee discharged.

CHAIRMAN: The next business before the Convention is one of considerable interest. Last year a resolution came up for the purpose of merging all the National organizations into one large International organization. The matter went over last year without action, and, as a matter of course, it is here for consideration again. I think there should be something done with the proposition, as it should not hang over us in the way it does now, and as further postponement might be misinterpreted, I should therefore like to have a full and free discussion of the question by this Convention. You understand that we are not represented now by delegates. This Convention is composed of individual members. Every member of the T. S. in A. is a voting member—has a voice either by proxy or by person. As this question especially concerns us at this time, I should like to have a very free expression of opinion upon general principles, that we may all think along the same lines.

Mr. JOHNSTON: The question has come before us at once as a moral proposition and as an administrative proposition. As a moral question we fully recognize the identity of aim and purpose between our Society and the T. S. in England, Germany, Sweden, Norway and so on, and I think we shall all unanimously affirm that identity of purpose, identity of ideal, identity of aim, and we shall do it very warmly and with perfect conviction and confidence. Attached to that moral proposition is another of which I, myself, have considerable doubts, namely, that we should at once proceed to construct, or indeed accept, an already proposed scheme of common administration—and that I think is a very different matter.

When I visited a number of branches of the T. S. in A. last fall it was borne in upon me that in every city I went to, even within the same State, the conditions of environment were very different—that people in Fort Wayne had to meet problems which were not present to people in Indianapolis, or in Dayton, or Cincinnati, and so on; and it was perfectly clear that each group of working Theosophists was in an environment which differed very sensibly from the condition of any other group. Therefore, it seems to me that each group of working members must form its own lines of activity, more or less, and must handle its own conditions and deal with its own situa-

tion as they see the need on the spot. How much more so then in the cases of different countries. The problems to be met in America are not the same as those to be met in England. We here, personally, as members of the T. S. in A., are not in a position to give to Sweden, Austria and other countries directions as to how to manage their affairs, for the reason that we know nothing about the difficulties that they have to face or the problems they have to meet. Similarly, the members of the T. S. in Sweden or Austria can give us very little advice as to how to manage our affairs.

Therefore, I think the principle of local autonomy is one which will have to be very much extended in the future, and I would suggest that the wisest course is this: To accept the principle of unity which underlies this proposal, but to adhere to our present organization and to go on working with it until we find out what our needs actually are, and have learned little by little how to supply them and how to meet them. It seems to me a great mistake to set out with a rigid form or a certain framework before we know the actual conditions of the case. So I should advise that we look at the present proposal as the expression of a hope and aspiration, realizing that the time is not ripe for its embodiment in an administrative system.

This brings me to another suggestion which is slightly irrelevant, but one which I think you will allow me to make as a further development of local autonomy, namely, that this country of ours is so large that we need not one Annual Convention but many, in different sections and localities. This simply emphasizes the point that each place must arrange the local needs according to its local conditions, for the spaces are so wide and the conditions so different that no uniform system will cover them all.

Let us put this thought in the form of a resolution: We accept in full the principle of a moral unity and a unity of purpose with the various European societies in question, but deem it advisable to keep separate the administration of the different societies.

CHAIRMAN: The proposition is open for any further discussion or suggestions by any member or person present.

DR. HYATT: This idea originated in England, and the form of the proposed Constitution was sent to Sweden, Norway, Germany and America. A copy of it was sent to every member of the T. S. A.

At the last Convention it was referred back to the Secretary for further conference with the other National Secretaries, and to report upon it again at this meeting.

During the past year many difficulties have become apparent, just as Mr. Johnston has stated, that seem to prevent the satisfactory working of the proposed form of administration.

The different localities have such different needs that there is little prospect of adequate gain to offset the certain difficulties of administration. The European Societies work very well under their present constitutions, and we, in America, are working exceedingly well.

Recognizing this principle of local differences, the Secretary's office has, in the past two years, sent out letters to members of many different localities giving the names of other members living in their State and asking them to correspond with each other. We have received many replies to these letters, and in a number of cases the suggestion has been carried out, good work resulting through local conferences and co-operation.

I think myself, therefore, that it will be easier and more profitable to carry on the work as it has been carried on for at least another year.

Mrs. Keel suggested that it might be more satisfactory to the proposers of the consolidation to have the opinion of this Convention expressed through some definite resolutions on the subject.

To this the Chairman replied that unless the resolutions were very carefully formed, it would be likely to be misleading. For the expressions of opinion so far had affirmed a unity of purpose and of fellowship, but that it seemed that it was not now practicable to form an administrative unity. That to phrase this so that all could agree upon

it would be exceedingly difficult, and that he agreed with Mr. Johnston in thinking that we had better leave it in the form it is now and not try to disturb it any more. If any one thought differently he trusted they would say so.

There being no further remarks, the Chairman called upon the Committee on Nominations.

ELECTION OF OFFICERS.

Mr. J. D. BOND, Chairman of the Committee on Nominations:

Mr. Chairman and Fellow Members:—Your Committee would respectfully submit the following names to serve as your officers for the ensuing year:

For Executive Committee:

Dr. A. P. BUCHMAN, of Fort Wayne.
 Mr. M. D. BUTLER, of Indianapolis.
 Mr. MARK W. DEWEY, of San Pedro, Cal.
 Mr. CHARLES JOHNSTON, of New York.
 Mrs. VERA JOHNSTON, of New York.
 Mrs. E. L. D. MOFFETT, of Boston.
 Mr. J. G. SEWELL, of Louisville, Ky.

For Secretary:

Dr. T. P. HYATT, of Brooklyn.

For Treasurer:

Mr. H. B. MITCHELL, of New York.

On motion duly made and seconded, this report was unanimously accepted and the Committee discharged.

The Chair calling for a vote, the above-named members were unanimously elected to the offices for which they were nominated.

THE RE-ESTABLISHMENT OF ANNUAL DUES.

CHAIRMAN: The next thing to take up for discussion, and a pretty wide discussion should be had upon the matter, is the subject of membership dues. The Society has been running for the past three or four years with scarcely money enough to pay its bills (which are necessarily contracted), for printing, postage, letter-heads and matters of that kind. Of course, we have no salaried officers, but there are some necessary expenses, and the fact is that these expenses have to be met at present very largely by the voluntary contributions of but a few of our members. I think that there should be a slight obligation of this kind placed upon every member. The necessity of contributing to the life and vitality of the organization will impart an interest that cannot otherwise be felt. You feel that you are entitled to the *Forum* because you have paid for it. If you have not contributed in any other way, you have at least contributed a dollar. Some one else is spending the time and energy in formulating the means by which these papers are gotten to us. This is something I have insisted upon for the last two or three years and have at times almost offended some of my friends in the blunt manner in which I have taken the liberty of expressing myself upon the subject. I think the matter had better be put in the form of a resolution and then discussed.

Mr. E. A. Alden made a motion that the annual dues of the T. S. in A. for the next year be \$2.00. The motion was duly seconded.

CHAIRMAN: You have all heard the motion; is there any discussion upon it?

Dr. HYATT: Mr. Chairman, I have some letters which I think should be read upon the question of dues. According to our Constitution and By-laws, any amendment should be sent to the members at least six weeks before the Convention. This

has been done. Of the proxies sent, a majority of the members make mention of that proposed amendment and, with the exception of eight or nine, they were all in favor of annual dues. One or two stated that having something definite to pay members would be more likely to send in the money, otherwise they were apt to forget that money was needed by the Treasurer for the running expenses of the Society. I propose to read those that are not in favor, so that you may hear their view of the question.

Dr. Hyatt then read four letters from members who considered that the establishment of annual dues would take from the free character of the Society, and that there were members who would be unable to pay even a nominal sum.

In reply to this it was pointed out that the Society had charged dues continuously for the first twenty-three years of its existence; that the present motion was no innovation, but only a return to the original lines; that finally there were always ways of remitting the dues of members who could not afford to pay.

CHAIRMAN: So far as the proposition is concerned, I am not myself in favor of making the membership contingent upon the payment of the dues; but I would simply say that the dues are \$2.00. If you fail to pay your dues, it does not rob you of membership; if you cannot pay it, you do not have to make an explanation; if you can pay it and do not, you have your own self to deal with. I am not in favor that this motion shall carry with it the possibility of dropping any person who does not pay from the rolls; membership should not be contingent upon paying the dues.

After some further speaking in favor of the motion, it was put to the vote and carried that annual dues of \$2.00 be re-established.

Mr. MITCHELL: Before we pass from this subject, Mr. Chairman, I would like to have it understood that the payment of \$2.00 per annum by each of our members will not meet the expenses of the Society, and the man who sends in his dues with becoming regularity need not think that the Treasurer will not be willing, as well as grateful, for the continuance of his voluntary contributions.

CHAIRMAN: That I have tried to indicate in what I have said. There will have to be quite a deal of money contributed outside of the annual dues, but I think that the matter is all right as it has gone through and that it will adjust itself very nicely.

The Chairman called upon Mrs. Mary G. Keel, of Fort Wayne, to make a report in the matter of the afternoon meetings held there.

Mrs. KEEL: In regard to the Friday afternoon meetings that we have had for about a year and a half in Fort Wayne, I gave a report to the last Convention. We had then about seven or eight members. Four of our young members attended regularly and have been to the meetings every afternoon, with the exception of four during the year. We have continued our studies, taking up different subjects. We meet at 2 P. M. and study one hour. There are no duties or responsibilities whatever. People come in to talk upon Theosophy during this hour. We have received some members in the Wednesday evening class. Through these meetings many have become interested in Theosophy and I have a letter here from one of the members which I will read showing the benefit it has been to them.

FORT WAYNE, IND., April 21, 1903.

To the Members of the Theosophical Society in America in Convention at New York.

Several members of the above society wish to place on record our appreciation of the study class for women which is being held at Fort Wayne, Ind., every Friday afternoon.

These classes have been very helpful and instructive as well as intensely interesting. Some of us are yet at the very beginning of this study—but these classes have caused us to search for truth and in this way have served to enlighten us.

In a great many instances we have studied subjects at these classes which were to be discussed at the following Wednesday evening meeting—thus enabling even the beginners to at least occupy the position of intelligent listeners.

Having so materially benefited ourselves we wish to recommend the inauguration of similar study classes among the ladies connected with the Society.

Yours respectfully,
An F. T. S.

I do not know whether there are many such societies organized throughout the country, but it is a very good idea. We have real "heart to heart" talks on Theosophy. Ladies get together and are not afraid to ask questions, and in that way learn a great deal. It has proved very beneficial to us in more ways than one, and I hope that the ladies of the different local societies will consider this and organize, that we, at another Convention, may hear more reports.

Miss WOOD: How do you get up these meetings?

Mrs. KEEL: We tell our friends and occasionally put a notice in the paper. We get response from those who desire to learn and receive instruction, and in that way, we have given out a great many "Oceans of Theosophy." They do not always join the Society, but attend the meetings. Although we cannot be there always, each member takes that hour to read or study. The hour is from 2 to 3; Friday afternoon is sacred to us, so that if there are only one or two present, there are four or six away who have the lesson in mind. Some very earnest members have joined us.

At the request of several members, the Chairman called upon Mrs. Vera Johnston to speak about the *Theosophical Forum*.

Mrs. JOHNSTON: Ladies and Gentlemen, I do not exactly know whether you realize what a wonderful undertaking this *Theosophical Forum* is. Mr. Chairman is making the time rather short in saying that it is only one year since I was trusted with the editing of the *Forum*. It has already been three years. I have edited 36 numbers. Of course, you all have read most of the numbers and liked some of the articles and asked for a second copy, but I do not know that you realize what a wonderful undertaking the *Theosophical Forum* is. For it is distinctly an attempt to supply a magazine in pen and ink without any personality. It is conducted entirely impersonally; its articles are never signed, and as I attempted to explain in a little article of mine in the last number, the April number, I do not let my personal tastes and opinions interfere in any way with the articles I put in. I can distinctly remember four separate times when I put articles in with which I personally disagreed, just because my idea of the work of the *Theosophical Forum* is the entire impersonality of thought. The impersonal thought of the writer appealing to the impersonal thought of the reader, this establishes the only right, the only lasting, the only true brotherhood of human beings.

Another feature of the *Theosophical Forum* work is that I consider it not only as a magazine which is to be published every month and for which articles are to be secured on certain lines and in a certain spirit. It is much more than this. I think that the whole spirit of the magazine ought to be freely and naturally such as to bring out the best thought and the best feeling of any person who reads it or works for it. That again is not an easy undertaking; but it is a feature which entitles the *Theosophical Forum* to the name of a magazine which has been carried on during three years without any personality. So far I have been telling you about the principles on which the magazine is conducted. The object of it is entirely, from my point of view, the appealing of the immortal soul in the writer to the immortal soul in the reader. If the article does not accomplish this, it can be as clever as it can be, it can be beautifully written, it can take all my personal sympathies, but I cannot put it in. And pretty hard my struggles were in the beginning, not only because some of my best friends that I, personally, and Theosophists in general, have, would not "catch on" to it at all, but would think it was a cranky fad of mine; more than that, I also at times thought it was a fad of mine. Yet I had a general feeling that that was how it ought to be and that is how I did it. There is something in me which I cannot give a name to, a sense of a general fitness of things.

Now, another thing that I would like you to understand about the *Forum* work is just this. It is my opinion that every single one amongst the readers has something to say of his own, and the world needs it and it can be said in the *Theosophical Forum* in a perfectly free way; free because perfectly impersonal. In many instances there comes an article from some person saying, "I am not a writer, I never attempted to write anything and do not feel qualified for it all, but that is

what I feel I had better say." Sometimes this sort of contribution was a childish effort which I could not put in, and in some instances it was as splendid as I ever put eyes on. In many cases, a person who, having been encouraged by having it put in printed form, writes something again and it is no good and I cannot put it in. Why? Just because in the first instance, it was pure inspiration; in the second instance it was an effort of a person who had not much literary gift. The instances of people giving a few lines of something that is really the quintessence of the highest of their aspirations are so many that through the three years of this work, I do not exaggerate if I say that I have grown as if I lived twenty years, just through being in touch with the hearts of people as I was in an impersonal way.

Here is another feature that I would like to mention. Putting aside the fact that the articles are not signed, I was often impressed with one thing. I refused last year to put in the Report of the Convention and the report had to be printed separately, and the Secretary had to go into debt for it (perhaps that's telling secrets; never mind). I refused, but in refusing, I tell you I was scared out of my wits; not by what people said to me, but what I myself was saying to myself: "Why this is the *Theosophical Forum*, it is printed under the patronage of the T. S. in A.; my life is given to the Theosophical work; then why do I refuse to put it in?" And it took me three or four months before I understood why. And the secret of it was that the *Theosophical Forum* has for about the third part of the subscribers people who are not members of the T. S., either of our own Society or any other, and this magazine has to be carried on in a perfectly unsectarian way. So why should the *Theosophical Forum*, which is to carry this work out into the world, brandish before the eyes of these people this report, when it has no doctrine that it has to offer, but only the search of eternal truth, which is free of access to any one, and in which outside people can teach us just as much as we can teach them, and it is only after I spent a Summer at Greenacre that I knew why Mrs. Johnston was wise in doing this. Just appeal to the people's hearts, in so far as it lies in their appreciation of the best and in the people's ability of giving you the best.

Now another feature. Let alone that most of the people who do not know me personally and know my work in the *Forum*, address me as "Dear Sir and Brother," There are lots of them who think that Mr. Johnston carries on the work. Sometimes Mr. Johnston says it is not so and sometimes he just lets it go. Yet I want to tell you that Mr. Johnston does not do the work; he does the spelling occasionally, and even this not always, because I see the first proof and he sees sometimes the page proofs. What Mr. Johnston is to the *Theosophical Forum* is rather an unwilling contributor, and that is all. All this I am telling you not to carry on the Johnston episode that was the characteristic feature of this Convention, but just to prove that strictly Theosophical writers, among whom Mr. Johnston certainly is the most prolific, do not take a very active part in the writing of the *Forum*. Most of my contributors are people who are not members of our own or any other T. S., and who know about the existence of the T. S. just as they know about any other institution in the world, whether it be Christian Science or whatever it may be. But somehow in giving their work, and that of the best that is in their hearts, for the *Theosophical Forum*, I know that they do not connect the *Theosophical Forum* with any of the ridiculous rumors they hear about Theosophy. The spirit of the *Forum* has made a coat of mail about it. These are the two important features: one-third of subscribers are not Theosophists and most of the contributors are not Theosophists, yet the *Theosophical Forum* is carried on the principle which I mentioned at the beginning of my speech in spite of this fact. And I find the greatest encouragement for the future of our work in the fact that the *Theosophical Forum* principle of impersonality appealing to so many hearts outside our own circle and in the existence of so many who can give to us, as workers for true Theosophy, the best that is to be had.

Mr. Johnston extended thanks in the name of the T. S. in A. to the officers of the Convention.

Motion made and seconded that meeting adjourn for one year.

Carried.

OFFICIAL NOTICE.

To The Branches of the Theosophical Society in America.

FELLOW-MEMBERS:

The time is auspicious and opportune for emphasizing a department of our work which has in recent years fallen somewhat into abeyance.

As conceived by its initiators and founders, the Theosophical Society was intended to serve as a meeting-place for all seekers for truth; giving them an opportunity to work together in their search for spiritual reality and spiritual law, and to aid each other in their search. It was this aspect of the Theosophical Society that attracted men like Sir William Crookes, Thomas Edison, and Camille Flammarion, who were seeking for truth in great departments of nature, in chemical, electrical or astronomical law.

The same purpose, the common search for spiritual truth, next led to the examination of Oriental religions, and to the extension of the Theosophical Society in Oriental lands. In every case, the followers of Buddha, Mahomet, Krishna or Zoroaster were told to seek for the spiritual truth each in his own religion; to find Theosophy in Buddhism, Hinduism, Mahomedanism or the Parsee worship; each was told to find the path to the Masters, and to spiritual life, along the lines of his own faith.

All this was done, and admirably done, before the methodical system which we now recognize as Theosophy was given to the world, through "The Theosophist", "The Occult World", "Esoteric Buddhism", "The Secret Doctrine", "The Ocean of Theosophy" and other works.

The partial understanding and spreading of this great system has absorbed all our energies for years, and we have almost wholly overlooked the other purposes which the initiators of the Theosophical Society had in view. It is, therefore, time for us to repair this deficiency.

We are not called, here in America, to deal to any great extent with Hindu, Buddhist, Moslem or Parsee seekers after light; but we are surrounded on all sides by those seeking for truth and spiritual reality, who differ as much in temperament and genius from us and from each other as Buddha and Mahomet, Zoroaster and Krishna. They are seeking truth as earnestly and with as much pure devotion as we are, each along his own lines.

Along his own lines, each of these seekers should advance toward truth, and it is a part of our duty to help them in this. True brotherhood begins with understanding; therefore it is our duty, first, to gain a clear understanding of the work that is being done, in the search for truth, outside of our own ranks. If we remember the work on "Cosmic Consciousness" by Dr. Bucke of Canada; "Birth A New Chance" by Rev. Columbus Bradford, we shall see what excellent work of this kind has already been completed, only a promise of how much more will be done in the future. Another instance: the first and fourth articles in the *Theosophical Forum* for April come from men who have never been members of any theosophical society.

During the summer months, Branches should be considering their work for the coming year; it will be well, in laying out plans, for all Branches to make provision along the lines indicated: firstly, by asserting and establishing in their own minds, a constant toleration and sympathy for other truth-seekers; and then by ascertaining the names and work of all such, within their own area, and by arranging to hear from them during the coming session; holding quite clearly in mind that, as the real seeker for truth in every case is the soul, and as every soul is original, and, in a certain sense, different from every other soul, each of these truth-seekers has something to give us which we do not possess; something genuine and real, as coming from the soul.

As soon as this part of our work is generally realized, understood and practised by our members, we shall have a notable disappearance of the wall of prejudice which so often surrounds us and impedes our work; a wall of prejudice which is largely the expression of a certain sectarian inclination in ourselves, as though we already possessed all wisdom. This attitude always repels seekers after truth along their own lines, and keeps them away from us.

Once we can break down this barrier, first in our minds, and then in the minds of others, we shall have a notable revival and strengthening of our work along this most important line; and we shall be better able to fill that most important part towards the thought of our time, which the initiators of our work meant us to fill, and which was fulfilled in that sense during the first period of the Theosophical Society's life.

As soon as we have really satisfied ourselves that we have learned from other seekers after truth all that they have to teach us, in the way that they themselves wish to give it to us, we may take up the other side of the question: what we have to give them. In many cases, after a long lecture by such a speaker, a few words from the chairman may suffice to connect the independent work of the lecturer with the large body of tradition and thought we have been studying; certain deficiencies and missing links may be supplied from other fields, and we may thus repay benefit by benefit. But let us make it always a matter of conscience to be quite sure that we have fully and truly realized what the other person has to say, and have assimilated his point of view, before we try to get in our word. This is a point of courtesy we might do well to adopt from the Red Indians, who, at their councils, are most scrupulously careful never to interrupt another man's talk.

There are many men of genius in this country, and many more yet to come, who are seeking truth in some obscure field, along some long neglected Occult line. They are often surrounded by people who wholly fail to understand them, as indeed genius is not easy to understand. We can confer an immeasurable benefit and delight on these people, by giving them that understanding which should come so easy to us, with our wide study and culture; and, through them, we can confer great benefit on the thought of our time and of the world. In doing this, it will be of the greatest benefit and importance always to be careful that we have fully heard and comprehended what the other man has to say, before we even begin to try to make him understand what we have to say. To heartily assent to the other man's expressing himself, is the beginning of true tolerance as well as of genuine courtesy.

Therefore let us act in this matter, with a view to the coming session of our work; first by clearing and establishing our own minds in the matter, and, secondly, by communicating with the seekers for truth in our own areas, and getting them to give us the benefit of what they have already found. In doing this, it will greatly help to make clear to them that one great purpose of the Theosophical Society is, to offer a common meeting place for all truth-seekers, for their mutual benefit and help.

You are invited to correspond with the Executive Committee on this matter, writing through the Secretary T. S. in A., 159 Warren Street, Brooklyn, N. Y.

Fraternally yours,

CHARLES JOHNSTON,
Chairman Executive Committee.

REPORT OF THE ACTIVITIES OF THE ENGLISH BRANCH OF THE THEOSOPHICAL SOCIETY.

Since the date of the last Convention in 1901 the English Branch of the Theosophical Society has been inactive. As a Society it has done little to promote any of its declared objects and its Executive Committee has been quite inert. The number of members is now 159, 28 having been admitted during the last two years and one having resigned.

During that time the "unsolicited voluntary donations" have amounted to £15 18s. 3d., and the expenditure amounts to £10 19s. 5d. for secretarial stationery and postage. The balance in hand is £4 18s. 10d.

It was proposed two years ago by the English Branch of the Theosophical Society that all the National Theosophical Societies should reunite in one international Society. The Committee of Secretaries appointed to draw up a suitable International Constitution have done so, and it was formally submitted to the Convention, but as the other National Societies have not adopted it, it is not possible to consider the matter further at present.

There are certain activities of Lodges, Centers, and individual members of the English Branch which I should like to refer to unofficially. I have requested that particulars of these might be furnished for this report but I have not received replies from all the workers. I am aware, however, that meetings are held in London, Newcastle-on-Tyne, Halifax, South Shields, Gateshead, Glasgow, Birmingham, Consett, Colchester and Tipperary, and that various individual members are doing what they can to help in the promulgation of Theosophical teachings.

Some of the members have formed a League for the study and promulgation of Theosophy as taught by H. P. B. This League has held meetings and published pamphlets in furtherance of its object. And it has issued certain studies in the philosophy to assist members to get a grasp of the teachings: but very few members have availed themselves of the opportunity offered.

Since its formation the receipts of the League have amounted to £60 12s. 11d., provided by 50 members and others, and its expenditure to £56 18s. 4d., leaving a balance in hand of £3 14s. 7d.

Its last activity was to print a pamphlet on the work and nature of the Theosophical Society, giving also an outline of the Esoteric Philosophy. It offers to supply this pamphlet *ad lib* with envelopes to fit, free of charge, to those members who will use them, the proposition being that copies should be given or posted regularly to a certain number of people every week. So far thirteen members have accepted the offer and two members have responded to an invitation to contribute to the expense.

The sale of Theosophical books has proceeded steadily, £160 worth having been disposed of in the last two years.

The Lending Library, which consists of the books lent by two of the members, has practically not been used.

THOS. GREEN, *Hon. Sec.*

21st April, 1903.

REPORT OF THE THEOSOPHICAL MOVEMENT IN GERMANY.

If the Theosophical movement in Germany were to be judged by the number of societies calling themselves Theosophical, then it could be said, that the movement had grown to enormous proportions, as this designation is combined with Occult, Christian and even Spiritualist sects in all parts of Germany. Closer examination, however, divulges the fact that these societies often consist of only one or two persons, incited by a lecture or some other outer influence, but seldom the result of an inner impulse. As a matter of course these societies often disappear as suddenly as they were formed or they only exist on paper.

As in all other countries, the Theosophical movement in Germany is divided into three distinct groups. The Society of which the undersigned is Secretary joins its forces with those of the friends and followers of W. Q. Judge, *i. e.*, it is striving constantly to retain the movement on the lines which H. P. B. and W. Q. J. marked out.

Soon after the death of W. Q. Judge, the "Berlin Branch" of the Theosophical Society was established in Berlin, and this Branch, with the help of the "Crusaders," prompted the foundation of the Theosophical Society in Europe (Germany). During the next year the Branches composing this Society separated, leaving the "Berlin Branch", with members scattered all over Germany, alone, to work independently. We made very little propoganda, but worked on quietly until August, 1901, when an effort was made on our part to reunite the various societies. The success was only negative, one society demanding that we should become members of their organization, the other requiring us to adopt their set of very complicated statutes. These aimed at centralizing all forces and limiting individual freedom, whereas we were striving to introduce very simple statutes, based on decentralization and individual freedom. Two Lodges determined to adopt a constitution almost identical with that of the T. S. in A. and formed the "Theosophical Society, German Branch." In 1902 another Lodge was formed and at present several other centers are in process of formation.

It seems to me that the same state of things prevails here in Germany as in America, only in smaller proportions. There is an organization, whose aim is to *know* and one, which, perhaps unconsciously, endeavors to *psychologize* its fellow men, similar to the Salvation Army. Few strive to *be, i. e.*, to sacrifice the personality and become *One with the Soul*; many desire personal power on the personal plane, similar to the Christian Scientists and the "New Thought" movement. It is a hard task for our small organization to counterbalance these movements, but there is nothing to do but to work on in spreading the true teachings and *living the life* they contain. I am positive that only the confidence, which the members of our organization possess in the Soul and its representatives, the Masters, has prevented our becoming separated from the movement. Our Society will therefore grow slowly and surely from within, closely joined to its sister societies in America, England, etc. It is my sincere wish that these connections may become strengthened inwardly and outwardly.

Before I close I would like to give you a short sketch of our plan of work. The "Berlin Branch" is the central point of our Society. They have rooms of their own, containing lecture room, library and reading room. Public lectures are given on Wednesdays with discussion, and Sundays with informal social gathering; members meeting on Saturday, at which "Key to Theosophy" is studied and discussed. Our sister branches meet on Monday and Tuesday respectively and our members exchange visits. Our library and reading-room is open every day, a member always being on duty. We have a library of over 500 volumes and 30 magazines and papers published and sent regularly to our rooms. During the last year over 3,000 persons have visited our rooms for reading purposes and over 2,000 books have been lent. Reading in the rooms is free; out of the rooms two cents weekly. Our lectures are visited by fifty to seventy persons on an average. On special occasions, as for instance when Dr. Franz Hartman visits us, we have had such a throng, that we were obliged to rent a large hall. We distribute tracts freely on the streets and through the mail. The press is still very reserved and seldom brings a report of our activities. It is very much influenced by the Church, which looks upon us as Anti-Christians. The police keep a sharp eye on us, for fear we may in a Socratic way delude the youth or undermine the existing regulation, but we are far too insignificant in numbers to attract much attention in this direction. On the whole we cannot complain of want of freedom, as for instance our comrades in Austria. I forgot to mention our magazine "Theosophical Life," now in its sixth year and devoted to the interests of Theosophy as taught by H. P. B. and W. Q. J. The future prospects of Theosophy in Germany are favorable, and it will one day break down the barriers of dogmatism and materialism that have fettered the country so long.

PAUL RAATZ,

Secretary of the Theosophical Society,
German Branch.

QUESTIONS OF MUNDANE LIFE ANSWERS

To what extent should a Theosophist participate in things which serve to sustain mundane life?

ANSWER.—Mundane life is as necessary to the experiences of the Soul as either the psychic or spiritual; all are needed to round out the perfect being.

A man's own conscience will dictate to him the law that should govern him in the choice of what is best for him, and he will do no wrong if he will follow it implicitly in all that pertains to his life, for it is the voice of his God, his Soul, speaking through the physical brain telling him what to do. The trouble with all of us is, that we like to follow our Karmic tendencies more than the voice of Conscience. No one person can lay down the law for another, but each one must *find and follow his own path*. If one lives the life he will know the law.

J. D. B.

What is the cause of, the reason for the universal belief that the Saviours of the world have been born of virgin mothers?

ANSWER.—According to the theory that all religious beliefs took their rise from the observation of natural phenomena, the saviours of the world are all solar deities, who sprang from the bosom of the sea, as we see the sun rise out of the waves. The sea (Mare, Maria, Mary) was identified with *Matter*, the eternal Mother (*Mater*), who brought forth all things *without change in her own nature*, and was therefore called "the Eternal Virgin." Or the sun was said to be born from night, Darkness (or Chaos). For this reason many of the early statues of Isis, and later of the Virgin Mary, were painted black to typify the Darkness whence issued the Light of the World.

The Roman Catholic Church considered that the miraculous birth of Christ from a virgin mother still left her with the taint of original sin common to all the children of Adam, and the "Mother of God" must be immaculate, so the dogma of "the Immaculate Conception of the Virgin Mary" was formulated, which declared her to be conceived without any taint of original sin, and therefore fit to be the mother of the Saviour.

K. H.

Since the separation of the Theosophical Society into two or three bodies, causing a great setback to the Theosophical Movement, and leaving the Members-at-Large practically adrift, I have often propounded the question to myself—What will be the effect upon the life and growth of the Theosophical Movement—will it continue to grow as a silent force in the hearts of men, or will it again become united as a body and become an active working factor in the world?

ANSWER.—I do not consider the separation of the T. S. into several bodies as unfortunate, but as a very natural process. In alchemy the various elements must undergo disintegration before forming a new, more perfect combination; the same law must prevail in the Theosophical Society, but that which is good, noble and spiritual in the various parts will undoubtedly combine and form a better "whole."

In the Key to Theosophy, H. P. B., speaking of the "Theosophical Society," emphasizes the fact, that the "existence of the society does not depend on theoretical

knowledge, even if esoteric, but rather on the spiritual insight, discriminating power, selfishness and devotion of those who continue to carry on the work. These qualities alone can prevent the Theosophical Society from degenerating into a sect, the fate which befell the organizations founded by the Lodge" in former countries.

Reviewing the events of the past few years, in spite of the present critical period, an encouraging sense of security prevails in regard to the future prospects of the Theosophical Society. A careful observer will realize two facts: 1. That the Society is being conducted on the same lines as at the time of H. P. B. and W. Q. J., *i. e.*, on principles of brotherhood and tolerance. 2. That a strong movement for reunion of the various spiritual elements is active.

These two facts justify us in concluding that the Theosophical Society, as H. P. B. remarks in the chapter mentioned above, will be in existence as an *organized, living and healthy body*, "when the time comes for the effort in the twentieth century. It will gradually leaven and permeate the great mass of thinking and intelligent people, with its large-minded and noble ideas of Religion, Duty and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers and will open the way to the practical realization of the Brotherhood of all men."

P. R.

ANSWER.—The preamble to this question is based upon a materialistic view of things, and if we are to appreciate properly the past and present of the T. S. and get an intelligent idea of its future, we must take a truer standpoint. The fact is that "The Theosophical Society" is the name, not only of an official aggregate of individuals, but also of a Spiritual Entity. This is the common tradition in the Society and is set out very clearly in *The Path* for December, 1895, "A Reincarnation."

Looked at from this *theosophical* point of view it would seem that the organism of the T. S. is subject to processes somewhat similar to those that go on in the human organism. That organism is composed of innumerable entities of various planes that for the time being fill the human form. In the same way the three-fold vesture of the T. S., spiritual, psychic and physical, is composed of members who are of various degrees of insight, power and activity—and who may or may not be registered in the books.

Now the beings that compose the physical aspect of man's vesture constitute a stream of "Lives" flowing into his form, and, having served the purposes of Soul therein, flowing out, transmigrating to other forms—animal, vegetable, mineral, etc., that live on the Earth with him. In subsequent incarnations the flowing stream brings back those "Lives" again to fill his physical form. For those "Lives" are *his*; he has a certain duty to them, they have a certain duty to him. So with the T. S. Through its physical form flows the current of Members. They come in, serve its purpose, receive their due and depart, to fill the physical forms of other Societies, Brotherhoods, Movements, etc., that exist in the world along with the T. S. And the same law of transmigration obtains with the psychic vesture.

But the Spiritual vesture—the T. S. which was, and is, for which the hour shall never strike—is under a higher law. Transmigration, which is the fate of the "Life-atoms" of the lower vestures, does not apply. Those Members who have entirely identified themselves with the T. S.—materially, mentally and spiritually—who are self-conscious of its nature and purpose and whose energies are steadily directed towards the realization of that purpose, are integral "parts" (to use a misleading term) of its Spiritual vesture—the Soul of the Society. They are parts in the sense that a facet of a diamond is "part" of the diamond. It is a part that is inseparable from the whole. Such members will not "transmigrate" into other Societies. While on Earth they will carry on its work on this plane, and when their physical life ends they will continue the work on other planes; and when the time comes for them again to manifest on the outer planes they will be found active in whatever form the Soul of the Society may at that time be expressing itself.

Now the organisms of animals, etc., into which flow, according to their affinities, the "Life-atoms" of a man's lower principles, obviously will never, *as bodies*, unite with his body. Those "Life-atoms" will return to him in orderly course in this, or, more certainly, in a future life. So following the analogy we may safely assert that the multitudinous Societies, Brotherhoods, and Movements into which some of our comrades have "transmigrated" will not *as bodies* (which is the point of the question), ever unite with the T. S. During the Society's various illnesses—diagnosed by medical experts as "rows," "splits," etc.—from which the body has from time to time suffered, or on other occasions, those comrades left it, but they will all return when their cycle of "Transmigration" has ended. That may not, most likely will not, be in *their* present lives. But they left it under Law and they are bound to return in due and orderly course. They are "ours;" we cannot lose them; neither can we *force* their evolution. Therefore we need not be sentimental. But this is certain: they will all, in time, become facets of the Theosophical Diamond; they will attain to union with the Soul of the T. S. when they shall no more go out. How wise then the injunction, "Cast no one out of your heart."

The T. S. itself *continues to be* "an active working factor in the world" on its ancient and original lines, growing more and more self-conscious as the years roll on. Friend, what are *you* doing that such a question as you ask could arise in your mind?

Z.

Can one be benefited by repeating the sentence Om mani padme hum, providing he does not know the right intonation, etc.?

L. C. W.

No. The right intonation must be acquired. The sentence contains an invocation to the Higher Self, the Jewel in the Lotus. The only way in which the Higher Self can be invoked is by attuning the mind and feelings so that they will vibrate in harmony with the higher nature. This vibration is the "right intonation," and therefore as the state of the mind and feelings depends upon the life we live the invocation can only be properly intoned by living the appropriate life.

T. G.

Is it wise to be resigned to all that comes our way, regarding each circumstance as a needed lesson and only striving to fulfill each moment's duty, or to do our best to improve our positions, financially, socially and other material ways?

A. J. H.

On gaining insight, a man stands between two fires: an earthly and a spiritual one. On one side is the Soul, on the other, matter. Between the two is man and he is forced to choose to which of these he will devote himself. If he only endeavors to improve his financial and social position he has chosen the side of matter and attachment to the ever-changing and illusory signifies at last: death.

If however man determines to devote himself to the Soul, he takes the first step towards uniting himself with the Soul and this signifies the attainment of conscious immortality, the Soul's characteristic. In choosing the Soul, man's relation is that of a pupil to his teacher. All self-will, all attachment to external things must be sacrificed. As a child cannot choose what it will learn, so man must permit the Soul to determine what duties he shall fulfill, and these duties are always to be found in the circumstances in which he is directly placed; every moment contains a special lesson for him. It is therefore wise for the man, who is devoted to the Soul, to consider solely the duty of each moment and leave all else to the Soul. He must however be constantly active, and nevertheless he will realize that it is not *he* who acts, but the forces of Nature, employing his organs, while he himself, consciously united with the Soul, stands aside, observes the action but remains unaffected.

P. R.



REVIEWS

A NEW edition of *Ocean of Theosophy* has been issued. Perhaps this book comes closer than any other to being the always desired and never attained treatise on Theosophy, to give to inquirers. Some day an inspired member will write just exactly what we want to hand a friend who asks, "What is Theosophy, anyhow? Give us a good short book that will explain it clearly." (G)

A review of the *Bhagavad-Gita*, Judge's edition, seems a superfluity, and yet we should not pass over in silence the new edition of this work. Mr. Charles Johnston says that it is a very fine devotional work, well worth the reading, but it is *not* the real *Bhagavad-Gita* of which he promises a correct translation. In fact, we are told that the translation is done and that all that remains is to prepare the manuscript for publication. In the meanwhile, and perhaps even afterwards, students will continue to value Judge's edition of that wonderful sacred work, which has been well called the study of adepts. (G)

Still another one of the old books, *Letters That Have Helped Me*, has been re-published, and will be welcomed by that class of students who obtain from this collection of actual letters a spiritual sustenance that no other book gives. Just as autobiography makes the most interesting and instructive history, so this partial record of the experience of two souls traveling the hard road of spiritual progress conveys a more vivid realization of the dangers, difficulties and solaces of the PATH than almost any book we have. (G)

Thomas Green has re-edited and republished a valuable brochure of 30 pages which appeared two or three years ago under the caption, *The Theosophical Movement*, and which is now called *The Theosophical Society*. It should be read by every member, as it gives an excellent analysis of the Theosophical Movement, and what it has accomplished in the last century. It may be obtained through the Secretary's office in numbers to suit for one cent per copy. In England it has been used for propaganda and should serve a useful purpose. (G)

Our German friends maintain a creditable and gratifying degree of activity, but except as to their literary adventures, reference to their work here would be out of place. As publishers, however, there is much that could be said. In addition to the *Theosophischer Wegweiser*, which is the regular magazine of the T. S. in Germany, Mr. Paul Raatz has published several pamphlets, of course in German, the most interesting of which is "Practical Hints for Theosophical Living," and which contains texts and subjects for daily meditation arranged for each day of the week. (G)

The Theosophischer Wegweiser for March (published by Arthur Weber, Leipzig, at the headquarters of the T. S. in Germany) opens with some Brahmanical aphorisms and contains the usual excellent selection of papers, one of which is an article on "Karma," by Dr. Paul Carus. (G)

The Neue Metaphysische Rundschau (German), published by Paul Zillman, Gross-Lichterfelde, near Berlin, begins its tenth volume with a critical appreciation of Maurice Maeterlinck. Dr. Buck's "Mystic Masonry" and H. P. B.'s "Thought about Karma" are among the articles which follow. (G)

The Theosophical Forums for the last quarter have maintained the usual excellent standard of that magazine. Even the briefest review should not overlook the April number which, in several respects, is one of the most valuable and interesting that has ever been published. Perhaps the best comment possible is to repeat a remark made by a member of the writer's family who is not a member of any society and who is constitutionally opposed to Theosophy and uninformed with and critical of it. She said that this Forum gave her a more comprehensive idea of the real object and purpose of the Theosophical Society than anything she had ever read or heard.

It should not only be read, but it could be studied profitably by all who are interested in the Movement, and when friends ask, "What is the T. S."? we can hand them this magazine with the confidential belief that while it will not tell them everything, it will drive home certain fundamental principles.

The article entitled "Obedience" in the March number is of unusual value and shows an acquaintance with the deeper truths of occultism which makes it peculiarly interesting and helpful. (G)

The Theosophical Forum for June begins with an interesting extract from the writing of Lafcadio Hearn showing the deep influence of this author's study of Buddhism. A contribution upon the ever present controversy about child education, some thoughts on "Vicarious atonement," and a study of "Daudet's Psychology" are among the articles which follow. (G.)



CORRESPONDENCE CLASS

The T. S. in A. is not responsible as an organization for any view or opinion to be expressed or intimated in any of these papers, documents, questions, or answers in this class; nor is the Society in any way bound thereby: nor are any such views or opinions authoritative or to be deemed as the views or opinions of the T. S. in A.; they are only individual views and opinions of those who express them.

METHOD OF WORK.

All members in good standing of the Theosophical Societies in America, England, Norway, Sweden, Germany and Austria can join the Correspondence Class by applying in writing to the address given below.

In each number of this magazine a subject will be selected for study and a list given of books and articles which are to be read.

Questions bringing out the most important points of the subject will be printed.

Replies to these questions must be written in English and are to be sent to the office of the Secretary, addressed as requested below, where they will be examined and returned to the senders with comments and suggestions in all particulars wherein they seem to require it or as inquiries made shall indicate.

Members are not to reply to the questions until after the expiration of one month from the receipt of same, in order that they may have ample time to study and think over the subject, and also in order that the office may not be unduly burdened with work.

As there will necessarily be expenses of postage, paper and some printing, members of the class are requested to help in this matter by sending stamps for the return of their papers and also, if they can, by sending an *extra* two or five cent stamp. The class ought to be self-supporting, though as yet that is not demanded.

As the present number of THE THEOSOPHICAL QUARTERLY has had to devote so large a portion of its pages to Theosophical activities no special subject for study will be given, and as a great amount of extra work will be entailed in the preparation for this class it is desirable to find out how many members will join the Correspondence Class. All those who wish to do so should write at once to the Secretary Correspondence Class and request that their names be placed upon the roll.

Correspondents are asked not to mix the business of this class in letters relating to any other matter; if this request is not complied with, all such letters will remain unanswered so far as concerns the Correspondence Class.

All communications relating to the Correspondence Class are to be addressed to

SECRETARY CORRESPONDING CLASS,

159 Warren Street,

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The above named books are kept in stock and can be delivered at once upon receipt of price. The Secretary T. S. in A. will furnish any other books upon Theosophical or other subjects for the members, but there may be some delay in getting them. All orders should be sent direct to the

SECRETARY T. S. IN A.,

159 Warren Street,

Brooklyn-New York.

The Theosophical Society in America

Founded by H. P. Blavatsky
at New York in 1875 e e e e



THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *Path* to tread in this."

Applications for membership should be addressed to the
Secretary T. S. in A., 159 Warren Street, Brooklyn, N. Y.



THEOSOPHICAL QUARTERLY

PUBLISHED BY THE
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The Theosophical Quarterly.

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THE THEOSOPHICAL QUARTERLY

THIS MAGAZINE is published by order of the Executive Committee of the Theosophical Society in America for the benefit of its members. The Society is not, however, responsible for any views or opinions therein contained unless in an official document. All communications should be addressed to The Editor, THEOSOPHICAL QUARTERLY, 159 Warren Street, Brooklyn, N. Y., U. S. A.

EXTRACTS FROM NOTES AND COMMENTS PUBLISHED IN No. 1.

THE THEOSOPHICAL QUARTERLY is not designed to compete with, but to supplement *The Theosophical Forum*. It aims to cover those fields of Theosophical activity and interest which our older magazine does not attempt to enter. It has no plans that are not fluidic and subject to change with changing conditions, but for the immediate future it will endeavor to meet certain known needs through the following departments:

NOTES AND COMMENTS will consist, as its title indicates, of notes and comments on current events, their interpretation in the light of the Theosophical philosophy, and their relation to the Theosophical movement.

REPUBLISHED ARTICLES.—Complaint is often heard of the inaccessibility of much valuable theosophical literature owing to the fact that the early volumes of our magazines are no longer generally obtainable. To relieve this situation as much as possible, each number of the Quarterly will contain a reprint of one of the more valuable of the articles now buried in these old volumes.

ELEMENTARY ARTICLES.—It is proposed to have in each issue an article on elementary Theosophy, suitable for those who are not yet acquainted with the literature of the subject.

ACTIVITIES OF THE T. S.—As example is the greatest incentive to effort, we believe that a brief record of the chief activities of our members and branches, their successes and failures, will be instructive as guides to action and valuable as spurs to renewed endeavor. Every effort will be made to eliminate personalities.

QUESTIONS AND ANSWERS.—It has been asked that this former department of the *Forum*, which so many found of interest and value, should be re-established. One useful purpose which it serves is to provide a medium for the publication of really good material from members who are too modest or too busy to attempt elaborate articles, but who are quite capable of writing admirable short replies to questions.

REVIEWS.—Notes and brief reviews of Theosophical magazines,

books and pamphlets will be given. It is further hoped that some comment can be made upon the books and publications which are appearing in ever greater and increasing numbers and which have a distinct theosophic interest.

CORRESPONDENCE CLASS.—For those members who desire to follow a systematic course of study in Theosophy and other philosophies and religions, it is proposed to start again a Correspondence Class. In each number of this magazine a special subject will be selected for study, a list of books and articles given which are to be read, and a set of questions printed which will bring out the most important points of the subject.

All members are requested to send to the Editor suggestions of any kind that will make **THE THEOSOPHICAL QUARTERLY** more suitable for their needs. They are invited to express their preferences in the matter of old articles to be reprinted, and they should send questions they wish answered, and brief notes on current events which they think of value. They should remember that the magazine is theirs, published for them and in their interest; they should make its future a personal matter and should contribute whatever they can towards its success.

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THE THEOSOPHICAL FORUM

The *Theosophical Forum* is a monthly magazine published under the auspices of the Society, and contains articles on religious, philosophical, and ethical subjects. The Society is not responsible for any statements therein unless contained in an official document. Articles on Theosophical subjects are invited.

Subscriptions to the *Forum* at \$1.00 per annum should be sent to the Treasurer, T. S. in A., P. O. Box, 1584, New York City, N. Y.

All communications relating to the *Forum* should be addressed, Editor Theosophical Forum, P. O. Box 1584, New York City, N. Y.



IT is better to go a short distance on a wrong road, under the mistaken guidance of our own conscience than to follow the dictates of another. In the first case at least we build character; in the second nothing is accomplished, for we must travel that same road again with no other guide but our Inner Selves. "Use your own discrimination always."

Obedience is the first lesson of the disciple, the *sine qua non* of chelaship, the fundamental basis of all true occult relations.

The reconciliation of these two propositions is the first great problem to be solved by the seeker after truth.

We read and hear much of the selfishness of capital, and yet I have yet to learn of a trades union that has acted in the interest of the employer, and I have heard of many things that capital has done for labor. The truth seems to be that capital being wiser than labor, realizes to some extent at least, that their real interests are identical. The next step in the development of these important relations is for labor to reach a similar conclusion, and then much that disturbs the orderly progress of evolution, particularly in this country, will solve itself.

Man, the animal, is selfish. The primary object of evolution is to make him unselfish. As a primitive savage his struggle for existence absorbs his entire time and energies. Probably the first altruistic feeling he has is towards his mate. We can conceive of the savage going hungry that she may be fed. From this it is but a short step to consideration of the family and tribe, and thence to still more impersonal and unselfish motives for action.

The ideal condition is when we sink all thoughts of self, all selfish considerations, and spend our entire lives working for others. This seems

to us a dry and gray kind of existence, for we are likely to forget that as we kill out selfishness and the sense of separateness, they are replaced in us by a true interior growth that gives the only complete satisfaction, a life of living power and strength that knows not boredom nor weariness, and which goes on to ever greater fulfillment and realization. As Carlyle puts it, "a man can do without happiness and instead thereof find blessedness."

Happiness is a condition of the lower man, and comes from gratification of our physical emotions and mental desires. So long as our lives have for their motive the pursuit of happiness, we will not only fail of inner growth, but also of any permanent lower gain; for like the pursuit of pleasure, the accomplishment turns bitter in the mouth. Satiety comes to play its part, and even the realization of our dearest wishes fails to give permanent satisfaction. This is a hard lesson to learn, and each must learn it for himself. Not even the accumulated experience of the ages seems sufficient to convince us that the pursuit of happiness is not worth while, that sooner or later we will each of us find this out, and that as each discovers it, he turns instinctively to the Inner Life and seeks there for that which his nature craves and has not found elsewhere.

One of the paragraphs in "Notes and Comments" in the last *Quarterly*, began with a sentence that will bear repetition.

"Tyranny is no such bar to freedom as license, a fact which the people of this country must discover before very long."

Ponder this sentence well, for in its few words is a masterly summary of most serious conditions in our land. One of our marked characteristics as a race is a spirit of lawlessness, of disregard of authority, a dislike of trammels and restraints whether self imposed or part of the national law. To take a simple instance, if we are told to "move on" by a policeman in the street it instinctively arouses in us a spirit of opposition; we resent the command, no matter how just it may be, and our impulse is to question his authority. I do not think such a feeling is aroused in the breast of other races, who have a natural regard for constituted authority, and who obey the law because it is the law.

This feeling, so typically American, has a natural enough genesis, and can be easily traced to its origin. Back in the revolutionary times we almost deified the spirit of independence. Our national heroes were those who opposed the king and his government, and the more violent the opposition the higher we placed them upon the pinnacle of fame. Our country had its birth in a time when freedom and independence

were our national fetishes, when these feelings or sentiments were inculcated into the child as a necessary part of his education, and when they were placed among the higher virtues. We exaggerated their real importance until we lost the sense of proportion. We forgot that our heroes were admired, not because they opposed authority, but because they had the moral courage to pursue a dangerous course which happened to bring them into opposition to the government. We admired, and do still admire, a child that defies his parents or teacher, we speak of his sturdy independence, his spirit and courage. In other words this old national feeling which had such a serious expression in our civil war, has degenerated into a national vice that has recently run riot, and which promises to create the greatest disturbance in our social fabric before it is stamped out in blood. We read daily of the most atrocious lynchings of negroes and even of ordinary criminals, both male and female. We read of mobs taking the law into their own hands, of strikers defying authority and creating a condition of actual anarchy in the districts they control. On all sides, from all parts of the country, from all classes of society, there is the same disregard of law, this same disrespect for authority. Even the great captains of industry, that have done so much to make our country great, are said to spend much time and money in devising schemes which are actual though perhaps not theoretical violations of the law.

In a case like this, we, members of the Theosophical Society, have a very plain duty. Our beliefs are of little use or value if they do not make us better citizens than the average, and a good citizen is one who points out a danger and suggests means for its eradication. What then can we do in this matter? What would we do in a single case, say of a young man in our care? First of all we would endeavor to explain the fundamental principles which underlie both the spirit of independence and the virtue of obedience. Then we would suggest such practices as would be most likely to inculcate these principles and make them part of the nature of our ward. These principles should require no elucidation in a theosophical magazine, or, if attempted, would require an essay by itself, but in the space at my disposal I can make a suggestion as to the kind of practice needed to develop right tendencies and counteract the evil ones. The fact that it will be unpalatable to most of our people is rather good proof that it is the kind of discipline most needed.

One of our greatest generals, who made a special study of the military systems of Europe, has this to say of the Swiss Republic: "They are under no direct compulsion to maintain a military establishment, as, from a political point of view, they would be equally safe and secure without it, * * * doubtless they are inspired by the conviction that

military training is, per se, advantageous to the citizen, and that the time devoted to military training and discipline is more than repaid in the subsequent efficiency of the individual and his higher classification physical and moral. I have myself long been convinced of what I believe to be this fundamental fact. I believe that eventually similar views must be adopted in our own country, where the natural tendency is one of a certain kind of turbulent resistance to authority, and impatience of control, self or otherwise." These words have for us an added value when it is known that they were written by one who for many years was an active member of our Society.

I believe the habits of obedience and respect for authority, self-control and inter-dependence, which are the chief fruits of a military education, are just what we as a race most require, and that some national calamity that would require a thorough military system would in effect be a national blessing.

In the last Quarterly was a reference to the recent scientific theories of the constitution and nature of matter, especially interesting to students of Theosophy because they approximate so closely to the teachings of H. P. Blavatsky as set forth in the *Secret Doctrine*. Those interested in the subject, and who is not, will find a summary of these theories in an article by Sir Oliver Lodge, in the *Popular Science Monthly* for August, entitled "Modern Views on Matter." We will not spoil the pleasure of reading the article by attempting any synopsis of it, however brief. Suffice to say that the author presents with great lucidity and considerable courage the very radical views which are being forced upon scientists by actual physical experiments. We do not see how it can be very long before the occult theories of the constitution of matter are completely established.

O MAN, thou thinkest that thou art alone, and actest as thou likest. Thou dost not perceive the Eternal Love that dwells within thy heart. Whatever is done by thee, It sees and notes it all. The Soul is Its own witness, and is Its own refuge. It is the Supreme, eternal witness of man. Do not offend it.

MAHÂDHÂRATA AND MANU.



TRANSMIGRATION OF THE LIFE-ATOMS.

IT is said that "for three thousand years at least, the 'mummy,' notwithstanding all the chemical preparations, goes on throwing off to the last, invisible atoms, which, from the hour of death, reëntering the various vortices of being, go indeed through every variety of organized life-forms. But it is not the soul, the fifth, least of all the sixth principle, but the *life-atoms of the Jiva*, the second principle. At the end of the 3,000 years, sometimes more and sometimes less, after endless transmigrations, all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which they had already clothed two or three thousand years before. Even in the worst case, that of the annihilation of the conscious *personal* principle, the monad or *individual* soul is ever the same, as are also the *atoms of the lower principles*, which, regenerated and renewed in this ever-flowing river of being, are magnetically drawn together owing to their affinity, and are once more reincarnated together."

This little passage is a new installment of occult teaching given to the public, and opens up a vast field for thought. It suggests, in the first instance, that the exoteric doctrine of the transmigration of the soul through lower forms of existence—so generally believed in by the Hindûs, though incorrect as regards the soul (fifth principle)—has some basis of truth when referred to the lower principles.

It is stated further that the mummy goes on throwing off invisible atoms, which go through every variety of organized life-forms, and further on it is stated that it is the *life-atoms of the Jiva*, the second principle, that go through these transmigrations.

According to the esoteric teaching, the Jiva "is a form of force indestructible, and, when disconnected with one set of atoms, becoming attracted immediately by others."

What, then, is meant by the *life-atoms*, and their going through endless transmigrations?

The invisible atoms of the mummy would mean the imperceptibly decaying atoms of the physical body, and the *life-atoms of the Jiva* would be quite distinct from the atoms of the mummy. Is it meant to imply that both the invisible atoms of the physical body, as well as the atoms of the Jiva, after going through various life-forms, return again to re-form the physical body, and the Jiva of the entity that has reached the end of its devachanic state and is ready to be reincarnated again?

It is again taught, that even in the worst case (the annihilation of the Personal Ego) the atoms of the *lower principles* are the same as in the previous birth. Here, does the term "lower principles" include the Kâma Rûpa also, or only the lower triad of Body, Jiva and Linga Sharira? It seems that the Kâma Rûpa in that particular case cannot be included, for in the instance of the annihilation of the personal soul, the Kâma Rûpa would be in the eighth sphere.

Another question also suggests itself. The fourth principle (Kâma Rûpa) and the *lower* portion of the fifth, which cannot be assimilated by the sixth, wander about as shells, and in time disperse into the elements of which they are made. Do the atoms of these principles also reunite, after going through various transmigrations, to constitute over again the fourth and the lower fifth of the next incarnation?

N. D. K.

NOTE.

To begin with, we would draw attention to the closing sentence of the passage quoted above: "Such was the true occult theory of the Egyptians," the word "true" being used there in the sense of its being the doctrine they really believed in, as distinct from both the tenets fathered upon them by some Orientalists, and those which the modern Occultists may be now teaching. It does not stand to reason that, outside those occult truths which were known to, and revealed by, the great Hierophants during the final initiation, we should accept *all* that either the Egyptians or any other people may have regarded as true. The Priests of Isis were the only true initiates, and their occult teachings were still more veiled than those of the Chaldæans. There was the true doctrine of the Hierophants of the *inner* Temple; then the half-veiled Hieratic tenets of the Priests of the *outer* Temple; and, finally, the vulgar popular religion of the great body of the ignorant, who were allowed to reverence animals as divine. As shown correctly by Sir Gardner Wilkinson, the initiated priests taught that:

Dissolution is only the cause of reproduction . . . nothing perishes which has once existed, but things which appear to be destroyed only change their natures and pass into another form.

In the present case, however, the Egyptian doctrine of atoms coin-

cides with our own occult teachings. In the above remarks the words, "The life-atoms of the Jiva," are taken in a strictly literal sense. Without any doubt Jiva or Prâna is quite distinct from the atoms it animates. The latter belong to the lowest or grossest state of matter—the *objectively conditioned*; the former, to a higher state—that state which the uninitiated, ignorant of its nature, would call the "objectively finite," but which, to avoid any future misunderstanding, we may, perhaps, be permitted to call the *subjectively eternal*, though, at the same time and in one sense, the subsistent existence, however paradoxical and unscientific the term may appear.* Life, the occultist says, is the eternal uncreated energy, and it alone represents in the infinite universe that which the physicists have agreed to name the principle, or law of continuity, though they apply it only to the endless development of the conditioned. But since modern science admits, through her most learned professors, that "energy has as much claim to be regarded as an objective reality as matter itself,"† and as life, according to the occult doctrine, in the *one* energy acting, Proteus-like, under the most varied forms, the occultists have a certain right to use such phraseology. Life is ever present in the atom of matter, whether organic or inorganic—a difference that the occultists do not accept. Their doctrine is that life is as much present in the inorganic as in the organic matter—when life-energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic. Therefore, the expression "life-atom," though apt in one sense to mislead the reader, is not incorrect after all, since occultists do not recognize that anything in Nature can be inorganic, and know of no "dead atoms," whatever meaning science may give to the adjective. The *law* of biogenesis, as ordinarily understood, is the result of the ignorance of the man of science of occult physics. It is accepted because the man of science is unable to find the necessary means to awaken into activity the dormant life inherent in what he terms an inorganic atom; hence the fallacy that a living thing can only be produced from a living thing, as though there ever was such a thing as *dead* matter in Nature! At this rate, and to be consistent, a mule ought to be also classed with inorganic matter, since it is unable to reproduce itself and generate life. We dwell so much upon the above as it meets at once all future opposition to the idea that a mummy, several thousand years old, can be throwing off atoms. Nevertheless, the sentence would perhaps have

* Though there is a distinct term for it in the language of the adepts, how can one translate it into a European language? What name can be given to that which is *objective yet immaterial* in its finite manifestations, *subjective yet substantive* (though not in our sense of substance) in its eternal existence? Having explained it the best we can we leave the task of finding a more appropriate term for it to our learned English occultists.

† *Unseen Universe*,

gained in clearness if we had said, instead of the "life-atoms of Jiva," the atoms "animated by dormant Jiva or life-energy." Again, the definition of Jiva quoted above, though quite correct on the whole, might be more fully, if not more clearly, expressed. The Jiva, or life-principle, which animates man, beast, plant, and even a mineral, certainly is "a form of force indestructible," since this force is the one life, or Anima Mundi, the universal living soul, and that the various modes in which objective things appear to us in Nature, in their atomic aggregations, such as minerals, plants, animals, etc., are all the different forms or states in which this force manifests itself. Were it to become—we will not say absent, for this is impossible, since it is omnipresent—but for one single instant active, say in a stone, the particles of the latter would lose instantly their cohesive property, and disintegrate as suddenly, though the force would still remain in each of its particles, but in a dormant state. Then the continuation of the definition, which states that when this indestructible force is "disconnected with one set of atoms, it becomes attracted immediately by others," does not imply that it abandons entirely the first set, but only that it transfers its *vis viva* or living power—the energy of motion—to another set. But because it manifests itself in the next set as what is called kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy, or life latent.* This is a cardinal and basic truth of occultism, on the perfect knowledge of which depends the production of every phenomenon. Unless we admit this point, we should have to give up all the other truths of occultism. Thus what is "meant by the life-atom going through endless transmigration" is simply this: we regard and call, in our occult phraseology, those atoms that are moved by kinetic energy as "life-atoms," while those that are for the time being passive, containing but imperceptible potential energy, we call "sleeping atoms"; regarding, at the same time, these two forms of energy as produced by one and the same force or life.

Now to the Hindû doctrine of metempsychosis. It has a basis of truth; and, in fact, it is an axiomatic truth, but only in reference to human atoms and emanations, and that not only after a man's death, but during the whole period of his life. The esoteric meaning of the *Laws of Manu* (xii. 3, and xii. 54 and 55), of the verses asserting that "every act, either mental, verbal or corporeal, bears good or evil fruit

*We feel constrained to make use of terms that have become technical in modern science—though they do not always fully express the idea to be conveyed—for want of better words. It is useless to hope that the occult doctrine will ever be thoroughly understood, even the few tenets that can be safely given to the world at large, unless a glossary of such words is compiled; and, what is of a still greater importance, until the full and correct meaning of the terms therein taught is thoroughly mastered.

[Karma],” that “the various transmigrations of *men* [not souls] through the highest, middle and lowest stages, are produced by their actions,” and again that “a Brahman-killer enters the body of a dog, bear, ass, camel, goat, sheep, bird, etc.,” bears no reference to the human Ego, but only to the atoms of his body, his lower triad and his fluidic emanations. It is all very well for the Brâhmans to distort, in their own interest, the real meaning contained in these laws, but the words as quoted never meant what they were made to yield later on. The Brahman applied them selfishly to themselves, whereas by “Brahman,” man’s seventh principle, his immortal monad and the essence of the personal Ego were meant allegorically. He who kills or extinguishes in himself the light of Parabrahman—*i. e.*, severs his personal Ego from the Âtman, and thus kills the future Devachani, becomes a “Brahman-killer.” Instead of facilitating, through a virtuous life and spiritual aspirations, the union of the Bhuddi and the Manas, he condemns by his own evil acts, every atom of his lower principles to become attracted and drawn, in virtue of the magnetic affinity thus created by his passions, into the bodies of lower animals. This is the real meaning of the doctrine of metempsychosis. It is not that such amalgamation of human particles with animal or even vegetable atoms can carry in it any idea of personal punishment *per se*, for of course it does not. But it is a cause the effects of which may manifest themselves throughout succeeding re-births, unless the personality is annihilated. Otherwise, from cause to effect, every effect becoming in its turn a cause, they will run along the cycle of re-births, the once given impulse expending itself only at the threshold of Pralaya. But of this anon. Notwithstanding their esoteric meaning, even the words of the grandest and noblest of all the adepts, Gautama Bhudda, are misunderstood, distorted and ridiculed in the same way. The Hîna-yâna, the lowest form of transmigration of the Buddhist, is as little comprehended as the Mahâ-yâna, its highest form; and, because Shâkya Muni is shown to have once remarked to his Bhikshus, pointing to a broom, that “it had formerly been a novice who neglected to sweep out” the Council-room, hence was re-born as a broom (!), therefore the wisest of all the world’s sages stands accused of idiotic superstition. Why not try and find out the true meaning of the figurative statement before condemning? Why should we scoff before we understand? Is or is not that which is called magnetic effluvium a something, a stuff, or a substance, invisible and imponderable though it be? If the learned authors of *The Unseen Universe* object to light, heat and electricity being regarded merely as imponderables, and show that each of these phenomena has as much claim to be recognized as an objective reality as matter itself, our right

to regard the mesmeric or magnetic fluid which emanates from man to man, or even from man to what is termed an "inanimate" object, is far greater. It is not enough to say that this fluid is a species of molecular energy like heat for instance, though of much greater potency. Heat is produced whenever kinetic energy is transformed into molecular energy, we are told, and it may be thrown out by any material composed of sleeping atoms, or inorganic matter as it is called; whereas the magnetic fluid projected by a living human body *is life itself*. Indeed it is "life-atoms" that a man in a blind passion throws off unconsciously, though he does it quite as effectively as a mesmerizer who transfers them from himself to any object consciously and under the guidance of his will. Let any man give way to any intense feeling, such as anger, grief, etc., under or near a tree, or in direct contact with a stone, and after many thousands of years any tolerable psychometer will see the man, and perceive his feeling from one single fragment of that tree or stone that he had touched. Hold any object in your hand, and it will become impregnated with your life-atoms, drawn and out-drawn, changed and transferred in us at every instant of our lives. Animal heat is but so many life-atoms in molecular motion. It requires no adept knowledge, but simply the natural gift of a good clairvoyant subject to see them passing to and fro, from man to objects and *vice versa* like a bluish lambent flame. Why, then, should not a broom, made of a shrub, which grew most likely in the vicinity of the building where the lazy novice lived, a shrub, perhaps, repeatedly touched by him while in a state of anger provoked by his laziness and distaste for his duty—why should not a quantity of his life-atoms have passed into the materials of the future besom, and therein have been recognized by Buddha, owing to his superhuman (not *supernatural*) powers? The processes of Nature are acts of incessant borrowing and giving back. The materialistic sceptic, however, will not take anything in any other way than in a literal, dead-letter sense.

To conclude our too long answer, the "lower principles" mentioned before are the first, second and the third. They cannot include the Kâma Rûpa, for this Rûpa belongs to the middle, not the lower principles. And, to our correspondent's further query, "Do the atoms of these [the fourth and the fifth] also re-form, after going through various transmigrations, to constitute over again the fourth and the lower fifth of the next incarnation?"—we answer, "They do." The reason why we have tried to explain the doctrine of the "life-atoms" at such length, is precisely in connection with this last question, and with the object of throwing out one more fertile hint. We do not feel at liberty at present, however, to give any further details.

H. P. BLAVATSKY.



THE CONSTITUTION OF MAN

AFTER a gallant fight for life, the Pope lay dead. Not even the tap of the Cardinal's silver hammer and the thrice repeated calling of his name, could bring forth any response from that still form, so life-like in death, so death-like in life. There lay the body of the man, a cast-off garment, never to be worn again, but to all appearance the same as yesterday. What had left it? In the answer to this question, we must recognize the fact that man is not a simple but a complex being. For evidently the machine was all there, but something had gone out of it, that wonderful force, that mysterious energy, that we call *Life*. The body still held together, the net-work of blood-vessels and nerves was still intact, but motion had ceased; that process which is everywhere synonymous with life, was suspended, and the great balances had paused for an instant before that other form of life which we call decay, should begin. We have already recognized two "principles" then, the body, and the life.

But if we have ever thought much about the building up of our mortal frame, we must have realized that, like every other structure, it is built upon a model. Only being a living structure, it has a living model. The great apartments and stores that tower along our streets, must have a model for the minutest detail of their giant frames, only in their case, their creator works from without instead of from within his structure, and his models are fashioned first in his imagination before he puts them upon paper, and then has them embodied in steel and stone.

But when the tiny germ that is to blossom into a human being, first thrills with the mighty impulse we call life, it builds its future habitation upon the model it carries within itself, and cell by cell the two develop, the inner and the outer, the body and the astral form it copies. The astral body is not a separate shape coiled up in some part of our anatomy, but a body of finer matter than the outer one, and interpenetrating it in every minutest part. So that when we hear people talking so glibly of "going out in their astral," as if it were a water-proof cloak or a pair of boots, one wonders if they realize the mighty work it is to disentangle that form, cell by cell, from its grosser envelope. With the death of that grosser envelope, it is no longer held to the body, save for a brief period of re-adjustment, but gradually fades away and dissolves into its original elements, as the physical body does.

But there is another part of the man that we recognize as belonging to the body—at all events not a part of his spiritual nature, and that is his appetites, passions, desires, the sum of all that we share with the animals, and is therefore often called “the animal soul.” We know how much we owe of pain or pleasure to our physical body, how many things we can trace to our physical inheritance, and yet these things are not part of the body itself, but part of that animal nature, as we call it, that we have to fight and conquer, if we can, making it our slave and not our master. Nor are we to despise this part of our nature, for the desire that can wreck our being if it is allowed to rule, is part of the same desire which is the motive power of the universe, the Will of God himself.

But in the dead Pope lying there so quietly, there was in life a trained mind, a great intellect, the power to write as well as to rule. We have taken no account of this in our analysis, so far we have not yet considered what are the differences between the passions and emotions of man and his mental constitution. The Pope was an ascetic;—he certainly ruled supreme over his animal soul,—and he was also a scholar and a poet. Surely that part of him that composed Latin hymns and wrote encyclicals for the guidance of his flock, had nothing to do with his calm affection for his brothers and nephews, or with his bodily aches and pains. We must recognize then, another division in that complex being, man,—his intellectual nature. But all these divisions are like the band of color in the rainbow, we recognize the different shades, but no one can tell where one color leaves off and another begins, they melt into each other, separate and yet the same. Therefore, when we think of the Pope as the religious poet, we see the mind, the intellectual nature, gradually merging into the spiritual nature, which is certainly quite distinct from the mental. And the aspiration to the Divine, the mark of the spiritual nature, is one far down in the scale of color, so to speak, with the desires of the animal soul, the longing of the lover to be with his beloved, having its highest expression in the longing of the saint for union with his God.

And in that union with Him in whom we live and move and have our being, we shall reach the stature of the perfect man, when that Spirit now brooding over us, shall be one with our spirit and we shall live in the full glory of our highest nature.

And so we have counted up seven principal aspects or elements, in the constitution of man; (1) the physical body; (2) the vital force; (3) the astral body; (4) the animal soul; (5) the intellectual soul or mind; (6) the spiritual soul; (7) the Spirit, the Ray of the Divine, which shines more or less brightly in each one of us, but shall, in the course of ages, become the brightness of the perfect day.

KATHARINE HILLARD.



QUESTIONS AND ANSWERS

What is the difference between the Higher Ego and the Higher Self?

ANSWER.—The Higher Self is Atma, the One Universal Self.

The Higher Ego is Higher Manas, the reincarnating Ego.

H. P. B. in the *Key to Theosophy* has plainly stated the difference between the two. If one will read carefully what she says on pp. 154, 155, 156, Second Revised American Edition,* the information desired will be found expressed in plain language. If Theosophists or those studying the philosophy would read the *Key to Theosophy* they would obtain much knowledge that they could give out to others. There is more occult truth in the *Key* than there is in books with more attractive titles, that are read to little advantage.

J. D. B.

“What does Theosophy teach regarding the Christian belief of the meeting together after death of all whom we have loved in this life? Is there such a meeting or have we to face separation until we know them and are known Soul to Soul; apart from the personality?”

ANSWER.—It is difficult to do justice to such a question as this in a short paragraph. If there were any authoritative Christian teaching on the subject it would be easy to point out Theosophical confirmations, but as a matter of fact there is no part upon which more widely different beliefs are held by various Christian bodies than on the fate of those who pass from mortal life. I do not think, however, that any of these beliefs are without foundation in some truth of law or experience, and it is merely the narrowness of vision which sets up a single aspect of the truth for the whole idea that leads to disagreement. It is said that there is a wider difference between the merely good and virtuous man and the man who has knowledge than between the good man and the worst criminal or idiot. Knowledge here, means knowledge of spiritual law and life, and implies corresponding development of faculty and character. Multitudes of good and virtuous people die without ever dreaming of the existence of such

* Pages 80, 81-82 in 3d English Edition.

knowledge, and multitudes more deny it. "According to your faith be it unto you," was an assurance of Jesus the Christ which carries a universal principle. The faith, trust, belief or expectation of men possesses a moulding and directive influence over their destiny. Christianity, like all the great religions, teaches salvation from the bonds of the personality. That salvation is found in losing the self in the Spirit of Christ, in wholly merging one's personality, its aims, desires, affections, and will, in the Divine Love. There are few who really care to yield themselves thus wholly. In the *Bhagavat Gita* it is written: "The worshippers of the Gods go to the Gods; those devoted to the Fathers go to the Fathers; the votaries of the spirits go to the spirits; and they who love Me come to Me." Each will have that which gives him the purest joy and will consequently best enable him to cultivate a purer life for the future incarnation. The following sentences of Madam Blavatsky's embody Theosophical conceptions of heaven: "For the time being, then, the Ego becomes the ideal reflection of the human being it was when last on earth. . . . A mother dies, leaving behind her little helpless children whom she adores; perhaps a beloved husband also. We say that her spirit or Ego—that individuality which is now wholly impregnated, for the entire devachanic [heavenly] period, with the noblest feelings held by its late personality, with love for her children, pity for those who suffer and so on—is not entirely separated from the 'vale of tears'; . . . We say that the bliss . . . consists in its complete conviction that it has never left the earth, and that there is no such thing as death at all; that the post-mortem spiritual consciousness of the mother will cause her to think that she lives surrounded by her children and all those whom she loved; that no gap, no link, will be missing to make her disembodied state the most perfect and absolute happiness. . . . As to the ordinary mortal, his bliss . . . is complete. It is an absolute oblivion of all that gave it pain or sorrow in the past incarnation, and even oblivion of the fact that such things as pain or sorrow exist at all." The soul "lives its intermediate cycle between two incarnations surrounded by everything it had aspired to in vain, and in the companionship of every one it loved on earth. It has reached the fulfillment of all its soul-yearnings. And thus it lives through long centuries an existence of *unalloyed* happiness, which is the reward for its sufferings in earth-life." With regard to those who are left behind, and the possibility of communicating with their deceased friends, testimony conflicts so greatly that nothing but personal experience can be satisfactory. Communication is certainly possible, but on what terms, and the wisdom of the step, depend on the selflessness, the spirituality, of the inquirer.

A. E. S. S.



REVIEWS

THE *Dream of Ravan*. Members may be interested to know that this famous occult book can be obtained through the Secretary's Office, \$1.00, bound in cloth. The following review speaks for itself and constitutes the preface to the 1895 edition:

"*The Dream of Ravan* appeared originally in a series of articles in *The Dublin University Magazine* of 1853, 1854. The name of the writer has not been disclosed; but, whoever he was, there is no doubt that he was both a scholar and a mystic. That he had studied the *Râmâyana* from the original texts and was a master of Vedântic psychology is amply manifested; that he was a mystic himself and spoke of things that were realities to him and not mere speculations, is evident to every earnest student of Indian theosophical literature. In no other western publication have the three "states" of man's consciousness been so strikingly and intelligibly set forth as by our author. This mystic exposition will endow such intellectual productions as Professor Max Muller's 'Lectures on the Vedânta,' and Dr. Paul Deussen's 'Das System des Vedânta' with a soul, and breathe into them the breath of life. Though the narrative is set forth in the garb of phantasy and much of strangeness is intermixed, so that the general reader will pass it by as merely a strange conceit, nevertheless the mystic and student of yoga will recognize many a home truth but slightly veiled, and many a secret wholly disclosed." (G.)

Babel and Bible, by Dr. Friedrich Delitzsch, is a brochure of 167 pages, giving, not only the two famous lectures on the significance of Assyriological research on the Old Testament, but also the German Emperor's letter defining his view, and many comments and criticisms from Assyriologists, theologians and scholars. It is chiefly interesting to students of Theosophy as showing how modern historical research is breaking down the old belief in the infallibility of the Bible, which can no longer be considered as the inspired word of God, when it is proven to be a very partial and inaccurate account of a small and comparatively unimportant tribe of Jews. Open Court Pub. Co., Chicago, Ill. Bound, 75 cents.

(G.)

The Mysteries of Mithra, by Franz Clumont, translated by Thomas J. McCormack, is a comprehensive and interesting description of one of the less known religions of antiquity.. Unfortunately most of our knowledge of it is derived from the scant records of that degenerate form of Mithraism which spread over the Roman Empire in the second and third centuries of our era. Of the real teachings of the ancient Magi we know practically nothing. Open Court Publishing Co., Chicago, Ill.

(G.)

The Esoteric Art of Living, by Joseph Stewart, Alliance Publishing Co., N. Y., is a book written in popular form and must appeal forcibly to the thoughtful mind. It is one of those books which helps every one reading it to get hold of himself.

(H.)

The Theosophical Forum (July, August and September).

The editor of the *Forum* is certainly to be congratulated upon producing month after month such a variety of matter of such uniform excellence. This combination is in itself sufficiently rare, but in this little magazine is felt something still rarer—a quickening spark of the inner will—which escapes definition or analysis, as do all things of the Soul, but which serves to individualize and to give continuity to its successive issues, as the human Soul individualizes and gives continuity to a series of incarnations.

Of the articles themselves the first one to strike our notice in the July issue is one on "American Religion." Its text is taken from the New York *Herald* as follows:

. . . "I have never regretted the day that I espoused this cause. I have not been ill a day since. Before that, while I went to the Presbyterian Church, I was troubled with rheumatism, and required the constant attention of a doctor, having no appetite and sleeping poorly. Since joining his church, I have gained twenty pounds in flesh and have never had a pain." As we read this, and our author's comments on it, the sense of humor and of sadness struggle for supremacy—it is so hopelessly, so ludicrously foreign to the point. But the article does more than comment on it. It gives us a serious and valuable analysis of both the philosophy underlying such strange ideals, and of its inevitable consequences. It is well worth turning back to read in case it has been missed in the summer time. The same number contains the conclusion of the article on "Daudet's Psychology," and the first part of a paper entitled the "Scientific Necessity of Reincarnation."

The first four articles of the August issue form a very suggestive

sequence. On the first page, in one of those untitled paragraphs the *Forum* uses to strike its keynotes, are set forth the ever present potentialities of achievement through inspiration and desire. Following this is a brief analysis of the power of the will upon the mind, and the process by which habits of mind (the title of the paper), good, as well as bad, are formed. Next comes an article on Shankara's Philosophy, showing its idealism and indicating the growth of modern thought toward this old doctrine of the "primary reality of the Self," away from the "naïve realism" of the materialist school." Finally we reach an allegory "Heart's Desire," the fitting culmination of all that precedes it.

The "Scientific Necessity of Reincarnation" is concluded and the number ends with a reprint from *The Musical World* of a criticism entitled "Richard Strauss, Tschaikowsky, and the Idea of Death."

The September number opens with further "Fragments," signed Cavé. Readers of the *Forum* have long since learned to value these renderings of occult law, unsurpassed in simplicity and directness by any addition to our exoteric literature since the publication of *Letters that Have Helped Me*. "Leo and Seraphim," a translation from the Russian of M. Menschikoff, starts by a comparison between Pope Leo XIII. and Seraphim of Sarovo, recently sainted in the Russian Church. The chief interest of the articles lies, however, in the analysis of the "state of holiness," and its effect upon the body and the mind. The reviewer looks forward to its continuation in the October issue with more than ordinary interest.

This anticipation is further strengthened by the inquiry into the forces corresponding to the four planes or divisions of matter as set forth in Ancient and Modern Physics; (1) the prakritic or grossly material; (2) the etheric; (3) the pranic; and (4) the manasic. To the first of these divisions the author of this inquiry tentatively assigns the atomic forces, those manifesting in chemical reactions, etc., while to the second he ascribes the vibrations causing or conducting sound.

We confess to the opinion that his arguments in support of these suggested correspondences, are by no means convincing, and we are secretly expecting them to be reversed at a later stage of the inquiry. In support of this secret expectation we might (with even greater tentativeness than that of the author himself) suggest the probability that each plane or division of matter is formed by, or results from, the action of forces on the plane above it. Adopting this hypothesis it would appear that the so-called atomic forces, though forming and holding together and even acting *between* "gross matter," are in their nature and *medium* of action rather etheric than "grossly material." This is also in accord with the more modern views of electrolysis and chemical affinity.

In like manner sound, which our school boy experiments with the "Bell in the Vacuum" tended to show is transmitted or acts only through "gross matter," would be typical of that plane, and should form, or give rise, to an even lower plane or division of substance. Students of the *Secret Doctrine* will at once think of the elemental kingdom, of those forms which have yet to become "gross matter." As there is no grosser form of matter than "gross matter," this would put this plane of substance on the descending arc of evolution parallel to the etheric plane. Perhaps here we have the key to our author's placing of these forces, namely, as corresponding to the planes of substance they form, rather than to those through which they act. At all events we await with interest the conclusion of his inquiry.

Though we have already occupied more space than we had intended, we cannot close our review without mention of the story "The Far Star," which completes the September issue. Very tenderly is it written, and for this we are glad, for most of us have seen our "half gods go," and not all of us have known that then "the gods arrive." (M.)

Theosophische Leben (published by Paul Raatz in Berlin, organ of the "Theosophical Society, German Branch") has published for the last quarter original articles by Dr. Franz Hartmann and Dr. Otto Schrader. In the September number the latter contributed an important article calling attention for the first time to the false translation of Buddha's teachings about "Love." Among other articles were a translation of "For-ever-free" by Charles Johnston, and a continued series of "Ancient and Modern Physics." (R.)

Die Gnosis, of September, 1903, published in Vienna, a periodical devoted to Scientific Occult Studies, has as a leading article a review, by Oskar Ewald, of the "Retention of Worth," by Harald Höffding, the Danish Philosopher, who has given the world an excellent Psychology and several good works on the History of Philosophy and Ethics. It also contains an interesting Criticism of the Zenonian school of Logic, by Dr. Salinger, and a review of Annie Besant's Esoteric Christianity, by Thompson. A paper on the study of certain Trance phenomena, translated from the Proceedings of the Society of Psychical Research, London, describes and analyzes Mrs. Piper's trance readings. It will be continued in the next number. (W.)

Neue Metaphysische Rundschau. The second number of 1903 opens with an illustrated appreciation of Beethoven, continues Dr. Buck's

"Mystic Masonry," and prints an article on music by Arthur Farwell, an American musician of the new school, well known to many members of the T. S. A. through his participation in the musical lecture arranged by Mr. Charles Johnston in New York last spring. (G.)

The successful completion of the first volume of *The Hibbert Journal*, a quarterly review of religion, theology and philosophy, is fit matter of congratulation to all members of the Theosophical Society, so startlingly close to our own ideals, are its aims and the spirit in which it is conducted.

The following extracts from the editorial in the first issue outline the scope and purpose of the magazine:

"The differences of opinion existing in regard to matters religious, theological and philosophical are recognized by the editors of *The Hibbert Journal* in the spirit in which any natural phenomena would be regarded. As editors of this journal it is not for us to deplore these differences nor to take measures for their reconciliation. We shall judge of opinions by the seriousness with which they are held, and the fairness and ability with which they are maintained. Among extant varieties of religious thought none is selected by us as the type to which the rest should conform.

"One possible exception may be found. To *dead* forms of religious thought (if such exist), and to those which have lost the power to outgrow their own limitation, *The Hibbert Journal* does not profess a mission. Its opportunities will be reserved for the thought which lives and moves.

"Within the wide area thus indicated we seek to provide a common centre of literary expression for as many as may desire its opportunities.

"In a department where such experiments have hitherto been rare we propose to practise the doctrine of the 'open door,' believing that the co-presence of varied inmates under one literary roof, while weakening the individuality of none, may strengthen the deeper brotherhood of all.

"Further, we are of opinion that truth is to be found not in the conclusions to which any single line of thought may lead, but in the totality of conclusions to which all lines have led, and are still leading, the instructed Reason of man. Though separate members of this totality may appear discordant as between themselves, we imagine that in the vast combination they become elements of some final harmony.

"It will be admitted that among all varieties of religious *opinion* the goal of religious *aspiration* is One. The thoughts of men, though separated at the beginning, and on their own level, by every degree of intellectual difference, have yet a common End, raised by infinity above all human levels, to which, as to a focal point, they inevitably converge. Thus in the last analysis we reach a principle which gives an inner unity

to reverent minds. This inner unity *The Hibbert Journal* will seek to represent.

"We stand, then, for three positive truths: That the Goal of thought, is One; that thought, striving to reach this Goal, must forever move; that, in the conflict of opinion, the movement of thought is furthered by which the many approach the One. These three principals, which are obviously co-ordinate, express the spirit of *The Hibbert Journal* as a 'Review of Religion, Theology, and Philosophy.'"

In no other periodical with which we are acquainted is such scholarly achievement combined with so theosophical a spirit. M.

The Open Court. A monthly magazine devoted to the Science of Religion—the Religion of Science and the extension of the Religious Parliament Idea. Dr. Paul Carus, Editor. The Open Court Publishing Co., Chicago.

This magazine will hold the attention of all careful students. Its matter is varied and unique—though not faddish. The August number is very fine in interpretation of the Mysteries of Isis and Osirus; and in Orpheus—A study in Comparative Religion, by Dr. Paul Carus, the Editor. (H.)

OTHER PUBLICATIONS RECEIVED.

The Light of Reason, monthly, expounding the "laws of being and the higher life"; *Realization*, bi-monthly, devoted to "progressive philosophy"; *Country, Time and Tide*; *New Thought*, monthly, co-editor Ella Wheeler Wilcox; *The Monist*, quarterly, devoted to the philosophy of science. Open Court Publishing Co.

T·S·ACTIVITIES

The members of the Fort Wayne T. S. held a meeting Sept. 1st at the home of Dr. Buchman and formulated plans for the winter. It was decided to hold weekly meetings, alternating the addresses or talks with the study of the *Secret Doctrine*. It is to be the privilege of the reader of the *Secret Doctrine* night to speak on some other subject if there are visitors present to whom the regular work might seem somewhat obscure.

DR. A. P. BUCHMAN, *President*.
MRS. L. F. STOUDE, *Secretary*.
101 West Superior Street, Fort Wayne, Ind.

Mr. H. Garst, Secretary of the Dayton T. S., writes that they have resumed their Sunday evening meetings and many of their old members are showing renewed interest and activities.

MR. H. GARST, *Secretary*.
246 Hopeland Avenue, Dayton, Ohio.

Mr. C. E. Wood writes from San Pedro, California, that they are holding regular weekly meetings and that their members have purchased over 300 volumes of Theosophical literature which are freely loaned to all persons interested. They hope to arrange public lectures during the winter, when some of the Eastern members will visit them.

MR. C. E. WOOD,
San Pedro, Cal.

The Oakland, T. S., California, hold regular meetings every Thursday evening and Friday afternoon. They also hope to hold special lectures during the winter.

MR. FRANK BROOKS, *President*.
MRS. E. J. WOODRUFF, *Secretary*.
Fruit Vale P. O., Oakland, Cal.

The Baltimore T. S., having a small membership, confine themselves to study, but are hopeful of holding public meetings later in the season.

MRS. E. E. HAGERMAN, *Secretary*.
1310 N. Broadway Street, Baltimore, Md.

Queen City T. S. hold regular meetings every Sunday evening and a study class every Thursday evening. *The Key to Theosophy* is being studied at present.

MR. JOHN I. SHELLUM, *Secretary*.

528 Third Avenue, Seattle, Wash.

The New York Theosophical Society, in addition to its meetings for informal discussion, has arranged for a series of lectures to be given at the request of the Society, by special students in the fields of art and of science, philosophy and religion. Though covering a wide range of subjects and presenting great variety of treatment, these lectures will be concerned more with fundamental unities than with technicalities, and through them it is hoped the advances made in modern scientific and philosophic thought may be co-ordinated with the teachings of Theosophy which the Society has been studying in the past years.

H. B. MITCHELL, *Secretary*.

Linden Hill, Flushing, New York.

THEOSOPHICAL ACTIVITIES IN ENGLAND.

The most interesting incident in England during the past quarter was the visit to London of Mr. Charles Johnston, Mr. Henry Bedinger Mitchell and a number of other members of the T. S. in A., who sailed from New York early in July and, according to arrangements made in advance, met in London not only a large number of English members, but also Mr. Paul Raatz, of Berlin, Colonel Th. Knoff, of Norway, and Mr. Julin, of Sweden, all three coming to London for the purpose. The real value of these visits was the opportunity it gave the members to make each other's personal acquaintance. In some cases, men who had been friends by correspondence for many years met for the first time. After all, there is a solid satisfaction as well as a very real benefit in personal contact and exchange of ideas face to face. We have not yet reached that ideal condition where time and space do not matter. So there were many meetings, private, social and public. Mr. Johnston gave a most interesting public lecture, entitled "The Powers of the Spiritual Will," in Essex Hall, Strand, on the evening of the 12th of July. The hall was crowded by an appreciative audience who asked many questions after the lecture was finished. Altogether, the three or four days in London was filled with valuable experiences, and members returned to their respective homes with a feeling of refreshment and encouragement, and a strengthened resolution to continue the work.

THEOSOPHICAL ACTIVITIES IN GERMANY.

Regular meetings have been held by all German branches during the summer without interruption. The Secretary of the "Theosophical Society, German Branch," was present at the meeting in London on July 12th and listened to the lecture held by Mr. Johnson on the "Spiritual Will." His experiences in London will have a lasting effect on the work in Germany by strengthening the bonds of harmony between America, England and Germany.

Dr. Franz Hartmann has visited Berlin and given very enjoyable public lectures. The interest in Theosophy is increasing and new members are constantly joining the Society.

The Annual Convention of the "Theosophical Society, German Branch," takes place in October in Berlin.

PAUL RAATZ, *Secretary*.
Belle Alliance Platz 7/8 Berlin, Germany.

REPORT OF ACTIVITIES OF THE THEOSOPHICAL SOCIETIES IN GERMANY, AUSTRIA AND SWITZERLAND (APRIL-JUNE, 1903).

Lecturing Tours. Mr. Edwin Böhme, the General Secretary of the T. S. in Germany, delivered lectures at the following places: Düsseldorf, Essen, Dresden, Nürnberg, Eger, Gera, Eisenach, Kassel, Halle, Cottbus, Magdeburg, Braunschweig, Hanover, Bremen, Hamburg, Flensburg, Rostock.

New Groups and Centres have been formed at Frankfort-on-the-Main, Loppot, Forst, and Hanover.

New Libraries at Braunschweig and Erfurt.

The Theosophical Society in Germany. The T. S. in Cologne-on-the-Rhine, Frankfort-on-the-Main, Tilsit and Flensburg have joined the federation of the Theosophical Society in Germany.

A Short English Report of the Proceedings of the Annual Meeting of the T. S. in Germany (Whit Monday, 1903, Leipsic), will be issued after some time.

THE OFFICE OF THE THEOSOPHICAL SOCIETY IN GERMANY, Leipsic, Inselstr. 25.

July, 1903.

THE nature of action, of forbidden action and of inaction must be well learned. The path of action is obscure and difficult to discern.

Renunciation of and devotion through works, are both means of final emancipation. But of these two, devotion through works is more highly to be esteemed than the renunciation of them.

BHAGAVAD-GITA, Chs. 4 and 5.



CORRESPONDENCE CLASS

The T. S. in A. is not responsible as an organization for any view or opinion to be expressed or intimated in any of the papers, documents, questions, or answers in this class: nor is the Society in any way bound thereby; nor are any such views or opinions authoritative or to be deemed as the views or opinions of the T. S. in A.; they are only the individual views and opinions of those who express them.

METHOD OF WORK.

All members in good standing of the Theosophical Societies in America, England, Norway, Sweden, Germany and Austria can join the Correspondence Class by applying in writing to the address given below.

In each number of this magazine a subject will be selected for study and a list given of books and articles which are to be read.

Questions bringing out the most important points of the subject will be printed.

Replies to these questions must be written in English and are to be sent to the office of the Secretary, addressd as requested below, where they will be examined and returned to the senders with comments and suggestions in all particulars wherein they seem to require it, or as inquiries made shall indicate.

Members are not to reply to the questions until after the expiration of one month from the receipt of same, in order that they may have ample time to study and think over the subject, and also in order that the office may not be unduly burdened with work.

As there will necessarily be expenses of postage, paper and some printing, members of the class are requested to help in this matter by sending stamps for the return of their papers and also, if they can, by sending an *extra* two or five cent stamp. The class ought to be self-supporting, though as yet that is not demanded.

All those who wish to join should write to the Secretary Correspondence Class and request that their names be placed upon the roll.

Correspondents are asked not to mix the business of this class in letters relating to any other matter; if this request is not complied with, all such letters will remain unanswered so far as concern the Correspondence Class.

All communications relating to the Correspondence Class are to be addressed to

SECRETARY CORRESPONDENCE CLASS,
159 Warren Street, Brooklyn, N. Y.

FOREWORD.

Our Secretary has entrusted to me the Editorship of this Department, and needless to say I feel the responsibility and my insufficiency, but am resolved to do the best I can to make the Department not only interesting and instructive, but a success in every way. Here is a chance for all members, and especially the younger students, to study and help each other, to solve the many mysteries and problems in Theosophy, and to clearly and concisely express what they have learned for the benefit of others, our brothers. All can assist in this work. All should try to do their part, and not leave it to a few.

Let us awake, and keep awake to the importance of this duty. I am unable alone to make this Department a success. I can only accomplish this with your help. Come then, and let us all turn in and work together, for do we not know that there is great strength in unity, and that "as our effort is, so will be the help we receive?"

It will not be necessary to devote more of our valuable and limited space to this kind of talk and exhortation, for to true Theosophists as to those who are wise, a very few words are sufficient. Let us not hesitate and wait for others, but let us all take part at once, each one doing his share, doing his best, and doing it regularly.

M. W. D.

Our first subject for study naturally is

Theosophy,

but as this subject was generally and broadly set forth, and let me add, very ably dealt with in the first and July number of the *Theosophical Quarterly*, by Mr. Green, under the caption, "Basis of Theosophy," and, in a booklet lately sent out to all members, entitled "The Theosophical Society," and in many other well known books and articles too numerous to mention, we shall proceed at once to specialize our subject, or divide it for the sake of analysis, as we do Man, in order to more thoroughly and

perfectly understand his constitution and his relation to the corresponding planes or worlds of Being.

In order to do this, I propose to deal with the different worlds, vestures or planes, whatever you may choose to call them, corresponding with the principles of Man, viz. : the Physical, the Psychic, and the Causal vestures or worlds, etc., and to begin with the lowest, the grossest, the most material, that having the slowest vibration, and gradually ascend to the highest.

After we have studied all of these vestures, we will then be in a condition and position to examine other literatures, religions and sciences and to compare them with ours, compare them with Theosophy, for if, as stated on the first page of the *Theosophical Quarterly*, this Class is to set forth a systematic course of study in Theosophy, it follows that we shall be better able to examine other teachings, other religions and sciences, and make comparisons and criticisms after we gain a fair comprehension of our own teaching—Theosophy—which is, we believe the basis and key to all other systems, which latter are merely offshoots of it. In other words, after we have finished our study of the different vestures, we shall take up the study of the Upanishads, and in this, Mr. Charles Johnston has kindly consented to help us, and we know that there are very few, if any, better informed or better able than he on that subject. Then we will take up Buddhism and other religions and sciences, and perhaps later some of the social subjects of the day.

Our Subject for this number, therefore, is :

The Physical Vesture or World.

This study is based on practically all the teachings on the subject that have been published since the Society's formation, and being scattered through books and magazines that are not always readily accessible it is difficult to give useful references. Let students choose for themselves and refer to those works they have access to; but, they may with profit refer always to the following :

The Secret Doctrine, by H. P. Blavatsky.

The Key to Theosophy, by H. P. Blavatsky.

Ancient and Modern Physics, by T. E. Willson.

Memory of Past Births, by Charles Johnston.

Five Years of Theosophy.

Lectures on the Bhagavad Gita, by Subba Row.

Articles in Oriental Department Papers and Forums, by C. Johnston, and others.

No pages of these works of reference are given for the reason that

different editions of some of the works have different pagings, and for the further reason that it is thought best to have students search out for themselves in the various works the correct answers to the questions, or what they consider to be the correct answers.

Answers the editor considers correct will be given in the next number of the *Quarterly*.

To assist students in their search for correct answers to the questions, I may add that they, and the remarks relative to the subject, are particularly based on certain of Mr. Charles Johnston's translations and writings found in his works, and in the "Oriental Department Papers" and "Forums."

Ideas and Inferences Relative to the Subject.

Made of the five elements. Generated through works. The place where pleasure and pain are experienced. Elements not simple but compounded. Each element partakes of the characteristics of the four others, and is fivefold. This explains how an object may be perceived through several senses. Every object appeals to one sense more than to the others. Subject to six changes. We may compare with this the idea of chemistry as to the building up of a series of bodies, such as the hydrocarbons, by differently combining the elements. Sometimes called the "common" or "natural" vesture or world. Futile to attempt to restrain the body while the mind is still unrestrained. The cleansing of the imagination must precede any sane attempt to restrain the expression of the passions through their habitual doorway—the bodily senses, and the imagination is to be cleansed by reasonably disassociating the idea of pleasure, much more, of lasting happiness, from the thought of gratification through the senses. And this disassociation, which is supported by all experience, is to be based on the knowledge that the real Self, the Eternal, alone is enduring, and can therefore be the only source of lasting happiness. We must first gain discernment between lasting and unlasting things, then gain freedom from attachment to the fruits of action, then practise the six virtues, one of which is the restraining of the external powers—the five senses. As smelling corresponds to the most material, that of solid bodies, so the "Twin Ashvins," who watch over physical health, are correlated with the sense of smell. It will be well to learn not only the powers of perception but the powers of action. Space is directly related to the Physical world. Only one of the five veils belongs to the life of the Physical body.

The Questions to be answered are:

- (1) What are the five elements that compose the Physical body?

- (2) What works generated the Physical body?
- (3) How is each element compounded?
- (4) How is the Earth element in the Physical world compounded?
- (5) Name an object that may be perceived through four of the senses.
- (6) Explain why every object appeals preëminently to one sense.
- (7) What are the six changes that the Physical body is subject to?
- (8) What pairs of opposites is the Physical body said to be the abode of?
- (9) Is the Physical body of itself capable of sensation?
- (10) Is there a Physical self in the Physical body, and if there is, define that self and state its limitations?
- (11) Is this visible and tangible universe the Eternal or not?
- (12) What is the real difference between Physical matter and Spirit?
- (13) Can a man change Physical matter into Spirit, and if so, how?
- (14) Give your best definition of the Physical body in *seven words*.

Answers should be written or printed plainly, and should be as brief as clearness will permit. Answers must be numbered to correspond with the numbers of the Questions. Wide sheets of paper should be used, and a wide left-hand margin left for remarks.

Students may reply to all or any of the Questions as they choose, but it is hoped that each student will reply to all.

I propose to have printed in the next number of the *Quarterly* a few of the best definitions of the subject of the study—The Physical Vesture or World—sent in to me by students, for that purpose, and over their names. Such definitions are not to contain over *fifty words*, and must be separate from their Answers to the Questions. In other words, said definitions should be the substance or essence of their Answers—their Answers boiled down to any number of words not over *fifty*.

*I*N proportion as we love truth more and victory less we shall become anxious to know what it is that leads our opponents to think as they do. We shall begin to suspect that the pertinacity of belief exhibited by them must result from a perception of something which we have not perceived. And we shall aim to supplement the portion of truth we have found with the portion found by them.

HERBERT SPENCER.

FREE LENDING LIBRARY.

The following is a partial list of books in the Secretary's offices that members may borrow, and the only charge made is for postage. In the following numbers of the QUARTERLY, additional lists will be published, and members are advised to keep these leaves together for future reference :

- The Mysteries of Magic, by A. E. Waite.
Origin of the Aryans, by Isaac Taylor.
Numbers, by Wynn Wescott.
Sacred Mysteries, by Augustus le Plongeon.
The Perfect Way, by Anna B. Kingsford and Ed. Maitland.
A Study of Man, by Dr. J. D. Buck.
Ten Great Religions, by J. Freeman Clark.
Upanishads, Vols. I. and II., by Max Muller.
Ancient Pagan and Modern Christian Symbolism, by Thomas Inman, M.D.
Paracelsus, by Franz Hartman, M.D.
People from the Other World, by Col. H. S. Olcott.
First Principles, by Herbert Spencer.
Real History of the Rosicrucians, by Arthur Edward Waite.
Theosophy, Religion and Occult Science, by Col. H. S. Olcott.
Raja Yoga Philosophy, by Sankaracharya.
Clothed with the Sun, by Anna Bonus Kingsford.
The Mystic Quest, by Wm. Kingsland.
Footfalls on the Boundary of Another World, by Robert Dale Owen.
Ancient America, by John D. Baldwin, A.M.
Natural Laws in the Spiritual World, by Henry Drummond.
Dreams and Dream Stories, by Anna Bonus Kingsford.
Wonder Light, by Mrs. J. C. Van Planck.
The Coming Race, by Edward Bulwer Lytton.
Zanoni, by Edward Bulwer Lytton.

FREE LENDING LIBRARY—Continued.

- Among the Rosicrucians, by Franz Hartman, M.D.
Bhagvat Gita, by Chas. Wilkins.
Irish Theosophist, Vols. I. and II.
Lucifer, Vols. II. to XIII., inclusive.
New California, Vols. I., II. and III.
Path, Vols. I. to X., inclusive.
Theosophical Siftings, Vols. I. to V., inclusive.
Theosophist, Vols. I., II., III., V., VI., VII., IX., X., XII., XIII.
Transactions of the Blavatsky Lodge, Part I.
Reports of Convention, 1888, 1889, 1890.
Report of Theosophical Congress at World's Fair, Chicago, 1893.
Secret Doctrine, Vols. I. and II., first edition.
Incidents in the Life of Madam Blavatsky, by A. P. Sinnett.
Esoteric Buddhism, by A. P. Sinnett.
From the Caves and Jungles of Hindustan, by H. P. Blavatsky.
The Key to Theosophy, by H. P. Blavatsky.
Iris Unveiled, Vols. I. and II., by H. P. Blavatsky.
Reminiscences of H. P. Blavatsky, by Countess Wachtmeister.
Modern Theosophy, by C. F. Wright.
Occult World, by A. P. Sinnett.
Echoes from the Orient, by W. Q. Judge.
Ocean of Theosophy, by W. Q. Judge.
Patanjali, by W. Q. Judge.
The Nature and Aim of Theosophy, by Dr. J. D. Buck.
Light on the Path, by M. Collins.
Reincarnation, by E. D. Walker.
Reincarnation, by Dr. J. A. Anderson.
Reincarnation, by A. Besant.
Five Years of Theosophy.
The Magic Writings of Thomas Vaughan.
Dialogues of Plato, Vols. I., II., III., IV., by B. Jowett.

BOOKS AND PAMPHLETS.

Ancient and Modern Physics, by T. E. Willson, paper.....	\$0.50
Bhagavad-Gita, Edited by W. Q. Judge, leather .....	.75
Birth a New Chance, by Rev. Columbus Bradford, cloth.....	1.50
Culture of Concentration, by W. Q. Judge .....	.10
Dream of Ravan, cloth	1.00
Elixir of Life, paper.....	.15
Esoteric Buddhism, by A. P. Sinnett, cloth.....	1.25
Five Years of Theosophy, cloth	3.25
From the Upanishads, by Charles Johnston	1.00
From a Theosophist's Point of View, by Major J. A. Clark..	.50
Isis Unveiled, by H. P. Blavatsky, 2 Vols.	7.50
Indianapolis Letters, by Alexander Fullerton .....	.10
Karma: Works and Wisdom, by Charles Johnston .....	.35
Karma as a Cure for Trouble, 2c. each; per hundred.....	.50
Karma, by Thomas Green .....	.15
Key to Theosophy by H. P. Blavatsky	2.00
Light on the Path, by Mabel Collins, cloth; with notes and comments .....	.40
Letters That Have Helped Me, by W. Q. Judge, cloth.....	.50
Memory of Past Births, by Charles Johnston .....	.25
Mystic Masonry, by J. D. Buck, cloth	1.50
Necessity for Reincarnation, 2c. each; per hundred .....	.50
Ocean of Theosophy, by W. Q. Judge, cloth .....	.50
Occult World, by A. P. Sinnett, cloth.....	1.25
Place of Peace, by Annie Besant .....	.05
Reincarnation, by Jerome A. Anderson, paper.....	.50
Secret Doctrine, 2 Vols. and Index, by H. P. Blavatsky, cloth.	12.50
Secret Doctrine, Vol. III, by H. P. Blavatsky, cloth.....	5.00
Sermon on the Mount, by Jas. M. Pryse, cloth .....	.50
The Theosophical Society, by Thos Green, paper.....	.05
Through the Gates of Gold, by Mabel Collins, cloth .....	.50
Theosophical Badges, made in buttons and clasp-pins, gold ..	2.50
" "	rolled gold
" "	1.00
Voice of the Silence, by H. P. Blavatsky, cloth .....	.50
Working Glossary.....	.50
Wilkesbarre Letters, by Alex. Fullerton .....	.10

The above named books are kept in stock and can be delivered at once upon receipt of price. The Secretary T. S. in A. will endeavor to procure for members of the Society any other books they may desire, but delay may be experienced in obtaining them.

NOTICE.

As the edition of Vol. 1, No. 1, of "The Theosophical Quarterly" is now exhausted, members will confer a favor by returning to the Secretary T. S. in A. any copies of this issue which they have been unable to use.

SECRETARY T. S. IN A.,

159 Warren Street, - - - Brooklyn-New York.

The Theosophical Society in America

Founded by H. P. Blavatsky
at New York in 1875



THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

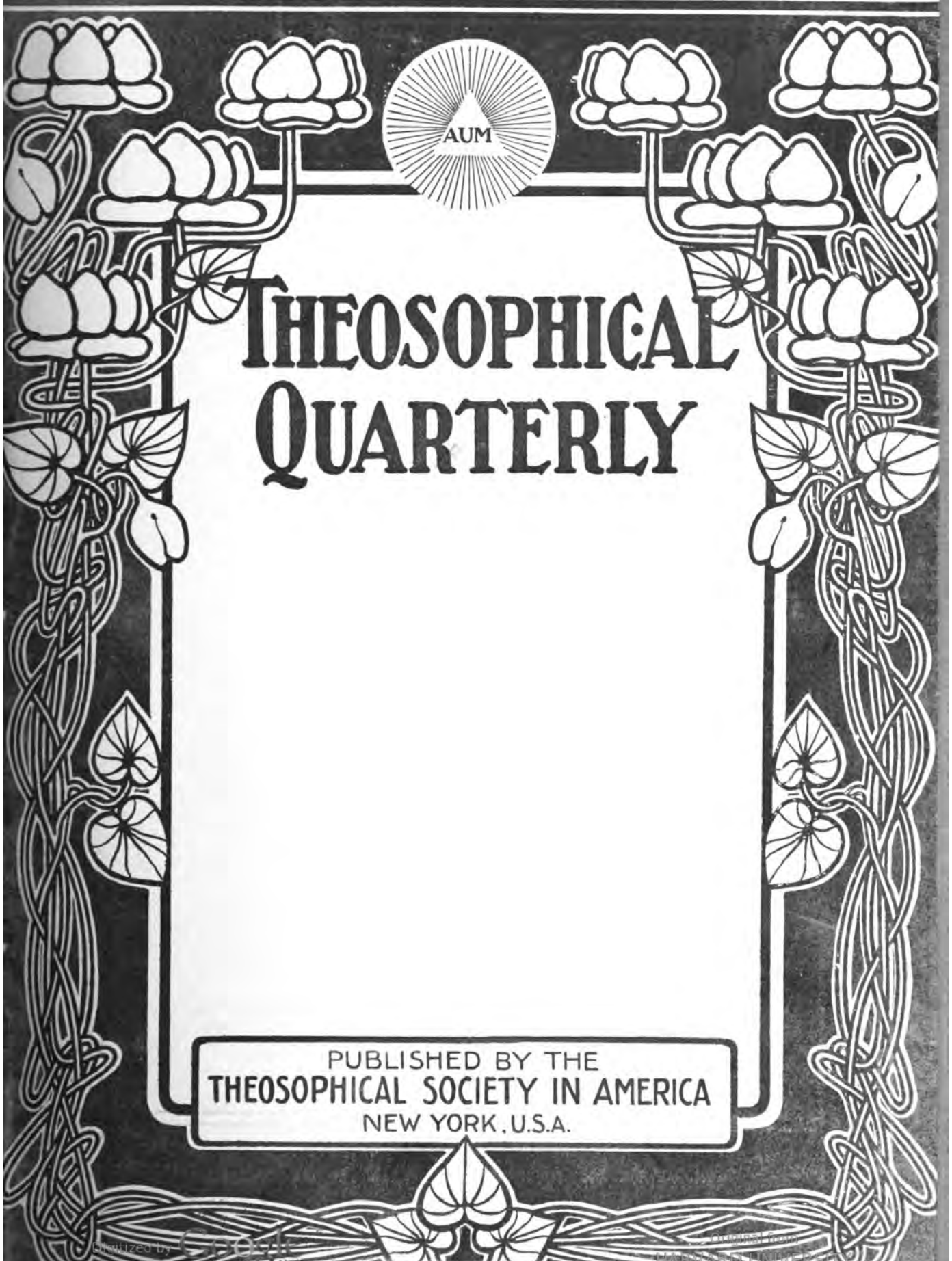
"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the
Secretary T. S. in A., 159 Warren Street, Brooklyn, N. Y.



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The Theosophical Quarterly.

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IMPORTANT NOTICE.

The members of T. S. in A. are reminded of their action at the last convention of the Society whereby annual dues of \$2.00 were re-established, that an income might be assured sufficient to justify the publication of our magazines and to meet the necessary expenses of the Secretary's office.

Many members have not paid their dues for the current fiscal year [ending April 30th, 1904] and consequently the Treasurer's funds are rapidly becoming exhausted and will not be sufficient to last out the year.

H. B. MITCHELL, *Treasurer*,

January 1, 1904.

P. O. Box 1,584, New York.

Entered July 17, 1903, at Brooklyn, N. Y., as second-class matter, under
Act of Congress of July 16, 1894.



MEMBERS of the Theosophical Society and Theosophy have been accused of being so many strange and wonderful things, that every once and awhile it is desirable to remind ourselves as well as the world at large what Theosophy is *not*.

It is not a fad which extravagantly minded people pick up for a time and soon tire of or exhaust, as the comic papers would have one believe, nor do all its advocates necessarily belong to the genus crank. It is quite possible to believe in Theosophy and still be a level headed, common sense prosaic twentieth century business man or woman.

It is not spiritualism, nor Christian science, nor mind cure, nor faith cure, nor any form of healing, mesmeric or otherwise. It is not one of the two or three hundred pseudo religions now being taught in this country, nor is it a scheme of belief devised by shrewd adventurers to draw money from the pockets of the unwary by appeals to credulity or religious fervor.

It is not a secret and mysterious association for occult study and research for profit or otherwise. No one ever made a living by teaching Theosophy.

In a word, it is none of the things it is frequently accused of being.

It is not opposed to Christianity or any legitimate form thereof nor to Buddhism nor Mohammedanism nor any other religious belief. Nor is it an offshoot or bastard descendant of any of the great religions. It is not Buddhism nor Brahmanism nor any mixture of the two.

Finally, it is not a scheme of belief invented by Madam Blavatsky for her own edification and profit.

A significant movement of the last quarter in America was the descent upon New York of Dowie and his 3,000 followers. New York proved too cold hearted and level headed to be swayed by any appeals the Dowieites could put forward, and the "prophet" and his cohorts returned to "Zion City" weary, discouraged, and with the consciousness

of failure. The practical and outward manifestations of this crusade are sordid and uninteresting, unless we give a word of praise to the admirable discipline of the "army," but psychologically the affair has an interest to all students of human nature, especially to those of us who are more concerned with those aspects of life which are below the surface. What is the source of Dowie's power over thousands of people and why did that power desert him in New York? History is full of examples of the influencing of great masses of people by a single individual. Usually, but by no means always, it is the religious feelings that are played upon. An analysis of these cases would seem to indicate that two elements are required for success. The people must have firm faith in him and his teaching, while he must arouse that faith in his followers by living the life he advocates. Applying these touchstones to Dowie we find ample faith in himself, but owing principally to the work of the newspapers in advance of his coming he was unable to arouse a New York public into any belief in his good faith. No wonder he virulently attacked the New York press, for it more than anything else was chiefly responsible for the failure of his mission. The power to sway masses of people is often mesmeric, but in such a case the influence soon passes. Oratory is the most frequent example of this. But to permanently influence a number of people it is almost invariably necessary for the man to be the perfect exponent of his own doctrine. St. Frances of Assisi began his career without money, friends, or great learning. He decided one day that as Christ was his Master, he would as closely as possible live as Christ lived, that is, from day to day, never knowing where the next meal would come from or where he would lay his head. He literally followed this rule of life, preaching to such as would listen to him on the bye roads, and in a few years he founded the Franciscan Order, one of the most numerous and powerful in the Catholic Church, although he did not set out nor try to gain a following. Christ and Buddha both lived the life they taught, and so must all real religious teachers.

Does any one doubt after reading the newspapers for the past year that the atrocities committed by Christian Bulgarians and other Macedonians upon Mohammedans, are quite as dreadful and cruel as those inflicted upon Christians by Mohammedans? Let us be just.

Do you ever attempt to apply the fundamental principles of the Theosophical philosophy to every day matters, say, to some political question such as free trade and protection? Try it. It is very illuminating and

sometimes the result is quite surprising and very upsetting to one's inherited political ideals. A fundamental principle is not fundamental if it does not cover every variety of human activity, so in making our applications we would be wise not to discard the result because of inexpediency or compromise.

The following extract from an address upon "The Feeling of the Spiritual Life," made by Prof. Hamlin to the students of Columbia University, is well worthy of repetition:

"Here in the University we are constantly reminded of the interests of the physical life and of the intellectual life; but the culture of the body and of the mind is very apt to crowd out the culture of the spiritual side of our natures. As our bodies link us to the material world, so our spiritual natures take hold on that invisible world, which is the most truly real and permanent world, 'for the things which are seen are temporal, but the things which are not seen are eternal.' Our spiritual life is our highest and truest life. But we are constantly allowing it to be overshadowed and crowded out from thought. It is a law of the physical world that a body in free space will continue forever moving from a single initial impulse; but bring that same body into the earth's atmosphere, and not only gravity but atmospheric resistance oppose its movement and bring it to earth. If we would have it continue undeviating in its path we must continually give it fresh impulses. It is so in the spiritual life. We are not living in the free world of the spirit, but in the dense atmosphere of this earth, and we must seek constant accessions of spiritual force. The means of these renewals are: prayer, meditation, the reading and study of Scriptures and of literature such as feeds the spirit, and last the rest and spiritual refreshment of the Lord's Day."

Biblical scholars have followed the discoveries of Professors Grenfall and Hunt at Oxyrhynchus in Egypt with absorbing interest. H. P. Blavatsky predicted the discovery, sooner or later, of many old manuscripts which would throw much light on the life and teachings of Jesus. The papyri found in 1897 were confirmation enough of her prophecy, if any was required, and now comes a new "find," a second century document, which contains important variations from the accepted texts of some of Jesus' most valuable sayings:

"The first saying is one of which a part is already known to have occurred in the gospel according to the Hebrews. It is one of the most remarkable sayings ascribed to Christ: It says: 'Let not him that seeketh cease from his search until he finds, and when he finds he shall wonder;

wondering he shall reach the kingdom and when he reaches the kingdom he shall have rest.' The kingdom of heaven is also the subject of the second saying, which is much the longest and most important. The kernel of it is that most remarkable and profoundly mystical saying recorded by St. Luke alone: 'The Kingdom of God is within you,' but the saying in the papyrus appears in quite different surroundings from those attributed to it by St. Luke and extends far into another region. The other logia is clearly a reply to the disciples' well known questions: 'How shall we fast? How shall we pray? How shall we give alms?' The general tenor of the replies is Christ's great doctrine: 'The Kingdom of God is within you.'"

A portion of the papyrus gives the well known question and answer which appears in the Gospel according to the Egyptians, that uncanonical gospel, of which so little remains, but which little shows it to be one of the most mystical of ancient writings. The question, with some variations of form was:

"When will Christ's kingdom be realized?" The answer as recorded in the Gospel according to the Egyptians was: "When ye shall trample on the garment of shame; when the two shall be one and the male and the female neither male nor female." The papyrus differs somewhat from this, and incidentally shows that the interpretation generally given to "When ye shall trample on the garment of shame" is incorrect. It is usually considered to signify "when ye put off the body; that is, to die." But the papyrus shows that the real point lies in a mystical allusion to Genesis iii., the phrase meaning, "When ye have returned to the state of innocence which existed before the fall."

A complete text of the discovery will doubtless appear in the publications of the Egyptian Exploration Fund during 1904.

In order to make these *Notes and Comments* as interesting as possible, readers are requested to send to the Editor any clippings from newspapers and periodicals, extracts from books, or references to their reading which seem to them worthy of the notice and attention of their fellow readers, because of some inherent interest or because of its special leaning towards or confirmation of the Theosophical philosophy, its ideas and ideals. Inventions, literature, music, drama, arts, politics, science, yes, even dress and cooking. These clippings when received will be sorted and referred by subject to some one competent to summarize and deal with them by comment or otherwise. In this way much of great general value which would escape the notice of most of us, will be reproduced for our mutual benefit and preserved in permanent form.



THE APPEAL UNTO CAESAR.

WHEN Rome ruled the world, in her Cæsar was focussed all her power. A claimant for Justice, challenging judgment with the cry: "I appeal unto Cæsar!" was answered: "Then Cæsar will hear you." He had taken refuge at the foot of the throne, and men spoke of an appeal unto Cæsar, as a supreme and final step. It evoked an irrevocable decision. Despite the lapse of time this appeal impresses the mind with unimpaired majesty because it is the type of a living truth. The appeal unto Cæsar has eternally place in the spiritual world.

When a man first feels within himself the strange throb of that power which tells of a higher life than that in which he is immersed; when it spurs him away from the material and beckons to him as from glimpses of the spiritual, he looks about him for information, for traces of a course to be pursued. He questions his fellows; he reads many books; he hearkens to teachers and authorities, both real and nominal. A huge mass of external information is sifted by him, and in the end he finds—confusion! His intellect may be fed for a while, but at last the support of the heart fails it; it is saturated, plethoric, atrophied. He turns then to Life itself. He questions the boasts and the despair, the revelry and the agony; he asks of Love, of Hope, of Fear, and Faith. He contemplates the ideals of all art and the untrammelled freedom of Nature, aiming perhaps nearer to the secret as he marks the inalterable round of seasons, and how winter draws itself together with bitter contraction to burst into the ferment, the vernal revel of spring. He snatches at the wings of dreams; he confronts the phalanx of great problems and the most shadowy suggestions alike; but he has not the clue to the labyrinth; he knows not that this eternal alternation is Life itself, and that he must look deeper still. The heart, unsupported by the intellect now fails him also. He hears, perhaps, of the teachers

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of the East, or of the "Leaders of the world" from whom, "*when the wind is blowing*," comes the mystical fragrance which is the ambrosia of the soul.¹ But the wind is not then blowing (that is—his time has not come in the Law), and it is borne in upon him that he is but one of millions along the centuries who have given a momentary cry out of the press of existence, and have then returned contentedly to the "flesh pots of Egypt." He has yet to prove that he possesses, in some degree at least, the power of flight. So he receives no valid or enduring comfort from any of these directions; and meanwhile, all about him, the enticements of Life are plucking at his garments, the currents of the world are urging him to and fro. Here, many desist: he who perseveres listens next *within*. He hears vaguely, now this prompting and now that, in the multiform vacillations of the soul, itself bewildered by the long sojourn in matter; even the inner sanctuary, in which he most trusts, seems to betray his hope. Then if his soul be as yet weak, his thought fails, the spiritual vision fades into the mists, and he resumes the accustomed march of life, keeping "lock step," with his imprisoned companions like one awakening, heavy and unrefreshed, from the phantasmagoria of dreams. We lose sight of him in the struggling multitude; he has leapt from the wave only to fall back into the depths. But he who is strong, rendered stronger still as he gathers to himself the forces he has overcome, now discards all other powers, and takes his resolute stand upon his own nature. He declares that since he can conceive a higher Life, it must exist within his reach, and he wills with an indomitable will to attain it. How, he knows not, but he relies upon that inner prompting alone.

Then he makes the appeal unto Cæsar. By Cæsar he is never unheard.

In those shining spheres, where dwell the glorious ones forever, all is peace and silence. A far sound travels up the star strewn cope. The stir of its approach touches the Gods with a tremor; they thrill to it, bending closer, for it has that charm which alone conjures them, the essential charm of humanity.² It is the voice of man, which selfless, is stronger than all the angels, and selfish, is weaker than the dumb plaint of the brute. Perhaps this is the first intelligence of the wanderer received in his Father's house. Perhaps they have heard it coming before, and Life has beaten it back. Nearer it comes and nearer, gaining force as it advances, from the sympathy of heaven's messengers and powers all

¹ Saddharma Pundarika.

² In the Hindu and Buddhist books we find this referred to as, the growing warm of Indra, or other Diety, who thus knows that his interposition below is needed; as, when Buddha's father wished to build a lotus pond: then Indra, in one night had it done.—J. N.

leaping forth to increase and sustain it; it falls like a star into the sea of eternity which swells to meet it, and ripples spread and overflow, magical, musical and full of healing. Oh! with what exultant flight, and with what a rush of glory the strong voice of humanity cleaves the interstellar space and opens up the way from Gods to men. Along that way, long retarded souls come flocking after, jubilant among the jewelled auroras. Celestial spheres flash responsively; the silver echoes waken, and God proclaims to God, with solemn triumph, that man once more has claimed his own! "There is joy in the presence of the angels of God, over one sinner that repenteth."¹ For this hour the God has waited longer than souls can remember. The power of the divine self rests upon the rights of the man who has appealed to it. They are the two poles of a sphere, and the might of the higher can only be universally manifest, below as above, through complete union with the lower. This union ensures immortality to the human soul, and the splendor of distinct fruition to the divine spirit. So when the Higher Self hears the appeal, it responds to the holiest of pledges. This appeal may have been made before in other ages, and the present cry may be the renewal of forgotten vows; or it may now be made for the first time in the first expansion of psychic evolution. For this no special rule can be given. In each life all previous lives repeat themselves, just as the law of reproductive thought or association operates at any cataclysm, so that all similar events may thus be seen. Each sleep brings up all former sleep, and an accident to-day would enable one sufficiently developed to see and feel all the accidents that had before come to the sufferer.² So it seems that there comes finally one incarnation which repeats with emphasis the sum total of all other lives, so that the man is hurried through the round of experience with furious rapidity. Such an incarnation ripens the period known as "the moment of choice." The actual advent of this period is denoted by the strength of the soul which encounters it: it must *know*, before it can decide. It is not a "moment" in the usual sense of the word, but a period of greater or lesser duration, and I believe it may even extend over several lives. It cannot be entered upon, until the appeal to Cæsar has been made.

This appeal is not really the initiative. The spark within, which we carry from the Father's house as a traveller takes with him the love tokens of his home; that exiled spark awakens. It does so because it has at last heard a messenger from the heavenly mansion, and it asserts its remembrance in answer, just as ties of blood assert themselves when

¹ St. Luke xv, 10 and 7.

² A friend, sitting recently with an injured man, saw in the astral light an accident that had happened to him 25 years before.—J. N.

estranged brothers meet suddenly in foreign lands, or as the bonds of humanity draw close, in the automatic and inherent action, before a common danger. The divine spark knows, what the mind of man ignores, and what the soul forgets, and there is peril for its associates, even peril of eternal death. As from time to time the God remembers the wanderer, so its responsive longings break forth in muffled warning within the troubled breast of man. The Great one, waiting patiently through the ages, sends airy heralds, an impulse of power, a formless, soundless, vibratory message like a flaming light, down the mysterious thread which connects man and God as the moonbeam connects earth and sky. Up that wondrous way every aspiration of man must travel, and down it scintillates the responses of that enduring Love by which alone we live.

He who is strong now passes into a blank darkness, which no power can penetrate for him: from the vortex of pain he suddenly snatches his soul and places it upon the outer edge of peace. Then he must find his way into the heart of the silence.

He is answered, I said; but he does not always hear the answer. The spiritual language is not understood by him. At first, the echoes of his own need are all that come back to him, fraught with a majesty and a pathos from the spheres they have touched, which often intoxicate him into a passion of self pity. He does not recognize that this added grandeur is the olive branch brought him from beyond the waste of waters; that it is a guarantee of the divine hearing. He does not know that its significance enters his heart, his eyes, his speech, and that in the added dignity of his mien, weary seekers feel blindly an assurance that the higher life exists. They feel, though too often unable to translate clearly, that another has called upon Cæsar and that the Supreme Power lives. He has touched IT for a moment, though he knows it not, and all are heartened though none may discover it of himself or of the others.

A certain melancholy then floods the heart of the seeker. It is a sadness sweeter than the ringing clamor of worldly joys; its aftertaste is gracious and not fevered. It is "that which in the beginning is as poison, and in the end as the water of life."¹ He continues to meditate and to search his soul; to look for truth apart from his conceptions of it; to distinguish the necessities of his lower nature from the intuitions of his higher nature (though both seemingly speak through the one voice), and to send up aspirations to the God, who responds with a vivifying shower of new hopes. He feels them faintly. For as the ray of light speeds to his succor, it encounters the material darkness in which he lives. A small portion of it may pass through and invigorate his heart, but part is refracted by the things about him, reflected in the surface thoughts and

¹ Bhagavad-Gita, Ch. 18.

customs of the world and reaches him distorted and falsified. Then, too, the more powerful the ray, the more the darkness, receding before it, impacts itself about him, denser than ever, and the faults, the errors nearest his heart are driven home and hold riot there. So it often happens that when rescue is nearest it seems to the beleaguered one immeasurably remote, and that the response of Cæsar seems to condemn him in the mocking voices of despair and sin. Men fancy that the answer of the Divine Self must bring peace; it is not so at first. Jesus said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword."¹ There is much warfare yet; only through it do we enter into the peace. We have to wrestle with the power, as Jacob did with the angel, before it will wholly bless us. When it does so, it is for the sake of humanity and man must make his appeal for the same reason. This is the rite of sacrifice which the *Gita* speaks of as having been instituted from the beginning—this interchange with the Divine. Having consciously appealed, we have challenged the Supreme: we have placed ourselves within the grasp of the law and the compact must be kept. Nor can we advance until then. A master once wrote to one who asked to become his disciple: "May the powers to which you have appealed *be permitted by still greater and much higher powers* to help you." He meant the Great One and the law.

I knew a seeker after truth who was beaten back at every point. He lay prostrate in despair under the most awful weight that ever crushes the human soul. All his nature cried out for God. He felt a touch that rolled the stone away and looking upward, he beheld in the air above him a shape of light all calm and resplendent, whose aspect was a transfiguration of his own. More I know not, but this my brother who was lost has been found again.

There are many of you, my comrades, who stand in just this stead; you have called and you have been answered; but you have not heard. You will say to me: "How shall we hear, and how interpret the voice?" I cannot tell you this; there are as many ways as there are men. Each of you, and he only, is judge of himself; he and Cæsar. But I can assure you that every aspiration you feel, and the renewal of them, are messages from the God. His replies may take the shape of added sorrows and gathering storms, for all these are the means of your trial and your growth, and you have elected them yourself, sowing their seeds in other lives. Try then to look upon each as just the help which you now need. So long as you have an unselfish thought; you are not deserted; so long as you have faith, you have heard. This succor stands fast in the True; it can never be uprooted, severed or lessened. It is your inheritance,

¹ St. Math. ch. 10, v. 34.

your right which no one can deny you but yourself. Even your ignorance can only obscure it. The true voice will speak to you of the sorrows of the world, of the grand futurity of mankind, of your diviner Self.

The hour of appeal is the pregnant moment. If you lose it now, how long may you not have to wait, powerless dreamers in the heavenly lands, tasting rich rewards which fail at last? Then you must return again from that world of effects to this one. Seek the world of cause instead. Causes are sovereign; they alone are eternal.

Amid the roars of the world, the stupendous rush of its fierce tides, the swoop of its hurricanes, the fell power of its lightnings which reveal only darkness to the seared soul; amid its miasmatic pettiness, amid its joys and its better hopes, cling still to that one thought which, like the sea gull, can well outride a thousand storms, the thought of that Humanity which shall merge into Divinity; the thought of the Self, the All. Strengthen it with all the love of your heart, all the sweetness of your nature, and send up a mighty cry to heaven. For when through the spirit, the man wills, when his soul soars to claim its right, then distant spheres are shaken and Being is apprehended. Appeal! Appeal unto Cæsar!

JASPER NIEMAND, F.T.S.

Every day we wage our warfare with the world. Every night, when the throb of desire and the whirl of the senses grow still, we sink, as we call it, to sleep. We might more truly say we arise to our awakening. The shadows of our desires hover awhile around us, haunting us as we linger in the borderland of dreams. As our desires were, so are our dreams; things fair or hideous, grim or radiant with lovely light. But dreams soon fade and desires cease, and we enter into our rest. We pass from the world of the senses to the realm of immortal will. We enter in through the golden portal, far better than the fabled gates of ivory or horn, and for awhile we are immortal in power, immortal in peace. For without power there is no peace.

Beyond the land of dreams and the shadows of desire stands the gate of peace. All men enter there and all creatures. Were it not so, all men must go mad. And within that portal, all are equal. All alike awake to their immortal selves. Sinner and saint have left their difference at the threshold. They enter in together as pure living souls. Weak and strong are one there, high and lowly are one. The immortal sunshine, the living water, are for all. For great Life has wrapt us around with beneficence, so that even now we are in the midst of the everlasting.



A REVIEW OF THE THEOSOPHICAL SOCIETY*

IT seems well to take advantage of this break in our regular proceedings to review briefly both our past work and present outlook. Organized, as we are, as an autonomous branch of the Theosophical Society in America, the history of the parent Society is also our history, and it is this which I purpose to review.

Founded in 1875 in New York, it was the purpose of its initiators and founders that the Theosophical Society should furnish a free platform for the investigation and discussion of scientific, religious and ethical questions, and should serve to bring together all earnest seekers for truth in whatever domain. It was this catholicity of aim and free character that attracted such men as Thomas Edison, Camille Flammarion and Sir William Crookes, who were each seeking for truth in great departments of nature, in electrical, astronomical, and chemical laws.

The stated objects of the Society, practically unchanged to this day, reflect these purposes; to form a nucleus of an universal brotherhood without distinction of race, creed or color, to promote the study of Aryan and other Eastern literatures, religions and sciences, and to investigate the unexplained laws of nature and the psychical powers of man.

At the time of the Society's inception much attention was directed to the manifestations of the finer forces of nature and the reported instances of the apparent control of these forces by the will of man. Hypnotism and mesmerism were then as little understood and as generally scouted as were the manifestations of spiritualism, and where believed in at all were surrounded with theories of such extravagant and illogical character as to be repugnant alike to common sense and scientific instinct. But a germ of truth was there, and despite the scorn of the world at large these matters were recognized as fit subjects for the Society's investigations, experiments and discussions. The early activities of the Society contain reports of many such phenomena, years before the Society of Psychical Research was founded, and among them are well authenticated instances of clairvoyance, clairaudience, thought transference and the precipitation and duplication of objects.

* An address, delivered by the Secretary, to the New York Theosophical Society, Nov, 8th, 1903. See *T. S. Activities*.

Whatever may be thought of the genuineness of any given one of these phenomena, the explanation of their *possibility* (now generally admitted), together with the analysis of the character and mode of action of the forces involved, are of the most profound interest, and, as contained in our early publications, constitute a consistent body of rational hypothesis and logical deduction which step by step is being confirmed by modern science in its advance toward the more ethereal realms of matter and the finer forces of nature.

The same search for truth, the same habit of regarding nothing as too mean, nothing as too exalted, for rational investigation and study, next led to the investigation of Oriental philosophies and religions and the extension of the Theosophical Society in Oriental lands. The Society's emissaries went, as few have gone before or since, to learn rather than to teach. There was no attempt at proselyting; whether we were among the followers of Buddha, or Mahomet, Krishna or Zoroaster, each inquirer was told to seek for truth and the way into the inner spiritual world and life through his own religion, to find Theosophy, divine wisdom, in his own faith, in the revelation of the Truth made to his own race and people, in Buddhism, Mahomedanism, Hinduism or in the Parsee worship.

All this was done and well done before the methodical philosophy, the co-ordinated system of knowledge, we now call Theosophy, was given to the world through "The Theosophist," the "Occult World," "Esoteric Buddhism," "The Secret Doctrine," "The Ocean of Theosophy," and other works of the members of the Society.

Seeking the truth in all religions much was found common to all; what was seemingly slighted in one was emphasized in another. As they were studied and compared, as the clues gathered from the work of one or another of our members were applied to this or that religion, there gradually took shape a stupendous scheme of religious teaching, a coherent system of laws of the Soul, from which each religion seemed to draw its inspiration and into which each seemed to fit. It is this which we now call Theosophy, and seemingly it has been known to the sages and initiates of all times and races. The Book of the Dead and the Pyramid Texts of ancient Egypt, the Upanishads and Vedas of India, the teachings of Jesus in Palestine, the works of Lao-Tze and Confucius in China, the teachings of Plato and later of the Neo-Platonists, the records of the Rosicrucians and even the symbolism of the Alchemists, all point to a knowledge of this underlying scheme of religious law, this esoteric doctrine of the life of the Soul, and each seems to reveal some part or aspect of it.

Once the fundamental outline was discovered all religious teachings,

all systems of knowledge, took on a new and deeper meaning; contradictions disappeared and were seen as but different aspects of the one truth or else as but divergences arising from time and much repetition through different channels. Science as well as religion seemed to take its place in this outline, and little by little in the past 28 years has it been filling in its position, adding all unconsciously a richness of illustration and wealth of concrete detail to what seemed to us at first little better than bare abstraction.

But this first appearance of much of the Theosophical doctrines as barren abstractions could have only been the result of very superficial acquaintance with the facts with which they dealt; for if, as we seem forced to conclude, they were known to the sages and initiates of all times and races, then in all times and races there were sages and initiates who knew them, and knew them not as barren abstractions, but as concrete facts of their daily life; men who lived the life of the Soul in full consciousness, and to whom the ethical laws of all religious teachings were the simple hygienic principles of the Soul. So that the work of the Society seemed not only to reveal a fundamental system of laws of the inner life, but also to establish the existence of men who lived the inner life in full consciousness and wielded all the powers of the Soul and of super-nature with as complete a mastery as we have over the muscles of our hand. Indeed, one or two of our members stated that they had met and been taught by these, the Elder Brothers of humanity, and whether we hold this probable or not, it is certain that many of our most valuable papers and most fruitful clues have been presented to the Society, not as the work of the member so presenting it, but as what had been told him in person or in letter by one whom he believed to have attained this inner mastery over life and nature. To one studying our early literature it is indeed apparent that these clues were far too well hidden to be discovered by one not already knowing them, and that without them the Society could never have accomplished what it has.

It will be readily understood that the partial understanding and spreading of this system of knowledge absorbed our time and energy for years. But through it all, and though we had but little leisure for other investigations, the free character of the Theosophical Society was never forgotten. Not even Theosophy, rediscovered and propagated in this age so largely by our members, was permitted to become a dogma with us. To it, as to all other forms of religious belief or scientific theories, the Society preserves a neutral attitude.

We have made many mistakes and suffered from them. Our membership has not been confined to the wholly wise. Perhaps if we remember Carlyle's famous dictum of the population of England, "thirty mil-

lions—mostly fools,” we will not be so much surprised at our own shortcomings. But the complete freedom and perfect toleration of opinion within our Society has never yet been departed from or violated.

From time to time there has developed within our ranks some member or group of members who sought to use the Society for personal or partisan ends, or, having found what they themselves sought, have endeavored to force us all to think alike. Sometimes alone they have gone their way, sometimes they have taken many valued workers with them, but always they have left enough of us to carry on the Theosophical Society on the old lines of freedom, tolerance and liberality. To use a metaphor, our Society is an ante-room entering which inquirers may find the news of the spiritual world laid out on tables, and from which many doors open into the inner world. Each may choose what he will, and having chosen go his way—or else stay with us to aid in giving perfect freedom of choice to later comers.

Thus we find ourselves at the end of twenty-eight years of activity. Behind us lies accomplishment almost stupendous in view of the smallness of our material resources. In front of us—what? The same unending search for truth, for spiritual reality, and spiritual law. For no matter how far we advance, the truth lies beyond us still. There is no monopoly in truth, nor will it consent to be confined in any spoken or written words, call them Theosophy or Christianity; the true Theosophy, the true Christianity, the truth itself, lies in them, but also beyond them. It is not to be known by our minds alone, nor felt by our hearts alone; our Souls themselves must grow and their consciousness expand throughout the ages before we can say we know the truth. Humbly let us confess it, we must be seekers ever. But our search is its own reward. At our best and highest, in a supreme moment of meditation or like a revelation in the midst of our daily work, there may come to us the far off echo of that celestial music which to the mystic voiced the word of God and was the truth, but its substance is beyond us always; “still achieving, still pursuing,” we must “learn to labor and to wait.”

But though to-day, as twenty-eight years ago, we are searchers only, there is this great difference, that now all unconsciously we have the world with us, not against us. In 1875 we stood alone. The conflict between Science and Theology was at that time waged with a bitterness now scarcely understandable. The controversies arising out of the Darwinian theory of evolution were then at their height and the doctrine bitterly assailed by the churches of all denominations. The Rev. Dr. King referred to the burial of Darwin in Westminster Abbey as a proof that “England was no longer a Christian country,” and as late as 1885 Dr. Lee here in America declared that if the Darwinian view be true “there

is no place for God." On another side Egyptology and the researches into the Chaldean and Assyrian civilizations were pushing the historical records of man's life upon the world far back of the ecclesiastical chronology, at the same time that mechanics and geology were showing vast periods of time that must have elapsed between the first nebulous condition of the earth and the age when human life was possible.

The conflict seemed to both sides one of extermination, and the Society that sought to stand between the two—to plead for a more rational and symbolic interpretation of the Scriptures, and for some recognition by science of the spiritual facts of life—was hounded by both. On the one hand we were called atheists, servants of the devil, and absolute materialists; on the other cranks and visionaries, deluded idealists caught in the snare of a false spiritualism—all this without thought of the inconsistencies involved. So that if we paused to consider the popular criticisms of our course we were forced to believe (to paraphrase Prince Karl) that "we were two peoples, and they hated us both."

It is only necessary to compare the ecclesiastical denunciations hurled at science in the later seventies with such works as Drummond's *Natural Law in the Spiritual World* and the richness of modern analogy between ethical law and natural phenomena to realize how far the churches have grown in liberality and freedom in this past quarter of a century.

But the bitterness and intolerance was not all with the churches. Sir William Crookes, attracted to us like Flammarion, by the open mind and free attitude of our Society, was considered little better than mad by many of his colleagues. His theories of "radiant matter" were laughed at as another example of the visions of a crank. Yet it is Crookes' radiant matter that is to-day recognized as the father of the X or Roentgen rays, the Becquerel rays, and the new radiant properties of uranium and radium with which M. and Mme. Currie are revolutionizing all modern science." (Compare the article in the *Popular Science Monthly* for July, 1903, by Sir Oliver Lodge on "Modern Views on Matter.")

The ether in 1875 was but a vague hypothesis, to-day though we cannot see or hear or weigh it, it is better understood and known to us than the matter of this table. The phenomena of hypnotism, mesmerism and thought transference, once scouted as frauds, have in the light of more recent investigation been demonstrated to have a basis in fact, and the time is past when, because phenomena may be fraudulently imitated, it follows that they themselves are fraudulent. The explanations and theories of these phenomena propounded by students within our own ranks years ago are being, step by step, confirmed. The last link was verified through the discovery by Professors Loeb and Mathews of the electro-

chemical character of nerve propagation. On all sides science is pushing its way into the inner realms of life, and taking up our work as investigators of "the finer forces of nature and the psychic powers latent in man."

Not only is the subject matter of our investigations—for choosing which twenty-eight years ago were branded as cranks—now being taken up by the thought of the day, but the very methods by which we sought to solve these problems are now becoming those of the world at large. (Compare the Editorial in *The Hibbert Journal*, Vol. 1, No. 1.) For we held that the truth was to be found not so much in the conclusions to which one line of thought may lead, as in the totality of conclusions to which all lines of thought converged. This was to us but a corollary of our one fundamental principle of fellowship, tolerance and Brotherhood, of the fact we seemed to perceive that the Oversoul was One, and that each of us was but an inlet into that Oversoul, where all truth, all knowledge, found its home. .

Though for different reasons, both science and religion are now seeking unity. The intense sectarianism prevalent in the churches a generation ago has given place to a broader charity, and the equally intense specialization of science has been replaced by an age of synthetic construction. To-day is the day of the borderland, and it is in the borderland that our work has always lain.

H. B. MITCHELL.

*"WOULDST thou bound the boundless,
Set limits to the infinite,
Or seek to hold within the measure of thy cup
The waters of the Whole?
Desist, Oh Lanoo!
Such is not the teaching of the wise."*



QUESTIONS OF HINDUISM ANSWERS

QUESTION 8.—(a) *Is the system of Science or Philosophy, known as Theosophy, the product of man's unaided effort to solve the riddle of the Universe, or does it claim to be a revelation from sources above the level of ordinary human intelligence?*

(b) *If the latter, does it claim to be perfect as far as it goes, perfect though not complete?*

(c) *If the perfection is NOT claimed is it because those higher intelligences are liable to error or because the medium of communication is not always trustworthy?*

ANSWER.—(a) The system known to-day as Theosophy was put forward by Madame Blavatsky as nothing original or in any sense her own, but as representing such portions of the Secret Doctrine or Wisdom Religion, the inheritance of the Brotherhood or Great Lodge, as they were willing to make public at this time. But while acknowledging this elevated source, she explicitly declared that the form and manner of presentation were her own, and to be so judged. Further, that infallibility was not her attitude nor her claim; and above all that each mind approaching these subjects should do so in a spirit of fearless inquiry, accepting only that which appealed to his nature and reason, and never yielding his judgment to the opinions of another. The contrary attitude she aptly characterized as one of "counterfeit faith," condemning it in unmeasured terms as was her wont.

Those who strive to-day to continue in its original purity the tradition and platform she inaugurated, can make neither more nor less claim; and our special plea is that painstaking investigation will prove that the fundamental principles lying at the root of our philosophy are identical with the bases of all religions. It lies, of course, with the student to test this for himself.

(b) So the claim of "perfection" must fall to the ground. Nothing incomplete can be perfect, and we may hope at best for no more than an approximation of the Truth, holding in our small vessels so much of the Waters of Life as their limited capacity permits.

(c) Even the highest intelligences are liable to error. Only God makes *no* mistakes; and the medium of communication, though most

trustworthy, may also err or be deceived. There is no sure guide for a man save the light of his own Soul. "Use your discrimination always."

G. L. G.

(a) Theosophy is a revelation from Sources above ordinary human intelligence and not the product of man's unaided attempt to solve the riddle of the universe.

Derived from Theos-Sophia, divine wisdom or knowledge, to know ourselves is to know the divine.

(b) Perfection is not claimed, though the imperfections are largely due to our inability to understand the true teaching.

(c) In my opinion all below the Eternal are subject to error, but in many cases the medium of communication is untrustworthy. F. H.

QUESTION 9.—*We hear a good deal of the "purpose of Theosophy." I should like to know what is the purpose of Theosophy? The question is asked in no spirit of carping criticism, but with a sincere desire for information.*

AN OUTSIDER.

ANSWER.—The great purpose of Theosophy, if I understand it aright, is to demonstrate the fact of the universal brotherhood of man through a knowledge of his nature, physical, mental and spiritual. Men are brothers simply because the spiritual part of their nature is identical in each one of them, and with the Divine Source from whence it sprang. The element of water is everywhere intrinsically the same, whether it be river, lake, or sea, whether it bubbles out of the earth, or falls from the clouds as rain, or forms the larger portion of every human body. As in the physical, so in the spiritual world are men one with each other and with the spirit in which they live and move and have their being. It is the conviction of their spiritual oneness with the Divine that alone can make men realize the meaning of "universal brotherhood," and to teach this is the great purpose of Theosophy. But as we are living now in a time when the physical has been cultivated to the utmost, and the intellectual is beginning to be the all-important factor in man's being, we need to have a clear and scientific knowledge of our own nature and its physical, mental and spiritual conditions of being; its past history and its future prospects, its present faculties and those greater powers which further development will enable us to use. All this it is the purpose of Theosophy to teach, as it is not only a philosophy, but a science and a religion. By studying the laws of the physical world we learn those of the mind, and through their analogies we rise to a consciousness of spiritual conditions. To convince men of their oneness with each other and the Divine, and to teach them to understand their own natures and the laws of the universe that they may live and develop in harmony with all things, is then the chief purpose of Theosophy.

K. H.

QUESTION 10.—*What is the meaning of the following statement taken from Mr. Judge's article reprinted in last "Quarterly?"*

"One essential feature is, as far as can now be understood, that the mystic must get all truths through but one source, or path, viz.: through the divine world pertaining to his own lodge (or teacher)."

ANSWER.—Every soul belongs to one of the 7 Hierarchies or Rays. Similarly, there are 7 Lodges of "Elder Brothers" and their disciples. In "Letters to a Lodge" we read: "The Lodge is the servant of Karma. It works along the line of Law; it punishes nothing and no one; it protects and defends. It imposes no action, yet offers opportunities for right action. With it ingratitude is a crime. The term "mystic" applies generally to one who has passed into the "Hall of Learning." Illumination can only be received as one stands in the Light of the Lodge to which he belongs, and reflects that light to others. The force "that moves to righteousness," is a drawing one from above, not propelling from below; want of confidence or disloyalty removes one from its path. The rules of a Lodge or of a teacher can be no less ethical than those governing professions, teachers and the lodges of common life, each having jurisdiction over its members and material.

W. N.

ANSWER.—The article referred to is a very mystic one, written in an astral cypher and requiring therefore as *Light on the Path* puts it, to be read "within the words." Only a pledged disciple of one of the Secret Lodges would be able to explain clearly and fully the meaning of many passages, and he obviously would not do so.

The paragraph in question has to do with the relations of Master and chela, which are held as sacred above all things, and never spoken of. What has been called the "mystery of Manas" is further concerned; for the facts are that *an actual blending or merging of Manas* takes place between the Guru and his disciple; and since truth must descend to the individual either from or through his mind (depending on the nature of the truth), so, in the words of the text, "the mystic must get at all truth through but one source," through that combined Manas which is both his Master's and his own, or "through the divine world pertaining to his own Lodge (or teacher)." Even in the case of the less advanced student this must also be the procedure, though unconsciously perhaps, and certainly less fully and distinctly.

G. L. G.

QUESTION 11.—(a) *Can any being affect the fate, the Karma of another?*

(b) *If so, how does the doctrine of Karma bring justice into the Universe?*

(a) Yes, it is claimed that one can affect the Karma of another.

(b) The guidance of the Lords of Karma adjusts means to ends and ensures the doings of justice in all cases; we must return to earth until we have discharged all our liabilities—thus exhausting our individual Karma.

F. H.



REVIEWS

THE *Varieties of Religious Experience*. This is the title of a series of lectures delivered by Professor William James, of Harvard, under his appointment as Gifford Lecturer on Natural Religion at the University of Edinburgh. Two courses of ten lectures each were thus delivered, the compilation making a book which must be welcomed by every lover of his kind. To quote the words of the lecturer in his preface, in his "belief that a large acquaintance with particulars often makes us wiser than the possession of abstract formulas, however deep" (would that more learned men were of this opinion), he has "loaded the lectures with concrete examples, chosen among the extremest expressions of the religious temperament." We have thus before us a series of studies of religious temperament which of themselves and without further deductions are most interesting to the general reader. It would not be possible to present an adequate review of these studies unless one were as learned in psychology as is Professor James; what can be attempted by the unlearned critic is to point out the value of the work to the typical reader, "the man in the street" of literature and of life. For it would be idle to deny the significance of these studies. A glance at the table of contents shows that. "Religion and Neurology" is the first and one of the weightiest chapters. Its contention is that "all states of mind are neurally conditioned; that their significance must be tested not by their origin but by their fruits." And this idea is frequently met with; that the test of a religion is the life led by the religionist is as clearly set forth by Professor James as it was on the sweet shores of Galilee. To-day as ever, it is recognized that he who leads the life shall know the doctrine. The succeeding lectures are in turn entitled: Circumscription of the Topic, The Reality of the Unseen, The Religion of Healthy-Mindedness, The Sick Soul, The Divided Self and the Process of its Unification (a pregnant chapter, this), Conversion, Saintliness, The Value of Saintliness (which our author says "must be tested by the human value of its fruits"), Mysticism, Philosophy, Other Characteristics, Conclusions, Postscript.

The range of the subject is thus seen at a glance to be a wide one. And what perhaps most strikes the general reader is the extreme and careful fair-mindedness, the human spirit in which the author has done

his work. That such a subject has received such attention and recognition of such an order is a most encouraging sign of the times. We are far from the days of religious intolerance, when such work can be done and such a message be delivered in one of the elder communities. Never were lectures conceived in a more truly religious spirit. Take, for example, this passage: "If religion be a function by which either God's cause or man's cause is to be really advanced, then he who lives the life of it, however narrowly, is a better servant than he who merely knows about it, however much. Knowledge about life is one thing; effective occupation of a place in life, with its dynamic currents passing through your being, is another." The true position of the earnest believer, of him who seeks and who must seek to make his trust and faith operative if he would have it whole, is admirably set forth here. At another point the lecturer is considering the question whether the existence of "so many religious types and sects and creeds" is regrettable, and he answers as follows: "To these questions I answer 'No' emphatically. And my reason is that I do not see how it is possible that creatures in such different positions and with such different powers as human individuals are, should have exactly the same functions and the same duties. No two of us have identical difficulties, nor should we be expected to work out identical solutions. Each, from his peculiar angle of observation, takes in a certain sphere of fact and trouble, which each must deal with in a unique manner. . . . The divine can mean no single quality, it must mean a group of qualities, but by being champions of which in alternation, different men may all find worthy missions. Each attitude being a syllable in human nature's total message, it takes the whole of us to spell the meaning out completely." In this sentence we have at once a plea for a wider tolerance and a reason given therefor. But also this seems to be what might be called the high water mark of the religious belief of the writer; he does not seem as yet to discern the further step, that step which was thus rendered by the great Christian Teacher: "Be ye therefore perfect; even as your Father in heaven is also perfect."

The lecturer asks whether there is "under all the discrepancies of the creeds, a common nucleus to which they bear their testimony unani- mously," and to this he makes an affirmative answer. He finds "a cer- tain uniform deliverance in which religions all appear to meet. It con- sists of two parts: 1. An uneasiness; and 2. Its solution. 1. The un- easiness, reduced to its simplest terms, is a sense that there is something wrong about us as we naturally stand. 2. The solution is a sense that we are saved from the wrongness by making proper connection with the higher powers." Then he goes on to define the way in which "man iden- tifies his real being with the germinal higher part of himself," and does

so in these terms: "*He becomes conscious that this higher part is continuous and continuous with a MORE of the same quality, which is operative in the universe outside of him, and which he can keep in working touch with, and, in a fashion, get on board of and save himself when all his lower being has gone to pieces in the wreck.*" (The italics are the author's.) He accepts the "subconscious self" as "exactly the mediating term required," and in an illuminating passage adds: "Apart from all religious considerations, there is actually and literally more life in our total soul than we are at any time aware of." The value, the test, the temper of true religion; the habitat of intuition; the trace of the Knower; the fields of consciousness; the contact with spiritual atmospheres; the "immense elation and freedom, as the outlines of the confining selfhood melt down," are all treated in passages of great charm and calm. Perhaps the apotheosis of the true test of religion was never better reached than in this passage: "The real witness of the spirit to the second birth is to be found only in the disposition of the genuine child of God, the permanently patient heart, the love of self eradicated. And this, it has to be admitted, is also found in those who pass no crisis, and may even be found outside of Christianity altogether." We are here reminded of an admission similar in kind at the close of the first section of *Light on the Path*. Perhaps the personal view of the lecturer will interest the reader, as it is stated in the Conclusions and in the Postscript: "The whole drift of my education goes to persuade me that the world of my present consciousness is only one out of many worlds of consciousness that exist, and that those other worlds must contain experiences which have a meaning for our life also; and that although in the main their experiences and those of this world keep discrete, yet the two become continuous at certain points, and higher energies filter in. By being faithful in my poor measure to this over-belief I seem to myself to keep more sane and true." He believes that "in communion with the Ideal, new force comes into the world," which reads like a glimpse at the power of Meditation. "As far as I apprehend the Buddhistic doctrine of Karma I agree in principle with that." And finally we have this: "Meanwhile the practical needs and experiences of religion seem to me sufficiently met by the belief that beyond each man and in a fashion continuous with him there exists a larger power which is friendly to him and his ideals. All that the facts require is that the power should be both other and larger than our conscious selves. Anything larger will do, if only it be large enough to trust for the next step. . . . It might conceivably be only a larger and more god-like self, of which the present self would then be but the mutilated expression, and the universe might conceivably be a collection of such selves. . . ." This idea would bring about "a return of poly-

theism." To the further idea that there is no necessity for an absolute unity to be ultimately realized, we can hardly agree, if only for the reason that then the binding force and instinct of the religious tendency, as we view it, must prove misleading in its absence from the ultimate end. For the religious instinct has for its essence the satisfaction of a something within man which drives him inwards and onwards until a unity of experience is at last attained. So long as he cannot unify his experience, so long as it remains unrelated to life and the universe as a whole, so long will this driving instinct remain partial, unallayed, dissatisfied.

For those who wish to pass in review the field of religious experience, and this in a broad and quiet spirit; for those who wish to sympathize rather than to dogmatize in religious matters; for those who wish to pass delightful hours, and especially for those who long to realize a brotherhood, wider and purer than at present obtains generally, in religious matters, the work of Professor James has a value which must be realized through his pages rather than described. It suffices to say that we have known the strictest churchmen, the broadest protestants, the most eager Theosophists and earnest scientists alike under the charm of the generous mind which shines from the book like a human soul.

J. W. C. K.

The above review of Prof. James' book, *Varieties of Religious Experience*, recalls another smaller work of that author which appeared some years ago, and has not received the attention from Theosophists which it deserves. We refer to Prof. James' Ingersoll lecture, *Human Immortality*. His main theme is that the materialistic dictum that "thought is a function of the brain," is in nowise incompatible with a belief in immortality, as is commonly supposed. He argues that the brain does not produce thought, but *transmits* thoughts from some "mother sea" of thought existing in the super world. How close this comes to the teachings of the Wisdom Religion we need not point out. What renders this author's writings of such particular interest to us is that throughout them all we find so many points of agreement, so much use made of fundamental principles, such ingenious correlations between modern scientific psychology and ancient mystical concepts. Indeed, this coming together of ideas, this continual approach of all departments of western science to the theories and teachings of Eastern Philosophy is one of the signs of the times and is not confined to Psychology. In a recent number of the London *Spectator* a commentator on a speech upon Radium, delivered before the Royal Society, points out that modern views on the unity of matter, and consequently the entire possibility of the transmutation of the metals, may justify the weary labors of the alchemists and reinstate one more class of so-called charlatans in the respect of the world.

(G.)

Atma Fairy Stories. As one expression out of many of most admirable work that has been doing among children, comes this attractively gotten up little book of fairy tales. Their themes are unusual, as they are based upon occult forces; but they are simply told as befits the audience which they address. Pretty verses from "Moonlight Lullabies" are interspersed. (G.)

The Canon of Reason and Virtue. Translation of Lao-tze's *Tao Teh King*, by Paul Carus.

There have been many translations of the *Tao Teh King*, but in some respects the handy little volume issued by Dr. Paul Carus differs from others. Scholars have expressed much doubt as to the actual meaning of the word *Tao*. It has been variously given as The Path or Way, The Road, Nature or Reason, while in many cases, as for instance often in Dr. Legge's translation, the word itself has been retained as most fully expressing the Indefinite Ultimate. Dr. Paul Carus, in selecting Reason as the best equivalent, has given a certain consistency to the concepts of the "Old Philosopher," which are perhaps thus better adapted to the average western mind; on the other hand, the translation by this very definiteness loses something of the old ideal charm, of that elusive flavor of the Infinite which we associate with the wisdom of the East.

In some cases the limitation of meaning is marked as in chapter 25th, in which Lao-tze, speaking of the spontaneously operating Cause of the Universe, says: "I do not know its name and I gave it the name of '*The Tao*'; making an effort to give it a name I call it Great;" here the use of the word *Reason* by Dr. Carus, as expressing The *Tao*, limits in a certain way by such definition the Limitless pre-existent Cause of Heaven and Earth. Apart, however, from this restriction of the meaning of The *Tao* to a certain definite concept in cases where the intention is obviously indefinite, the translation as a whole presents, in a concise way, with explanatory readings to the chapters, the wisest and most forceful ethical philosophic teaching of ancient China. R. R.

The Life of St. Mary Magdalen, translated from the Italian of an unknown fourteenth century writer, by Valentina Hawtrey, with an introduction by Vernon Lee, is, as said in the preface, "save for the account of the Passion which forms its nucleus, a perfect tissue of invention," and while taking liberties with the historical position of the different personages it portrays, at the same time offers a solution of the relations existing between the Magdalen, the Virgin Mother and the family of Lazarus from the standpoint of Catholicism.

The story of the Magdalen is symbolical of the awakening of the Soul and its union with the indwelling Christos, of the struggles of the lower nature unwilling to be aroused from its lethargy of selfishness and sloth.

The type and paper are good and the illustrations are from the paintings of such artists as Perugino, Carlo Dolci, Titian and others of like reputation. (T.)

The Theosophical Forum for October, November and December. Our space in this issue does not permit of more than a mention of the principle features of the *Forum* for the past quarter. The chief interest will probably center in "An Outline of the 'Secret Doctrine,'" which will prove a valuable aid to students of that wonderful book. A suggestive article on "American Music," and still another contribution to the vexed question of the "Antiquity of Indian Writing," completes the November number, except for a touch of lightness which we enjoy in "Irish Genre." "Amongst Magazines" is interesting as showing the Theosophic trend of modern thought. (G.)

Theosophisches Leben, the organ of the "Theosophical Society, German Branch," has appeared regularly every month. It published an article by Julius Engel, entitled "The Initiation of Master Tauler," describing the inner transformation of that celebrated German Theosophist, Bishop Tauler. Sandor Weiss and Marcus Messala were very successful in revealing Theosophical philosophy in "Zoroaster's Zend Avesta" and "The Wisdom of Empedocles." Dr. Franz Hartmann's "Transformations," F. Schwab's "Mystery of Marriage" and Hadrani's "Weird Christmas Narrative" are other articles worthy of mention. The translation of that valuable work, "Ancient and Modern Physics," was continued, and a full report of the annual convention of the "Theosophical Society, German Branch," published. Poems, book reviews, questions and answers, short ethical articles, quotations and activities in Theosophical branches completed the contents. P. R.

The Religion of an Educated Man, three of the Haverford Library Lectures by Francis Greenwood Peabody.

In the first lecture the author seeks to prove the futility of an attempt to pour facts into the mind of the student as one would pour water in a vase, the idea of education is the realization of the divine indwelling in each personality; the creative form in the teacher, the receptive intuition in the learner; the fact is emphasized that religion idealizes education and education disciplines the scholar's mind, until it becomes the effective instrument of his will. The second lecture demonstrates the power of the Christos spirit in a manner interesting to Theosophists, showing the student the truth in all things and developing the discriminating power.

In the third lecture the author becomes a prophet and forecasts the condition of society, when is known the true idea of service and that knowledge and service are but opposite sides of life, which find their unity in "the religion of an educated man." (E. M. C.)



T·S·ACTIVITIES

THE THEOSOPHICAL SOCIETY IN AMERICA.

PROCEEDINGS OF THE NEW YORK THEOSOPHICAL SOCIETY.

In the latter part of October the Society started its work for the winter season by sending the following letter to its friends in the vicinity of New York:

“The New York Theosophical Society invites your interest and co-operation in its plans and activities.

It aims to bring together individual seekers for truth in the domains of art, science, philosophy and religion, that mutual assistance may be rendered in the common search for spiritual reality and natural law.

In conformity with this purpose, lectures and colloquia are held under the auspices of the Society, tickets for the next of which are enclosed herewith. Though dealing with a wide range of subjects, these lectures are concerned more with fundamental unities than with technicalities, and through them it is hoped some light may be shed upon the inner life of will and consciousness, as well as upon the finer forces of nature.

Should you desire further information, or to enter more directly into the work of the Society, you are requested to address the Secretary,

HENRY BEDINGER MITCHELL,
Columbia University.

The opening lecture of the season was to have been delivered on Sunday evening, November 8th, by Dr. Frederick J. E. Woodbridge, Professor of Philosophy at Columbia University, who had consented at the request of the Society to speak upon the “Appeal of Idealism.” The death of Prof. Woodbridge’s father a few days before the meeting, necessitated the postponement of this lecture, and in the absence of any formal communication, the Secretary of the Society was asked to address the meeting.

ADDRESS OF THE SECRETARY.

It is with deep regret that I have had to read to you Prof. Woodbridge’s letter telling us that the immediate purpose of this meeting cannot now be fulfilled.

Though, as you see, this letter reached me too late to make it possible to substitute another paper for that which Prof. Woodbridge was to present, and we are thus left with no formal communication for our consideration, I nevertheless trust that this meeting will not be wholly without result. For underlying all these meetings is our one fundamental purpose to foster and promote the mutual assistance that one student or searcher for truth may give to and receive from his fellows. Though such communications as we were to listen to to-night are potent factors in such assistance, enabling, as they do, the results achieved by

one student to be of benefit to all, they by no means exhaust the power of helpfulness which lies in such associations as ours. Understanding, sympathy and fellowship are aids it is difficult to over-estimate.

The search for truth is at best a lonely business. It is pursued in silence and solitude, and he who undertakes it must be prepared to face endless misunderstanding and times of deep discouragement; times when his quest seems utterly hopeless, his goal infinitely remote; times when insidious doubt creeps upon him and his faith sinks out of sight, when he questions all things and finds no answer but negation, when his life seems slipping from him and his work but an empty dream. Then it is that sympathy and comradeship are seen in their true value, when the work of another can inspire us anew as our own could not, and in the presence of their faith our own comes again to our consciousness; we hear once more the inner call of our souls, and with rebirth of hope, courage, and steadfastness of purpose, we return to our own tasks. It is this mutual understanding, sympathy and comradeship that these meetings of ours should serve to promote, and if, among those gathered together here to-night, any such quickening spark of fellowship be kindled, our meeting will not have been in vain, its purpose not wholly unfulfilled.

(For the remainder of the Secretary's address see pages 79-84 of this issue.)

The second open meeting of the Society was held on November 29th in Mott Memorial Hall, 64 Madison Avenue, where the Society has arranged to hold its future meetings. The address of the evening was made by Mrs. Charles Johnston on "Saintship in the Russian Church."

(Publication later.)

During the last three weeks of October Miss Katharine Hillard delivered six lectures to a private class of ladies in Milwaukee, on "Ourselves and Our Surroundings." The audience averaged about thirty-five, and listened with great attention. The first lecture was upon "The Illusions of the Senses," and was intended to show how extremely untrustworthy were the reports of our senses as to what was going on around us, and how easily they could be deceived, so that the man who trusted only the evidence of his senses was in reality relying upon the most uncertain testimony.

The second lecture was called "In the Beginning," and showed how far from being "exact" were the definitions of science as to first principles, and how widely its statements varied from each other. It was shown that only when the factor of consciousness or Mind was added to Matter and Force, that a satisfactory system of thought was obtained. To the alterations in the gray matter of the brain we must add the existence of the Thinker that perceives those alterations. The lecture concluded with the suggestion that mind was a medium for the manifestation of spirit and a medium whose vibrations affected the thoughts of many brains.

The third lecture was on "the Building of the Body," and dealt with the theories of science as to evolution, as contrasted with those of Eastern philosophy, and showed the fallacy of the idea that man is a descendant of the ape. The development of the cell and that of man's body were described, and analogy would seem to point out the same laws for the development of man as for the world he lives in.

The fourth lecture was on "the Life—Force and its Correlations," and taking up the history of the idea of the conservation and correlation of force, claimed that all forces were a manifestation of life, and that the law of the conservation of energy should apply also to mental and spiritual energy. Wherever there is motion there is life, and wherever there is life there is consciousness, and this, as part of the Divine Consciousness, must be eternal.

The fifth lecture was on "the Significance of Dreams," showing that the real value of dreams is not in the dreams themselves, but in the light thrown by their study upon other states of consciousness.

The last lecture was called "the Eternal Balances," and dealt with the problem of Evil, showing the necessity of "the pairs of opposites," and the impossibility of light without darkness, heat without cold, good without evil, etc. The story of the Fall of Man in Genesis was taken up and explained according to the Eastern symbolism, and summed up in Huxley's statement that "Suffering came into the world in consequence of a rise, not a fall, in the scale of being."

The *Cincinnati T. S.* holds regular meetings every two weeks in the houses of the different members, and have taken up the study of the "Epitome of Theosophy," discussing one point of it at every meeting.

F. C. BENNINGER, *Secretary*,
1002 Baymiller Street, Cincinnati, O.

The members of the *Fort Wayne T. S.* have begun the winter session with renewed energy. There is a feeling of harmony in our meetings and a cheerfulness and willingness on the part of our members to assume a portion of the responsibility of the work. Meetings are held every Wednesday, notice of which, with time and place of meeting and topic of discussion, is published in all the papers. Personal invitations are also sent weekly to different names and addresses given by the members.

LILLIAN FRENCH STOUDEUR, *Secretary*,
215 W. Superior Street, Fort Wayne, Ind.

The members of the *Hood River T. S.* hold regular meetings every Sunday afternoon, and have taken up the study of Rounds and Races with the aid of a chart sent from the Secretary's office. The Bhagavad-Gita and Forum are also read and all are much interested.

NETTIE M. ABBOTT, *Secretary*,
Hood River, Oregon.

The *Middletown T. S.* holds regular meetings which have proved of interest to members and their friends. The branch, though not large in number, is composed of active workers, who take great interest in their work.

A. C. WINCHEL, *Secretary*,
615 E. Third Street, Middletown, O.

Mr. P. L. W. Vermillion writes from *Dayton, O.*, that Dr. Buck gave a very interesting lecture there in October last on Psychology and Modern Progress, which was listened to by a large and appreciative audience. The letter comments upon the wide spread influence of theosophical doctrines, adding that the "essence of Theosophy seems to have gotten into every organization here without respect to name." If this be other than appearance Dayton is certainly to be congratulated.

Mr. C. E. Wood writes from *San Pedro, California*, that their activities continue in the usual vigorous routine. Mrs. L. E. Martin and two daughters have moved there from Washington, and are valuable additions to the ranks. Mr. Leonard of Washington is another newcomer whose advent infuses new life into the center at *Los Angeles*. The branch holds public meetings every Thursday and devotes Sunday evenings to more advanced study.

THE THEOSOPHICAL SOCIETY IN ENGLAND.

The *Newcastle-upon-Tyne T. S.* holds regular weekly meetings on Wednesday evenings, the syllabus for the present session consisting of papers written by members and friends, the subjects of which cover a large field; the meetings generally are very successful and well attended.

A study class was formed over a year ago, and has proved to be of great help to an increasing number of earnest students; the class meets on Monday evenings, and continued during the summer months, the present subject being "The Stanzas of Dyzan, Dealing with Cosmogogenesis;" the "Constitution of Man," being the previous study, was dealt with in a thorough manner.

VIVIAN JOBLING, *Secretary*,
11 Belle Grove West, Newcastle-upon-Tyne.

The Theosophical Society of Scarborough, England, which is in the seventh year of its existence, is now regarded as a permanent feature in the list of local institutions, and many of the lecture lists of other societies in the town are open to our members. Theosophical subjects being asked for.

The winter syllabus follows:

THEOSOPHICAL SOCIETY—SCARBOROUGH.

The Society is formed to assist in the three objects of the Theosophical Movement, which are:

- 1.—To form a nucleus of Universal Brotherhood without distinction of race, sex, color, caste, or creed.
- 2.—To promote the study of comparative Religion, Philosophy, and Science.
- 3.—To investigate the unexplained laws of Nature, and to develop the Divine powers latent in man.

Anyone accepting the first object may become a member.

PUBLIC MEETINGS are held at 20 MARKET STREET, on alternate Sunday Evenings,
at 7 o'clock.

Papers and Addresses will be given as under:

Nov. 8, 1903—	“Tenets of Theosophy”	.....R. Buxton
“ 22, “	—“What is Theosophy?”	.....Mrs. H. E. D. Hardgrave
Dec. 6, “	—“Dreams”	.....G. Main Smith
“ 20, “	—“Zoroastrianism”	.....Fred Hargrave
Jan. 3, 1904—	“Reincarnation”	.....H. Turner
“ 17, “	— Paper	.....Mrs. J. I. Smith
“ 31, “	—“The Influence of Surroundings on Conduct”	.....R. Gilchrist
Feb. 7, “	—“Buddhism”	.....Mrs. G. Buxton
“ 21, “	—“Christianity”	.....R. E. Clarke
Mar. 6, “	— Lecture	.....Jasper Fawcett (Newcastle)
“ 20, “	—“Law, or Chance”	.....W. W. Downing

*All enquiries may be addressed to the Honorary Secretary,
20 Market Street.*

H. P. B. LODGE, LONDON.

Owing to a number of the members of the *H. P. B. Lodge* having left to form a lodge in South London activities have somewhat decreased for the time being. The meetings at Essex Hall have been discontinued in favor of a smaller room.

The meetings are being advertised in the local press and by cards distributed by the members. Attendance is not large, probably owing to our starting in a new district; but prospects are good for the future.

Some amount of propaganda work has been carried on by correspondence. Altogether, it may be taken as a sign of growing strength, the fact that another lodge has been formed in London, though the *H. P. B. Lodge* has suffered by the division.

The subjects for discussion have been taken from the “Key to Theosophy” and Professor James’s “Gifford Lectures” have also been discussed.

ARTHUR D. CLARKE, *Hon. Sec.*,
78 Wigmore Street, London, W.

The *South Shields T. S.* hold weekly meetings, conducting a study class on the “Ocean of Theosophy,” varied by public lectures and interesting open discussions.
Address:

MRS. ALICE BINKS,
Westoe, South Shields.

News comes from *Liverpool* that a new lodge has been formed there, the first meeting of which was held on October 27th. In addition to the open meetings a study class has been formed which meets weekly, and all the conditions are present for a strong and permanent center. Address,

W. PEDDER, *Secretary*,
6 Channel Road, Fairfield, Liverpool.

The *Wandsworth Lodge* has only been in existence some six weeks, having been formed on October 30th of this year, so there is little to record as to its activities.

The present membership is eight, and meetings are held every Friday evening at 10 Park Road Mansions, to which enquirers and visitors are invited.

On the first Friday in each month a short paper is to be read, and on alternate Fridays the "Key to Theosophy" is being taken as the basis for study, each member in turn participating in the reading of the "Key" and the effort to formulate their ideas in writing.

On Friday last, December 4th, a most interesting and instructive evening was spent discussing "The Bud of Personality," a paper read by our President.

We are endeavoring to make known our existence in the neighborhood by a systematic distribution of pamphlets.

M. GWENDOLYN KEMPTON, *Secretary*,
10 Park Road Mansions, Wandsworth Common, London, Eng.

Regular meetings are held by this group every Sunday evening at 6 p. m. in Drummond's Hotel, 28 Glassford Street. A series of monthly meetings are also held in the Masonic Temple in Greenock on the Firth of the Clyde, where a few of our members and friends live. On invitation from the Socialists in Clydebank, a paper on "Theosophy and Socialism," was given in the I. L. P. Rooms, Clydebank. The audiences, numbering from five to fifty, have always shown an appreciation of the subjects dealt with. The object of the work of this group is not growth of membership, but the spreading of the ideas of the esoteric philosophy. There is also a "Secret Doctrine" class on Monday evenings and an "elementary study class" on Saturday afternoon. The group hopes in time to form with other groups, the Scottish Branch.

ALEXANDER DUKE,
38 Lennox Place, Scotstown, Glasgow.

THE THEOSOPHICAL SOCIETY IN GERMANY.

We have received the announcement of the program of the *Leipzig T. S.* for the fourth quarter of 1903, and if space permitted would print it in full. Fourteen lectures by eight different members on all sorts of subjects, from the "Philosophy of Spinoza" to the "Rationale of Hypnotism." Our German brothers give us a good example of faithful and conscientious endeavor.

One of the most important events during the recent period of uninterrupted activity was the annual convention of the Theosophical Society, German Branch. The report showed an increase of fifty-two members during the year. The largest number belonging to the society are members of the oldest branch, "Berlin." This has an active membership of eighty-two. We believe this growth is the result of the individual aspirations of the members, which has been continually emphasized. Our three new branches—"Munich," "North Berlin," and "West Berlin"—are firmly founded, and each has all the work it can do.

It is an encouraging fact that a large number of members lecture publically, a result of individual earnestness and there are instructive study classes, which are regularly visited.

PAUL RAATZ, *Secretary*.



CORRESPONDENCE CLASS

The T. S. in A. is not responsible as an organization for any view or opinion to be expressed or intimated in any of the papers, documents, questions, or answers in this class: nor is the Society in any way bound thereby; nor are any such views or opinions authoritative or to be deemed as the views or opinions of the T. S. in A.; they are only the individual views and opinions of those who express them.

The following are the best definitions of the subject given in the October number, "The Physical Vesture or World," which have been received.

"The physical vesture represents the external correspondents of man's organism with the universe. Man is a potential epitome of the Creative Logos; the World is an epitome of an organism responsive only to coarse vibrations, and is the seal of the voluntary limitation of the Logos whose last veil it is."
J. R. R.

"Made by the elements, fivefolded, generated through Karma, abode of pleasure and pain. A vesture of causality—time-and-space for the Self. One-half Earth, one-eighth each of Ether, Fire, Air, Water. Exists before birth, is born, grows up, declines, wastes away, falls to pieces. Called 'food-formed' veil."
M.

We hope that students will send in more of these *fifty word definitions* this time on the subject, "The Psychological Vesture or World." Attention is called to the last paragraph of the Correspondence Class on page 68 of the October *Quarterly*.—*Editor*.

The following are the answers which the Editor considers correct relating to the subject, The Physical Vesture or World, given in the October number of the *Quarterly*:

- (1) Ether, Air, Fire, Water and Earth.
- (2) Deeds done in previous births.
- (3) One-half of one element with an eighth of each of the others.
- (4) One-half Earth, one-eighth Ether, one-eighth Fire, one-eighth Air, one-eighth Water.
- (5) Camphor. Camphor can be smelt, seen, touched and tasted, and it appeals pre-eminently to the sense of smell.

(6) Because every object contains more of one element than of the others.

(7) It exists before birth, it is born, it grows up, it declines, it wastes away, it falls to pieces. The six changes of the physical body are, in a sense, proverbial, like the seven ages of man.

(8) Pleasure and pain and the other pairs of opposites.

(9) It is not. It is only the place of sensation.

(10) From one point of view, there is, and it is the Self while imagining itself to be the physical body—the self as we know it in common life. Sometimes called the natural self. It is limited by causality, time and space.

(11) It is a part only of the Eternal.

(12) The difference of vibration—difference of intensity.

(13) He can. By heightening the vibrations of his life through aspiration and the power of his free-will.

(14) Self, subject to Space, Time and Causality.

The Subject for this number is:

The Psychical Vesture or World.

The references are the same as those printed in the October number.

A Shadowy Outline of Ideas Relative to the Spirit.

Consists of many parts. An instrument. Born through works. Made of the Five Elements, but differently from the physical body. Contains the powers of perception and action. From the idea of succession is derived the idea of time, as that in which succession takes place. The mirror world. The emotional self. The Self manifested in the Psychic body is the same thing as the Will manifested in the relation of time, for the Psychic world contains the idea of time, but not of space. Thus, emotions or feelings, which belong to the Psychic world contain the element of duration, but do not contain the idea of mass. Psychical perceptions are able to transcend space. The Self, falsely conceiving itself to be the Psychic body, is called the Radiant or the Astral. It is also called the Personality or Soul, as this word is used by St. Paul. Includes the nervous powers and nerve currents. Has for its center the mind—the changeable mind—not mind in the cosmic sense. Crowned with that which is formed of knowledge—a blending of the intellectual nature with the emotional nature—or, in more familiar words, the intellect working through the five senses. The Psychical body is sometimes called the Image—the Image of our Physical body; and when we do not identify ourselves with our Physical bodies, we often consider the images to be ourselves, and say we are ill, or we feel grieved; this is not really a fact, and we should learn to remove these changing and extraneous elements

from our conceptions of ourselves, and realize that we are above them; forever free from pain and sorrow, and all other limitations; blissful and immortal. The Personal self comes into being through a blending of the two elements, Change and Consciousness; and, attributing qualities to powers to which they do not properly belong, believes itself to be at once actor and perceiver.

This outline contains many important ideas bearing upon the subject, and while it closely approaches the answers to the Questions below, it does not give them.

The Questions to be answered are:

(1) According to the Vedanta philosophy, of how many parts does the Psychical (Subtle) body consist?

(2) Briefly, what are these parts?

(3) What are the five vital breaths?

(4) What are the five powers of action?

(5) What are the five powers of perception?

(6) How is the Psychical body formed of the five elements?

(7) What connection has it with the pairs of opposites?

(8) What mode of consciousness belongs to the Psychical body?

(9) How can we remove certain elements from our dreams?

(10) How many veils or sheaths of the Self belong to the life of the Psychical body?

(11) Name, and briefly define these veils?

(12) In the broadest sense, what side of our nature belongs to the Psychical division?

(13) What principles of the common sevenfold classification of Man belong to the Psychical division?

(14) Give your best definition of the Psychical body in *four words*.

(15) What becomes of the Personal self when the man finds his real Self?

Students, and particularly members of this Class, are invited to send to the Secretary, with their Answers to the Questions, their best definitions of the subject of the study—The Psychical Vesture or World—for publication in the next number of the *Quarterly*, and over their names or initials, but such definitions should not contain over *fifty words*, and should be written plainly upon a separate sheet. As said in the October number, such definitions should be the substance or essence of their Answers to the Questions. Hereafter, students will please forward their Answers to the Secretary within two weeks after receipt of the *Quarterly*, instead of after "one month," as before, in order that the Editor may have more time to prepare the matter for the next number and not delay the issue of the Magazine.

M. W. D.

Want and Exchange List.

Many members have written and asked if they could secure some single number of a THEOSOPHICAL MAGAZINE to complete their sets. This Want and Exchange list has therefore been started in the hope that it may supply the opportunity for members to complete their sets.

Members are therefore invited to make out a list of magazines they need and that they are willing to exchange, and from time to time a list will be published. Address, Secretary T. S. in A., 159 Warren Street, Brooklyn, N. Y.

WANT LIST.

LUCIFER—Sept., 1890, Vol. VII., No. 37; Nov., 1890, Vol. VII., No. 39; Jan., 1891, Vol. VII., No. 41; Dec., 1893, Vol. XIII., No. 76.

THEOSOPHICAL SIFTINGS—Vol. VI., Nos. 11, 12, 13, 14 and 18.

THE PATH—Vol. V., complete; Feb., 1890, Vol. IV., No. 11; March, 1890, Vol. IV., No. 12.

INTERNATIONALIST—Vol. I., Nos. 6, 7, 8, 9, 10, 11 and 12.

THE GRAIL—March, 1897; Oct., 1897; Nov., 1897; Dec., 1897; Jan., 1898; Feb., 1898.

THE LAMP—Vol. II., complete.

THE THEOSOPHIST—Dec., 1886, Vol. VIII., No. 87; Dec., 1887, Vol. VIII., No. 88; Oct., 1891, Vol. XIII., No. 1; Nov., 1891, Vol. XIII., No. 2; Dec., 1891, Vol. XIII., No. 3; Jan., 1892, Vol. XIII., No. 4; Feb., 1892, Vol. XIII., No. 5; June, 1893, Vol. XIV., No. 9; May, 1894, Vol. XV., No. 8.

THE THEOSOPHIC GLEANER—Aug., 1894, Vol. III., No. 12; July, 1896, Vol. V., No. 11; Aug., 1896, Vol. V., No. 12.

THE THEOSOPHIC ISIS—Nov., 1896, Vol. I., No. 11; Dec., 1896, Vol. I., No. 12.

IRISH THEOSOPHIST—May, 1895, Vol. III., No. 8; Aug., 1896, Vol. IV., No. 11; Sept., 1896, Vol. IV., No. 12; June, 1897, Vol. V., No. 9.

PACIFIC THEOSOPHIST—Vol. VI., Nos. 8, 10, and 12.

NORTHERN THEOSOPHIST—Dec., 1893, Vol. I., No. 1; Feb. 1894, Vol. I., No. 3.

ENGLISH THEOSOPHIST—Vol. I., Nos. 10, 11, and 12.

AUSTRALIAN THEOSOPHIST—Nov., 1896, Vol. I., No. 2; Dec., 1896, Vol. I., No. 3; Feb., 1897, No. 5; Mar., 1897, No. 6; Oct., 1897, No. 7.

FOR EXCHANGE.

- THE PATH**—Vol. VII., complete; Vol. VIII., complete; March, 1887, Vol. I., No. 12; June, 1895, Vol. X., No. 3; Jan., 1897, Vol. XI., No. 10; Mar., 1897, Vol. XI., No. 12; April, 1897, Vol. XII., No. 1; May, 1897, Vol. XII., No. 2; June, 1897, Vol. XII., No. 3.
- UNIVERSAL BROTHERHOOD**—Dec., 1897, Vol. XII., No. 9; Jan., 1898, Vol. XII., No. 10; Feb., 1898, Vol. XII., No. 11.
- THEOSOPHICAL ISIS**—Jan., 1896, Vol. I., No. 1.
- THEOSOPHIC SIFTINGS**—Vol. VI., Nos. 6 and 10; Vol. VII., Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9.
- THE LAMP**—Dec., 1896, Vol. III., No. 5; Jan., 1897, Vol. III., No. 6; Dec., 1899, Vol. III., No. 10.
- THE GRAIL**—Aug.-Sept., 1897, Vol. I., No. 5.
- PACIFIC THEOSOPHIST**—Vol. II., Nos. 2 and 3; Feb., 1895, Vol. V., Nos. 7 and 9; Mar., 1896, Vol. VI., No. 8.
- ENGLISH THEOSOPHIST**—Vol. II., Nos. 1 and 2; Sept., 1895, No. 1; Oct., 1895, No. 2; Nov., 1895, No. 3; Dec., 1895, No. 4; Jan., 1896, No. 5; Feb., 1896, No. 6; Mar., 1896, No. 7; Apr., 1896, No. 8; May, 1896, No. 9.
- IRISH THEOSOPHIST**—Feb., 1896, Vol. IV., No. 5; Oct., 1896, Vol. V., No. 1; Nov., 1896, Vol. V., No. 2; Dec., 1896, Vol. V., No. 3; Feb., 1897, Vol. V., No. 5.
- NEW ENGLAND NOTES**—Jan., 1895, Vol. I., No. 1; Apr., 1895, Vol. I., Nos. 4 and 5; Jan., 1896, Vol. II., No. 1; Apr., 1896, Vol. II., No. 2.
- LUCIFER**—Vol. XIV., complete; Vol. XVI., complete; July, 1891, Vol. VIII., No. 47; Oct., 1890, Vol. VII., No. 38; Feb., 1892, Vol. IX., No. 54; Feb., 1893, Vol. XI., No. 66; Sept., 1893, Vol. XIII., No. 73; Aug., 1894, Vol. XIV., No. 84; Oct., 1894, Vol. XV., No. 86; Nov., 1894, Vol. XV., No. 87; Jan., 1895, Vol. XV., No. 89; Feb., 1895, Vol. XV., No. 90; Mar., 1895, Vol. XVI., No. 91.
- THE THEOSOPHIST**—Sept., 1890, Vol. XI., No. 132; Apr., 1892, Vol. XIII., No. 7; June, 1892, Vol. XIII., No. 9; July, 1892, Vol. XIII., No. 10; Sept., 1892, Vol. XIII., No. 12; Oct., 1892, Vol. XIV., No. 1; Nov., 1892, Vol. XIV., No. 2; Dec., 1892, Vol. XIV., No. 3; Jan., 1893, Vol. XIV., No. 4; Feb., 1893, Vol. XIV., No. 5; May, 1893, Vol. XIV., No. 8; Oct., 1894, Vol. XVI., No. 1; Oct., 1895, Vol. XVII., No. 1.
- MERCURY**—July, 1894, Vol. I., Nos. 1 and 3.

BOOKS AND PAMPHLETS.

Ancient and Modern Physics, by T. E. Willson, paper.....	\$0.50
Atma Fairy Stories, by M. Ralston, E. P. Chapin, and L. C. H. Langford .....	.75
Bhagavad-Gita, Edited by W. Q. Judge, leather .....	.75
Birth a New Chance, by Rev. Columbus Bradford, cloth.....	1.50
Culture of Concentration, by W. Q. Judge .....	.10
Dream of Ravan, cloth	1.00
Elixir of Life, paper.....	.15
Esoteric Buddhism, by A. P. Sinnett, cloth.....	1.25
Five Years of Theosophy, cloth	3.25
From the Upanishads, by Charles Johnston	1.00
From a Theosophist's Point of View, by Major J. A. Clark..	.50
Isis Unveiled, by H. P. Blavatsky, 2 Vols.	7.50
Indianapolis Letters, by Alexander Fullerton .....	.10
Karma: Works and Wisdom, by Charles Johnston .....	.35
Karma as a Cure for Trouble, 2c. each; per hundred.....	.50
Karma, by Thomas Green .....	.15
Key to Theosophy by H. P. Blavatsky	2.00
Light on the Path, cloth; with notes and comments.....	.40
Letters That Have Helped Me, by W. Q. Judge, cloth.....	.50
Life and Teachings of Abbas Effendi, by Myron H. Phelps..	1.65
Memory of Past Births, by Charles Johnston .....	.25
Mystic Masonry, by J. D. Buck, cloth	1.50
Necessity for Reincarnation, 2c. each; per hundred .....	.50
Occult World, by A. P. Sinnett. cloth.....	1.25
Place of Peace, by Annie Besant .....	.05
Reincarnation, by Jerome A. Anderson, paper.....	.50
Secret Doctrine, 2 Vols. and Index, by H. P. Blavatsky, cloth.	12.50
Secret Doctrine, Vol. III, by H. P. Blavatsky, cloth.....	5.00
Sermon on the Mount, by Jas. M. Pryse, cloth .....	.50
The Theosophical Society, by Thos. Green, paper.....	.05
Through the Gates of Gold, by Mabel Collins, cloth .....	.50
Theosophical Badges, made in buttons and clasp-pins, gold ..	2.50
" "	1.00
" "	.50
Voice of the Silence, by H. P. Blavatsky, cloth .....	.50
Working Glossary.....	.50
Wilkesbarre Letters, by Alex. Fullerton .....	.10

The above named books are kept in stock and can be delivered at once upon receipt of price. The Secretary T. S. in A. will endeavor to procure for members of the Society any other books they may desire, but delay may be experienced in obtaining them.

NOTICE.

As the edition of Vol. 1, No. 1, of "The Theosophical Quarterly" is now exhausted, members will confer a favor by returning to the Secretary T. S. in A. any copies of this issue which they have been unable to use.

SECRETARY T. S. IN A.,
159 Warren Street, - - - Brooklyn-New York.

The Theosophical Society in America

Founded by H. P. Blavatsky
at New York in 1875



THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the
Secretary T. S. in A., 159 Warren Street, Brooklyn, N. Y.



THEOSOPHICAL QUARTERLY

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IMPORTANT NOTICE.

The members of T. S. in A. are reminded of their action at the last convention of the Society whereby annual dues of \$2.00 were re-established, that an income might be assured sufficient to justify the publication of our magazines and to meet the necessary expenses of the Secretary's office.

Many members have not paid their dues for the current fiscal year [ending April 30th, 1904] and consequently the Treasurer's funds are rapidly becoming exhausted and will not be sufficient to last out the year.

H. B. MITCHELL, *Treasurer,*

January 1, 1904.

P. O. Box 1,584, New York.

Entered July 17, 1903, at Brooklyn, N. Y., as second-class matter, under
Act of Congress of July 16, 1894.



SOME months ago a man had a stroke of paralysis, soon followed by another, which left him a hopeless cripple and invalid. A friend, who was a Christian Scientist, wrote telling him that if he would place implicit faith in Christ and would follow the simple directions of that belief he could be cured. The invalid, a thorough agnostic and materialist of what we may fortunately call the old school, for they seem to be rapidly disappearing, replied in terms that merit our strict attention, for they indicate a vital misconception of one of the most important elements in human evolution and the constitution of man. He said in effect that he had made up his mind about religious matters while a vigorous man in his prime, when his intelligence was at its highest power, and now that he was old and broken he did not believe it would be either sensible or fair to himself to re-examine these questions.

Leaving aside the pathos of the reply, and the hopelessness of the frame of mind of the sufferer, this is of interest to us in showing how serious a misconception of the true function of the brain there is in the world at the present time, and how general is the belief that for knowledge of religious matters we must depend upon our intellects. In one way this incorrect idea is the stumbling block for all that large class of thinkers whom we call atheists, agnostics, materialists, freethinkers and infidels. They are not able to find any basis for a belief in God with their brains, and hence deny that anyone can know anything about it. One sometimes wonders what they make of the famous case of the Berlin architect, who, after a sudden death, was found to have no brain left at all. During the months preceding his death, and while he was in the active and successful pursuit of his profession, it had been gradually destroyed by a malignant tumor. With what organ did he carry on his complicated mental processes?

The truth seems to be that in addition to a brain, we have another faculty, perhaps more than one, which is quite capable not only of carrying on our ordinary mental life, but which is the seat of those qualities which enable us to grasp and understand things of the soul plane; a faculty which is as capable of development and growth as our memory or our power of logical thinking; a faculty which puts us into touch with a whole realm of nature into which the ordinary brain, no matter how excellent an instrument it may be, is unable to penetrate.

We doubtless all have friends of warm hearts, good instincts, generous impulses, and able minds who absolutely and deliberately shut themselves off from all religious consolation and growth, because, as their brains cannot *know* about supernatural things, they consider it a sign of weakness to acknowledge any belief in them.

One thing, therefore, which we, as members of the Theosophical Society, have it in our power to do, is to take every opportunity to insist upon the existence of other faculties than the brain, with which to understand and know religious matters. Let us make a practice of ignoring the brains and address ourselves direct to the souls of our friends.

We do not know whether the course this country has pursued in connection with Colombia and Panama is right or not. The fact that some of the apologists of the Administration try to justify our action on the grounds of expediency would indicate that on other grounds it is not defensible. We do know, however, that no material advantage, however great, is worth while if it is gained at the expense of right action. There is a national as well as an individual Karma, and force, injustice and wrongdoing of any kind will bear its inevitable fruit. Actions which are wrong in individuals are equally wrong in nations; a fact that most people ignore and many do not admit. Crime on a grand scale is none the less crime, and the fact that there is no obvious higher authority standing ready to punish a wicked nation, does not give a nation license to commit wrong. We too frequently abstain from applying moral law to the actions of great masses of people; we are too ready to accept with equanimity the sinning of a nation when we would not tolerate it in an individual.

It seems highly probable that war among nations performs very much the same function that a boil does in an individual. There is an accumulation of evil force, of wickedness, of moral poison, which must express itself outwardly or it will fester within, and the body will become unwholesome, diseased and die. War, with its inevitable suffering and attendant misery, must carry off, as it were, large masses of bad Karma, and when it is over even the chief sufferers must have a clearer way open to them for their future higher evolution. So, like everything else in the world, it cannot be wholly evil. Yet it is a dreadful thing; from our point of view, one of the most dreadful of all possible things, for it is the antithesis of that principle of Universal Brotherhood which is our only creed. Like other great evils, it is not to be stopped by preaching against it, but by improving the moral tone until it is no longer possible. So long as men think and act like fighting animals, they will fight when under the necessary provocation. But men need not think and act like fighting animals, and the only sure way to stop war is to educate men

above the fighting plane. Already there are great strides in this direction. Among civilized nations there is a growing abhorrence for war, a growing realization that politically and economically it is a mistake as well as morally wicked. The unexpectedly cordial reception given to the Czar's peace proposals, followed by the recently enacted treaty of arbitration between Great Britain and France and the renewal of the agitation for a similar treaty between Great Britain and the United States all point in the same direction, the increasing desire of the more intelligent people to evolve a scheme of international relations which will make war as unnecessary as it is wasteful and wicked. For such good work we can all lend a hand.

RADIUM AND VRIL.—In the March number of the *Critic* there is an article by Arthur Hornblow, suggesting that Bulwer, in *The Coming Race*, foretold in his description of Vril the recent discovery of Radium and its extraordinary properties. The chief points that Mr. Hornblow makes are as follows:

1. Bulwer says that a small amount of Vril could destroy a city as large as London and that a child could destroy an army by merely pointing at it a staff charged with the substance. Science assures us that the power of Radium is almost limitless, that two pounds of it could destroy three millions of people, and that one ounce would blow up a battle-ship.

2. Bulwer's subterranean race lighted their streets and houses with Vril. Science tells us that Radium gives out light and heat without waste or diminution.

3. This wonderful Vril of the novelist could cure disease. Indeed the race depended wholly on it to restore and invigorate life. Experiments recently made with Radium demonstrate that it will cure certain forms of skin disease, and it is also believed that it will cure cancer. On the other hand, if applied differently, it will burn the skin and destroy life.

Physicians declare that air rendered radio-active will cure consumption, and that water rendered radio-active will relieve stomach trouble. Could then Bulwer have been otherwise than inspired when he wrote more than half a century ago of Vril? "It enables the physical organization to re-establish the equilibrium of its natural powers and thereby to cure itself?"

THE WHITE CORPUSCLES. (From a Student's note-book).—Huxley says that it has been supposed that the spleen is one of those parts of the economy in which, on the one hand, colorless corpuscles of the blood are

produced, and on the other, red corpuscles die, and are broken up.—*v. Lucifer*, May, 1893.

Dr. Andrew Wilson, the well-known scientist, in a lecture at St. George's Hall (Dec. 1, 1893), gave an address on the protoplasmic cells of the human body. He concluded with an account of the recent discoveries as to the use and purpose of the little white corpuscles, which number only 1 to 500 of the red, but have the curious property of passing through the walls of the blood-vessels, and going where they choose. They are the sanitary police of the body, and devour the bacteria germs. If inactive, the body would fall a victim to these bacteria.—*London Chronicle*, Dec. 2, 1893.

While it is the duty of red corpuscles to carry the oxygen breathed into the blood to all parts of the body, . . . the function of the white corpuscles is of a far more complicated character. They perform a duty which not only lies very close to the maintenance of the organism at large in a natural sense, but which also bears an important relation to its preservation from agencies that perpetually threaten it with disease and death.—*Harper's Magazine*, date not given.

Quite recently it has been proved that the white corpuscles of the blood are really independent living organisms (*v. Dr. Waller, 1846*). They are produced in large numbers by the spleen, an organ which has long been a puzzle to physiologists, but whose function and importance to the organism seem to be now made clear. . . . Their function is to devour the bacteria or germs of disease which may gain an entrance to our blood or tissues. Under the higher powers of the microscope, the leucocytes (white cells), as they are termed, can be observed on coming in contact with any hurtful substance, to send out *pseudopodia* (false feet or limbs), which envelope the germ and soon cause it to disappear. They also appear sometimes to produce a secretion which destroys the bacteria. As long as we are healthy, these leucocytes, or phagocytes (devourers) are able to deal with all disease germs which can gain access to the system, but when we are enfeebled from any cause, the leucocytes increase rapidly, and in many cases destroy us.—*The Wonderful Century*, A. R. Wallace.

The germ or life-essence of the astral body is in the spleen. But the astral is not projected from the physical, atom for atom. This latter intermolecular form is the Kama Rupa. . . . The astral is the reservoir or sponge of life, gathering it up from all the natural kingdoms, and is the intermediary between pranic and physical life, for life cannot come immediately from the subjective to the objective, but must have an intermediary. The spleen is consequently a very delicate organ, but the physical spleen is only a cover for the real spleen.—*Secret Doctrine*, III., p. 593.



WHAT ARE THE THEOSOPHISTS?

Are they what they claim to be—students of natural law, of ancient and modern philosophy, and even of exact science? Are they Deists, Atheists, Socialists, Materialists, or Idealists; or are they but a schism of modern Spiritualism—mere visionaries? Are they entitled to any consideration, as capable of discussing philosophy and promoting real science; or should they be treated with the compassionate toleration which one gives to “harmless enthusiasts?” The Theosophical Society has been variously charged with a belief in “miracles,” and “miracle-working;” with a secret political object—like the Carbonari; with being spies of an autocratic Czar; with preaching socialistic and nihilistic doctrines; and, *mirabile dictu*, with having a covert understanding with the French Jesuits, to disrupt modern Spiritualism for a pecuniary consideration! With equal violence they have been denounced as dreamers, by the American Positivists; as fetish-worshippers, by some of the New York press; as revivalists of “mouldy superstitions,” by the Spiritualists; as infidel emissaries of Satan, by the Christian Church; as the very types of “*gobe-mouche*,” by Professor W. B. Carpenter, F.R.S.; and finally, and most absurdly, some Hindu opponents, with a view to lessening their influence, have flatly charged them with the employment of *demons* to perform certain phenomena. Out of all this pother of opinions, one fact stands conspicuous—the Society, its members, and their views, are deemed of enough importance to be discussed and denounced: *Men slander only those whom they hate—or fear.*

But, if the Society has had its enemies and traducers, it has also had its friends and advocates. For every word of censure, there has been a word of praise. Beginning with a party of about a dozen earnest men and women, a month later its numbers had so increased as to necessitate the hiring of a public hall for its meetings; within two years, it had working branches in European countries. Still later, it found itself in alliance with the Indian Arya Samaj, headed by the learned Pandit

Dayánund Saraswati Swámi, and the Ceylonese Buddhists, under the erudite H. Sumangala, High Priest of Adam's Peak and President of the Widyodaya College, Colombo.

He who would seriously attempt to fathom the psychological sciences, must come to the sacred land of ancient Aryâvarta. None is older than she in esoteric wisdom and civilization, however fallen may be her poor shadow—modern India. Holding this country, as we do, for the fruitful hot-bed whence proceeded all subsequent philosophical systems, to this source of all psychology and philosophy a portion of our Society has come to learn its ancient wisdom and ask for the impartation of its wierd secrets. Philology has made too much progress to require at this late day a demonstration of this fact of the primogenitive nationality of Aryâvart. The unproved and prejudiced hypothesis of modern Chronology is not worthy of a moment's thought, and it will vanish in time like so many other unproved hypotheses. The line of philosophical heredity, from Kapila through Epicurus to James Mill; from Patánjali through Plotinus to Jacob Böhme, can be traced like the course of a river through a landscape. One of the objects of the Society's organization was to examine the too transcendent views of the Spiritualists in regard to the powers of disembodied spirits; and, having told them what, in our opinion at least, a portion of their phenomena are *not*, it will become incumbent upon us now to show what they are. So apparent is it that it is in the East, and especially in India, that the key to the alleged "supernatural" phenomena of the Spiritualists must be sought, that it has recently been conceded in the *Allahabad Pioneer* (Aug. 11th, 1879), an Anglo-Indian daily journal which has not the reputation of saying what it does not mean. Blaming the men of science who, "intent upon physical discovery, for some generations have been too prone to neglect super-physical investigation," it mentions "the new wave of doubt" (Spiritualism) which has "latterly disturbed this conviction." To a large number of persons, including many of high culture and intelligence, it adds, "the supernatural has again asserted itself as a fit subject of inquiry and research. And there are plausible hypotheses in favor of the idea that among the 'sages' of the East...there may be found in a higher degree than among the more modernized inhabitants of the West traces of those personal peculiarities, whatever they may be, which are required as a condition precedent to the occurrence of supernatural phenomena." And then, unaware that the cause he pleads is one of the chief aims and objects of our Society, the editorial writer remarks that it is "the only direction in which, it seems to us, the efforts of the Theosophists in India might possibly be useful. The leading members of the Theosophical Society in India are known to be very advanced students of occult phenomena, already, and we cannot but hope that their professions of interest in

Oriental philosophy . . . may cover a reserved intention of carrying out explorations of the kind we indicate."

While, as observed, one of our objects, it yet is but one of many; the most important of which is to revive the work of Ammonius Saccas, and make various nations remember that they are the children "of one mother." As to the transcendental side of the ancient Theosophy, it is also high time that the Theosophical Society should explain. With how much, then, of this nature-searching, God-seeking science of the ancient Aryan and Greek mystics, and of the powers of modern spiritual mediumship, does the Society agree? Our answer is:—with it all. But if asked what it believes in, the reply will be:—"as a body—Nothing." The Society, as a body, has no creed, as creeds are but the shells around spiritual knowledge; and Theosophy in its fruition is spiritual knowledge itself—the very essence of philosophical and theistic enquiry. Visible representative of Universal Theosophy, it can be no more sectarian than a Geographical Society, which represents universal geographical exploration without caring whether the explorers be of one creed or another. The religion of the Society is an algebraical equation, in which so long as the sign = of equality is not omitted, each member is allowed to substitute quantities of his own, which better accord with climatic and other exigencies of his native land, with the idiosyncrasies of his people, or even with his own. Having no accepted creed, our Society is very ready to give and take, to learn and teach, by practical experimentation, as opposed to mere passive and credulous acceptance of enforced dogma. It is willing to accept every result claimed by any of the foregoing schools or systems, that can be logically and experimentally demonstrated. Conversely, it can take nothing on mere faith, no matter by whom the demand may be made.

But when we come to consider ourselves individually, it is quite another thing. The Society's members represent the most varied nationalities and races, and were born and educated in the most dissimilar creeds and social conditions. Some of them believe in one thing, others in another. Some incline towards the ancient *magic*, or secret wisdom that was taught in the sanctuaries, which was the very opposite of supernaturalism or diabolism; others in modern spiritualism, or intercourse with the spirits of the dead; still others in mesmerism or animal magnetism, or only an occult dynamic force in nature. A certain number have scarcely yet acquired any definite belief, but are in a state of attentive expectancy; and there are even those who call themselves materialists, in a certain sense. Of atheists and bigoted sectarians of any religion, there are none in the Society; for the very fact of a man's joining it proves that he is in search of the final truth as to the ultimate essence of things. If there be such a thing as a speculative atheist, which philosophers may deny, he

would have to reject both cause and effect, whether in this world of matter, or in that of spirit. There may be members who, like the poet Shelley, have let their imagination soar from cause to prior cause *ad infinitum*, as each in its turn became logically transformed into a result necessitating a prior cause, until they have thinned the Eternal into a mere mist. But even they are not atheist in the speculative sense, whether they identify the material forces of the universe with the functions with which the theists endow their God, or otherwise; for once that they cannot free themselves from the conception of the abstract ideal of power, cause, necessity and effect, they can be considered as atheists only in respect to a personal God, and not to the Universal Soul of the Pantheist. On the other hand the bigoted sectarian, fenced in, as he is, with a creed on every paling of which is written the warning "No Thoroughfare," can neither come out of his enclosure to join the Theosophical Society, nor, if he could, has it room for one whose very religion forbids examination. The very root idea of the Society is free and fearless investigation.

As a body, the Theosophical Society holds that all original thinkers and investigators of the hidden side of nature, whether materialists—those who find matter "the promise and potency of all terrestrial life," or spiritualists—that is, those who discover in spirit the source of all energy and of matter as well, were and are, properly, Theosophists. For to be one, one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence* the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form, who is here and there, everywhere and nowhere; is ALL, and NOTHING; ubiquitous yet one; the Essence filling, binding, bounding, containing everything; contained in all. It will, we think, be seen now, that whether classed as Theists, Pantheists or Atheists, such men are near kinsmen to the rest. Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth with "an inspiration of his own" to solve the universal problems.

With every man that is earnestly searching in his own way after a knowledge of the Divine Principle, of man's relations to it, and nature's manifestations of it, Theosophy is allied. It is likewise the ally of honest science, as distinguished from much that passes for *exact*, physical science, so long as the latter does not poach on the domains of psychology and metaphysics.

And it is also the ally of every honest religion, to wit, a religion willing to be judged by the same tests as it applies to the others. Those

books, which contain the most self-evident truth, are to it inspired (not revealed). But all books it regards, on account of the human element contained in them, as inferior to the Book of Nature; to read which and comprehend it correctly, the innate powers of the soul must be highly developed. Ideal laws can be perceived by the intuitive faculty alone; they are beyond the domain of argument and dialectics, and no one can understand or rightly appreciate them through the explanations of another mind, though even this mind be claiming a direct revelation. And, as this Society, which allows the widest sweep in the realms of the pure ideal, is no less firm in the sphere of facts, its deference to modern science and its just representatives is sincere. Despite all their lack of a higher spiritual intuition, the world's debt to the representatives of modern physical science is immense; hence, the Society endorses heartily the noble and indignant protest of that gifted and eloquent preacher, the Rev. O. B. Frothingham, against those who try to undervalue the services of our great naturalists. "Talk of Science as being irreligious, atheistic," he exclaimed in a recent lecture, delivered at New York, "Science is creating a new idea of God. It is due to Science that we have any conception at all of a *living* God. If we do not become atheists one of these days under the maddening effect of Protestantism, it will be due to Science, because it is disabusing us of hideous illusions that tease and embarrass us, and putting us in the way of knowing how to reason about the things we see. . . ."

And it is also due to the unremitting labors of such Orientalists as Sir W. Jones, Max Müller, Burnouf, Colebrooke, Haug, St. Hilaire, and so many others, that the Society, as a body, feels equal respect and veneration for Vedic, Buddhist, Zoroastrian, and other old religions of the world; and, a like brotherly feeling toward its Hindu, Singhalese, Parsi, Jain, Hebrew, and Christian members as individual students of "self," of nature, and of the divine in nature.

Born in the United States of America, the Society was constituted on the model of its Mother Land. The latter, omitting the name of God from its constitution, lest it should afford a pretext one day to make a state religion, gives absolute equality to all religions in its laws. All support, and each in turn protected by, the State. The Society, modelled upon this constitution, may fairly be termed a "Republic of Conscience."

We have now, we think, made clear why our members, as individuals, are free to stay outside or inside any creed they please, provided they do not pretend that none but themselves shall enjoy the privilege of conscience and try to force their opinions upon the others. In this respect the Rules of the Society are very strict. It tries to act upon the wisdom of the old Buddhistic axiom, "Honor thine own faith, and do not slander that of others;" echoed back in our present century, in the "Declaration of Principles" of the Brahma Samaj, which so nobly states that: "no sect

shall be villified, ridiculed, or hated." In Section VI. of the Revised Rules of the Theosophical Society, recently adopted in General Council, at Bombay, is this mandate: "It is not lawful for any officer of the parent Society to express, by word or act, any hostility to, or preference for, any one section (sectarian division, or group within the Society) more than another. All must be regarded and treated as equally the objects of the Society's solicitude and exertions. All have an equal right to have the essential features of their religious belief laid before the tribunal of an impartial world." In their individual capacity, members may, when attacked, occasionally break this Rule, but, nevertheless, as officers they are restrained, and the Rule is strictly enforced during the meetings. For, above all human sects stands Theosophy in its abstract sense; Theosophy which is too wide for any of them to contain but which easily contains them.

In conclusion, we may state that, broader and far more universal in its views than any existing mere scientific Society, it has *plus* Science its belief in every possibility, and determined will to penetrate into those unknown spiritual regions which exact science pretends that its votaries have no business to explore. And, it has one quality more than any religion, in that it makes no difference between Gentile, Jew, or Christian. It is in this spirit that the Society has been established upon the footing of a Universal Brotherhood.

Unconcerned about politics; hostile to the insane dreams of Socialism and of Communism, which it abhors—as both are but disguised conspiracies of brutal force and sluggishness against honest labor; the Society cares but little about the outward human management of the material world. The whole of its aspirations are directed towards the occult truths of the visible and invisible worlds. Whether the physical man be under the rule of an empire or a republic, concerns only the man of matter. His body may be enslaved; as to his Soul, he has the right to give to his rulers the proud answer of Socrates to his Judges. They have no sway over the *inner* man.

Such is, then, the Theosophical Society, and such its principles, its multifarious aims, and its objects. Need we wonder at the past misconceptions of the general public, and the easy hold the enemy has been able to find to lower it in the public estimation. The true student has ever been a recluse, a man of silence and meditation. With the busy world his habits and tastes are so little in common that, while he is studying, his enemies and slanderers have undisturbed opportunities. But time cures all and lies are but ephemera. Truth alone is eternal.

About a few of the Fellows of the Society who have made great scientific discoveries, and some others to whom the psychologist and the biologist are indebted for the new light thrown upon the darker problems

of the inner man, we will speak later on. Our object now was but to prove to the reader that Theosophy is neither "a new fangled doctrine," a political cabal, nor one of those societies of enthusiasts which are born to-day but to die to-morrow. That not all of its members can think alike, is proved by the Society having organized into two great Divisions—the Eastern and the Western—and the latter being divided into numerous sections, according to races and religious views. One man's thought, infinitely various as are its manifestations, is not all-embracing. Denied ubiquity, it must necessarily speculate but in one direction; and once transcending the boundaries of exact human knowledge, it has to err and wander, for the ramifications of the one Central and absolute Truth are infinite. Hence, we occasionally find even the greater philosophers losing themselves in the labyrinths of speculations, thereby provoking the criticism of posterity. But as all work for one and the same object, namely, the disenthralment of human thought, the elimination of superstitions, and the discovery of truth, all are equally welcome. The attainment of these objects, all agree, can best be secured by convincing the reason and warming the enthusiasm of the generation of fresh young minds, that are just ripening into maturity, and making ready to take the place of their prejudiced and conservative fathers. And, as each—the great ones as well as small—have trodden the royal road to knowledge, we listen to all, and take both small and great into our fellowship. For no honest searcher comes back empty-handed, and even he who has enjoyed the least share of popular favor can lay at least his mite upon the one altar of Truth.

H. P. BLAVATSKY,

(From *The Theosophist*, Vol.I., p. 5, October, 1879.)

Not man's manifold labors, but his manifold cares, hinder the presence of God. Whatsoever thou doest, hush thyself to thine own feverish vanities, and busy thoughts, and cares; in silence seek thy Father's face, and the light of His countenance will stream down upon thee. He will make a secret cell in thine heart, and when thou enterest there, there shalt thou find Him. And if thou hast found Him there, all around shall reflect Him, all shall speak to Him, and He will speak through all. Outwardly thou mayest be doing the work of thy calling; inwardly if thou commend thy work to God, thou mayest be with Him in the third Heaven.

E. B. PUSEY.



THE WHISPERER.

"In the name of God, the Compassionate, the Merciful;
Say I take refuge with the Lord of man;
From the malice of the lurking whisperer;
From the genii and from mankind."

SOME years ago an oriental pot in the possession of the writer, which bears the above inscription, attracted the attention of a theosophical author, who also was the donor of the pot, with the result that the inscription has already done service in our literature. But I would once more transcribe this verse, giving its interpretation as I understand it, for there is much to be learned from the silent teaching of this treasured pot. As I translate the inscription it would run thus:

In the name of the Father, the Compassionate and Merciful Light of lights:

Say I take refuge with the Inner Man, with the presiding Soul;

From the malice of the lurking whisperer, whose seat is within the brain;

From the elemental forces of the lower planes, and from material and animal man, whether myself or another;

From all these, Lord of the Heart, deliver us!

What then is the lurking whisperer? It is the brain mind.

The brain of a man is a wonderful and a complicated instrument; its identity is concealed; its function is misunderstood; its office and place are misconceived.

The identity of the brain. We take the brain and brain mind to be ourself; the man or the woman; we take its voice to be the voice of our own will and wish; it is neither. The brain is a congeries of elemental forces and lives—the lives resident in its cells—controlled either by:

(a) The individual to whom the brain belongs, or:

(b) By the unit of brain consciousness, the mass consciousness of

the congeries of lives, often swayed by forces outside itself, and by the currents of Thought sweeping in tidal sequence through the astral light: these currents from innumerable sources surge back and forth and impinge upon all brains, excepting only those whose training is such that they automatically shut out these futile and intrusive currents. When untrained, the brain acts automatically in the other direction. The brain is an instrument; its identity is the identity of one among the many instruments of man. The term "brain" splits up into two parts: there is the material brain, the organ or vehicle; and there is the consciousness, which is the life. Man is the owner and director of this instrument; his command thereof should never be usurped. It is his duty to control this powerful engine which he has constructed—with infinite labor and pain—for himself.

("Stifle the voice of flesh, allow no image of the senses to get between its light and thine, that thus the twain may blend in one.")

The function of the brain. Its function is to mirror the material universe faithfully, neither coloring nor distorting, so that the outlooking Soul may have the means of forming a just and balanced judgment in regard to action on the material plane. The brain is the main sensorium where sense impressions are registered, and whence they are reported to the owner of the brain at his command.

The office of the brain. Just as its function is to mirror, so its office is that of transmission. As said, it reproduces the messages of the senses, but also it conveys the thought vibrations of man, the Thinker, from the inner plane to the outer ones; it assists him in the projection of these vibratory waves and images forward into matter. Attuned and governed by its owner, the brain is a receiver; a sounding board; a collector and recollector; a storehouse. It propels the thought images of the owner whither that owner wills: it receives and stores what he wills to remember and switches aside that which he wills to forget: it transmits his will to the organs and the senses; it repeats to his attentive ear those voices of Life which he wills to hear, the fragments of the universal song which he wills to understand on the planes of Nature, the notes of the human heart he wills to retain: it registers the facts he wills to collect and reminds him when he wills to be reminded: it is the chief agent of the will of man upon the material planes of action. The value of its service is determined by its docility, its sensitiveness and the correctness of its response to the attuning will of man.

The place of the brain. It is the head servant of man. But it is ever a servant. Often an usurper, often a tyrant, it is never rightfully a master. The master is the man. If the master allows his power to be usurped, he is ruled by a slave, the brain. For it is a slave to the playground of force in the ether—when it is nothing worse. And all that

has been said of the functions and office of the brain must serve to show the frightful confusion which is set up if the brain be permitted to function automatically on its own lines, the fanciful and deceptive lines of the lower lives of which it is made up.

The following words fittingly describe the true place of the brain :

“Regarding this matter of *satisfying the brain*, upon which you have often spoken.

“I hold it to be useless, and indeed worse than useless, for it is a distinct expenditure of force in a wrong direction, and that comes close to being an occult sin. To begin with, it is impossible; the brain never can be satisfied; it can only be attuned and made submissive. And if not submissive it may become dangerous. My brain is my instrument, my servant, and has no right whatever to question my commands or criticise my actions. Its duty is the duty of all good servants; obedience: its privilege the training and elevation thus acquired. I hold that I have no more need to satisfy my brain than I have to satisfy my hand, which is my instrument on another plane.

“The secret of the trouble lies in the proneness to identify oneself with the brain, which is as much an error as to identify oneself with the body or with the emotions. As fast as we answer the brain one question, it constructs two others in its place: and for those two, four others, and so on endlessly. The brain acts quite automatically, being no more than a complicated and wonderful machine. It is my thinking, my judging, my calculating machine. It is neither myself nor something to which I defer, but something which I *use*. Some brains act as a powerful locomotive would act, if wrongly treated. The locomotive has a distinct, elemental energy, it is an entity on its own plane, with a spark from some man’s mind for its soul: it can do and accomplish much, rightly treated and controlled. But let the engineer throw the throttle open and leave his post, and the mighty engine races on to its sure destruction. Yet this is what we do when we place our life under the dominion of the brain. The brain is our chief instrument on this plane; but until we have mastered it, it may be our greatest enemy. ‘The mind is the Slayer of the Real,’ it is said. The brain often stands between the personality and the Soul—like a stone wall, sometimes like a thick fog. . . . your brain is always whispering questions and you whisper answers back, only to receive subtler and more puzzling questions, until you are bewildered and disheartened and weary, weary unto death. Silence for awhile these whisperings of the brain. . . .”

The automatic action of the brain is a point worthy of strict attention. Once set in motion, the ungoverned and active brain acquires a momentum and an impetus difficult to combat. It then throws out image after image, an endless succession of mental pictures and impressions

which it has collected—a stream of thought forms. These we apprehend, too often taking them for our own thoughts, and then for ourself, “thinking.” There is such a thing as an insane brain, from the occult point of view, when the man himself is quite sane. Little by little the brain acquires a habit of automatic response to the endless stimuli of surrounding life, much as protoplasm responds to an irritant and exhibits the phenomena of life. The owner of the brain, gradually taking these automatic life motions to be his own thoughts, by this endows the brain with increased power; he ends by accepting the brain mind as himself and his delusion is now complete. He is at the point described as follows:

“. . . when beholding her image on the waves of space she whispers, ‘This is I’—declare, O Disciple, that thy Soul is caught in the webs of delusion.’”

He who would resume his rightful sway over his servant has now indeed to encounter the malice of the lurking whisperer: as he tries to follow the advice given in the “Letters That Have Helped Me.” and to “drag out the lurker inside,” he finds that there is that within the brain which struggles madly to retain control. Uncounted are its whispers. It has a declaration for each event; an interpretation for every idea; a pronouncement on each occasion. It dissects, analyses, magnifies, distorts, divides, deceives, flatters, insists, argues, prophesies, grieves, rejoices, sentimentalises and explains—all in whispers. It whispers separation into the Unity; it whispers discord into the Harmony; whispers the poison of self into the well springs of Life; whispers a glamour across the moon, a mist over the sun; whispers false names for every truth; whispers false gods into the heart. Its power lies in the soundlessness of these whispers. The man takes them for the voices of his own will because they come from within himself: he has forgotten that the unseen and inner planes of lower Nature are precisely the most insidious and the most dangerous. The acolyte has ever been warned; “dread the phantom most when unseen.” So these false brain images in time accrete and harden as into stone: or they accumulate like a dense and stifling fog in which the Soul can no longer freely breathe: the man no longer hears the warning which his Soul is now powerless to utter, and he is the miserable prisoner of his brain: the stealthy whispers have filched the spiritual color and purpose from his life. Though his brain make him a giant among men, on the spiritual plane his place is empty. And when the Soul, anhungered, asks for bread—the bread of life—it receives—what? A stone. It needs an angel now to roll away the stone and call the seeming dead to life; the angel of the Heart.

“To the one who has lifted the golden latch, the spring of sweet waters, the fountain itself whence all softness arises, is opened and becomes part of his heritage.

"But before this fountain can be tasted, or any other spring reached, any source found, a heavy weight has to be lifted from the heart, an iron bar which holds it down and prevents it from arising in its strength."

If any one doubts the fact of this automatic action of the brain, he has only to try to hold his brain perfectly still, to fix his thought and to keep the mind absolutely quiescent and uncolored. He will then realize what he has to deal with. This obsession by one's own brain is more common than is generally believed: it is safe to say that most of us take the brain for ourselves. On the purely material plane the effects of this undue action of the brain is daily to be met with. How many brains there are which worry, which fuss, which pass from one excitement to another ceaselessly: what has been called "this kama-manasic stewing" is just as fatal to the physical well-being of the outer man as to his inner life. The body as such, has a given amount of energy to apply; each organ should have its due share for its proper functions; but when the brain uses more than its due share, as the worrying brain always does, then the other organs must suffer, and we have hysteria, anemia, nervous exhaustion, neurasthenia, and all the other ills common to the victims of the brain. The nervous system too suffers, and on the psychic plane, through this, the mischief continues.

In a Chinese scripture, we find this beautiful delineation of the right use of the brain.

"When the perfect man employs his mind, it is a mirror. It conducts nothing and anticipates nothing: it responds to what is before it but does not retain it. Thus he is able to deal successfully with all things and injures none."

And again, in a book we, most of us, know better:

"For mind is like a mirror, it gathers dust while it reflects. It needs the gentle breezes of Soul-wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy mind and Soul."

The whisperer is not to be all at once overcome. But if we cherish the aspirations of the heart, listening patiently for its sweet and earnest promptings, we shall thus begin to blend the mind and soul; the heart is the forerunner and the prophet of the Soul.

JASPER NIEMAND.

QUESTIONS OF HINDUISM ANSWERS

QUESTION 9 (continued).—*We hear a good deal of the "purpose of Theosophy." I should like to know what is the purpose of Theosophy? The question is asked in no spirit of carping criticism, but with a sincere desire for information.*

AN OUTSIDER.

ANSWER.—The purpose of Theosophy is the following of the Real; for, in the last analysis, nothing is sacred but reality. In India, all divinity is traced back to Sat, Being, that which really is; and God and Reality are held to be one and the same thing. The words for "good" and "true" are both derived from Sat, Being, Reality.

Therefore, the purpose of Theosophy is, to find out what really is, and to live for that and by that.

But having gone so far, we go somewhat further. We affirm that, even in the midst of great darkness, we already know, in some degree, what really is. Of humanity, we affirm that there is a real relation binding us to every other human being, whatever guises of separation there may be; and we further affirm, from ripe experience, that this real bond can be known and followed only by self-sacrifice: "the self in thee needs to be annihilated." This is a law which will in time be verified by the whole human race.

Nor do we stop with the mere negative of self-sacrifice; but further affirm that, once this dividing and darkening self is done away with, the Real in us begins to reveal itself, bringing with it a sense of a new relation to all humanity, a relation of common interest, of common well-being, of oneness of life, of love.

From the putting away of the false self, and the revealing of the Real, have come all those pure and perfect things that we call works of genius and inspiration: everything through which humanity lives and finds lasting joy. We are, therefore, justified in affirming that, when, for one or for all, the putting away of the false self is completed, and the Real is revealed, there will be a permanent entering into joy, deep, real and enduring.

Theou-Sophia means, not so much divine wisdom, as divine practice, divine wisdom *applied*; it is something to *do*, rather than something to know. The purpose of Theosophy, therefore, is to search out, and realize

by practice, the divine reality of life, through perpetual self-sacrifice, indomitable valor, and, finally, through the all-conquering divinity which in due time reveals itself to our souls. ANOTHER OUTSIDER.

ANSWER.—As I understand, the purpose of Theosophy is to form a resting place for those whose development of Soul calls on them to awake. Just as the Israelites in the wilderness had to lift their eyes to the brazen serpent on the cross, so it is necessary for those whose Souls are awake, or partially awake, to devote themselves to Truth and Wisdom. Therefore, the purpose of Theosophy is to revive True Religion and get rid of those formal dogmas, with which the mind of man has concealed the path of Knowledge.

Therefore, I say: That the purpose of Theosophy is to awaken the heart of Man-kind to the knowledge of the life of the Soul and to lead and educate all Man-kind to live accordingly. A. K.

ANSWER.—The purpose of Theosophy is to revive the knowledge of the Soul.

When this is said, all is really said. It would seem that this Soul knowledge is to-day submerged by the mounting tide of material knowledge, which has so greatly increased in our time. In the religions of to-day, we find more weight being given to the creed, to the accepted doctrine, and also, in some instances, to a given ethical code. But this is not the knowledge of Soul, nor is it the teaching of the existence, the actuality, the power and the Being of the Soul. Still less is it the express and emphatic declaration of the Universality of Soul, of the Identity of all Souls with the Oversoul. Yet upon these truths—which are one Truth—does the great weight of the Message of Theosophy to the modern world hang. Man to-day may agree that he has a soul: but are men convinced that they *are* The Soul? To reawaken this consciousness among men, and to make that consciousness practically operative in human life is the purpose of Theosophy. J. K.

QUESTION 12.—*How can members help the Society?*

ANSWER.—“First by studying and comprehending the theosophical doctrines, so that they may teach others, especially the young people. Secondly, by taking every opportunity of talking to others and explaining to them what Theosophy is and what it is not; by removing misconceptions and spreading an interest in the subject. Thirdly, by assisting in circulating our literature, by buying books when they have the means, by lending and giving them and by inducing their friends to do so. Fourthly, by defending the Society from the unjust aspersions cast upon it, by every legitimate device in their power. Fifth, and most important of all, by the example of their own lives.” H. P. B. in *Key to Theosophy*.

Also, by putting aside one cent every day, and at the end of each month forwarding the amount to the treasurer. T. P. H.

QUESTION 13.—*Theosophy teaches humanitarianism and brotherhood, yet it does not seem to be doing anything to help the millions of labor slaves whose entire lives are passed in grinding and sometimes dangerous toil, until every vestige of the soul life is stamped out of their miserable existences. What attitude should the Society take towards these suffering brothers and the many movements, socialistic and otherwise, which are trying to better their condition?*

ANSWER.—I cannot possibly believe that anything, no matter how wrong it may appear, is for other than the best, the very best—else the Masters, who are the guardians and executors of the Divine Law would not permit it. To feel otherwise is to be lacking in faith. As long as there is sin in the world there will be pain and misery: there *ought* to be.

We in the Society are striving to spread abroad in the world higher and purer ideals, and to imbue these with a living power which will take firm hold of the hearts of men and thus generate the causes for a better future. "Let the dead past bury its dead." *As a Society* that is our work This does not mean that sympathy and kindness to the poor and suffering are not duties. Theosophy certainly inculcates both. But we must perform these duties as individuals, drawing from our connection with the Society an added light and power for their fulfilment. It is not the *Society's* mission, however, not the special task which the Masters founded it for. And so, in our magazines, we must keep this in mind. Problems of all kinds may be discussed in their pages, but they should never become the advocate of any one side.

There is another point. I do not ever believe in fighting anything. It only invites reactions. I firmly believe in the admonition, "Resist not evil." The Masters never fight anything, never *destroy*. They build something new and better, leaving the old to die a natural death. It is the Black force, not the White, that destroys and resists. Study the life and teachings of Buddha and Jesus. Holding these views as we do so strongly, it will be seen at once that we can be in no sympathy with socialism or anything of a kindred nature. Since they represent resistance and violence in some form, we must consider that they stand for the Black force in Nature as against the White, and no specious arguments should blind our minds to this fact.

G. L. G.

ANSWER.—Having had the opportunity of reading the above answer to this question, it seems to me to be one of the first duties of our Society to find out the Truth, no matter where. The first writer takes exception to "Socialism"—as belonging to the Black forces. That any member of our Society should be so ignorant of what Socialism means seems almost unpardonable. Socialism, according to the "Century Dictionary," is any theory or system of social organization which would abolish, entirely or in great part, the individual effort and competition on which modern society

rests, would introduce a more perfect and equal distribution of the products of labor, and would make land and capital, as the instruments and means of production, the joint possession of the members of the community. The attitude the Society should take, therefore, would be to take up the question of Socialism, add to it the doctrines of Karma and Reincarnation and flood it and permeate it with all the light of truth that Theosophy contains. Never mind what the causes were that brought about the unequal division of the material surroundings of mankind, the fact remains that there is not a material equality among men, and, "as mankind is essentially of one and the same essence, and that essence is one, infinite—uncreate, and eternal, whether we call it God or Nature—nothing, therefore, can affect one nation, or one man, without affecting all other nations and all other men."

When we see and know that there are millions of our brothers who are nothing but labor slaves, and whose lives are mostly spent in producing non-essential luxuries at starvation wages, "until every vestige of soul life is stamped out of their miserable existences," and when we realize that "True evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man," then it follows that every true Theosophist, and our Society also, is bound to do all that is possible "to help on every wise and well conducted social effort, which has for its object the amelioration of the condition of these labor slaves. Such efforts should be made with a view to their ultimate social emancipation," and thus bring about a Practical Brotherhood on earth in place of a theoretical and metaphysical one in heaven. And I furthermore would like to add that the promulgation of any idea or set of ideas, just because conditions are as they are, that therefore they must be *the best, the very best*, or else the Masters would not permit it, is both unwise, dangerous, and distinctively false and contrary to all the teachings of Theosophy as found in *The Secret Doctrine* and all writings of H. P. B. It has been stated over and over again that the Masters are as much bound by the Laws of Karma as we, and that they have to work by and under that Law, and that all things are not possible to them. To believe for one moment that the Masters could have prevented in any way the hellish condition of mankind as is present to-day on earth and did not, is to stamp them and damn them at once as the foulest and vilest of all thinking creatures. No! No. No Master of Compassion, no Adept of the White Lodge, but is working all the time to help us to help ourselves, under the Law, to eradicate and change this state of society and bring about a true brotherhood, where will be found an equality of all the opportunities this earth affords to progress and evolution, for the perfect manifestation of the Soul.

T. P. H.

ANSWER.—Viewed from the standpoint of popular methods of “help,” it is true that Theosophy “does not seem to be doing anything to help the millions of labor slaves . . . ;” but it is quite otherwise if viewed from the standpoint of the inner world of causes. Theosophy points to the causes of which outer conditions are the effects. The conditions which produce employers and employees are not to be deprecated ; but the human injustice and greed of employers, which have brought about the state of the “labor slaves”—the sense of this and the consequent resentment, is the cause of “their miserable existences.”

Now, which would render the greater “help,” to forcibly curtail the power of the employer, to oppress the employee or to make them both feel that their places were equally necessary in the social organism ; that each owed a duty to the other, and that at heart each wished the other well? For, it is surely true that, if the sting of the feeling of social inequality and the fear of loss of possessions were taken away completely, there would remain a feeling of brotherhood toward all others. Theosophy aims to accomplish this very thing—to remove the cause. The application of external remedies it leaves to those who have confidence therein—of whom it is quite probable that there are many who are working unselfishly for their oppressed fellow men, and therefore employing both the outer tentative measures and the inner sure method.

The Theosophical Society should welcome to its ranks all earnest seekers after truth, whether among “these suffering brothers,” or all other brothers. But as to “the many movements, socialistic and otherwise, which are trying to better their condition,” the Society, as such, could not espouse the cause of any one or more, as this would narrow its sphere of influence down to the limits of the same, thus excluding many persons who are in sympathy with its primary object of forming “a nucleus of a universal brotherhood of humanity,” but who are not in full sympathy with Socialism or other well-meaning movements. The Society should be entirely neutral.

A. G. V.

ANSWER.—It seems to me that the questioner starts from a wrong premise. “Soul Life” is not necessarily “stamped out” by toil. The conditions in which we are, are of our own choosing. Who are they, that distinction can be made? Surely not the possessors of misused or not used wealth ; most needy, most unhappy. Not as near as the toiler to the realization that he is a soul ; “one of God’s athletes, to whom He hath given an opportunity of showing of what stuff he is made.” Inequality is helpful and at the basis of existence and evolution. Brotherhood is a natural and Socialism an artificial condition. The attitude of individuals of the Society should be helpful, depending on individual capability and requirements, but the Society, as such, can espouse no *ism*, and there is at least one of its members who doubts the desirability of the Socialism of Marx, Engels and other exponents.

W. N.

ANSWER.—While the T. S. is in sympathy with all who seek to better mankind, I do not believe it advisable for the Society to appear as a factor in politics. It is too often the case that people enter the arena of politics for self-interest, and there is no doubt that such could be found who would not hesitate to use even the T. S. for their selfish ends. This would, of course, tend to divert the Society from its original objects.

On the other hand, members of the T. S. are at liberty to support any "movements, socialistic and otherwise," as they best see fit. A religion or philosophy which is not practical in its application is of no use, and a Theosophist who desires to make Theosophy a living power in his life, must necessarily apply it in every day affairs; but as we are evolutionary beings, our actions will be determined by our scale in evolution, and no established rule can be laid down for what he or she should do.

Man's conception in regard to his own nature and the purpose for which he is on this earth, is as yet, in the average of men, vague, and it follows as a natural sequence that man's relation to man will be in-harmonious.

The "identity of all souls with the oversoul" is said to form the basis for true brotherhood, and in proportion as we realize this unity we will work for a common interest.

P. H.

QUESTION 14.—*What is the true basis of tolerance?*

ANSWER.—When we come to the realization of the truth that universally we are all One, "doing unto others as we would be done by," realizing in each a brother, we come to the true basis of tolerance, which is Universal Brotherhood.

C. E. W.

ANSWER.—The true basis of tolerance is to be found in the fourth letter, page 20, of "Letters That Have Helped Me": "I am not separate from anything." "I am that which is." "That is, I am Brahma, and Brahma is everything." This the keynote of true toleranec.

If we are all "journeying towards Deity," then we must all either have been, or have yet to go, through the experiences of those around us. It is "intellectual blindness which men call sin," and that we may see through and understand the different phases of consciousness, we must experience them. Only in external manifestation is man separate from his brother. The experiences and trials of another are also ours in reality, and in being intolerant we so blind ourselves that we cannot understand their particular experience and thereby make it necessary for ourselves to go through the same circumstances.

A. J. H.



REVIEWS

ABBAS EFFENDI,* *His Life and Teachings*, by Myron H. Phelps. There is no more interesting subject than that of the birth and growth of religions. Unfortunately, the historian rarely has the privilege of direct observation or of accurate presentation of actual occurrences, because, before a religious cult is sufficiently advanced to attract attention, it has usually become more or less legendary. Mr. Phelps, in his recent book upon *Abbas Effendi*, the present leader of Babism, has been unusually fortunate in these regards; in the first place he has met the Bab and been able to study his personal character at close range; in the second, he has gained his knowledge of facts from a near relation of the object of his attention, and is therefore in no danger of mistaking legends for actual occurrences.

The history of the new religious movement in Persia is full of interest and instruction for ourselves, not only upon the broad basis of spiritual values, but because we are able to trace its religious growth through its philosophic concepts. Mr. Phelps, in recording his interviews with the Bab, repeats his statement that "differences in the methods of the greater teachers of mankind are due to the varying mental evolution of the races to which they have come," and as Babism had its birth among the mystics of Persia, we are prepared to find that the seed sown has taken on the impress of the soil on which it fell.

Persian religion has for many centuries been of complex character. Many streams of religious thought have passed over it, but it has always felt the influence of an undercurrent of ancient Mazdaism. Zoroastrianism has blended with Mahomedanism and both in turn have been invaded by mysticism, and in Sufism the acceptance of transcendental concepts of Infinity and Unity has been the basis for all later literature and art.

If to these complex influences we add the difficulties incidental to the career of an original thinker under the despotic rule of a Sultan, we find those social conditions which in every instance have accompanied the birth of a new religion, or more properly speaking, of a new phase of religious expression. For birth means travail, and the Soul bearing its message to mankind is not exempt from the universal law. "Knowledge through suffering entereth" is true on all planes of consciousness.

But in the study of Babism, as taught by its latest and perhaps great-

* Published by G. P. Putnam's Sons, New York.

est teacher, Abbas Effendi, Mr. Phelps had unusual opportunities for forming a judgment. In the first place, Abbas Effendi is the third representative of this religion who has taught his people within half a century, and while he is regarded by many as the perfect Incarnation of God, we must not forget that the same claim was made for his father, Beha Ulla, who is always spoken of as The Blessed Perfection, and whose writings are regarded by all Babists as authoritative. Babism, or more properly Behaism, is, in fact, traceable, step by step, from the teachings of Sayyid Kazem, who, dying in 1846, was succeeded by Mirza Ali Mohammed, an account of whose martyrdom can be found in E. Denison Ross' article on Babism in the *North American Review*.* At his death, probably as a direct result of the enthusiasm it aroused, the movement gained force, and in Beha Ulla found its best representative. Mr. Phelps takes up the story of the persecution of Beha Ulla as the setting for his account of the present Bab, who was a boy of eight when, owing to an attempt made upon the life of the Shah of Persia by a young Babi, the whole sect fell under political ban and the family of Beha fled for their lives. Persecutions followed, and later exile, and although in time more moderate measures prevailed, Abbas Effendi is still, and probably always will be, an exile from his native land. The story of the trials and sorrows of the devoted wife and children of Beha Ulla, and of his withdrawal into the mountains and final release from surveillance, was given to Mr. Phelps by the sister of the present Bab and is of the deepest interest and value. Through it we are able to trace the influence of the terrible experiences of his boyhood upon the gentle spirit of Abbas Effendi. The scenes of violence and misery in which the lad was defender of his mother and sisters, his devoted affection for the father in whose divine mission he believed, the unselfishness of his character and the force acquired through constant trial and self-sacrifice, no doubt fostered a belief in himself, and at the same time developed that insight into human nature which to-day makes him the Comforter and Guide of all who go to him, and the number of those who seek him in his Syrian home, the pilgrims to the now sacred town of Akka, increase from year to year.

We read, with a growing conviction of his worth, the account given by Mr. Phelps of the appearance and mode of life of the Bab, but to students of Theosophy probably greater interest will be felt in the philosophy which underlies his teaching and which in many ways represents that union of the best in Eastern and Western Thought which we, to-day, are disposed to seek in spiritual teaching claiming to be in advance of that already given to the world.

If we analyze these teachings, if we seek the difference in the teachings of the Bab from those of the Western Christ, we find them to be, on

* Later published in "Great Religions of the World."

the whole, of a more distinctly intellectual cast. In this respect, they are allied to the teachings of Gotama Buddha, and notably so upon the question of personal Immortality, for the Bab conceives, as Gotama did, that character survives but attaches itself to different personalities. We have, in fact, the idea of the reincarnation of characteristics, rather than of the reincarnation of personality, a doctrine familiar to all students of the Pitakas, and not unknown to Theosophists through their current literature.

It is, however, doubtful whether the spread of any religion has been dependent upon its intellectual concepts. Buddhism, it is true, has reached the uttermost ends of the earth, and appeals to the intellectual at all times; but one would question whether its numerical results were not due rather to the catholicity of its ethics than its abstract philosophy. It combines, as Babism appears to do, both intellectual and spiritual teachings, and as in the one, so in the other, its influence has been, on the whole, due, we venture to think, to the latter. Above all, Babism holds as *tenet* what Buddhism teaches as *ethic*, the absolute necessity of toleration. Containing, as his teachings do, the spiritual elements of all earlier religions, of Western as well as Eastern doctrines, the Bab insists upon the vital similarity of all faiths. Gotama Buddha expressed in his eight-fold Path, the universality of his spiritual concepts; Abbas Effendi, in the same way, inculcates a common origin for all spiritual Hope. Mr. Phelps tells us of his reiterated assertion, that "Every one receiving these instructions will think, 'How like my own religion!' This," he says, "is because they are so broad that they include all truths, and all religions are built upon the same foundations. ALL INTOLERANCE MUST GO. To-day is the time of the Spirit of Truth, and that Spirit is one of charity and sympathy for all the beliefs of the people of the world."

The claim, then, for Beha-ism is not that it is a *new* religion, so much as that it is an *inclusive* one, and therefore in advance of all others, and in this way better adapted to an age in which intercommunication has brought into close contact many and widely differing forms of belief. Thus Abbas Effendi does not assert, nor is it asserted for him, that he is a Saviour, but rather that he is the greatest Teacher the world of religious aspirations has known. It must be added that this claim is made most insistently by those who have met the Bab and come under the influence of a magnetic personality.

Professor Browne, the English scholar, whose introduction to Mr. Phelps' book is of the highest interest, speaks of his own meeting with Abbas Effendi, in 1890, and dwells upon the majesty of his appearance, his geniality and strong intellectual powers, but urges no claim, as so many of his visitors have done, to superhuman attributes. His religion does not depend for support upon miracles, nor even upon the gift of heal-

ing, although much of his time is spent in ministering to distress of body and mind, in visiting and helping the poor, and in receiving pilgrims who come from all parts of the world to see him.

Popular imagination may invest him with Divine Attributes, but in his own opinion he is but one of many Manifestations of God sent from time to time to teach mankind, and being the last, he considers his message to that extent the most perfect given to the world. The best testimony for this must be sought in his life. Exiled and having suffered much persecution, he remains the embodiment of calm and has the serenity of one whose Faith has been replaced by Knowledge. In the words of the Western Christ, he "and the Father are one," and therefore that which he gives out as essential to the present generation bears in his eyes and in the eyes of many who hear him, the stamp of authority.

If we attempt to analyze the source of the wide-spreading influence of the Saviours and Teachers of the human race, we shall, I think, find it as suggested by the author of this account of Abbas Effendi, on the close relation between the teachings of a man and his daily life. It is, after all, the Life which finally carries the Divine message. As we glance over the pages of history, nay, as we read that of contemporary life, we find many who recognize and possess the Principle of Love, who know that in it alone is the possibility of reconciliation, of fellowship with the Divine, of Brotherhood, but we realize that only those to whom Love has become more than a principle, those in whom it has become an Energy, are in reality Divine messengers to men.

Love is an Energy demanding liberation, and when the human heart and intellect express Love as Energy, its principle is vindicated in all men's eyes and the Divine Manifestation is a reality.

To Mr. Phelps, as to most readers of his sympathetic study of Abbas Effendi and his teachings, it may well appear that the Love demonstrated by the Persian Bab is of Divine quality, and that the seed sown amid the turbid and squalid conditions of Beha Ulla and his son is destined to be known of all men, to become, it may be, the nucleus of a world conception more far-reaching than those older ones to which it owes its own existence, because it is inclusive of them all.

J. R.-R.

Buddhism, an illustrated quarterly review.* This review, of which so far, two numbers only have been issued, is the official organ of a very important Buddhistic movement in India. Scholars interested in the propagation of Buddhism formed a society known as the Buddhasasana Samagama, or International Buddhist Society, having its headquarters in Rangoon, Burma. There are many points of interest about this new departure; in the first place it is distinctly *modern* in its methods,

*Published by International Buddhist Society, Rangoon, Burma.

which is rarely the case in enterprises undertaken by native Hindus; in the second, as a necessary sequence, it is universal in scope and all-embracing in influence. The Maha Bodhi Society, which has been in existence for some years, suffered from the local character of its publication and from its lack of perfect control of the English language. Neither of these difficulties confront the new enterprise. *Buddhism* is a most attractive publication, and the names of its contributors sufficient guarantee of scholarship and wide knowledge. In the first number issued last September, Sir Edwin Arnold contributed an original poem, "The Golden Temple." "The Faith of the Future" was ably foretold by Dr. Guiseppe De Lorenzo, and Mrs. Rhys Davids, wife of the prominent Pali and Sanscrit professor and herself translator of many Pali manuscripts, in her "Threshold of Buddhist Ethics," puts forth a luminous exposition of The Four Truths. Other articles are by native scholars and by one who, having assumed the yellow robe and Buddhist name of Ananda Maitreya, may be recognized by Theosophists as the Scotchman, Alan Bennett Macgregor, whose ordination at Akyab, Burma, was an important religious event of 1902.

The second number of the *Quarterly* justifies the promise of the first. Its introductory paper concerns the installation of the Tathanabamg or Buddhist Patriarch, who for the first time in the history of British occupancy, was recognized by the government and the election of the present Patriarch approved by Lord Curzon. Its contributors include Prof. Rhys Davids, James Allen (author of "Through Poverty to Power") and several native scholars. The International Buddhist Society is in itself of great interest, devoted as it is to the publication of the best Hindu literature. The list of its publications is already extensive, and with truly Buddhistic generosity and liberality its pamphlets are sent to all subscribers to the *Quarterly*. R.

In giving us *American Myths and Legends*,* Mr. Skinner has added another valuable book to his list of folk lore tales. These narratives are purely local tales of American early life, with the mixture, sometimes, of settlers and Indians, and their inter-relationship. They are given in popular form, no attempt being made to treat them as race clues, or for scientific investigation of sociology. For this very reason they are more valuable to the student, especially the student of Theosophy.

But just as mere stories even they are very entertaining. Mr. Skinner's style is concise, his choice of words fine, and each narrative has the atmosphere of its locality woven in with it. The book, in two volumes, is beautifully bound in bright yellow linen, with a fine tracing of green leaves around it, border fashion. The title, as well as the outline of the leaves, is done in gold. H.

*Published by Lippincott, Philadelphia.

T·S·ACTIVITIES

THE THEOSOPHICAL SOCIETY IN AMERICA.

PROCEEDINGS OF THE NEW YORK THEOSOPHICAL SOCIETY.

The recent open meetings of the New York Theosophical Society have been devoted to the general topic of Holy Living, the rules as given by various great religious teachers being studied in some detail and compared one with the other.

Following Mrs. Johnston's lecture on "Saintship in the Russian Church," mentioned in the last issue of the *Quarterly*, the Anagarika Dharmapala (the representative of Buddhism at the World's Congress of Religions at Chicago in 1893) spoke on "The Buddhist Rule of Holy Living," comparing what has been called "the noble eight-fold path" with the many other systems practised by the ascetics of the East, as well as with a rule the lecturer stated he had learned from Madam Blavatsky and which had been for many years the guiding motive of his life. Throughout, the appeal of religion to the will, rather than to the intellect, was emphasized, and in all systems there was found some such statement as that attributed to Jesus, that, "He who liveth the life shall know the doctrine."

The last lecture of the series, delivered by Prof. Frederick E. Woodbridge, upon the "Appeal of Idealism," presented the modern philosophic and scientific point of view, but strikingly confirmed this aspect of religious systems—that they, as all systems of idealism, were direct appeals to the will, and that they concerned us primarily as sources of action.

H. B. MITCHELL, *Secretary*,
P. O. Box 1584, New York.

BLAVATSKY BRANCH, WASHINGTON, D. C.

The Blavatsky Branch of Washington City, D. C., holds its weekly meetings on Thursday evenings at Metzert Hall, 1110 F street N. W. It has a membership of twenty. Subjects are selected by members for study two weeks previous to date of presentation. All meetings are opened by the Chairman reading some selections of a devotional character. Papers precede the discussions, or readings from works bearing upon the chosen topic. Some of the subjects especially appreciated by visitors were: "Soul Memory and Brain Memory," "Karma and Heredity," "The Powers of the Imagination," "The Religion of the Future;" the last-named subject was repeated by request. December 17th the subject, "Symbolism," proved to be of unusual interest; Major D. W. Lockwood, one of our visitors, gave short illustrations of original work on "Geometrical Symbolism." Many have read with benefit his excellent article in the "Path" of July, 1897, on "The Problem of the Pyramid." At present the Branch is giving the "Teachings of Jesus in the Light of Theosophy." Particular attention is given to our visitors, who take part in our discussions and are invited to select topics.

M. PECHIN, *Secretary*,
3415 Eslin Street, N. W.

MIDDLETOWN BRANCH.

Middletown Branch of T. S. A. Study Class met January 14, 1904, at No. 906 George Street for the annual election of officers. W. G. Roberts, President; A. C. Winchel, Secretary; Emma Roberts, Treasurer, were unanimously elected, after

which the following resolutions were offered by the President: *Resolved*, That we put on our armor and enter into this fight determined to win and that each member will study Theosophical truth, not for himself alone, but that he may be able to answer such questions as may be asked at our meetings by those in search of truth; that we are determined to make our little Branch of earnest workers a center of spiritual force that may be felt in this vicinity and surrounding country; although the powers of darkness may be directed against us, we will ever keep our face turned towards the true light and devote ourselves to the uplifting of poor struggling humanity. We will win, for there is no religion higher than truth.

After a unanimous vote to adopt the above and send a copy of same to the *Quarterly* for publication a motion to adjourn was accepted.

A. C. WINCHEL, *Secretary*.

THE THEOSOPHICAL SOCIETY IN ENGLAND, H. P. B. LODGE.

The month has been a very good one considering that we have so recently moved our quarters. A good amount of work has been done in the way of introducing visitors, and there is every reason to believe that there will be further progress.

The following subjects have been taken, and in each case a lively discussion followed: "Theosophical Teachings Applied to Daily Life," "The Purpose of Theosophy," and "Is Fraternity a Fact in Nature?"

ARTHUR D. CLARKE, *Hon. Sec.*,
78 Wigmore Street, London, W.

The members of the T. S. in *Liverpool* hold a study class every Tuesday, the basis of our study being the "Key to Theosophy," each member taking it in turn by opening the meeting with a reading from the "Bhagavad-Gita" or "Voice of the Silence" upon which to meditate, then a reading from the "Key" and a discussion on the reading. We are trying to make known our existence by distribution of the T. S. pamphlets.

W. PEDDER,
6 Channell Road, Fairfield, Liverpool.

THEOSOPHICAL SOCIETY, GERMAN BRANCH.

The executive committee of the Theosophical Society, German Branch, has met regularly every month and proved an important factor in giving activities the right tendency. It is our opinion that the Theosophical movement is not confined to certain organizations, and we have made a successful attempt to recognize the spirit of the movement in other kindred societies. Our Proclamation, identical with that issued in America, has been of good service. There is much work for us this summer, as an apparent change is taking place in the prevailing state of consciousness in Germany. Many popular scientists hold views bearing a remarkable similarity to the Theosophical philosophy.

PAUL RAATZ, *Secretary*,
Berlin S. W., 16 Plan Ufer 16.

THEOSOPHICAL SOCIETY, BERLIN BRANCH.

In addition to regular weekly study-classes, our branch has held public meetings Wednesdays and Sundays. Our programme has shown a varied list of speakers, including several who are friends of the Theosophical Movement but not members of the society. The discussions after each lecture proved very instructive. The society has taken large new rooms since April 1st, and the public reading room and lending library are open daily for several hours.

SANDOR WEISS, *Secretary*,
Berlin S. W., Plan Ufer 16.

THE THEOSOPHICAL SOCIETY IN GERMANY, AUSTRIA AND SWITZERLAND (OCTOBER-DECEMBER, 1903).

Lecturing Tours: Mr. Edwin Böhme delivered lectures at Leipzig, Magdeburg, Neissen, Dresden, Prag, Brunn, Vienna, Hölding, Graz, Klagenfurt, Perau, Brunn a Geb, Linz, Munich.

New Societies: A Theosophical Society has been founded in Hamburg.

Austrian Central Library: The "Theosophical Society in Vienna" has established a "Theosophical Central Lending Library for Austria and Hungary."

A List of autonomous Theosophical Societies, Circles and Centres shows that there are 51 of them in Germany, 17 in Austria and Hungary, 2 in Switzerland, 1 in Luxembourg.

THE OFFICE OF THE THEOSOPHICAL SOCIETY IN GERMANY,
Leipzig, Inselstrasse 25.

The Theosophical Society, "Branch West Berlin," was founded on October 14th, 1903, by four members, who accepted the constitution of T. S. "German Branch."

The activities of Branch West Berlin consist of public meetings, with lectures and discussion, held regularly every Monday evening in the vegetarian restaurant, Berlin, N. W., Paulstreet No. 2.

The "Secret Doctrine" by H. P. B. is studied by members every Friday evening.

This young Branch possesses a lending library of its own, free for everybody's use.

WILLI BOLDT, *President.*
GUSTAVUS HORICKE, *Secretary.*

THE THEOSOPHICAL SOCIETY IN SWITZERLAND.

The Secretary of the T. S. in A. is in receipt of a letter from Mr. Paul Burs reporting on the T. S. situation in Switzerland, and particularly upon two progressive branches in Geneva and Basle. In the latter place weekly meetings are held which attract good audiences. A library is also maintained of Theosophical and religious works. Not the least interesting part of Mr. Burs' letter is his analysis of the effect of earnestness and faithful endeavor, even where there is little apparent result at the time.

OFFICIAL NOTICE.
NOTICE OF CONVENTION.

March 20th, 1904.

To the Members of the T. S. in A.:

The Tenth Annual Convention of the T. S. in A. will be held at Washington, D. C., on Saturday, April 30, 1904.

Important matters will be presented for your consideration, and it is therefore earnestly requested that special efforts be made by members to be present. Reports of the past year will be presented and officers and Executive Committee elected.

Members who find that they cannot be present at the Convention, and who are interested in the work of the T. S. in A., are requested to send their proxies to the Secretary.

Fraternally yours,
THADDEUS P. HYATT, *Secretary T. S. in A.*

Fellow Members:

Will you kindly note if your name and address is correctly written upon the envelope conveying the *Quarterly*, and notify me at once if it is not. This request includes members of all countries. It is important that the Secretary's address list be correct and up to date, and much time, worry and work will be saved if members will promptly notify me of change of address.

Fraternally yours,
THADDEUS P. HYATT, *Secretary T. S. in A.*



CORRESPONDENCE CLASS

The T. S. in A. is not responsible as an organization for any view or opinion to be expressed or intimated in any of the papers, documents, questions, or answers in this class: nor is the Society in any way bound thereby; nor are any such views or opinions authoritative or to be deemed as the views or opinions of the T. S. in A.; they are only the individual views and opinions of those who express them.

The following is the only definition of the subject given in the January number, viz., "The Psychological Vesture or World," which has been received:

"It consists of the elements un-fifed. Has seventeen parts, i. e., five vital breaths, five powers of action, five powers of perception, intellect and mind. Its veils are: vitality-formed, mind-formed, knowledge-formed. Its nature is emotional. It is subject to Causality and Time. Includes nerve currents and nervous powers." L. E. M.

Students will please try to send in their *fifty-word definitions* of the subject earlier so that we may have more before going to press.

One set of answers has been received from a student in Tipperary, Ireland.—*Editor*.

The following are the answers which the Editor considers correct relating to the subject, "The Psychological Vesture or World," given in the January number of the *Quarterly*:

(1) Seventeen parts.

(2) Intellect, one; Mind (emotional nature), one; five Vital Breaths; five Powers of Action; and the five Powers of Knowing or Perception.

(3) The five Vital (Life) Breaths are: Upward-breath (aspiration), Forward-breath, Uniting-breath, Distributing-breath, and Downward-breath.

(4) The five Powers of Action are: Voice (or Speech), Hands (the power of handling), Feet (the power of going), the power of rejecting waste material in the body, and the power of constructing, whether in one's own body, or through the forces of birth in the body of another.

(5) The five Powers of Perception are: Hearing, Touch, Sight, Taste and Smell.

(6) In their simple nature, that is, un-fivefolded.

(7) It is the instrument of the tasting of pleasure and pain, and so on.

(8) Dreaming. Whatever has been seen or heard in the waking mood is encountered in time of rest (sleep) in the Psychic world, through the mind-pictures generated by that; the Dream-state.

(9) By removing them from our waking imaginations.

(10) Three.

(11) Vital-formed (Pranamayakosha), Mind-formed (Manomayakosha), and the Knowledge-formed (Vijnanamayakosha). The first, that of the vital forces directed chiefly to voluntary actions, the second division or stage is the mind or emotional nature working through the powers of perception, that is, all that part of our nature which has to do with feeling, with desire and hate, hope and fear, wealth and poverty and pleasure and pain; the third part of our distinctly human nature is the intellectual, the field of pure reason, of generalization from the mental pictures and impressions of the preceding stage.

(12) The Human side, as distinguished from the Physical, or distinctively animal, and the spiritual or divine.

(13) Prana (vitality), the Vehicle of Prana (Linga Sharira or Astral Body); Kama-Rupa; Kama-Manas (lower mind); and Higher Manas.

(14) Self subject to time.

(15) There is no Personal self left by that time, so nothing at all becomes of it. It is then recognized for the nonentity which it in reality was, from the beginning.

In the past lessons the idea has been to contrast the Psychic body as the instrument of sensation with the Physical Body, which is only the place of sensation, being of itself incapable of sensation, when the Psychical body is withdrawn, as in anesthesia.

In order to throw more light on the meaning of the Vital-breaths and the Powers, the following explanations are offered:

The Vital-breaths are also called life-breaths, life-air or vital-spirits, and they correspond to the elements. To the element Ether corresponds the upward-life, the breath that carries the Soul to the shining-ether, at death, or in deep sleep; this breath is called Udâna. It is mystically, the breath of aspiration. The Air element corresponds to the uniting-breath, which is said to hold the others together, or to balance the tendency of the upward-breath to depart, against the limiting tendencies of the others. The Fire element corresponds to the forward-breath (Prâna), which is manifested in sight, the sense of light, and in speech, typified by the tongue of flame. To the Water element belongs the distributing-breath (Vyâna), conceived as distributing the new material throughout the body, to repair waste. Finally, to the Earth element corresponds the

downward-breath, which has the tendency to remove waste. To these Life-Breaths correspond Thought, Feeling, Imagining, Egoism, and Instinct.

Hearing, Touch, Sight, Taste and Smell are the five Perceptive Powers. These Perceptive Powers correspond to certain Devatas or Deities, and these Deities have a double meaning. The idea back of one meaning is simply to give us a clue to the correspondences of the gods in the Indian Scriptures, and more particularly in the Vedic Hymns. The other meaning is scientific and deeper, and to find it we must learn the meaning of the word Devata. It comes from the root Div, and means "shine," or "radiate;" from this root, first, comes Deva, "a shining one," and then, Devata, "the quality of shining." Or, we may say that Deva stands for Radiant and Devata for Radiation. Now, in the Vedanta philosophy or any idealistic philosophy, in which the manifested world is conceived as put forth by the Soul through the Perceptive and the Active Powers, it is only reasonable to suppose that each element of the manifested or outer world is put forth, or radiated by the corresponding Power, which is, in reality, a power of the Self and not a power of sense.

"When I open my eyes," said Hegel, "I create the universe." This sentence, if it be taken as applying to the beginning of the life-cycle, is the same as the teaching of the Vedanta. In this way the visible universe, using the word visible in its strict sense, is the radiation of the Power of Sight. The tangible universe, correspondingly, is the radiation of the Power of Touch, and the audible universe the radiation of the Power of Sound, and so on.

Now, the element of visibility in the universe, viz., Light, is symbolized by the Sun, from which all terrestrial lights are derived. In the same way, the element of extension, corresponding to the sense of Touch, or the sense of volume, is symbolized by the Wind or Air element, which, properly understood, is the Power of expansion, or extension in space, giving a strictly scientific meaning to the word extension, namely, "the power to occupy space."

From the foregoing it will be clear that the radiation of the power of Hearing is Etheric Space, sound existing eternally in the Ether, as the Cosmic Word, the Logos, Vach. Undoubtedly, this is true of the energy underlying sound, and this conception anticipates by very many centuries the grand modern generalization of the Conservation of Energy. Each specific sound heard, is conceived as being temporarily drawn forth from Vach, and as returning into it again when it passes into silence. Quoting from certain writings of Mr. Johnston, "This, again, corresponds to the modern idea of latent energy becoming kinetic, and then again becoming latent. Or, to speak more simply, to the thought that a portion of energy is called forth from, and again returned to, the common storehouse. For

Indian thought, this common storehouse, is Vach, the Logos, the physical aspect of which is the Ether, or, as it is called here, Space. To continue: Of the Power of Touch (sense of extension in Space), Wind or Air is the radiation. Of the Power of Sight, the Sun (Light) is the radiation. Of the Power of Taste, Varuna, the Lord of the Waters is the radiation. It is a fact that we can only taste substances in a liquid or watery state, and, strictly speaking, it is only through taste that we have a direct sensation of the qualities and differences of liquids, our sense of color, for instance, being rather the sense of the light which they transmit and absorb, and so, coming properly under the head of the preceding element. Of the Power of Smell, or more generally, the Power of the breath-of-life in the nostrils, the Ashvins, the twin physicians of the Gods, that is, the two life-givers of the physical powers, are the radiations or deities. As far as we can understand the idea, the two Ashvins are two opposing magnetic or nervous conditions, the balance of which brings health to the physical elements—to the physical body. As Smelling corresponds to the most material condition, that of solid bodies, so the Twin Ashvins, who watch over physical health, are correlated with the sense of Smell.

We have considered at some length the idea that the outer world is a radiation, or group of radiations, from the universal and Supreme Self, through the different Powers of Perception, and we have seen how the Vedanta philosophy expresses this idea, with the further thought that the Vedic gods, about whom so much has been written to so little purpose, may represent these radiations, which make up the objective universe. But the whole of our life is not a series of perceptions. It is also made up of actions. And, though apparently, what we see and feel of the universe is enormously larger in quantity than what we can do to the universe, yet it is our intimate conviction that our actions are not less important, perhaps even more important than our perceptions. Hence the Vedanta has a category of our Powers of Action, of equal length with that of the Powers of Perception.

The Powers of Action are these: Voice (or Speech), Hands (the power of handling), Feet (the power of going), (the power of) rejecting waste material in the body, and the power of molecular construction or generating new tissue.

We may classify these powers, as follows: Vak, or Voice, may be considered as the power of acting at a distance; Pani, or handling, may be thought of as the power of moving other bodies by contact; Pada is the power of moving one's body (literally, foot), Payu and Upastha are the molecular powers of unbuilding and building tissue within one's own body. It will at once be seen that this list of forces applies to the microcosm alone, and is not, therefore, to be compared directly with any such



scheme of forces as we are familiar with, for example: Sound, Light, Heat, Electricity, Magnetism.

The Deity, or, the radiation of Voice, is the (tongued) flame. The radiation of the two hands is Indra, the King of the Gods, or Power personified. The radiation of the two feet is Vishnu, the Pervader, Space personified. The radiation of the removing power is Death, who removes all things. The radiation of the constructing power is Prajapati, the creative Lord. The Lord of created beings. These are the radiations of the Powers of Action."

The Subject for this number is:

The Causal Vesture or World.

The references for study are the same as those given in other numbers.

A Shadowy Outline of Ideas Relative to the Subject.

The third Body counting from below; the first, counting from above. The most intelligible explanation of the universe, perhaps, that can be given in a single sentence, is that it was necessary for the one Eternal to manifest Itself to Itself, in order to become, not only more conscious, but also self-conscious. To attain this end, the Logos or Evolver within the Eternal, the All, must cause an unfolding, a manifestation, a splitting up, as it were, of Itself, into innumerable parts—the One becomes the many—so that while there is, in reality only unity, separation appears to exist in the unity. Centers of energy—force—and consciousness appear in the great ocean of substance. Each center of force and intelligence acting upon this primordial substance, filling all space, individualizes that portion of substance enveloping it. Each center differs in degree of force and degree of intelligence, and this, of course, includes both quantity and quality, and, we may add, that it includes kind or native character as well, for the force or intelligence of two centers may be equal, and yet unlike; and the quality of two centers may be substantially the same and yet differ in kind, just as two metals may be equally pure, one pure tin or copper, and the other pure gold, or, just as two powers may be equal, though one is steam and the other electric power. The degree of force and intelligence of each center determines the kind, quality and quantity of the matter with which it clothes itself. So we see that the Logos, the Evolver, has a double aspect. The first is positive, the forceful substance of manifestation, and the second negative, the abstract plan or outline of the unfolding, still latent but soon to be manifested. These may be called the First Logos and the Second Logos. The second may correspond to the feminine Voice or Vach—the great Mother, full of divinity, who became manifest through life. The first is the Higher Self in Man, and the

second, or passive aspect of this Self, is Buddhi (potential intelligence). The potential life of the Higher Self is gradually realized, and the passive wisdom or potential intelligence (Buddhi), becomes the active Shining (Tejas) or Bodhi.

The Questions to be answered are:

- (1) What is the Causal (Spiritual) Body?
- (2) Through what is it formed?
- (3) What does it form?
- (4) Is it unknowing, and if so, in what sense is it unknowing?
- (5) In what sense is it unchanging?
- (6) What is the "Heresy of Separateness?"
- (7) To what mode of consciousness is it subject?
- (8) What are the three modes of consciousness?
- (9) Define these modes?
- (10) What veil of the five veils belongs to the Causal Body?
- (11) What principle or principles of the common sevenfold classification belong to the Causal Body?
- (12) By what other appropriate names is the Causal Body called?
- (13) What is its limitation?
- (14) From the absolute standpoint—that of the Eternal—of what is it built up?
- (15) Looked at from the standpoint of the lower, personal self, of what nature is it?

In order that we may profit most by these studies, it is advisable that all students, whether they are members of the Correspondence Class or not, or whether they send in to the Secretary their answers or not, study the references as soon as possible after receipt of the *Quarterly* containing the questions, and write out their answers carefully, and later, rewrite, if they can improve them, and then, when the next number of the *Quarterly* is received, compare their answers with those given by the Editor. If students would do this faithfully, it would be quite unnecessary to send in their answers, and they would be greatly benefited without much trouble and expense. Then, should any answer or point seem wrong, or not sufficiently clear to them, they may write the Secretary or the Editor for further explanation.

We aim in these studies to present and make clear the fundamental teaching of the Vedanta philosophy which is the key to all true philosophy as well as to all true science and all true religion.

EDITOR.

BOOKS AND PAMPHLETS.

THE BHAGAVAD-GITA.

From the great Indian epic, the *Mahahharata*, being dialogues between Krishna, the Avatar, and Arjuna, Prince of India. Revised, with an introduction by Wm. Q. Judge; red leather, gilt edges, 75 cents.

LIGHT ON THE PATH.

A treatise written for the perusal of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence. With notes and comments by the author. Written down by M. C. Cloth, 40 cents.

THE VOICE OF THE SILENCE. H. P. B.

From the book of the Golden Precepts. Cloth, 40 cents.

THE KEY TO THEOSOPHY. BY H. P. B.

The third and revised edition is published in the same size and style as the S. D. and contains over 40 pages of Glossary and Index. \$2.00.

THE OCEAN OF THEOSOPHY. BY W. Q. JUDGE.

A new edition is just out, and copies of this justly very popular work can now be secured promptly. Cloth, 50 cents; paper covers, 35 cents.

The above-named books and others are kept in stock. The Secretary, T. S. in A., will be pleased to receive all orders for books from members.

SECRETARY T. S. IN A.,
159 Warren Street, - - - Brooklyn-New York.

The Theosophical Society in America

Founded by H. P. Blavatsky
at New York in 1875



THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the
Secretary T. S. in A., 159 Warren Street, Brooklyn, N. Y.



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IMPORTANT NOTICE.

Members of T. S. in A. are once more reminded that by their action at the convention of the Society held in 1903, annual dues of \$2.00 were re-established, that an income might be assured sufficient to justify the publication of our magazines and to meet the necessary expenses of the Secretary's office.

Those members who have not paid their dues for the current fiscal year [ending April 30th, 1905] are requested to forward them at once to the Treasurer, as they are urgently needed at the present moment.

July 1, 1904.

H. B. MITCHELL, *Treasurer,*
P. O. Box 1584, New York, N. Y.

Entered July 17, 1903, at Brooklyn, N. Y., as second-class matter, under Act of Congress of July 16, 1894.



IT has been a matter of comment and is always a point of interest, that what a really great writer says is as vital, as true, as applicable in fifty years as when he wrote. This is so of the great novelists as well. Works like those of Thackeray or Dickens are as real and as interesting now as when composed. The reason seems to be that such writers work on the universal plane, and deal with human nature, therefore, what they say is true for all time. The great mass of modern novels, on the contrary, are purely ephemeral, because they are written from a limited point of view about transitory things and unreal people. Such books, however clever, are short-lived and are never read after a few years. In fact, the best test of good writing is whether it maintains its interest, vitality and force with the passage of time.

These reflections are the result of reading Madame Blavatsky's article, printed in the last number of the *QUARTERLY*. To all intents and purposes, so far as its applicability to the present time is concerned, it might have been written yesterday, and yet it appeared a quarter of a century ago. The warnings it gives are needed to-day; the same criticisms can still be made; we feel that these scoldings are even now deserved; we congratulate ourselves about the same things; the truths enunciated are as important now as then. One paragraph, that about socialism, referred most aptly to a discussion that was printed in the same number in "Questions and Answers." We could almost ask, what is the use of carrying on such a controversy when the subject has been so ably summed up and settled in a few vigorous words? After all, it is necessary to go over and over the same old subjects, in the hope that each time it is done some glimpse of truth will filter through our mental barriers and add a quota to the sum total of our real knowledge. Doubtless, everything worth writing or knowing has been better said in the *Upanishad*, the Bible, Shakspeare and half a dozen other books.

Socialism is one of the greatest menaces of modern times, and it is so dangerous because so subtle. It *seems* so reasonable, so just, so satis-

fyng; its theories read so smoothly; its speakers are so glib and so full of promises, that it is not easy to see the fundamental fallacies upon which it is based. The fact is that there is nothing in nature which justifies it as a working theory. There is no equality in nature, and an attempt to bring about equality for force, by law, is as futile as to legislate that men should all be six feet tall. We are not even born with bodies that are equal, let alone brains or souls. Socialism is an outgrowth of materialism, and is based on a thoroughly material view of the universe. A pure aristocracy comes closer to an expression of spiritual truth. There is no equality in the universe anywhere from the Supreme Being down. It is always an infinitude of grades of beings, of degrees of capacity, of varieties of expression of divine truth. No two human beings ever were, or ever will be, or ever could be equal. Each is himself, has what he is entitled to, is in the condition that is best suited to the needs of his spiritual evolution, and will grow out of that state of life in which it has pleased God to place him, when he has *grown out of it*.

Socialism appeals to a maudlin sentiment in many of us. There is much talk of "toiling multitudes," and "labor slaves," and harrowing stories of factory and slum, which are brought to bear with a cunning ingenuity to array mass against class and to bolster up the weakness of the socialistic position from an argumentative point of view. There is misery enough in the world we all know, but it has nothing to do with the case. Socialism is supposed to cure these conditions, but we know they have their origin in the fundamental weaknesses of human nature and are not to be cured by legislation or any scheme of political regeneration whatever. They are to be cured by a knowledge of truth, by the upbuilding of character, by a development of virtue, of industry, of thrift; in a word, by improving the quality of human nature itself, and that is a plant of very slow growth.

A political experiment, which could almost be called socialistic, was tried in this country one hundred and twenty-five years ago, when the government was turned over to the majority. The result is that we are one of the most corrupt nations on the face of the earth, and not content with the usual forms of political corruption, have invented whole new systems of bribery and stealing that are known nowhere else. The political "boss" is a new character in history; municipal corruption is purely American and has been carried to such an extreme that we haven't an honestly administered city of over 100,000 inhabitants in the land. Read the revelations in *McClure's Magazine* about St. Louis, Minneapolis, Philadelphia, Chicago and New York. Read General Hawkins' new book, *Our Political Degradation*, and then say if we

want to put more power in the hands of the masses, and let them control our railroads, telegraphs, telephones and other public service institutions.

But in any event, let us divorce sentiment from the question and remember that because John Smith's widow and fourteen children starved to death because he only earned 29 cents a day and was killed by an automobile, or because John Smythe, the millionaire, owned the automobile and a sable coat worth \$29,000 and refused to help the poor man's family, is no reason whatever that we should all turn socialists, and forget our real work and our real principles.

Another sentence from this same article of Madame Blavatsky's is worthy of repetition. Speaking of the Theosophical Society, she says: "That not all of its members can think alike, is proved by the society having organized into two great divisions—the Eastern and the Western—and the latter being divided into numerous sections, according to races and religious views." It looks as if the divisions which have come about in the body of the society were the results of natural law, and were to be no more avoided than any other process of evolution. It is an answer to those sentimental optimists in the different societies, who still hope for a reunion of the different sections. We might as well hope for unification of the 200 sects of Christendom.

The concluding paragraph of an article by Sir Oliver Lodge, an eminent English scientist, in *The Hibbert Journal*, is most interesting to all students of the Theosophic Philosophy, as showing the trend of public thought to-day. We quote the last paragraph:

"We are now beginning to realize a further stage in the process of atonement; we are rising to the conviction that we are a part of nature, and so a part of God; that the whole creation—the One and the Many and All-One—is travelling together toward some great end; and that now, after ages of development, we have at length become conscious portions of the great scheme, and can co-operate in it with knowledge and with joy. We are no aliens in a strange universe, governed by an outside God; we are parts of a developing whole, all enfolded in an embracing and interpenetrating love, of which we, too, each to other, sometimes experience the joy too deep for words. And this strengthening vision, this sense of union with divinity, this, * * * is what science will some day tell us is the inner meaning of the redemption of man."

“A FEW FILLERS”

BE NOT DIVERTED FROM YOUR DUTY BY ANY IDLE REFLECTION THE SILLY WORLD MAY MAKE UPON YOU.—EPICTETUS.

NEVER DO A THING BY HALVES; I. E., IF HE THINKS IT THE RIGHT THING TO DO, LET HIM DO IT OPENLY AND BOLDLY.—H. P. B.

THE two members serving upon the Publication Committee with myself, left the mss. of this number in my hands with the remarks that I should find some comments upon Socialism that I should not like, but they could not help that, and also that they had not had time to select any fillers, and I would have to make all the selections. Having gathered together a few, I find there is not a large enough number of spaces to fill, and not being willing to cut any of my fillers out, I have concluded to “bunch ’em,” as the boys say, into one article and link them together with a few comments of my own.

Those who have read “Notes and Comments” in the January number of the *QUARTERLY* will remember that it was considered “desirable to remind ourselves as well as the world at large what Theosophy is *not*.” If this be true that we need to be reminded of “what Theosophy is *not*,” it may not be out of place in our magazine with its motto to state what Socialism is *not*, as well as to endeavor to show what it is. While I firmly believe that it is not only not desirable, but would be both unwise and harmful to use the Society as an organization to help on any social or political movement, I still hold that it is equally undesirable and equally harmful to give expression to opinions upon either social or political movements that would tend to prejudice members against them mistakenly, the more so when it is possible to present almost contrary views by persons we all hold in high esteem, although not as final authorities, our own conscience ever having this duty to fill.

“The momentous seriousness of the present state of things just now fills every mind with painful apprehensions; wise men discuss it, practical men propose schemes; popular meetings, legislatures, and sovereign princes all are occupied with it, and there is nothing which has a deeper hold on public attention. * * * * The concentration of so many branches of trade in the hands of a few individuals, so that a small number of very rich men have been able to lay upon the masses a yoke little better than slavery.”—*Pope Leo XIII.*

“Not only poets, artists, and men of letters, but savants from every field * * * * condemn a society that breeds and maintains such universal and revolting inequalities.”—*John Graham Brooks.*

"The hopelessly poor will just as easily hate the law as the over-rich despise it. Sparta perished when the whole land of the country belonged to a hundred families; Rome, when a proletariat of millions, stood opposed to a few thousands of proprietors, whose resources were so enormous that Cræsus considered no one rich who could not maintain an army at his own expense. * * * * In mediæval Italy also, popular freedom was lost through a moneyed oligarchy and a proletariat."—*Professor F. A. Lange.*

"That the laborers should rise against commercialism is the one sign" to Richard Wagner "that they have self-respect and intelligence. 'This hatred,' he says, 'springs from a noble instinct for a dignified joy in life; from the passion to rise from drudgery to art, from slavery to free humanity.'"—*The Social Unrest.*

"Riches and misery in close league drove the Italians out of Italy and filled the peninsula partly with swarms of slaves, partly with awful silence. It is a terrible picture, but not one peculiar to Italy; whenever the government of capitalists * * * * has fully developed itself, it has desolated God's fair world in the same way."—*Mommsen.*

"The common people in earlier times had no easy way to popularize their sense of injustice. A Roman strike was followed by hanging six thousand strikers between Rome and Capua."—*J. G. Brooks.*

"The military authorities have been deporting the supposedly disorderly miners in considerable numbers beyond the confines of the State. This they have no right to do; not only because it is a flagrant violation of private rights, but because it is unjust to the other States."—Editorial upon the mining situation in Colorado in *The Outlook* for June 18, 1904.

"Hurt a man by doing him bodily harm and it spreads to his neighbors and even to men of other nations. Every man must therefore be brought to understand and accept as an *axiomatic truth* that by wronging one man we wrong not only ourselves, but the whole of humanity."—*Key to Theosophy.*

"That socialism—as a curse or blessing—might prove to be the great fact of the twentieth century, has long been felt by men of philosophic penetration. * * * * Whether its increase is to bring us blessings or curses turns largely upon the spirit in which it is met."—*John Graham Brooks.*

Socialism does not attempt in any shape, form or manner to make men all alike, not even to look alike, but it does attempt to give to all equal opportunities to all material conditions upon earth.

Socialism appeals to the highest and noblest sentiment in man. It appeals to the desire of working together, each for the other, all collectively. Not to the spirit of competition, where each strives to get all for

himself, giving as little as possible in return. In a socialistic community as in a Theosophic one, there can be no class, no mass to be arrayed against each other. I am not the equal of a Master in *development*, but there is no Master, and not one of the highest expressions of the Absolute that can claim one bit of superiority to me in the inherent immortality of my true self. And there can be not one class of Masters whose material or spiritual welfare and comforts are gained at the sacrifice and loss of the material or spiritual opportunities of the lowest.

"Socialism is any theory or system of social organization which would abolish, entirely or in great part, the individual effort and competition on which modern society rests, would introduce a more perfect and equal distribution of the products of labor, would make land and capital, as the instruments and means of production, the joint possession of the members of the community."—*Century Dictionary*.

Can any one see in this a destructive force, representing resistance and violence? Can you not see here the efforts to manifest the brotherhood of souls, where all have equal rights? Have we not worked ages for religious freedom, for political freedom? Then may we not now work for economic freedom—without being called children of the Black force? No, for history but repeats, and those who lived and worked and died to gain religious and political freedom have ever been called the children of Satan.* But I protest to any Theosophist or Theosophic magazine doing likewise. Here should be found that broadness of view, that gentle kindness and love that binds all together, even though all may not view life from the same standpoint. Theosophist and Theosophic magazines may do more, nay, will do more where and when they take a subject and say, "Here, brother, is not this what you intend to say," and flood and permeate their "isms" with all the truth and divinity we believe Theosophy to contain.

ENG.—What do you consider as due to humanity at large?

THEO.—Full recognition of equal rights and privileges for all, and without distinction of race, color, social position or birth."—*Key to Theosophy*.

And how may this be gained? We find that H. P. B. suggests the following: "In order to awaken brotherly feeling among nations, we have to assist in the international exchange of useful arts and *products* (italics mine), by advice, information and co-operation with all worthy individuals and associations. For instance, to take a practical illustration, The organization of Society, depicted by Edward Bellamy, in his magni-

*A century ago, when Jefferson became President, the entire conclave of scholars, as well as the whole business world of New England, was horrified at the prospect of political control by the *common* people. * * * * To-day, if the employer fail, the laborer has a lien upon the property to make his wages secure. The struggle early in the century to obtain this right was ridiculed as an *attack upon social order*."—*The Social Unrest*. (Italics my own.)

ficient work "Looking Backwards,"* admirably represents the Theosophical idea of what should be the *first great step towards the full realization of universal brotherhood*. The state of things he depicts falls short of perfection, because selfishness still exists and operates in the hearts of men. But in the main, selfishness and individualism have been overcome by the feeling of solidarity of mutual brotherhood, and the scheme of life there described reduces the causes tending to create and foster selfishness to a minimum."—*Key to Theosophy*.†

H. P. B. then goes on to state that Theosophist as such should take active part in such movements, and cites the case that at Boston, members of the T. S. had joined clubs formed for the purpose of promulgating the ideas contained in *Looking Backwards*.

"The Society (T. S.) is a philanthropic and scientific body for the propagation of the idea of brotherhood on *practical* instead of *theoretical* lines."—*Key to Theosophy*.

"Our present social inequality materializes the upper class, vulgarizes the middle class, and brutalizes the lower class."—*Matthew Arnold*.

"It seems to me that people are not aware of the monstrous state of society, * * * * with a population poor, miserable, and degraded in body and mind, as if they were slaves, and yet called freemen."—*Sir Edwin Arnold*.

"To call the confused wreck of social order and life brought about by malicious collision and competition an arrangement of Providence, is quite one of the most insolent and wicked ways in which it is possible to take the name of God in vain."—*Ruskin*.

"Inherited predatory tendencies of men to seize upon other people's labor is still very strong, and while we have nothing more to fear from kings, we may yet have trouble enough from commercial monopolies and favored industries marching to the polls their hosts of bribed retainers."—*John Fiske*.

"Unequal as is the distribution of wealth already in this country, the tendency of industrial progress * * * * is towards an inequality greater still. The rich will be growing richer; and the poor, at least relatively, poorer. It seems to me, apart altogether from the question of the laborer's interest, that these are not conditions which furnish a solid basis for a progressive social state."—*Professor Cairnes*.

No, nor yet for a practical brotherhood.

The truth is, the conditions of two-thirds of our fellow-men is such that it needs no "cunning ingenuity" to present a picture that would harrow the feelings of any of us. One would think the writer of "Notes and

* This is one of the socialistic books.—T. P. H. Italics mine.

† This was written by H. P. B. some ten or more years after the article referred to in "Notes and Comments," and I believe that H. P. B. was just as liable to improve and evolve as anyone else.—T. P. H.

Comments" did not believe that these conditions exist,—or that if they do the solution is that he "will grow out of that state of life * * * * when he has grown out of it." Very true. But is there no stage of *growing*? A changing period. And is there any "class" free from blame? Any "class" to-day that can be pointed to as having lived the true life to themselves and their fellow men? And who constitute the "class" and who the mass? Do you recognize in yourself the badge of class or mass? Can any doubt the truth and full value of the following: "True evolution teaches us, that by altering the surroundings of the organism we can alter and improve the organism; and in the *strictest sense this is true with regard to man.* (Italics my own.) Every Theosophist, therefore, is bound to do his utmost to help on, by all means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor. Such efforts should be made with a view to their ultimate social emancipation."—*Key to Theosophy.*

If this means anything, it means first of all free opportunities for all to secure those surroundings which can alter and improve the human being, and secondly that the time cometh when no man may speak of class and mass or of any *social* distinction based upon material possessions.

"In a vague way they (the laborers) are under the impression that the greater part of the misery which they see is the direct product of the laws, enacted and maintained in the interest of particular classes. *And on the whole they are in the right.*"—*Thorold Rogers*, formerly of Oxford.

The political "boss" that the writer of "Notes and Comments" refers to as being one of the reasons against the "masses" of our brother man controlling our railroads, telegraph, etc., this "boss" is the product of corporations and corruptions in private businesses. This Government of ours was established 125 years ago, and its aim was certainly to a great extent socialistic, but up to the present it has only been an ideal, not as yet a practical reality.

"If a few of the largest businesses of Pennsylvania—transportation, iron, and mining—were grouped together and their history faithfully told, we should know the origin and character of a large part of Pennsylvania politics. The history of the Boston and Maine Railroad in New Hampshire would be at the same time the mere record of much contemporary politics in that State. Very nearly all that this railroad wanted has been recorded politically as the will of the people. Very little of what the people wanted has been so recorded, if the demands were thought to run counter to the interests of this corporation."—*John Graham Brooks.*

The Western Union Telegraph Company derived an annual income

of over \$5,000,000.00 for the *illegal* sale of racing news in pool rooms.—*New York Newspapers.*

Thus it is seen that our Government has been one of class and not of mass, and, therefore, far from being socialistic in any sense whatsoever. We must "divorce sentiment" when wishing to be logical, and to retain clearness of mental vision, and, therefore, we would say that John Smythe, the millionaire, who owned the automobile and the sable coat worth \$20,000 and yet would not help the poor family of the man he killed, had become such a wretch, first because he gained his millions, not by his own labor, but from unjust laws, conditions and surroundings brought about by class legislation, and secondly because he believed the poor man would not have been killed and his family starved had God not willed it to be so.

We may need to "divorce sentiment" so we can keep cool, but is this reason not a sign of weakness on our part?

"Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye. But let each burning human tear, drop on thy heart and there remain, nor ever brush it off until the pain that caused it is removed."—*The Voice of the Silence.*

"In 1902, I saw in Georgia and Alabama troops of children, many under twelve, working the entire night. I had previously heard every detail of this ugly story, in which northern capital is implicated as much as southern, yet nothing but personal observation would have made me believe the extent to which this blunder goes on in our midst. Whether one finds this evil in New Jersey industries, among Illinois glass-blowers, on the Chicago streets at night or in the merciless sweating of the clothing trade, it is an excuseless wrong for which no extenuating word can be uttered. It is a source of disease, crime and social weakness. That it is not a purposed cruelty does not change the fatality of the result. A kindly employer in Alabama tells me, 'Yes, it is bad, but the parents of these children will have it.'"—*John Graham Brooks.*

And because the *parents* of these children will have it, does this make it right? Is this for the best, the very best, because Masters do not stop it? Can we satisfy ourselves with the statement that these children's past Karma placed them there? Can we see a man, woman or child drowning before our eyes and make no effort to save them for fear of interfering with Karmic law? Is it not said "Inaction in a deed of mercy becomes an action in a deadly sin"? And, anyhow, who is afraid of Karma? We have no dealings with the past. The present is the manifestation of the past and must be dealt with now, changed now; unless we consider present conditions are perfect, and that there can be no future which will or may be an improvement upon the present.

3

"Karma creates nothing, nor does it design. It is man who plants and creates causes."—*S. D.*

"Karma has never sought to destroy intellectual and individual liberty. * * * * It has not involved its decrees in darkness purposely to perplex man, nor shall it punish him who dares to scrutinize its mysteries."—*S. D.*

"Duty is that which *is due* to Humanity, to our fellowmen, neighbors, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves."—*Key to Theosophy.*

"No Theosophist has a right to this name unless he is thoroughly imbued with the correctness of Carlyle's truism: 'The end of man is an *action* and not a *thought*, though it were the noblest' and unless he sets and models his daily life upon this truth."—*Key to Theosophy.*

"Between communism, with all its chances, and the present state of society, with all its sufferings and injustices, * * * * all the difficulties, great or small, of communism, would be but as dust in the balance.

Our ideal of ultimate improvement went far beyond democracy, and would class us decidedly under the general name of socialists. * * * * The social problem of the future we considered to be how to unite the greatest liberty of action with a common ownership in the raw material of the globe and an equal participation of all the benefits of combined labor."—*John Stuart Mill.*

"We may save ourselves a world of trouble by trying, first of all, to bring to bear upon socialism enough intellectual sympathy to understand it. * * * * The opportunity is given us to be wiser with the coming socialism than we have proved ourselves with trade unions. The German, and much more, the Belgian experience which has been given, show us that socialism has now developed so that an educational co-operation with it is possible. * * * * There are splendid hopes for a well-ordered industrial society if we are brave enough and generous enough to recognize these possibilities of agreement and to use them educationally. * * * * This dream of a day when life's work—even the drudgery and the routine—may be done with the ennobling sense that every energy of hand and brain helps the many as it helps the doer, has in it the most sustaining of all enthusiasms."—*John Graham Brooks.*

That there are many who make false claims in the name of socialism is as true as that there are many who makes false claims in the name of Theosophy. It is our duty to clear away these mistakes by presenting the truths contained in both; and to me both are one in their striving to obtain

Peace on earth and good will to all men.

—*Thaddeus P. Hyatt.*

NOTE.—I am indebted for many of my quotations from John Graham Brooks' book, "The Social Unrest."

WHAT THE T. S. HAS FORGOTTEN*

GLANMAWDDACH, DOLGELLY, NORTH WALES.

April 14th, 1904.

TO THE SECRETARY OF THE THEOSOPHICAL SOCIETY IN AMERICA:

Dear Sir and Brother: Your fraternal invitation to address the approaching Convention in U. S. A. by letter has my grateful thanks.

While I am naturally reluctant to take up the time of the Convention with a communication from an individual without official status, yet your kindness permits me to think that I may, without undue presumption, send some thoughts which I have much in mind.

Your fellow members at a distance are best able, perhaps, to sense the great force for good which invariably flows from one of our Conventions in America. Each distant individual member overseas must thus feel gratitude to our American brothers, in that they do assemble yearly to deliberate on those matters which we all have so much at heart, and to renew the ties of good-will. Your mental labors, no less than the physical work involved, would be amply repaid—were you thinking at all of repayment—could you realize the help conferred upon workers in all lands by the knowledge that our American confraternity assembles and expresses the thoughts common to our united aspiration. A high and a real aid comes to us from these gatherings, and I am grateful to you for the opportunity to express the heartfelt recognition we have of this outpour of helpful thought which so greatly affects our work during the ensuing year. These are truisms perhaps, yet I feel moved to express them in concrete form and to bring before your Convention this expression of our gratitude, a gratitude which lies far above the strata of verbal form—a gratitude which we hope bears fruit in our lives, and fruit not unworthy of the parent tree from which it springs. May the blessings which ever attend such fraternal work be felt by you, collectively and individually.

There is yet more in my heart. The good and tried workman, when he rests from the labors of the day, takes thought for the morrow in a retrospect of the work already accomplished; he throws upon the future work the light of the past and asks himself in the review of his experience, what he shall better, what he shall amend: as he thus lives and works he learns how to come into closer touch with the true heart of Life. So, too, upon the vast and trackless ocean. The good ship sails under skies of sun and star-shine, and then a storm enwraps her and all

* A letter read before the annual convention of the T. S. A. at Washington, D. C. May 1, 1904.

bearings are lost. Yet when the ship emerges from the enveloping tempest, the first care of the Master Mariner is to take again all his bearings to locate his vessel by the laws of Nature and by the fixed Pole Star. Should we not follow these examples? For we, too, have need to perfect our work. We, too, have a compass and a fixed star. The star is that of our faith; and according to our faith will it be done unto us. The compass—what is that? Is it not the principles upon which we are based? Is it not to be found in the three first objects of our Society.

These questions I have asked myself much of late. To my mind, at the angle of my personal reflection they have come to have an increased pressure, a continual urgency. More and more there comes before my mental view an idea which takes on the form of this question:

What has the Theosophical Society forgotten?

It has come to me of late that we have reason to seek once more to locate our ship—the ark of a Covenant unwritten, but deeply graven upon our lives, the Covenant between ourselves and our souls, between our souls and The Oversoul. When first this good ship, which we call the Theosophical Society, set forth upon the memorable voyage of last century, the Founders placed a compass in our care. It is to that, to the original first Objects of the Society, three in number, that I would call attention, in order to examine into the present bearings in which our Society finds itself.

The three objects, briefly put, are these:

1. To form a nucleus of universal brotherhood, without distinction of race, creed, sex, caste or color.
2. To promote the study of all religions and sciences, and to demonstrate the importance of such study.
3. To investigate the unexplained laws of nature and the psychical powers latent in man.

There was only one of these objects which was vital to membership in the Theosophical Society. This object, as we all know, is the first. The first object was a necessary corollary to all that follows, for the worldwide objects outlined in the succeeding objects could not have been harmoniously pursued without the basis supplied by the first object. That there is more than one meaning to the first object is evident, and probably it has as many meanings as there are minds among us. But on the ground plan, as it were, of our work this meaning is the most obvious one, which strikes us when we begin to develop our intentions into action.

In this statement of our objects, we have a platform as broad as Life itself; a catholic platform where all can come and where all stand on an equal basis, where no one is "orthodox" or "unorthodox." All the subjects that the human mind and thought can ever grasp, from the highest in the heavens down to the natural laws governing the physical plane, all, all are there. And it is also seen that this platform of the Theo-

sophical Society is based by the Founders upon ground specifically prepared—the firm and level ground of Equality. We were not licensed to take up the attitude of teachers, coming to offer our knowledge to an ignorant world, but rather as bearers of a common burden, companions in a search, students asking of our brothers the world over, aid, community, interest and share in our search after Truth. Not as discoverers of the Soul back of Nature, enshrined within Nature, were we sent forth; but as seekers who longed that others should seek also, knowing well the power and the joy that united search for Truth brings to all; understanding perfectly that each must make this search in the conditions nearest to him, dreaming the golden dreams of Realization due to the effort of united hearts. Yes, upon this sole ground of Equality were we based, and not alone the Equality of all seekers, but also the entire Equality of all subjects, of all objects of the search. We were not to seek one thing only: we were not to pursue a single branch of knowledge. We were not to confine our interest nor the budding hopes and thoughts of other minds: that were to blight the blossom, to circumscribe the harvest at the very start. In Equality, through Equality, to that perfect Equality which is the Soul, we were to open a search as wide as the world, as deep as the human heart, as manifold as the departments of manifested Nature. Behold the spirit of that earlier day!

Does that spirit obtain among us still? Is it in operation in our midst? Has it even a theoretical existence? Or have we lapsed in respect to this Equality, confining our interest and our action to a single object?

It would indeed seem that we have forgotten that which was and is our real base. And if this forgetfulness has come about, how and through what mistake on our part has it come?

It has come through the operation of a law which seems to lie at the root of Mind itself. For Manas has a fixed orbit; it circumscribes; it returns ever upon itself. And by virtue of this law we find that all ideas, even the broadest, come in time and on their passage downward through the ages, to be circumscribed, materialized and hardened by this action of the human mind. This constant tendency of the human mind to crystallize and to dogmatize, together with the rush and the eagerness of the work, has caused us to forget the Fundamental Principles.

Looking over the stage of Thought to-day, we find two ideas operative, two attitudes, one or other of which prevails among the followers of all forms of knowledge.

The first of these ideas is that of Conversion, of Propaganda.

The second of these ideas is that of Specialization.

The religionist desires to convert; in so doing he denies Equality. For he lays down in essence the principle that he has discovered the Truth, hidden from all but those who think as he does. The Truth of his discovering, then, necessarily obliterates and expunges the Truth seen by

his neighbor, whose heart is as full as his own. He calls out: "See as I see, and you shall live indeed." But the voice of the Eternal, ever sounding, ever living, is that which calls to each within each human heart: "I am the Way, the Truth and the Life."

Then again, the scientist, starting out in the true spirit of research, soon comes to lay down rules to direct the search, fearing that his effort will otherwise pass from the gleam of light into the crowding shadows of the way. But the very rules he makes, while they may lend force and direction to *his* search on the lines peculiar to *his* powers, do also limit and at times crush out the effort of his fellows whose lines are not his own. The religionist worships Orthodoxy; the scientist exorcises a ghost—Empiricism. And these two ideas, persisted in, poison the whole stream of research and knowledge, and alter the complexion of every fact discovered. Not *The Truth*, but *My Truth*, is the order of the Day. To relate our Thought to the Whole, to find a common Denominator, this would seem to be an effort which the men and women of our era have abandoned.

Is there no way out of the labyrinth which thus arises before our disconcerted gaze? There would seem to be a way out, and a simple way, one not far off. Union among the seekers; is not that the way? Suppose that each one met every other in the undivided spirit of research? Not with the undeclared object of enriching or maintaining that particular school of Thought to which he might belong, but with no desire at heart but the discovery of Truth per se, Truth in its universal relation; Truth unaltered by the conditions of the human mind? Were not that a grand highway along which humanity might advance as along a sunbeam—the united search for the Laws of Life?

Is not this in truth the highway pointed out to us by the founders of the Theosophical Society? Some of us think so, and it is for these that I voice the belief to-day.

Now mark what has taken place. At first the Theosophical Society found certain fixed conditions prevailing in the Thought of our time. Intolerance and fixation ruled the hour. In order to break up this condition we began by calling attention to neglected phases of Thought; to sciences forgotten and derided; to religions overlaid by Time; to facts in Nature and in Man locked away from the crystallizations of the West. The stream of our Thought filtered slowly at first; it percolated imperceptibly through the strata of Life, but at last, as with the thunder of many waters, it filled the world with the resonance of our Ideals. Many hidden truths lifted their heads. We permeated all departments of Thought. The impulse given by us achieved and triumphed in many a hard fought field, often under strange names and in a guise to us unknown. We do not know, we have not dared to dream how far spread the streams of force generated by the force and fury of our work. We

broke the cold mould of nineteenth century Thought—we and our unseen comrades throughout the world—comrades unknown, but none the less living; comrades who worked wherever a germ of generous thought existed, comrades who labored whenever a germ of Love pulsated, some of whom were not seen of human eyes but were none the less filled with that spiritual power which alone prevails and saves. In fact we altered the balance of Thought by our search and our proclamation. But as we worked on, meeting obstacle after obstacle, and the worst obstacles in ourselves, we became gradually immersed *in one form of work*, in one range of ideas, and the love of the work, pure at first, became at last a form of self-forgetfulness; one more mode of change of consciousness; the love changed subtly to desire; desire of success, desire of the intense excitement of daily effort; we were drunk with action; alcohol is not the only heady spirit, nor the only form of mental stimulant which ends at last in weariness of the flesh, in lethargy of the over stimulated brain and heart. As the balance of Thought altered, it had been wise of us to shift our own balance at the same time, so that we might maintain the same relation toward our era. Instead of this, we persisted along the same lines of thought, gradually focussing our work to a single point. In this we erred as men may err when the storm and the tumult prevail, only to alter the course, as we may alter our course, now that the sun shines and the heaving sea is one more gentled to our needs. Like the wise mariner, we can again consult the chart and steer upon the appointed way.

The hour of victory is ever the threshold of the new danger. So to-day we are standing upon a verge, the verge of failure to realize that we have forgotten the Fundamental Principles, which the thousand veils of action have hidden from us, that path of action which is indeed so full of danger.

Yet we need not fear. How often have we not read that the disciple treads a hair line and must become accustomed to gazing down a precipice? So we, too, disciples of the Soul, may recognize the hair line, may tread the verge patiently, may steady the gaze down the precipice of Dogma and hold to the safe, sweet, sure line stretching far away—the line of Equality; not Equality of conditions and externalities, for here great Karma rules alone—but Equality of Thought, Freedom of Thought.

The recognition of this idea would place us upon the platform of our opening year, that platform which thinkers of original power did not disdain to join, which broad minds were attracted by. We may have a curriculum as broad as Mankind. In our meetings, in the halls of our fraternal endeavor we shall welcome every thinker, welcome every subject—and not as teachers, but as students shall we welcome them. Receptive to all ideas; adhering each to the light within himself, and granting the same adherence to every other; honoring the ideals of all men, following only our own. Offering to all a hospitality as wide as human

Thought; giving to each a generous and an equal attention; striving to point out likeness rather than indifference; Unity rather than separation; speaking our own belief earnestly, simply; hearing the belief of every other in the same spirit; then we shall generate in our midst that impartial Spirit which is the forerunner of Love and Justice; then, indeed, we may hope to fulfill the high office of breathing into our time the breath of the Spirit, of giving life to our century rather than isolation and death. Whatever the religion, whatever the science, whatever the Thought, let us ask only that it shall be vital and true; let us ask only of the thinker who puts it forward that he shall believe it and shall live it and shall know why he does both; and we shall demand of ourselves the same. We hold no brief for specialization and limitation, of which our earth has had more than enough to confine us and our race in the limbo of formula and form. Ours it is to loose the fetters of the human mind. All that shuts out man from man, all that closes heart to heart and would sequester the Soul from the Oversoul is the constant search for disparity, the fierce need to find ourselves mirrored in the stream of Thought.

I have heard soldiers say, that at the termination of a long, long war the piping times of peace are hard for fighting men to bear. Human nature so easily fits itself into a mould. And so it was natural, indeed, that devotion to the work should blind our intuition for a time. Enduring the heat and the labor of the day, we were for a time most weary; were for a time wisely silent and quiescent at the root as Nature is after the flower and the fruit have come to fulfillment. But now that we rise refreshed, ready to go on with our work, shall we not recall the spirit of that earlier day? Shall we not go back to the original lines laid down by our Founders, lines to which we all assented? Shall we not strive by all the means in our power to lift the movement one plane higher, as the Soul lifts all Nature in its eternal effort toward perfection, round after round? It is not perfectly easy to do this, I know. We stand already in the eyes of our world for a doctrine, almost, if not quite, for a dogma. And our greatest difficulty will be our own heredity. But this is always so; the heredity of the past is the burden of every individual. Rightly viewed, it is his opportunity also. Our humanity, not our wisdom, attracts human beings to our side. As the rays of light come to a focus and then again diverge to carry an image to the eye, so now, we also having carried our work to a focus may diverge again and seek the Truth in ever widening fields, opening out again in order to carry our Ideal and its image into the new century. That Ideal is the Fundamental Principles, conceived in the spirit of free and equal Thought; those Principles no time, no chance can ever alter; they are in every Truth the Spirit of Life. In the hope that we may earnestly persist in the endeavor so to spiritualize the life of our time, and with fraternal greetings, I am,

Cordially yours, JASPER NIEMAND, F.T.S.



TENTH ANNUAL CONVENTION

OF THE

Theosophical Society in America

HELD AT

WASHINGTON, D. C., APRIL 30, AND MAY 1, 1904

REPORT OF PROCEEDINGS

THE Tenth Annual Convention of the Theosophical Society in America was called to order at 3 P. M., at the Mczerot Hall, Washington, D. C., on April 30, 1904. There were present delegates from Boston, Louisville, New York, Newark, Baltimore and Brooklyn, as well as many members at large.

Mr. Charles Johnston, Chairman of the Executive Committee, called the meeting to order, and nominated Mr. Pechan, of Washington, for temporary Chairman, and Mr. Russ, of Washington, for temporary Secretary. Both were duly elected.

Upon motion made and seconded, the Chair appointed Mr. H. B. Mitchell, Mrs. Gitt and Dr. T. P. Hyatt to act as a *Committee on Credentials*; Mr. Sewell, Miss Colcord and Mrs. E. L. D. Moffett to act as a *Committee on Resolutions*; and Miss Trewitt, Mrs. Thompson and Mr. Gitt to act as a *Reception Committee*.

The *Committee on Credentials* reported that 85 proxies were examined and found satisfactory, they being divided as follows:

Mrs. E. Hagerman.....	1
Mr. C. Johnston.....	19
Dr. T. P. Hyatt.....	59
Mrs. E. L. D. Moffett.....	4
Mr. G. H. Ramsperger.....	2

Election of a permanent Chairman and Secretary.

The CHAIRMAN—The next order of business is the election of a permanent Chairman.

Mr. JOHNSTON—Mr. Chairman, I would ask that you leave the Chair, and that Dr. Hyatt occupy it.

Dr. HYATT, temporary Chairman—What is your pleasure?

Mr. JOHNSTON—Mr. Chairman and fellow members, it gives me great pleasure to present to you the name of our dear friend and fellow worker of Washington, Mr. Pechan, in nomination to be elected permanent Chairman of this Convention.

Motion seconded and unanimously carried.

Mr. Pechan, upon taking the Chair, expressed the pleasure the members in Washington had experienced upon hearing that the Convention was to be held in this city, and that he had no doubt that it would not only prove a great success but also help the future work of the Blavatsky Branch.

Upon motion made and seconded, Dr. T. P. Hyatt was unanimously elected permanent Secretary.

The Chair then called for the report of the Treasurer.

Report of the Treasurer of the Theosophical Society in America, for the fiscal year, April 26, 1903 to April 30, 1904.

RECEIPTS.

Balance April 26, 1903, as per last Treasurer's Report.....		\$56 66	
Received for membership dues:			
For year 1903-1904.....	\$501 60		24 00
For year 1904-1905.....			
Received from contributions.....	691 35		
Received from subscriptions and sales of the <i>Theosophical Forum</i>	148 37		
Total receipts for fiscal year.....	\$1,341 32	1,341 32	
Loan of February 1, 1904.....			50 00
			\$1,471 98

<i>Deficit</i> of receipts for the fiscal year 1903-1904 from the expenses chargeable to the same.....	220 06		
	\$1,561 38		

EXPENSES.

Expenses of last Convention.....	\$25 00		
Expenses of Secretary's office:			
As per Secretary's report.....	\$247 53		
Bills for extra stationery.....	10 75		
	258 28		
Expenses of Treasurer's office:			
Notices of dues, etc.....	31 01		
Expenses of <i>Theosophical Forum</i> :			
Editorial account (12 issues).....	\$180 00		
Printing and mailing (11 issues)*.....	497 44		
	677 44		
Expenses of <i>Theosophical Quarterly</i> :			
Printing and mailing (3 issues)†.....	409 65		
Total expenditures	\$1,401 38	\$1,401 38	
Repayment of loan of February 1, 1904.....			50 00
			\$1,451 38
<i>Cash balance on hand April 30, 1904.....</i>			20 60
*Estimated cost of printing and mailing April <i>Forum</i>	45 00		
†Estimated cost April <i>Quarterly</i>	115 00		

Total expenses chargeable to the fiscal year 1903-1904... \$1,561 38

(Signed) H. B. MITCHELL, Treasurer.

Mr. MITCHELL—This report is by no means favorable. It shows, first, that half our members have not paid their dues. We have over 500 members and the annual dues of \$2.00 should bring in close to \$1,100.00. We have received only \$501.60, or less than half.

The next item of \$691.35, received as contributions, is, on the surface, very satisfactory. But in reality it is by no means so, for over \$400.00 of this was contributed by two men and, in fact, represents the necessity of the Treasurer to ask these men to make good our current deficits.

It is neither good business, nor is it just, to ask two of our members to furnish such a large proportion of our funds.

The recorded receipts from the subscription and sales of the *Theosophical Forum* are small because of a ruling of the Executive Committee. This ruling was that the annual dues should include the subscription of members to the *Forum*. Hence this item of \$148.37 represents subscriptions from outside sources and some donations from our members made in the form of subscriptions.

The analysis of our receipts thus shows that more than half our members have contributed toward the support of the Society, and that of our total receipts nearly a third was given by two of our members. I again emphasize that this is a condition to which this Convention should give serious consideration.

The itemized account of our expenses should explain itself. It is to be noticed that two items not properly chargeable to this fiscal year have not as yet been paid and their amounts only estimated.

Including these items, it is seen that there is an actual deficit of receipts below the expenses for the year of \$220.06.

The Treasurer does not feel called upon to comment upon this situation further than this. If the members are unable to support the Society more liberally in the coming year than they have in the past, it will be impossible to continue to give them what they are now receiving. The situation is plain. The decision and consequent action is in the hands of the members themselves.

The Chairman then called for the report of the Secretary.

SECRETARY'S REPORT, 1903-1904.

Dr. HYATT—It is a great pleasure to be able to make a report such as can be made for the past year. The most important new work has been the publishing of the *Theosophical Quarterly*, which magazine has not interfered with the work of the *Forum*, but has taken up those topics and subjects which lay outside the purpose and objects that the *Forum* was intending to fill. The *Quarterly* has now a large exchange list, and through the co-operation of the members we hope to secure the names and address of the best magazines and newspapers published, so that, through our exchanges, we may keep in touch with the leading literary publications in all parts of the country. Many letters have been received from members in this and other countries, expressing pleasure and approval of this new effort. It was, and is, the wish of your Executive Committee and those in charge of the *Quarterly* that it should truly represent the wishes of the members, and for that reason it was stated that it had no plans that could not be changed and members were requested to express their views and wishes. Many have done this, but not so many as we have a right to expect should do so.

There has been more activity among Branches this past year. A charter was granted to the San Pedro Theosophical Society, which starts off with bright prospects and thirteen charter members, and we are informed that the organization of other Branches are contemplated in important centers.

The Society has lost seven members through death and sixteen by resignation, while twenty-seven new members have been added. There are at present 528 members.

The sale of books has been very good, \$236, and through the help of one member \$150 worth of books were purchased and kept in stock, thus enabling us to fill, per return, many orders that otherwise would have been delayed.

The library is being used by some of the members—not very largely—but it is encouraging to note that the deeper study of philosophical and devotional subjects are mostly asked for. When the demand for library books warrants it, a catalogue will be printed, which will undoubtedly be of great aid to members. Members having books or magazines to donate are requested to send them to the Secretary's office.

Mrs. Gregg still devotes her entire time to carrying out of the details of the Secretary's office—1,200 letters have been received and 1,400 sent out during the past year, besides attending to the mailing department of the *Forum* and *Quarterly* and sale of books.

Mr. JOHNSTON—I think the Secretary spoke of 1,200 or more letters being received by him. Will he give us an idea of the general tenor, what sort of information they furnished, and what general conclusion he came to as to the interest in theosophical matters, the work of the Theosophical Branches in the various

parts of the country? Could he give us a kind of summary of the results in his mind from the reading of these letters?

Dr. HYATT—This is rather a large order to fill. A great many of the letters were in relation to the sale of books, or asking questions about membership and in connection with official work of Branches. A great many of the letters were read through very quickly, but I think I can safely say that the strongest sense impression I received from them, taken as a whole, is the intense determination of members to stand still and hold on, until they know better just what to do. And there is also the strong impression of doubt and anxiety of what to do, and the desire to be doing something.

The publication of the *Theosophical Quarterly* was a godsend to many members. While we all realize that upon the higher planes we are in perfect touch and unity with each other and know what all are doing, still, while we are working and struggling upon the physical plane, it is a great help to receive direct information of the Theosophic activities of others in different parts of the world. It cheers and helps us on and we feel more like keeping up the work and efforts upon this physical world of ours. This feeling of gladness at the knowledge of T. S. work being done has been expressed in many letters, and so far I have received no letter speaking of the *Quarterly* that has not referred to the department of T. S. activities. But at this point, I should like particularly to call the attention of members to the fact that your Executive Committee, in having the *Quarterly* published, desired above all things that it should be truly representative of the members, and to do this members must take an active and not a passive interest in this magazine. It will not do to sit back and wait until you receive the magazine, read it, and then say this just suits me. You must send your materialized thoughts in the form of letters, with your wishes and suggestions, so that they may shape and mould the magazine into the real expression of all.

In the first number of the *Quarterly* was a letter from the Chairman of the Executive Committee asking for your co-operation and not one response was received. Was this right of you? Should you leave all the thoughts of what to do, as well as all the material work done, in the hands of but a few of your members?

And again, as regards the remarks our Treasurer has made. While the money part is not the important work of your Society, still money is needed to carry on the work. It is needed to pay for postage, stationery, printing. It has been stated again and again that it is easy to raise money provided you will concentrate all your mind and work upon this one subject. But who of you wants one or two of the workers to give up all their time and thought to this money question alone? Is it fair of you to make any one of your fellow members do this? And yet for the need of a little money—an unimportant thing in itself—much additional time and labor is wasted that could be spent in doing so much good work. Your Secretary's office is handicapped for the need of money. Won't you help us who are so willing to work and help you and our Society? Well, anyhow, this money question is up to you, and it is for you, members of branches and members at large, to arrange a way to remove this distress, that comes from the necessity of begging for money. Things should not be allowed to get into such a condition that it is necessary for the Treasurer to render such a report as he has had to do this year.

I do not know that at any time in my life since I have been associated with this Society that I have felt more attached to it than now, and it is because I am doing more work for the Society as a whole than ever before. And so will every member find it when they come into touch with the larger work of the whole Society. They will also find then that it much easier to do more. The Branch that enters into direct touch with the Secretary's office finds it is easier as a Branch to carry on the work, and this applies to members at large also. Those members that chip in regularly, no matter how small the contribution, will find that they are coming into closer touch with the work, and this is not because of the money, of itself, but because of the direction of their feelings and thoughts. They are directing their thoughts to the carrying on of the work. I hope that all the members present will say something about this question, so that when the printed report goes out to all the members, they in their turn will realize not only the importance of this question, but also how we are handicapped at headquarters.

It seems to me also that another sense impression I received from these letters is that a large, a very large, number of the members were waiting for somebody else

to do something. I do not know that I can blame the body as a whole for this attitude, but I do blame the individual. It is simply this, we have got to realize that some day, sooner or later, we must learn to stand alone, that we must act from the self. Then start out now, wait for nobody, be sure you are right, then jump in with both feet and with all your heart.

Miss TREWETT—Some years ago there was collected a weekly contribution of five cents from each member of the Society which was sent to headquarters, and this added greatly to the finances of the Society. I think that if something of this sort could be started in the different Branches it would be of great help. At our Branch meeting I proposed starting a committee of this sort, and I should like to make a resolution that it is the sense of this Convention that such a scheme would be desirable. If it is thought well of by this Convention that this matter be brought before each Branch, through some organ, as the *Quarterly*, it might then be possible to take up a weekly collection to be forwarded to the Treasurer for the financial improvement of the Society.

The CHAIRMAN—I would suggest that it would hardly be the proper work of any Branch to collect money from the members of any other Branch and to forward it to the Treasurer. The central organ is the proper place for the appeal to be made and that is the effective way of reaching the members. The direct way would be to make this appeal strongly and leave it to each Branch to supply the means of collection.

Dr. HYATT—I believe that if this plan is to be followed with any degree of success, it will be necessary to keep it separate from the regular dues. Many plans were tried in the days gone by for the raising of money, leaving the sending of it to Headquarters to individual Branches, and they all failed until one of our members, Mr. Harter, started on his own initiative (as every member and Branch has a right to do) to collect money, and he was not an officer nor treasurer. I sent him money myself personally through the mail; money was sent to Mr. Harter by many members, and regularly sent to the headquarters by Mr. Harter and received and acknowledged by the Treasurer of the Society. I do not want any one to accept my views, but want them to consider historical facts. I believe if the Treasurer's office is mixed up with the collection of voluntary contributions as well as dues, he will get into a muddle, and so will we.

Mr. MITCHELL—If the Blavatsky Branch is willing to correspond with members and to collect weekly funds and then forward the amounts regularly to the Treasurer, I should be delighted. But I do not think, because the Blavatsky Branch was good enough to make the motion to help out the Society as a whole, that we ought to settle this point for them. That motion should be from their members at one of their own meetings.

Miss COLCORD—While it would be a very good plan to raise money that way, and while the Blavatsky Branch would be willing to write whatever letters are necessary, it would be a bad plan to receive money and then forward to New York. The members of the Blavatsky Branch might be willing to write letters to the Secretaries of the different Branches, and to the Secretaries of the territorial Branches, stating what has been proposed at the Convention, asking them, if the plan falls in with their idea, to follow it by starting something of the kind; but with the distinct understanding that the money be forwarded to the Treasurer of the Society as contributions. I do not believe there will be any confusion in this.

Dr. HYATT—I do not know that I ever came in touch so closely with the individual members of the Society, though I have met many of them personally at different Conventions, as when I commenced to correspond with them; and one of the things which I believe would be of untold value and stimulating to every member, and a sustaining influence as well, would be the coming in correspondence with every other member not only in this country, but in the world. Now, if the Blavatsky Branch will undertake that work, to be the recipient of the letters, they will come in touch with all the members of this Society in this country and they will likewise come in touch with the members of the Blavatsky Branch; and I sincerely believe it will be of untold benefit to all members, and the Society also.

The CHAIRMAN—I think it should be left to the Branch, and it can take the initiative in any scheme or plan which it sees fit.

The CHAIRMAN announced that a social meeting would be held in the same rooms that evening at quarter after eight, and that all were invited to bring their friends.

The meeting then adjourned to meet again at 2.30 P. M. the following day.

SECOND SESSION.

SUNDAY, MAY 1ST, 1904.

Upon the meeting being called to order by the Chairman, letters of greeting to the Convention were read by the Secretary.

FROM ENGLAND.—A letter from *Jasper Niemand* will be found under the title, "What the T. S. has forgotten," on another page of this issue.

FROM INDIA.—*Mr. Myron H. Phelps*, writing from Rameshwara, in India, told of the high esteem in which the Theosophical Society was regarded there, and of the value attached to the preservation work of the Society in maintaining loyalty to the ancient Indian institutions and traditions. The letter also analyzed the demoralising effect of Western influence upon the Hindoo people, the result being a hybrid civilization lowering both physically and morally, because foreign to the nature of the race. Quoting a Hindoo friend, *Mr. Phelps* says that: "The best thing to do for the Hindoo is to keep Western ideas away from him. They should be educated in spiritual things." The letter then points out the natural mysticism of the Hindoo mind and the longing it has for a life of meditation rather than of material aggrandizement.

FROM GERMANY.—

Dr. Thaddeus Hyatt:

RIFREDI, ITALY, April 7, 1904.

DEAR SIR:—Your welcome letter of March 22 has been received with thanks. Although I am not occupying any official position in any of the different Theosophical Societies, nevertheless I am authorized to say on behalf of my very numerous friends in those Theosophical groups in Germany, Austria, Hungary, Bohemia, Switzerland and Italy, that they all wish you good success at your Convention and that this Convention may help to strengthen the principle of Universal Brotherhood, which is the foundation of the Theosophical Society as a whole and the link which unites all its members, no matter to what party they may belong or under what flag they may sail.

The realization of the first object of the T. S., namely, to form a nucleus of Universal Brotherhood, however, is exceedingly difficult and far more so than the two other objects, namely, the study of Eastern literature and the investigation of the laws of nature or the acquisition of psychic powers, and if it were to be made a condition for membership, such a nucleus would necessarily be very small indeed; for at the present state of our evolution it can hardly be expected that any great number of human beings could be found, loving each other as brothers; if they succeed in attaining the power to tolerate each other, they will have accomplished a great deal.

The fall of man from the original divine state has been caused by the separation of Intelligence from Love, and this separation has also been the cause of the splitting up of the church into different sects. Opinions divide, love unites and the salvation of mankind from ignorance, error and suffering depends on the reunion of Love with Intelligence from which arises the realization of immortal Life. Real knowledge means Realization. We can only realize that which is our own. Therefore, the more our love expands, the greater will the field of our knowledge grow. The acquisition of the power of universal love opens the door to divine wisdom and to the understanding of the secrets of nature and of man.

These are the sentiments by which the great majority of the members of the above-mentioned Theosophical Societies are led, and they extend to the members of the T. S. A. their hands across the ocean as a token of fellowship and as comrades on the way that leads to the awakening of real self-consciousness and the realization of eternal truth.

Yours very sincerely and fraternally,
DR. F. HARTMANN.

BERLIN, SW., den 18 IV, 1904.

To the Theosophical Society in America, in Convention assembled:

It gives us great pleasure to send our sincere greetings to our American brothers. Each of your conventions marks a step forward and brings a new work for the welfare of mankind. Your untiring activity extends its vibrations to us in Germany; we were never so crowded with work as at present. Sometimes work seems to overwhelm us, but everything that is positively necessary is always accomplished.

It is true that individual work, aspiration to knowledge of the inner spiritual man, is the chief activity of the present time, but this does not signify that work on the outer plane shall cease. On the contrary, this work will increase according to the endeavors of each member of the Theosophical movement to bring his life into harmony with the *soul* and to become *one with the soul*. We have always gained courage and incitement for Theosophical work in these two directions from our American brothers; that is, inner consciousness and unity with the soul and outer work for our fellow beings in pointing them to the *light* within. We are, therefore, convinced that the present Convention will be of great benefit to all in this respect.

With fraternal sincere greetings,

PAUL RAATZ,

Secretary of Theosophical Society, German Branch.

GESCHÄFTSSTELLE: LEIPZIG, April 14, 1904.

To the Theosophical Society in America, Dr. Hyatt, Secretary:

DEAR FRIENDS:—On behalf of the "Theosophical Society (International Theosophical Brotherhood) in Germany," we send you the best wishes for your work.

What H. P. B. wrote to your Boston Convention in 1891 is of importance for all of us. "Every wish and thought I can utter," she said, "are summed up in this one sentence, the never-dormant wish of my heart, 'Be Theosophists, work for Theosophy!' Theosophy first, and Theosophy last, for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other, and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done.

In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility. . . . May the blessings of the past and present great Teachers rest upon you."

May Theosophia, which is no system of teachings, but the holy Atma-Vidya, the spirit of universal love and tolerance, enlighten our will. This Theosophy, the consciousness of our innermost, all-embracing divine self, is the life-force of the unsectarian Theosophical societies. It must become a living factor in our lives. Then, and only then, the aim of the Theosophical Society will be fulfilled.

In Germany, as well as in Austria and Switzerland, the Theosophical movement is showing a steady and healthy progress. There are now some 70 independent local societies, circles, and centres, with 64 libraries in these countries. Most of the libraries are public lending libraries. The General Secretary of the T. S. in G. (Edwin Böhme) delivered 70 speeches in different cities during the last year. The T. S. in Germany has now 19 local societies (all of which are autonomous) with nearly 400 members. The independent Theosophical Societies in Austria (there are three of them) have about 250 members. The Annual Convention of the T. S. in G. will take place on the 22d-24th of May, at Leipzig. A General Theosophical Convention for Germany, Austria-Hungary and Switzerland will be held in Dresden (address: Martin Dreschler, Dresden, Helgolandstrasse 19) on the 24th-26th of September, 1904. In Holland a free Theosophical group has been formed, the address of which is: Amsterdam, Haarlemmerstraat 147.

Let us so continue to lift high the torch of the liberty of the Soul of Truth, that all may see it and benefit by its light (H. P. B.). Let us endeavor to grasp the true spirit of the Theosophical Society, which is the spirit of its real founders. Let us stand fast, go slow, avoid controversy and continue work.

Truly yours, on behalf of the Theosophical Society (J. T. B.) in Germany,

EDWIN BÖHME.

Three letters were also read from *The Theosophical Society, Berlin Branch*; *The Theosophical Society, Branch West Berlin*; and from *The North Berlin Branch of the Theosophical Society*, the latter being a new Branch recently formed and already showing excellent results.

FROM SWEDEN.

Secretary T. S. A.:

DEAR BROTHER:—As we see from your welcome letter, your Annual Convention is about to be held. We members of the Swedish Theosophical Society send you

our most cordial greetings, wishing your work will lead to humanity's getting on a little step further on their way to better knowledge of their higher selves. We members, though few, in the Swedish T. S. are struggling along and have the joy to see that even our daily papers take up subjects corresponding to Theosophical work. The word "Theosophy," of course, is not mentioned, but what matter? The idea goes before name and personality.

As we all know, membership is not necessary to be a good Theosophist. We must be content with what seems to us a very little result. An old proverb says: "What greatest happens, happens in silence." History of humanity teaches the same. Remember us at Whitsuntide, when we have our Annual Convention.

Yours sincerely,

MRS. RICHARD ANDERSJON,
Secretary of the Swedish T. S.

Stockholm, Brunnsgatan 28.

FROM HOLLAND.

A letter was read from the Theosophical Society in Amsterdam stating the principles of their organization in terms not unlike that of the Boston Proclamation of the T. S. A. in 1895.

FROM SOUTH AMERICA.

A letter was read from Mr. Benzo, writing on behalf of the Caracas Branch, which wished the Convention all success and expressed their appreciation of and gratitude for the work of the T. S. A.

FROM THE BRANCHES OF THE T. S. A.

215 W. SUPERIOR STREET, FORT WAYNE, IND., April 25, 1904.

Secretary T. S.:

SIR:—The members of the Fort Wayne Society send the following report of work being done here. We will gladly answer any inquiries if our experience will benefit others.

About two years ago the ladies of the T. S. of Fort Wayne formed a study class. This was done because many could not attend the regular weekly meetings and others spoke of not understanding as they wished when they did attend. We speak of this as the "Ladies' Class" simply because it was undertaken and is carried on by the ladies, no one being excluded.

The meetings are held Friday, from 2.30 to 3.30, in the parlor of Hope Hospital. From the beginning the interest and earnestness of those in attendance has been unusually marked. No officers have ever been chosen, each member working with the feeling that no society is any stronger than each of its parts.

At first our study was somewhat desultory, but we seem now to have settled on a method and study to better purpose. We aim first to teach the intellectual side so that each will be able to give a clear explanation to others; and, second, to apply those teachings to the spiritual life. Each lesson we have questions and remarks from all present.

Respectfully,

L. F. STOUDEK.

FORT WAYNE, INDIANA, April 22, 1904.

To the Members of the Theosophical Society:

Although the attendants of the Friday Afternoon Study Class for Ladies' are not all members of the Theosophical Society, still we are all Theosophists, for we are Searchers for Truth.

We have found our Study Class to be a very beneficial agent in our search. Our leaders have been extremely thorough and painstaking and we wish to express our gratitude and appreciation of their efforts. The meetings have been made extremely interesting as well as instructive and have been the means of awakening a real interest in Theosophical thought.

Sincerely yours,

A STUDENT.

Secretary T. S. in A.:

CINCINNATI, OHIO, April 24, 1904.

As we do not know of any of our members who will be able to attend the Convention, we thought it not out of place to send you a few words of greeting and report progress on the part of a small center of Theosophical activity.

As you know, we occupy a rather anomalous position. We are not working under any charter. The Cincinnati Theosophical Society has not been meeting in

regular sessions for the last two years. The majority of our members still consider themselves members of the old Society. We thought it best to still have an organization to discuss Theosophical tenets, and thus do our best to keep up an interest in Theosophy in this city.

We think we have had a succession of very interesting meetings this year. The public are cordially invited and we are glad to report that interest is growing. Our attendance has nearly doubled over that of last Fall. We have taken up, this year, the consideration of the connected chain of statements in the "Epitome of Theosophy," and have discussed the same.

Our hope and our expectation is that the older Society will conclude to once more resume their regular meetings, in which case we shall be glad to merge our meetings with them.

We feel that there is abundance of facilities in this city for a large and flourishing Society; and having kept the movement alive for the last two years, we are greatly encouraged in the belief that the near future will see the old Society once more taking up the work.

Fraternally yours,
THE CINCINNATI THEOSOPHICAL SOCIETY,
E. A. ALLEN, *President*.
F. C. BENNINGER, *Secretary*.

159 WARREN STREET, BROOKLYN, N. Y.

To the T. S. in A. Convention assembled at Washington, D. C., and Secretary T. S. in A.

DEAR SIR AND BROTHER, AND FELLOW BROTHERS AND SISTERS. GREETING: The Middletown Branch, T. S. in A., although not many in numbers, are real earnest workers for the good of humanity; fearless and bold in declaring their Principles; when once having recognized the *Truth* and made it a part of themselves, they live it, regardless of the opinions of others to the contrary. We are creating quite a good deal of interest among others in regard to Theosophy. We have open meetings every Thursday evening at the home of W. G. Roberts, No. 906 George Street; every one is invited. If any of you are in our little city at that time, please call.

We are sorry we cannot be with you at the Convention, but such is our Karma and we take it. So do as you will at the Convention; what goes with you goes with us. Wishing you success in all things, I am, yours fraternally,

W. G. ROBERTS,
President of Middletown Branch, T. S. in A.

Dr. T. P. Hyatt, Brooklyn, N. Y.:

LOS ANGELES, CAL., April 2, 1904.

DEAR SIR AND BROTHER:—Enclosed please find my proxy for the next Convention to be held in my old city, recently left by me. I should very much like to be present, but of course, that is impossible.

I am kept very busy out here traveling, but have found time to form a nucleus for a prospective Branch. I have had regular weekly meetings at my house every Thursday evening since January 21st last. The attendance averages seven. We are doing nicely and hope in the near future to apply for a charter. Mr. J. A. Jowett and Mr. James Pryse attend the meetings. Brother Dewey's Branch in San Pedro is prospering. I will be with them to-morrow (Sunday) night to lecture. Bros. Jowett, Pryse and myself lecture down there frequently.

With kind regards to all,

Fraternally,

ALFRED L. LEONARD,
No. 2108 S. Union Avenue.

Mr. MITCHELL: Mr. Chairman, would it be possible for us to hear from some member of the Blavatsky Branch of the work which they have been doing here? It would surely interest all of us.

The CHAIRMAN called upon Mrs. Gitt, past-chairman of the Blavatsky Branch.

Mrs. GITT—Mr. Chairman and Fellow Students: It gives me great pleasure to tell you something of our work during the past year, for it has been a year of unusual interest and strength. My year began last April, but we had a summer interlude of three months and commenced our winter's work the first of October; and have held them without cessation every Thursday evening up to the present

time; in spite of the fact that we have had a winter of unusual severity, we never missed a meeting. We had 97 more visitors during the year. Now, that speaks for itself. From my point of view I judge the work very largely from the number of visitors we have, because we Theosophists have had in a measure our share of good things, teaching, instruction, and all that. The point we make is, what are we doing for others? What can we do for others?

We have our subjects chosen two weeks ahead and the members have chosen them with intelligence; and I speak of our work with a great deal of pride. I consider it a privilege to have been the chairman of such a Branch. I wish to speak of one night in particular during last winter when the snow was so heavy that no cars were running. I know when Mrs. Gitt and I started, we hesitated whether to go or not; finally we concluded that it was my duty to go no matter what the evening, and I thought that I should feel more than paid if I found only one present, but we found two, and two visitors.

We invite our visitors not only to take part in the discussion but to select topics. We generally have readings from some book bearing on the discussion, leaving the latter part of the evening for the visitors. We have two reasons: first, to get them thoroughly imbued with the spirit of the meeting and the other is to pick us to pieces if they want to. We try to keep the proper spirit, and I think we have. We talked about the Sermon on the Mount for three meetings. Every member treats the subject as he sees fit, no matter upon what point of view that is. That makes an interesting meeting, for you really get a good deal of information.

Another thing that speaks well. During the entire year we have not had a discordant meeting. Our membership is about 20. Our Branch meetings have always been harmonious. Our business meetings have been pretty lively, but there we expect to push into each other and have a little fun. We have strong meetings.

One evening we had "Powers of the Imagination," and some of the members treated the subject from a very interesting point of view. Then we had an evening with Edwin Arnold.

It seems to me that the endeavor of the Theosophical movement was to get the right attitude of mind. In trying this we have something more than that; we have the explanation. To me Theosophy is the explanation. I think the time has come for us to give the explanation to what we call the outsider. We find so many people who have dropped on to ideas in a disorderly fashion. I have found it at Greenacre. One man has obtained this thought and another that, but I did not find any one who had any science or any basis, and each one measured everything by the little tiny light that he had and it seemed to me they needed our science. I do not mean that we know it all, but I mean that Theosophy gives you a basis which gives you ability to have continuation of thought. Our basic teaching should be our law of cause and effect. I had some talks with some fine teachers and they said if they could accept the law of cause and effect the whole story would appeal more to them. It seems to me we are in the dark if we do not accept that.

As for the future we can go on in the old way and do the work we have been doing, but I think we ought to spread out more and take in every kind of view, people of all classes, all denominations, all organizations; let them discuss their point of view with us, and let us find out what their view is. Another thing we have done is to have cards printed and give them out to strangers to give to their friends so that they may know that the meetings are public. We always advertise every week. I asked last winter every outsider who came here how they found out about the meetings, and every single one said the advertisements; so you see it is a good way to secure an audience.

Mrs. MOFFETT, of Boston—I can only speak for myself. There is no Branch in Boston, but there are many good true Theosophists there, and I think there is a good deal of attention in certain directions among old members. Theosophy is the one power and interest for many of us in Boston. There is a great deal of good work done there and I hope there will be a good deal more done by and by, when the time is ripe.

Mr. SEWALL, of Louisville—There is no branch in Louisville; only five people in the city separated by some distances, so we have no formal meetings, but see each other and talk things over from time to time.

Mr. NEWTON, Secretary, Baltimore Branch—We have a Branch in Baltimore which we can merely call a branch. Three members—one of them is absent at headquarters; also one visiting member who has not yet joined the Branch, but who has just told me she will do so.

Mr. MITCHELL—Perhaps I may speak for the New York Branch in order that it may not be entirely unrepresented.

I have been very much interested in what the delegates from the Branches have had to say, particularly in the full report Mrs. Gitt gave us. But what has claimed my attention most is the identification of the work of the Theosophical Branches with the teaching of Theosophy. This identification is to me very regrettable—none the less so because I personally am a firm believer in Theosophy.

The Society is our open platform. With Theosophy as a system of religious teaching it can have no more direct connection than it has with Christianity, Buddhism, or any other form of religious belief. Its attitude must be always open, always free.

We in New York have endeavored to conduct our Branch on that principle, believing that in all things lies some truth, and that all truth is Theosophy. Thus our topics have ranged from modern science to ancient Buddhism, and in each discussion we have found in differing guise the same basic truths. Our experience has helped to free us from the thralldom of forms and words.

In the future we shall try to use this freedom we have gained. We shall seek to go to others, not wait for them to come to us. We shall try to talk their language, not force them to listen to ours. We shall seek to find and aid the good in the movements around us, and if with greater opportunity we have acquired deeper insight, we shall seek to use it to guide these movements aright.

This we purpose as an application of our study and discussion—not as an alternative for it. As our fruit is, so will we be judged, and though the T. S. as such is neither an organization for charity nor for civic improvement, our connection with it should make us both more charitable and better citizens. If we live what we have learned, the light of Theosophy will illumine through as a far wider area than we can ever reach by speech.

ELECTION OF OFFICERS.

On motion made and seconded, the Chair appointed Mr. Bergmann, Mr. Sewall and Mrs. Moffett a Committee on Nominations.

On motion made and seconded, the Committee were instructed to include the names of Mr. Sewall and Mrs. Moffett among their nominations for the Executive Committee.

The Committee on Nominations reported the following names:

For Executive Committee:

Mrs. VERA JOHNSON, New York, N. Y.
 Mrs. J. D. BOND, Fort Wayne, Ind.
 Mrs. MOFFETT, Boston, Mass.
 Mr. BUTLER, Indianapolis, Ind.
 Mr. DEWEY, San Pedro, Cal.
 Mr. SEWALL, Louisville, Ky.
 Mr. JOHNSON, New York, N. Y.

For Secretary:

Dr. T. P. HYATT.

For Treasurer:

H. B. MITCHELL.

Miss COLCORD presented the following resolution, which was seconded by Mr. H. B. MITCHELL:

Whereas, A brief history of the Branches of the Theosophical Society in America since their foundation would prove of interest to all members; and,

Whereas, A brief statement of their methods of work on practical lines to practise the ideals of Brotherhood, including their failures as well as successes, would afford means of comparison that would prove instructive as well as interesting; therefore,

Be it resolved, That the Secretary of the Theosophical Society in America be instructed to communicate this resolution to all Secretaries of Branches and request that such a report be written, care being taken to eliminate all reference to personalities; and further,

Be it resolved, That these reports be published in the *Theosophical Quarterly*, subject to the approval of its Editors.

Resolution carried.

Motion made and seconded that the Convention extend a vote of thanks to Mrs. Gregg for the work done by her in the past year in connection with the Secretary's office.

Motion carried unanimously.

Dr. HYATT—There are two subjects I would like to speak about before we adjourn, and one is this: While we have received a great many letters stating the pleasure that members have derived from the receipt of the *Quarterly*, there are some members who do not read the publications of the Society. The Secretary is endeavoring to build up a book department, so that the members may get any book and all books that they desire at the Secretary's office. He would like the members to endeavor to increase the usefulness of that department and enlighten those who have not read the third cover page of the *Quarterly*.

A picture of Madam Blavatsky has been brought here and the owner has kindly offered to send it to Headquarters. It is considered by some to be a very excellent portrait. If anybody desires a copy they may secure the same at the Secretary's office, and when he has found out the exact cost of the reproduction he will notify those who write and ask.

Mr. MITCHELL—I desire to move that the thanks of the Convention, of its delegates, and through its delegates of the Society at large be extended to the Blavatsky Branch for the entertainment and facilities they have offered us and the courtesy with which they have received us, as well as for the delightful spirit that has surrounded all our meetings, and the work we have been so fortunate as to be able to do under their auspices. I regret I cannot do it more eloquently, though it is very deeply felt.

Motion seconded and carried.

Dr. HYATT moved a vote of thanks to the Chairman for the way he had conducted the meeting of the Convention.

Carried unanimously.

Moved and seconded that the Convention adjourn.

"THE RELIGIOUS CONSCIOUSNESS OF OUR TIMES, in its widest and most practical application, is the consciousness that our well-being, material and spiritual, separate and collective, temporal and eternal, is included in the brotherly life of all people, in our loving union with each other. This consciousness is not only repeated in the most various forms, and from the most various sides, by the best people of our time, but it serves as the guiding tread of all the complex work of mankind, consisting on the one hand in annihilating the physical and moral obstacles which hinder the union of people, and on the other hand in establishing those general principles, common to all people, which can and should unite all people in one UNIVERSAL BROTHERHOOD. On the basis of this consciousness we must appraise all the manifestations of our life, and, among others, our art also, separating from its whole field what conveys the feelings flowing from this religious consciousness, and highly esteeming and encouraging that art; and rejecting what is contrary to this consciousness."

COUNT TOLSTOI.

"At every moment of our lives we should be trying to find out, not in what we differ from other people, but in what we agree with them; and the moment we find we can agree as to anything that should be done, kind or good, . . . then do it; push at it together; you can't quarrel in a side-by-side push."

JOHN RUSKIN.



REVIEWS

HUMAN PERSONALITY, by F. W. H. Myers. It would be impossible to exaggerate the importance of this posthumous work both to students of philosophy and of religion. To theosophists, above all, it offers tangible and satisfactory evidences of many of the teachings made familiar to them by Madam Blavatsky and her immediate disciples. It is, in fact, the first attempt of any magnitude in the West to classify and consider phenomena, long and familiarly known in the East. And the lamented Frederick Myers was not only scholarly enough for the task he set himself of synthesising the work of the Psychical Research Society, but he possessed the sympathetic imagination of a poet, and so imbued with life and reality the dry bones of scientific facts. While the work before us is not in the true sense purely scientific, it has, as one of his critics justly observed, made the way plain for a future science of human personality.

With infinite care, selection has been made in the volumes under review, of cases of abnormal experience in many divergent directions, and these cases have been so arranged and classified that the psychological student can at once discriminate between these experiences which are familiar, and those which, being rare, have either been discredited or laid upon one side as savoring of the hypothetical, or so-called supernatural.

The plan of the book is indicated in the introduction as a general inquiry into so-called abnormal or supernormal faculties through an analysis of normal ones. In other words, the question of the evolution of man as an individual includes the consideration of the complexity of the structure of the Ego and its underlying Unity. As in the East for many centuries, psychology has conceived man as a being of many separate principles, so, in the West to-day, Frederick Myers must be looked upon as a pioneer in the same field of observation. We become well acquainted in these pages with the ideas of both a supra and sub-limnal consciousness, as above and below what we ordinarily recognize as the field of conscious life in the average man, a suggestion familiar to us in

theosophy, as representing the different planes of Manasic and Buddhic consciousness. Thus in attempting to base a belief in the continued life of the Individual (in immortality in short), upon natural facts which can be classified through concrete examples, the first step has been taken in the finding of a scientific proof of a future life, which from the first has been the aim of the Society for Psychical Research, and if in considering the mass of evidence collated by Mr. Myers, some of it seems thus trivial and little evidential, we are forced by its variety, and by its cumulative value to accept as at least probable his optimistic conclusions.

The whole of the first volume, with its 700 pages, is devoted to the consideration of more or less abnormal conditions, in other words, to experiences which, while tending to show disintegration of personality, in that very way confirm its complexity, and so careful is the classification, so redundant the proofs cited and cases quoted, that we find no difficulty in following the author in his quest. The headings of the various chapters prepare us for the universality of this research, as we find Genius, Sleep, Hypnotism, and examples of telepathic suggestion included in the many sided conception of man as the subject under consideration. The claims and peculiarities of mediums are fully discussed, the value and danger of hypnotism, the immense importance of telepathy, as indeed the key of all possible intercommunication between the known and material world, and the longed for but immaterial world of spiritual reality. "To prove," says Mr. Myers in his introduction, "that telepathy implies a spiritual environment, would be at once to lift our knowledge of the Cosmos to a higher level," and we feel, as we open the later chapters of this fascinating author, that to him, at all events, the truth of telepathic correspondences was not only obvious but indisputable, and that "the goal to which" he "tended was not an ideal of personal happiness alone." The inquiry broadens into a far wider scope, it widens to universality, it includes, in its far-reaching embrace, fundamental questions of Time, Space and Eternity. The little life of man becomes the expression of a Divine possibility, the world of material things but one theatre for his activities, and the infinite extension of his existence the foregone result of his entrance into being at all.

From a consideration of man's complexity and eternal value, Mr. Myers, in the second volume, turns to the question of evidence of the survival of death. Much, indeed most of the ground he now traverses is familiar to readers of psychical research literature, in chapter vii., in Phantasm of the Dead, he cites many well-known instances of apparitions, and in carrying out the suggestions made in many communications, he suggestively adds that he "cannot recall one proved combination of intelligence with wickedness." "Haunting phantoms," he says,

"may seem restless and unhappy, but as they rise into definiteness, intelligence, and individuality, the phantoms rise into Love and Joy." That this seems to be equally true in another division of his subject, as when in automatic writings we find the messages rising from merely silly jokes to inspirational utterances of Divine import. So, too, with voices heard by trance seers and mediums, while at times of little meaning or value, in the *majority of instances* spiritual reality is included in them.

Enough has been said to prove the value of this book to all serious students of man and his destiny. It would be unfair to close a review without more particular reference to that which the author stands for. His belief in the Divine nature and Destiny of man is indeed inspiring, and his claim that this Divine origin can be established upon a broader basis than that of faith and authority, will find its echo in the heart of every theosophist. Through *knowledge*, gained in and through experience, shall the Divine Light shine, and this knowledge, in the last analysis, will be the comprehension through *Intuition* of the relation and meaning of the facts of human life, or to put it in his words, "the impulse of Faith will resolve itself into a reasoned and resolute imagination, bent upon raising even higher than now the ideals of man."

Upon the idea of Spiritual Evolution, Mr. Myers basis his infinite hope, hope for every soul in its upward progress, a progress, slow it may be, but ever upon the upward trend; closed in temporarily by clouds of darkness, but forever witness to the Divine origin within the self. One can almost read between the lines the mystic's conception of the fall into matter and emergence from it, the evolution and involution of the best Eastern philosophers. But without going so far, Mr. Myers, in his epilogue, pays his testimony to the influence of Buddhism, and outlines a future religious belief what shall, as universal, be all inclusive. Distinctly sympathetic with theosophy, too, is his conception of the "progressive" nature of the future life and he includes in this evolutionary conception the idea that the spirits themselves have recently evolved in the direction of establishing a proof of continuity of existence from their planes. At the conclusion of the chapter upon Trance, Possession and Ecstasy, Mr. Myers boldly puts forth this statement: "The experiments which are being made are not the result of earthly skill. All that we can contribute to the new result is an attitude of patience, attention, care; an honest readiness to receive and weigh whatever may be given into our keeping by intelligences beyond our own. Experiments, I say there are, probably experiments of a complexity and difficulty which surpass our imagination, but they are made from the other side of the gulf by the efforts of spirits who discern pathways and possibilities which for us are impenetrably dark." He adds: "We should not be

“going beyond the truth if we described our sensitives as merely the “instruments, our researchers as merely the registrars of a movement “which we neither initiated nor can in any degree comprehend.”

While such a statement savors of fatalism and makes the mediums of our race mere automata, and man himself but the unconscious instrument of higher beings, Mr. Myers is in no true sense a fatalist. Rather, he believes in the possibilities of spiritual freedom as the final blessing of spiritual evolution, and it is in this belief that he expresses sympathy with Buddhism in its ultimate teachings. He conceives of the long, long struggle of the soul, first to individualize itself through varied and painful experiences, and then, having achieved individualization, the further struggle for perfection, for holiness, for arhatship, which shall make, as he puts it, “The perfected Soul, the Buddha or Saviour, the *aurai simplicis* “*ynom* directing on one or other aspect of the trenal conception of Wisdom, Love, Joy.”

The mere fact that an enquiry beginning in the initial stages of sensory automatisms should proceed step by step to such a conclusion, is in itself testimony to the value of these volumes. The “mystics” claim of the “progress of the Soul in God” is presented from the other side, and from the objective standpoint, until subjective and objective experiences culminate in Vision which is the Intuitive Perception, or Faculty of the third eye, so familiar to students of Eastern literature. And our author, in his closing paragraphs, while he asserts that the heights of the great mystic Plotinus in his “vision of the Soul filled with light” are beyond the stature of his own spirit, surely is not far from the same conclusion when he says “we may gain a glimpse of an ultimate incandescence where science and religion melt into one, a cosmic evolution of Energy into Life, and of Life into Love which is Joy—Love which is Joy at once and Wisdom.” And again, when realizing that the final aim of the Soul still imprisoned in the body is Holiness, he defines Holiness “as the joy too high as yet for our enjoyment, the wisdom just beyond our learning, the rapture of the Love which we still strive to attain.” Truly he may be said whose “seen and known” if not whose wholly “entered with” the joy of the perfected.

J. R. P.

Descartes, Spinoza and the New Philosophy, by Prof. J. Iverach, D.D. “Beware,” says Emerson, “when God lets loose a thinker.” The history of human Thought, which is the history of human evolution, bears testimony to the truth of his words.

If we wish to understand our own day, its problems and its promise, we must study the stream of human enquiry in its many different cur-

rents. When we do this we uniformly find two facts; first, that men's minds have been aroused, either by unusual intercourse with other nations, or by discoveries which change the practical relations of life. Such periodic changes are sharply defined in history. We realize, as centuries pass, the influences which broke up the darkness of the Middle Age; we talk glibly of the Reformation and Renaissance, of the re-awakening, as it were, after a long night of superstition. But we are less apt to realize that no external movements can become conscious of their own meaning until some Thinker arises to co-ordinate and give them expression in philosophy. The little book under review (the last publication in the series of *The World's Epoch Makers*), puts this clearly and concisely before us, and in the account of Descartes and his place in progress pointed out the need of him at the moment when all men consciously or unconsciously were demanding Liberty.

We have, during the Middle Age, the growth and power of Scholasticism, that wonderful product of the Intellect fettered by Authority, when men's minds were concerned not with fundamental propositions, but with reflections and arguments upon truths already established or accepted. It needed a new philosopher to strike the deep note of *original* thought, instead of the repeated note of quibble and enquiry into meanings. Rene Descartes, born in 1596, was eminently fitted for the task. Trained by the Jesuit fathers, his eager mind was familiar with the learning and casuistry of his time, but was not satisfied by the ultimate reasons given for its conclusions. He demanded not explanations of, but *reasons*—for beliefs. He struck the first note in modern history of independent inquiry, he asserted the right of the individual to question not only the conclusions of the Church and State, but the reasons of those conclusions. In his fundamental proposition of the Law of Being—"I think, therefore I am"—he claimed his own right, and that of every other to liberty of thought, and based his conclusions, not upon the authoritative statements of others, but upon his own opinions as derived from experience. All modern philosophy is indebted to Descartes for this departure from the recognized authorities of the Middle Age disputants. And the work begun by Descartes was nobly carried on by Spinoza the "God-intoxicated," who from an experience widely different in detail from that of Descartes, evolved the same ideal of human individual responsibility, and in this way, continued that evolution of Individualistic enquiry, which in our own day takes on still higher and freer form.

It was the natural result of the period in which these thinkers arose that neither of them could give final replies to the problems they considered. On the one hand, Descartes was limited by his mechanical conception of the Universe; on the other, Spinoza, in his demand for Unity,

proclaimed it as fact without proving it as reality, or perhaps most justly speaking, without establishing it by a system. This was his ambition, an effort in which Kant was later to succeed.

We gather from certain expressions that Dr. Iverrach has less sympathy with the conclusions of Spinoza than with the ultimate of Descartes. He says: "All men may join in admiration of Spinoza's character and conduct, even those who look at his system as false, dangerous and altogether inadequate as a theory of life and as an interpretation of experience. Even from his system we may learn something, and what we learn may be of abiding value." Probably most theosophists would express a more genial appreciation of the man who united keen intellectual quality with an insight into spiritual possibilities which has rarely been equalled. He himself achieved Yoga in its fullest sense, and in his works he clearly outlines those conclusions which are familiar to Eastern students.

His idea of immortality as dependent upon the growth of the individual in knowledge, and that knowledge as being the intuitive possession of the soul and therefore necessarily eternal, is far-reaching, and satisfies where Descartes' proposition failed to do so. He has carried the idea of man as Thinker to the content of his Thought, and thus has shown that in union with its object, Thought is and must be eternal. R. R.

An Autobiography, by Herbert Spencer. We can count upon the fingers of a hand the men who have conceived and perfected a world scheme or explanation of the Universe. When we realize that of such men none is in strict accord with the conclusions of the others, we gain an idea of the magnitude of the task. We ask ourselves what qualifications are brought to the work and are filled with eager expectation when such men offer in autobiographical shape the basis of an explanation. We think, for instance, of Goethe and his Self revelation, remembering how a more intimate knowledge of the man threw light upon his opinions, and gave us deeper appreciation of his insight.

In the case of a thinker so modern and so revolutionary as Herbert Spencer, it was natural to expect some such revelation in his life story as given by himself. But in his case the reading of his autobiography brings disappointment. It is to a surprising degree commonplace, not only as a narrative of events, but on account of the continual Self analysis which gives it an egotistic element from which, in his other books, Herbert Spencer was free.

Perhaps the most interesting part of the two bulky volumes is "Reflections Four Years Later," which gives in concise form the results of

his analysis and of his experience. His life was, comparatively speaking, uneventful; its history is a record of hard work, of struggle to secure money necessary for publication and of continued disability arising from ill health. With it all we gain an idea of a sturdy character, of essential honesty of thought, of strong individualistic tendency. Spencer claimed for himself and others absolute liberty of thought, and in so doing undoubtedly helped on that evolution of race in which he believed. It was strictly in accordance with this inherent demand that he should refuse acceptance of any theories unsupported by evidence, and in his analysis of his own character he is careful to rely entirely upon positive data. But he does not, after all, give a life-like portrait of himself. He might justly be said to posit the Unknowable as certainly in self-analysis as in his own analysis of life and its originating cause.

But while he distinctly disclaims possible knowledge of a First Cause, it does not therefore follow that Herbert Spencer was either an atheist or a materialist. In his "Later Reflections" he concedes the value and even the necessity of religious beliefs and emphatically states that a rationalistic interpretation of the facts of existence, fails and probably always will fail to satisfy human longing. In a letter received from him fifteen years ago, he encouraged the writer of this review in the belief that it would be possible to reconcile the latest discoveries of science with the highest spiritual ideals of philosophy, an encouragement irreconcilable with belief in materialism.

J. R. R.

The Monist for April contains an article upon Madame Blavatsky, by Henry Ridgely Evans, of Washington, D. C. The accuracy and value of the article is ably shown by the following statements. Mrs. Annie Besant died a few years ago, and Mrs. K. A. Tingley is at the head of all the American Theosophists. It is somewhat surprising that even if Mr. Evans were not better informed of facts, that the editors of *The Monist* should have allowed such an absurd and false article to be published.

To the best of my knowledge and belief, Mrs. Besant is alive and well at the present day.

T. P. H.

The Story of the Golden Fleece, by Andrew Lang; illustrations by Mills Thompson. Cloth, 93 pp.; price, 75 cents, net.

The old, old story of the Golden Fleece is told in a new and charming manner by Andrew Lang. The narrative is direct, almost abrupt, and very child-like. The reader feels himself part of that primitive life which

is portrayed with so much music and color. There is an atmosphere to the narrative which is very refreshing. In the words of a child to whom I read it: "It's the best Golden Fleece I've ever heard about." The illustrations deserve especial praise—they are exquisite. H.

Theosophischer Wegweiser (German), the organ of the Theosophical Society in Germany, contains in its January and February numbers its usual assortment of interesting articles and translations, among which we notice "The Difference Between Immortality and Post-mortem States," by Dr. Franz Hartmann; "The Death of a Buddhist Monk," from the book; "An English Governess at the Court of Siam," by Anna Hariett Leonowens; "Occult Teachings in Proverbs," "Philotheosophy," "Brahminical Teachings," etc. G.

The Theosophic Messenger, the organ of the American section of the Adyar T. S., is a pleasantly gotten-up little magazine, "devoted to the exchange of Theosophic opinions and news." Doubtless they mean "the opinions and news of the members of their Society," a difference which is quite different, as Theosophy can hardly be limited to the sphere of any one Society. G.

Mr. A. P. Sinnett has started a new monthly periodical "dealing with all subjects of general interest without regard to conventional habits of thought," to be called *Broad Views*. It will give special attention to "subjects connected with Ultra-physical Research," a modest phrase which is calculated not to offend the most fastidious. Needless to say that all students will welcome the new magazine, and that we members of the Theosophical Society should look forward to it with special pleasure as likely to further the aims we are working for. It is published by Kegan Paul, Trench, Trübner & Co., London, price 1s. 6d.

PERIODICALS RECEIVED: *Broad Views*, edited by A. P. Sinnett; *Mind*; *The Theosophic Messenger*, published by the American section of the T. S.; *Mystic Poems*, by A. Justin Townsend; *The Inner Light*; *The Prophet*; *The Crank*, which publishes a very good article on Theosophy; *Country, Time and Tide*; *The Light of Reason*; *New Thought*; *The Exodus*; *The Wise Man*; *Labor and Capital*.
 IN GERMAN: *Theosophisches Leben*, which reaches us in a new and enlarged form; *Theosophischer Wegweiser*; *Neue Metaphysische Rundschau*; and a new magazine entitled *Eesmidés Leben*, devoted to cultivating a sound body to serve as a proper vehicle for a healthy soul.

BOOKS AND PAMPHLETS.

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"No one can read the work without getting a clearer and nobler conception of the possibilities of human society. The wealth of incident, argument, and illustrations introduced, makes it necessary to read the book many times to appreciate it fully."—Professor J. H. GRAY, *Atlantic Monthly*.

The above-named books and others are kept in stock. The Secretary, T. S. in A., will be pleased to receive all orders for books from members.

SECRETARY T. S. IN A.,
159 Warren Street, - - - Brooklyn-New York.

The Theosophical Society in America

Founded by H. P. Blavatsky
at New York in 1875



THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the
Secretary T. S. in A., 159 Warren Street, Brooklyn, N. Y.



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IMPORTANT NOTICE.

Members of T. S. in A. are once more reminded that by their action at the convention of the Society held in 1903, annual dues of \$2.00 were re-established, that an income might be assured sufficient to justify the publication of our magazines and to meet the necessary expenses of the Secretary's office.

Those members who have not paid their dues for the current fiscal year [ending April 30th, 1905] are requested to forward them at once to the Treasurer, as they are urgently needed at the present moment.

H. B. MITCHELL, *Treasurer,*
P. O. Box 1584, New York, N. Y.

Oct. 1, 1904.

Entered July 17, 1903, at Brooklyn, N. Y., as second-class matter, under Act of Congress of July 16, 1894.



WE trust readers of the *QUARTERLY* will not become impatient with the subject of socialism, for it is one of the two or three most important problems which are now before the human race for solution. We students of Theosophy believe that none of these questions can be solved either theoretically or practically without taking into account both Reincarnation and Karma, and that the reason why there is so much discussion and difference of opinion about the subject is because the disputants do not take these important factors into account. Even members of our Society who are supposed to be, and indeed who are, familiar with the laws of Rebirth and Karma, fail to apply their knowledge to the solution of the problem: like the ordinary sociologist or philosopher, they start their discussion and base their reasoning from the one life point of view. It is probably a question of Christian heredity unconsciously active. Indeed some of them would indignantly deny that they failed to apply their Theosophic principles. Yet it is equally certain that socialism is not and never will be an issue in any country believing in reincarnation. The point of view of the Socialist, who says that "The universe is bad and I will go out and reform it. I will cure these terrible conditions which God allowed to come about"—such a point of view is impossible to the Buddhist or the Brahman, who believe that this is the best possible world and that all the pain and suffering in it are needed for the development and progress of the human race.

The Christian, and the philosopher with a Christian heredity, almost invariably leave the soul out of their considerations. They take into account the body and its well being, and the emotional condition, and if these are in fairly satisfactory state they say that all goes well; but if these be unsatisfactory, if there be hunger and sorrow and pain, there is immediate talk about suffering multitudes, labor slaves, toiling millions, and all sorts of schemes to legislate every one into a condition of peace, prosperity and plenty.

It is a manifestation of sentimental pity, not of justice or reason, and talk of its not being our duty to allow a fellow human being to drown if we see him fall overboard has nothing to do with the case.

What the status of the soul may be and what it needs for its development we are too prone to leave out of consideration altogether, and yet a moment's reflection will show that no problem involving the future of the human race can ever be intelligently considered without using these two factors as the basis of our discussion. How impossible then is the attitude of the Socialist who thinks he has solved the problem without taking these fundamental principles into account.

Not only are pain and suffering needed in the world, but just the kind of pain and suffering is needed which now exists. Otherwise there would be a different kind or we cannot believe in the wisdom and goodness of God.

The agony of the operating room of a hospital is a terrible thing to contemplate, but even the most tender hearted of Socialists would not have it abandoned. Yet the agony of human life, which is the surgery of moral disease, he is anxious to eliminate from the scheme of evolution. Surely his illogical conclusion is the result only of a too short sighted and too limited point of view. He knows enough not to want the operating wards of hospitals legislated out of existence, but he does not know enough to realize that if he could legislate people into more comfortable social conditions before they are morally and spiritually fitted for them he would be doing as much harm to their future evolution as in the former case he would be doing to their physical well being.

In a word, socialism is the result of a too limited point of view; of lack of faith in the goodness and power of God; of ignorance of Reincarnation and Karma, or failure to apply these laws to human life.

It makes its appeal to the best of our nature, to our sentiments of brotherliness and altruism; but to follow its guidance would be to be false to these very qualities. Its methods seem the very antithesis of the Theosophic teaching.

Furthermore, just as we can ease the suffering of the patient in the hospital with anodynes, increase his comfort with soft beds, clean linen, expedite his recovery with good nursing and food, so in this other department of life we should each do what we can to ease the troubles and burdens of our fellow men. We can be charitable with both money and deeds, we can interest ourselves in all altruistic movements, we can take part in philanthropic work; above all we can go out to all who suffer with a heart full of love and sympathy and desire to help, which in itself is the greatest power we have to assuage grief and lessen trouble. But one does not have to be a Socialist to love and work for his fellow men.

It is perhaps too soon to express any opinion about the N ray, which is the most recently discovered ray of science. It is an emanation given off in greater or less degree by nearly all substances in varying proportions, the rays usually increasing in potency as the object emitting it mounts the scale of refinement and delicacy. Stones have but little, plants more, animal substances still more, while the human brain gives off more rays than most other things, and parts of the brain more rays than other parts. The brain center of speech, called center of Broca, gives off so abundantly that it leads to the suggestion that unuttered thoughts, perceptions or emotions may register themselves on other minds by means of these rays; hence a possible "scientific" explanation of thought transference. As a matter of fact it is probable that the investigators have really found means to detect some manifestations of the aura surrounding all animate and inanimate objects, which interprets itself to their means of investigation as "rays." Science is now ready to accept almost any wonderful phenomena if produced by a "ray." When it does determine and prove the existence of Reichenbach's aura, it will doubtless call it Z ray and continue to scoff at the aura of the occultist and the known facts about them, just as it accepts hypnotism, and ridicules mesmerism and many well-known mesmeric phenomena.

Life in Crystals.—Under this heading a most readable and suggestive article in the THEOSOPHICAL REVIEW calls attention to the work of the German scientist, Otto von Schrön, who for eighteen years has given his attention to the subject. His conclusions are to Theosophists of very great interest and value, but not probably of much surprise. They lead to the fuller establishment of a theory familiar to the thinkers of the East, but not as yet conceded by our men of science, that namely, of the existence of a force which dominates matter in its myriad phenomenal expressions. The existence everywhere in Nature of an individualizing energy is to Prof. von Schrön as true of what is called inorganic as of organic life. Like all earnest workers and thinkers, the Professor offers no dogmatic conclusions upon this vast subject, but as pioneer suggests that others should follow the same line of investigation.

Among several clippings sent us, which lack of space prevents our mentioning, is one giving an interview with the Very Rev. Dean Harris, giving some account of his recent travels, in which he speaks at length of the evidence in favor of the lost continents of Atlantis and Lemuria, in the aforesaid existence of which he fully believes. It is one more link in the chain binding the *Secret Doctrine* and modern scientific thought.

SOCIALISM AND THE SOUL

"AS OPINION IS STILL SO MUCH DIVIDED REGARDING THE SIGNIFICANCE AND TENDENCY OF SOCIALISM, IT WOULD NOT BE ADVISABLE TO ATTEMPT A PRELIMINARY DEFINITION OF THE WORD."

"THE APPLICATION OF WORDS IS DETERMINED BY USE AND WONT, AND IT CANNOT BE SAID THAT WE HAVE ANYTHING LIKE A SETTLED USE AND WONT TO GUIDE US IN THIS MATTER, AND THE DIFFICULTY IS GREATLY AGGRAVATED BY THE FACT THAT SOCIALISM IS A HISTORICAL MOVEMENT WHICH IS NOT YET COMPLETE."

"THE NAME (SOCIALISM) LAID SPECIAL EMPHASIS ON THE NECESSITY FOR SOCIAL RECONSTRUCTION AND RENOVATION, AS CONTRASTED WITH THE POLITICAL REFORMS WHICH WERE THEN (1835) SO MUCH AGITATED, AND WAS THEREFORE SOON ADOPTED AS SUITABLE AND DISTINCTIVE."—*Chambers' Encyclopedia, New Edition, 1895. Art. Socialism.*

THE quotations which head this article indicate the first difficulty of students of the Socialistic movement. There are almost as many definitions and shades of meaning given to this word as there are groups of socialists. No matter to what definition we apply ourselves with a view to reasonable discussion, we are met by some expression of surprise that we should take this, or that, or the other, to be Socialism as understood by our auditor of the moment. This point is exemplified in the THEOSOPHICAL QUARTERLY for April, 1904, in which the present discussion upon Socialism is opened. An incomplete historical movement naturally presents this difficulty, and its statement is but a recognition of the disadvantage suffered by all parties to the discussion. For much the same reason, it is not here sought to rely upon quotations from the various pioneers of Thought, nor to answer or define quotations put forward by other writers. All such may be differently interpreted, apart from their context as they are, by differing minds, and are not pertinent to those who may wish to define their own ideals without taking advantage of the rock of authority.*

Our present concern lies less with the belief of others, than with the attempt to examine for ourselves the basis of Socialism, and to see:

(a) Should Socialism be taken up by the Theosophical Society as one means of humanitarian effort?

(b) What relation does Socialism bear to a spiritual philosophy and to the Soul? To do this we must find some definition of the word Socialism which would be acceptable to the general public. This definition may be found in the article already quoted.

* NOTE.—The name of H. P. Blavatsky having been brought into this discussion, the writer thinks it well to state that in a letter of March, 1891, now in the possession of the writer, H. P. B. speaks of a pupil who was once a socialist, saying that under her tuition, this pupil "has left Socialism forever." (Italics H. P. B.'s) "That which ——— could not achieve with ——— (the pupil) in several years, he who hated Socialism—I did it in a few months; she broke openly with that vile brood, she notified the world of her decision, etc."

"Socialism is the extension, to industry and economics, of the free self-governing principle recognized in Democracy."

Reference is further made to "*—the continual effort to moralise the struggle, to place it under the regulation of rational, ethical and artistic ends and ideals.*"

This indicates an effort to carry up to the ethical planes a movement initiated on the material plane, rather than an ethical ideal reaching outward and downward to the material.

The encyclopedic definition of the word Socialism, incomplete as it might appear to some specialists in this department of Thought, is one which the general reader will recognize, and is one which the specialist is more likely to amplify than to amend.

It then appears that the aim of Socialism is to modify and to equalize existing social, economic and industrial conditions: that is to say, its aim extends from the material to the mental plane and does not pass beyond: it deals wholly with effects: it eschews causes. In the opening discussion in the QUARTERLY, a previous writer plainly states: "Never mind what the causes were——." From the standpoint of those who do not believe that any reform can possibly be made which does not first deal with the cause of the conditions requiring reform, this attitude of indifference to basic causes must be wholly inadequate as a groundwork for reasoned thought.

The further contention that the T. S. as such "should take," and "is bound to take" an active participation in the Socialistic movement, (or in any other movement), cannot receive the assent of those who prize—who cherish as an ideal—the free platform of the Theosophical Society. The T. S., as such, has but a single tenet: Universal Brotherhood. Universal, mark; not partial. It proclaims Brotherhood to be a spiritual and universal principle. Recognizing the presence of this spiritual principle in all departments of manifested life, the Society, as such, cannot justly discriminate between religions, between philosophies, between social, economic or industrial organizations, or between man and man. It is bound to give a fair hearing to *all* systems of Thought which are not contrary to the laws of the land wherein the Society is situate. Holder of the balance, it must hold that balance even. The Society was not instituted to be a judge, but as a platform of Equality of Thought and Speech. If it secures to all a mental atmosphere wherein all forms of Thought and aspiration may receive fair and courteous consideration, then the Society will have fulfilled the purpose of the Founders, to which every member has given assent, verbally at least. It will be a bold man indeed who will ask more of the Theosophical Society; only a sage among men could consistently live up to this ideal.

The individual member is, of course, free to assist, or to refrain from assisting any other organization or system of Thought. It is his bounden duty not to compromise the free platform of the Society, just as it is equally the duty of all members to recognize this freedom of the individual without seeking to compromise or unfairly to criticize it; the spirit of a perfect fraternity should preside over all mental differences. In this respect, the Theosophical Society might well mirror the methods of The Great Lodge where, as we understand, the widest difference of opinion may prevail in discussion of method and plan, without the least trace of friction.

Our individual acceptance of the belief in the principle of Universal Brotherhood obliges us to refrain from all destructive criticism. He who labels his own views "Right" and the views of his fellows "Wrong" has slight hold upon a community of thinking men. What may appear to us as wanting in fraternity, may not be thus deficient in the light of that spiritual principle of which, as yet, we have but vague notions, but to whose inner meaning we may attain as we come into closer touch with the light shining from our hearts. The Deep Heart knows well that all men without division or distinction partake of the Unity of Being, and that each in his own place plays a part no other can fill. Injustice, Wrong or Crime we may, in the Abstract, condemn; even here, were not persuasion and reason the better part? The application of this spiritual principle we must leave each man to study out for himself, once we have spoken our real thoughts as earnestly as is compatible with fraternal feeling for all and for the amenities of human intercourse. Many minds, mirroring each a facet of the Truth, make up a Unit-Mind which shows the Eternal Truth at a wider angle than any single mind ever can: so each is in the debt of each. We are the brothers of all mankind, and of all beings. "In the Self are the aggrieved and the aggressor; the minute and the inexhaustible; the good, the evil, and that which is the cause of both." Such is the platform of the T. S. This platform is founded upon an eternal Truth; it can never be lessened or done away with. If we, the individual members, have ever departed from this rock, let us amend that departure. A divine power was pointed out to us when this basic formation was bestowed: are we not accountable for our use of it?

Acceptance of the principle of Universal Brotherhood does not imply that individual members shall not take such steps as may seem wise to us towards the alleviation of existing evils. To do this is a part of our life training. We do not go far in the endeavor, however, without discovering our own want of wisdom; the fact that we too, each in his own place, are mighty contributors to the vast array of discord and wrong arising from erroneous Thought, comes swiftly into view. Then he is wise who

refrains from all condemnation, laboring most earnestly meanwhile to aid the world rather by building up the brighter images of diviner hopes and wider thoughts; rather by himself setting the example of fidelity and love to his brothers; rather by reaching earnestly after sinlessness in respect to fundamental principles, than by loud denunciation of existing wrongs. On each man and woman lies the burden of right thought in these matters, and no one can judge truly for any but himself. Hence we shall indeed be wise who, recognizing this inadequacy of the advice of another in our own case, will refrain from insistence in regard to our own views. In this fact is bound up one of the great mysteries of Karma. To learn to act on this plane with more and more wisdom and discrimination between the Real and the Unreal, drawing down more and more Soul light upon our minds and deeds in all respects, is just what we are here for. Only, while we act as forcefully as we may find it in our hearts to do, let us remember that the Soul may have another lesson for the teaching of our brother than that which it now presents to us, and that the path of action is full of danger. He who utters no word and who does no deed which may violate the principle of that *Universal* Brotherhood existing between himself and the universe of beings; he who recognizes that his fellow men who participate in methods which he deplures, do, in their turn, deplore his own—such a man will use calmness and generosity in dealing with the many evils of our civilization—evils to which all, consciously or unconsciously as it may be—all are contributors who think on lines of error. Our own *Methods* of undertaking to right the wrong, may be as potent for human suffering as are the wrongs which we would set right. Who amongst us will declare, after taking time to think, that he knows the final right, the closing wrong of anything? It is in the *use* of forces and of conditions that the right and the wrong consist, rather than in any actual, tangible facts. "The further we go, the more evil is seen to be the absence of good," said a deep student of these high matters. Moderation, firmness, gentleness, fairness, patience are the greatest foes an oppressor of his kind can encounter; where these are, the good is never absent; at their charmed touch, evils wither into dust. But violence and fiery opposition engender the elements of wrath and strengthen the foes they would annihilate. Do some say to me: "What; do you then council sympathy with the oppressor and the wrong doer?" Softly, friend! Am I so sure then that I am no doer of the wrong? And am I not conscious, even amidst my sins, that I have very instant need of the divine sympathy and understanding of my weakness before I can arise and sin no more? Must not some gleam of kindly comprehension of my condition visit me before I can arise and hie me to the Father? And does my fellow man need less? Would-be reformers, what we need most is to understand

whence all these evils and injustices proceed. So comprehending in the least, we shall never wish to compromise the platform of our Society, for we shall recognize that as we meet our fellow thinkers there, and in that spirit of brotherhood discuss, in that spirit go forth to our work in the world, so is our opportunity of helping that world increased.

Coming now to the consideration of Socialism itself from the standpoint most apparent to many students of Theosophy, there is one aspect which strikes us in all the phases of the Socialistic movement. Socialism views man as a mortal, treating his interests from the standpoint of mortality. But man is immortal in essence, and his true interests are bound up in his immortality. Socialism posits the material equality of men as a good to be desired, sought after. Such an equality is an impossibility which Nature never saw in any of her kingdoms, nor ever shall see. Equality is not in any of the innumerable regions of Manifestation; it lies far, far beyond, there where the dewdrop slips into the shining sea, and the ocean itself merges into the unfathomed Cause. Equality of opportunity is indeed to be had in the midst of Nature; this the Law of Karma provides. Equal opportunity is had by him who sins no more. God and man are one in essence, we are agreed. But on the path to *conscious* identity with this essence, each man differs from every other in nature, in opportunity, in character and in mind; essentially, radically; each has a duty of his own to fulfill, and as he obeys the promptings of his own Soul, so only does he fulfill it; this will continue until the man has reached the Unity. Men are NOT born equal, however it may have suited the Founders of the American republic to assume that they are. Nor are men born free. The skandhas awaiting each at the threshold of devachan attend to that—the heredity awaiting each at birth from his past. Even the materialist will admit this, calling the enslavement “Heredity.” Whatever name we call it by, each man is seen to stand embodied at a given point, and from that point and no other he must work out his salvation—which includes the salvation of his kind. What will “save” one, will ruin another; the lesson needed by one is not the necessary teacher of another. The would-be reformer, could he at a touch endow all men with a material equality, would plunge all into a deeper hell: Or does he imagine that the high and august Soul is to be defeated by any panacea, or fetter, of his imposing? Is sin to be expunged from the universe because the sentimentalist—and the good man—wish to see the happiness of their kind? Not so. From the heaven a deep voice reverberates: “Go, and sin no more.” Each man is standing, precisely where he has placed himself, and from that point he must work out, evolve out, assisted by his fellow men and in his turn assisting. All these endless—often deplorable—differences exist because they are the effects of causes

instituted by us all. Any reform which does not take this fact into consideration is bound to fail; it ignores the Law of Laws, the Law of Spiritual Continuity. Such reform is built upon "a measure of sliding sand from under the feet of the years." To insist that spiritual identity shall or does confer material equality, is to ignore the Law and the free will of the human soul. Is the Spirit to be bound down to any hard and fast line of Evolution? The dreamer, dreaming fondly of the welfare of mankind, may indeed descry beneath the veil of Evolution something more wholly divine, the fringe of whose eternal garment of Light he touches with tentative mind when he thinks to touch that vital fact by him incompletely seen and termed "Evolution." The weakness of Socialistic systems of Thought is that they give us no glimpse, however momentary, of that great Weaver the Soul, weaving the destiny of man from the materials he gathers for himself in the uncounted fields of existence; supplying him life after life with a garment woven of the effects the man has set in motion, garments which must be worn and thoroughly comprehended ere they can be finally laid aside.

From the human standpoint the present conditions of human life are productive of endless pain, misery, suffering. Not alone those who are deprived of justice and of bread suffer, but we all. That each is held back from his own diviner possibilities—each robbed, in his own degree and place—is a point which escapes many reformers. The whole race suffers, while we, materialists in this as in so much else, look only at the *physical* wrongs and sufferings. That the race lies groaning where the race might mount—this is unseen by those who desire material equality as the great good which is to open the doors of the kingdom to mankind. Is material contentment, is happiness, is satisfaction of desire, then, the opener of the Door? When was it ever thus? Could you at a touch provide material equality and absolutely just laws for all mankind to-day, what would next ensue, think you? Can you not see, as in a vision, the Soul, Justice Incarnate, looking down upon your human work, and with a smile of tenderest pity effacing it all? Have you thought that you assume that the Soul is unjust, in that these wrongs are permitted thus to prey upon mankind? Have you considered that you assume that you *can* rob the Soul of all its agencies of reform and teaching, and force It to your ends? Have you never, in some vision of the night seen this condition of equality encompassed in all its fantastic unreality, and seen, in fright and horror, that proud and just Soul creating other agencies as yet undreamed of by man, in order to purify the human heart? Do you fancy that you can efface force from the universe and alter its nature at your will? Under your enforced dispensation of equality, where all men alike shall partake of conditions of your selection, what is to become of the host of energies,

of forces, of powers engendered by Man? Will not each seek out its own creator for all your equalizing? Could you, as by the wave of a wand, compel the wrong-doer to disgorge his prey and drag the sufferer from his bed of wretchedness, what then? Will the one learn love for you, or his victim, or for any man, through your action? Will the other, suddenly placed in conditions for which he has had no preparation or training? In the heart of the first, wrath, fury, anger: whom do these forces benefit? Whose the fault of their birth? His, automatically responding with violence to your violent action? Or yours, arbitrarily setting in motion forces which did not ensue naturally or spiritually from the situation, but were the children of your own mind, colored by your opinion? And the released sufferer? Released from one mode of pain to find another. (Or do you claim that now he has found beatitude through you, his savior?) Will he find happiness; right action; wise thought; true fraternity ensuing upon his release? Will he learn forgiveness of injury from it, think you, or to adopt your own view of punishment of the aggressor? A great boon this, of yours—to teach him to claim the right of Judgment, to usurp the divine functions. And if all these forces arise from your sudden action, if they act according to their nature, are they not to be set down to your account? You will agree with me that this were a small thing if the world were really benefited, but too great a debt to incur in contrary case. There is only one way to alter the conditions created by the forces of the human heart. You must transform, transfuse, transmute. There is no other way than this, not though you sought it for ages. Work it out! Work it out! In Love alone is the fulfilling of the Law. Thus cry the divine voices.

And then you assume that suffering is a wrong. There are those in our midst who can tell you otherwise, aye, on their knees before the altar of Life. Go ask the mother of the divine revelation of her suffering. Go ask of the patriot, the saint, the martyr laughing you to scorn, if pain is an evil. And that deepest, most awful sense of man's inhumanity to man, eating into the heart like poisoned fire—has it no holier teaching? Why does the injustice of our fellow man most hurt us, unless indeed because the deep recesses of our being know that between us Love is the Law? The things that we call evil are often the efforts of the high Soul to right the real evils; the terrible horrors which we see raging up and down our world are often but the final effects of sin working out onto the material plane where at last the Soul is rid of them, their power for harm now quite burned away, as they emerge where the sight and mind and heart of man can view them for what they are and seeing, can transform them. Not alone those who suffer pain are wronged, but the wrong doer even more; you may not see this; but is the cosmos open to your

mental eye? All these are the purposes of Soul, for which Nature provides and for which she exists. It is a part of our duty to-day to come to view our civilization as it stands with a quiet heart. Only thus can we go forth to amend it.

A previous writer has seemed to take up the attitude that the Masters of Wisdom either cannot relieve these ills of Man: or, being able to do so and refraining, They must be heartless monsters. Is there not a third point of view? How if to relieve were to work in externals only? How if the cleansing of our Augean stables were to be followed, as in the biblical parable, by the entrance of seven devils. Worse than the first? Is it not conceivable that the Wise Ones know that the short cut to relief, real and abiding relief, lies through endurance and patience in bearing the effects we have set in motion? Perhaps, too, the outpour of sympathy and longing to aid, on the part of those who long and long to help, blaming no man, but yearning mightily to assist, has a greater curative value on interior planes than we now dream. For it cannot be too often repeated that the real issue, the real meaning, the real world effect and the true human result, all lie on planes we do not see. We judge on external planes only. From the flames of all this suffering what souls may not arise, new born in human vesture, able to aid the race from whom they derive that human garment? A misunderstood sentence from a previous writer—to the effect that all is to be the best, the very best, evidently refers to this sublime faith in the Soul; that It doeth all things well, and that since Masters do not alter conditions, it must be that They know this may not be, and so stand waiting upon the behest of the Soul. There is such faith in Israel, deal with it as you will. That the Law shall be fulfilled—than this there is no swifter, wider benefit to mankind. That Law alone is Justice, Love divine. And it shines upon the just and the unjust alike, giving to none the verdict pronounced by man.

The sympathy evoked by noble efforts to relieve suffering is a force divine in its power. Yet here again we may see the benumbing effects of vehemence and condemnation of any. For as we live, think, act, we engender forces, and these will have their due effect upon dynamic planes of Being. Hatred there is a deadly poison; anger a death-dealer; impatience and doubt entangle in a wide spread, long enduring net; so with all the forces which are undivine; they are executioners, all. It matters not in what cause we gave them birth, the unjust servant cannot serve the just cause truly, strive as we may to have him do so; there is no "righteous" anger, no qualifying emotion there where force meets force in the pulsing ether. That to which the human heart gives birth comes all uncolored there to the seat of judgment and by its fruits is known. He who feels anger and hatred towards injustice and wrong

but gives them new life by the fury of his opposition. Seeking to put an end to strife, injustice and pain, he engenders more pain, injustice and strife; he has intensified their action. Raising the images of wrath, cruelty, indignation at evils done and wrongs endured, we create these images more rapidly than we can destroy, stamping anew upon ductile matter the superscription of the beast. Does this course assist the human Soul? Are we thus co-workers with the Soul divine, as we send these forces forth to run their course of wrath and doom?

Is there a just man who has never feared that in condemning these evils of our era he may not be condemning the curative agencies of the Soul? Surely all who recognize sin as the true and only cause of evil have had this thought. And if they do fulfill the purposes of the Soul, would any lover of his kind extirpate them if he could? This is the flaw at the base of the Socialistic system. It condemns and attacks all "wrong" conditions, dealing with them on the visible, material plane only, utterly disregarding the question of the Soul and the behests and agencies of that Soul. It also tacitly condemns all those who in the far past have contributed to bring about the present state of things—and their name is legion. Under that name we might find enrolled those who now use the greatest bitterness of attack. For that which we hate is nearer to us than anything else, except our purest love. Hatred is a reaction of a previous partiality, unjustly exercised and doomed to pursue us as the furies pursued Orestes until we recognize it as a lesson of the divine Teacher, the Soul.

Consider with me that the Soul teaches through pain and misery the dangers of violation of the Law of Universal Brotherhood. Through the discord and suffering thus brought about, we at last catch a glimpse of our true, our harmonic nature. We then are inspired to undo the web, and thence to make our escape into the real world. By this the whole universe is the gainer, and if this were the only result of the pain we see around us, who would say that this pain was not justified to the cosmic sight, if thus helpers were created to aid the race? But this is not the only result. It is not even the greatest result. The chief result would be—and is—that man shall cease to sin against his fellow man. We are prone to imply that suffering is loss. But to him who sees behind the veils of matter, there are angels, purifying, cleansing, uplifting wherever sorrow lies. Deprive the Soul of these agents and we only remove the conflict to more interior planes of life. For the Soul is Lord over Life and will be fulfilled. The necessary lesson would then be conveyed through forms and modes of suffering more poignant still. In much the same way a disease, by misuse of Thought or other fine agencies may be driven out of the gross flesh into some more interior stronghold where

decay and anguish are far more awful than any anguish the mere flesh ever knew. There is such a thing as ridding the human body of social, political, industrial, or evil methods—temporarily, at the cost of the human Soul. So again the old cry arises: Under which King dost thou serve? Art thou for Matter; or perchance for Spirit? He who will not strive, so far as in him lieth, to remove the sorrows which he sees about him, is not worthy of the name of man: he is sub-human. And he must work as it is given him to see light. If he color the thought divine by his own human coloring, by just that much he will be impotent for the good he longs to do. But every thought of mercy and of universal compassion will bear fruit a millionfold, for great is the mystery and wide the power of the multiplication of spiritual energy. What then boots it to put faith in systems and policies? To cry so loudly in the market place? What is wanted, what is so sorely needed, is that each in his own place shall do all the duties of that place before he turns to scrutinize the life record of his fellows. Our duties unfulfilled, testify against all our loud protestations of love for our fellow man. They are that cohort of foes impeding our progress. How long should we wait, if we waited to denounce wrongdoing until we had each fulfilled *all* our own nearest duties to the last jot and tittle of them? Only the sorrowing angels can reply! The householder, the citizen, the parent, the seller and the buyer; these we are. Have we fulfilled the duties of each post to the uttermost? And then that other post, that spot eternal in the heavens, the Soul within and above us; have we encompassed all those duties, knowing that on our discharge of these we are and ever must be dependent for further gleams of light? When all this is done, and well done, then is the hour ripe for search further afield. Is the task disheartening? Then know that it is no less disheartening to thy brother; from the failure of ALL to do their entire duty, have all these sad conditions of the body social and political arisen: we are sharers all. In anger, in condemnation, in sin, in violation of divine law they had their birth. In love, in peace, in good-will of man to man they shall have their death and resurrection, but no other wise. The cure demands the use of divine agencies, and you, oh fellow mortal! you to administer them! Yet take heart; so it shall be. Remember then that the oppressor has a lesson which he is learning no less than his victim—who is the child of the Law as the oppressor too is. There is but one thing for us to do, one duty to administer. We shall live the life of brotherly love. We shall be at peace with our fellow man. Once that duty done, once the heart thus attuned, inspiration will be our daily guide. To frame just laws is good: to touch the human heart to issues so divine that spontaneously it will rise up to benefit its fellows is better still. Do you say it cannot be done? Then you say that man must perish

with the brutes. But if it can be done—and the gods know that this is true—then let the lover of his kind set about the task. Never was task so glorious. In the spirit of trust and hope and sympathy in all men, of all stations and standpoints in evolution, to go to each and to ask: "How shall we most benefit our fellow man?" To be intent, urgent in the doing of our own share in it. But ever in the spirit of unity. Ever in that attitude of mind which feels that all are in sad case wherever wrong exists, and ourselves also, in that none of us do our whole duty. Also in that joyous perception that all will wish to do it, once we clearly see where it lies. In this spirit to enact laws, to govern, to buy and sell, to colonize, to live. Recognizing too that no code of laws or conduct ever framed by the wise and the just has power to remove from the human heart the will and wish to sin; that heart untouched, sin and wrong will continue. The human heart, uplifted and transformed by Love shall with joy fulfill its duty to its brethren, shall itself frame those laws which can never be above the human heart in power, but which only follow after and image it. Those who say: "Relieve conditions and hearts will alter," put the effect before the cause. We must strive indeed to relieve conditions, working right brotherly with all to this end, but we must recognize that the human heart is at the base of them all—our own heart. The first step taken, the first duty fulfilled, the spirit of brotherhood made inalterable in us—all the rest follows upon that. But reconstruction of any conditions in any other spirit, or exclusive of the consideration due to each unit, will be but one more ghastly failure. There is a brotherhood of a heavenly order due to the sinner and the oppressor; these too have their "rights"—as we call karmic conditions. Thou, oh man, art thyself somewhere, somehow of these wrong-doers, or thou couldst not so hate their evil deeds! The divine and the sinless hate not.

Do you then say to me: "No country was ever thus governed?" May be not: but they should be. Were social and industrial conditions never thus remedied? They shall be so. Else Jesus and the Buddha and all the long array of saints, prophets and martyrs never knew the truth. I prefer their teaching to this modern gospel of force and legal steps to equalize the conditions which are the reactions of the Soul upon the human being, the *means* of his salvation. Not that these teachings as I read them forbid me to use every means I wisely can use to humanize our civilization. That civilization is but a trial ground indeed, and never will the world of men be other than that. But the conditions can be bettered, the trial lifted to a higher plane. This we must strive for; but always in the spirit of good will to all men alike, no matter what the complexion of their deeds in our sight; no matter how they denounce our plans or mock our hopes. Our simple part is to do all that we can in

peace and such wisdom as we can command—wisdom with deep love in it—and then to rest upon the behests of the Soul for the issue. That issue will not be the end foreseen by us, but it will be an end divine; of that be sure.

We shall see that we are units in the one vast scheme. That our equality consists in equal opportunity of service: that we are judged by harmony of function, not by scales of weight and size. Units of the Oversoul, each unit must move freely, self-governed from within, towards the true completion of the Divine Plan. What that Plan is, we do not know: does that impair our power of doing our own part? It should not impair it. Placing our hopes upon the Eternal, renouncing the Transitory, leaving the final verdict to the Soul, we may press on towards the Light. Our small part well done, we rest upon the Universal Heart. Not human systems, but the spirit of Universal Brotherhood shall be our quest: our Grail lies *there*, co-workers with the Soul!

JASPER NIEMAND.

THE BUD OF PERSONALITY.

IN the *Book of the Golden Precepts*, the aspirant to Wisdom is told that before he can reach the goal "the bud of personality must be crushed out." What is this personality, what is its bud, why must it be crushed out, and how?

"Personality" is a word derived from the Latin *persona*, the name of the mask used by actors. It was what they spoke through, the name being made up of *per* or through, and *sonna* or sound. The rest of the word *al*, means "pertaining to," and *ity* means "the state of:" Personality is therefore whatever pertains to the state of the mask which interposes between the wearer and his hearers and through which he has to speak; in the case of the actor it is the "mask," or, as it is now called, the "character" between the audience and the man as he really is in private life.

In every-day language the meaning of the word has been extended. It usually refers to the total characteristics which distinguish one man from another, the most obvious of such being the physical body that each possesses. But we can make better use of the word if we give it a more limited meaning.

On making a study of the constitution of man, our best psychologists find that it is necessary for right comprehension of human nature to divide the distinguishing characteristics into two lots.

Prof. William James, in his *Text Book of Psychology*, calls one lot the "I" and the other lot the "Me." The "I" is the Self as the *knower*; the "Me" is the Self as the *known*. And as to the latter he goes on to point out that, "between what a man calls *me* and what he simply calls *mine* the line is difficult to draw. We feel and act about certain things that are ours very much as we feel and act about ourselves. Our fame, our children, the work of our hands, may be as dear to us as our bodies are and arouse the same feelings and the same acts of reprisal if attacked. And our bodies themselves, are they simply ours, or are they *us*? Certainly, men have been ready to disown their very bodies and to regard them as mere vestures, or even as prisons of clay from which they should some day be glad to escape." "We are dealing with a fluctuating material the same object being sometimes treated as a part of me, at other times as simply mine and then again as if I had nothing to do with it at all. In its widest possible sense, however, a man's Me is the sum total of all that he *can* call his, not only his body and his psychic powers, but his clothes and his house, his wife and children, his ancestors

and friends, his reputation and works, his lands and horses, and yacht and banking account. All these things give him the same emotions. If they wax and prosper, he feels triumphant; if they dwindle and die away, he feels cast down—not necessarily in the same degree for each thing, but in much the same way for all.”

The Me, Prof. James subdivides into three: the “material” Me, that is, the man’s body, family, home and property; the “social” Me, that is, the image, or rather, the totality of the images of the man in the minds of his mates, and the “spiritual” Me, which is the most internal part of the Me—the Thinker. And he truly points out that “when we *think of ourselves as thinkers*, all the other ingredients of our Me seem relatively external possessions. Even within the Spiritual Me some ingredients seem more external than others. Our capacities for sensation, for example, are less intimate possessions, so to speak, than our emotions and desires; our intellectual processes are less intimate than our volitional decisions.”

We thus see that we may very scientifically study ourselves under four heads. First, there is that part of my Self which is the Knower, intimately associated therewith being that other part of my Self which, for want of a more appropriate term, may be called the Will-er. Then there is that part of my Self which is the instrument of knowing and willing, consisting of the Intellect—the thought formulator, and the body—the instrument of action. Lastly, there is the *Image* of myself as it exists in my own mind and as I have impressed it on the minds of others.

We may, without difficulty, reduce this division of ourselves to very familiar terms. The Self as Knower and Willer is the Soul. The Soul possesses a psychic instrument called the Mind and a physical instrument called the Body. In the Mind is the “mask” or Image, called the Personality.

In Prof. James’s later book, *The Varieties of Religious Experience*, he has had to add to the ingredients enumerated two others, or rather two aspects of another ingredient, which may be called the Spirit. It is, he says, a proven fact that “there is actually and literally more life in our *total* Soul than we are at any time aware of.” This larger Self, on its *farther* side, he calls God. On its *nearer* side it is the sub-conscious continuation of our own conscious life. This is precisely what Emerson expresses in his essay on “The Over-Soul.” On earth, looking and acting outward and downward, we are limited and cramped; inward and upward there is the freedom of Infinity. There is a continuation of ourselves, spreading and enlarging and at one with God.

We shall easily recognize these higher constituents of our nature,

referred to by the learned Professor, as our Individual Higher Ego or Self, and the One Self of all beings. The Individual Higher Self is spoken of in the *Book of the Golden Precepts* under such names as, the Inner God, the Silent Self, the Witness, the Reincarnating Ego; in *Light on the Path* he is called the Warrior—"thymself, yet infinitely wiser and stronger than thymself." We were born and now live to carry out the purposes and to do the will of our Warrior Selves—our Inner Gods. As many men on earth, so many gods in heaven. We are, on earth, ambassadors. The Warrior is one with the Divine. He knows the Divine Will. Our task, and the task of all beings, is to see that the Divine Will is done on earth as it is in heaven. As Prof. James says: "We and God have business with each other; and in opening ourselves to his influence our deepest destiny is fulfilled. The universe, at those parts of it which our personal being constitute, takes a turn genuinely for the worse or for the better, in proportion as each one of us evades or fulfills God's commands." There is but one way in which we can learn what those demands are and get the requisite insight and strength to carry them out; that way is by retreating within, by listening to the Voice of the Silence, heeding the instructions of our Inner God and filling ourselves with the moral strength that he can impart. Most of us at present hear the Voice of our Father in the Inner World as a whisper, but we may hear it as a trumpet blast. The whisper we call the Voice of Conscience.

Now the golden precept with which we began makes a special selection of the Personality as a most undesirable element in our nature and decrees its destruction, for this element is the chief barrier between ourselves and our higher selves. Let us see why this is so.

As before stated, the Personality is called by Prof. James the "Social Me," his description of which is as follows: "We have," he says, "an innate propensity to get ourselves (by which he means, of course, our personal selves), *noticed*, and noticed favorably by our kind. Properly speaking, a man has as many social selves as there are individuals who recognize him and carry an image of him in their mind. To wound any one of these images is to wound him. But as the individuals who carry the images fall naturally into classes we may practically say that he has as many different social selves as there are distinct groups of persons about whose opinion he cares. He generally shows a different side of himself (that is his personal self), to each of these different groups * * * Many a youth who is demure enough before his teachers and parents swears and swaggers like a pirate among his tough young friends. We do not show ourselves to our children as to our club companions, to our customers as to the laborers we employ, to our masters and employers as to our intimate friends."

This description shows that the "Social Self," so called, or the Personality, is as stated above, simply the many sided Image that a man makes of what he fancies himself to be in his own mind, and tries by every kind of expedient to maintain in the minds of others. The Image is made up of many ingredients. Its basis is a mental picture of the physical body, and inhering in this, are all kinds of formulas and codes; formulas of belief—religious, political, social and so on—and codes of conduct—business, social and domestic. Around and through this image of "I, myself," play all those feelings of self-appreciation, self-complacency, self-dissatisfaction, of pride, conceit, vanity, snobbery, arrogance, vain-glofy, not to mention their opposites, such as humility, shame, etc. In this "I, myself," are such undesirable things as cupidity, despotism, love of adornment, foppery, acquisitiveness, the desire to please, to be admired, and so on. This personality it is that stirs up envy and emulation, pursuit of honor, wealth, and power; that arouses ambition, hate, anger, jealousy.

All these things and much else of a like nature make up the mask, the *persona* that hides the Soul as the character assumed by an actor while on the stage hides the man behind. As the actor must speak through his "character," so the Soul, during its life on earth, is forced to speak and act through the Personality, unless its destruction is accomplished. And this Personality is not only a mask interposed between the Soul and other Souls, but it is interposed between the Soul and its own Divine Ego. The Soul is forced to hear as well as to speak through this *persona*, and it is very evident that but little of the Divine can penetrate through a mask or veil built up of the ingredients enumerated.

And what is the germ or bud of this undesirable constituent of our nature? Taking the characteristics before mentioned, what do we find in the very nature of them all? Is it not the notion of the personal "I"—not the real, conscious, willing Soul, but the very antithesis of this, a peculiarly small "I" which, centered in the Personality, spreads its egotism in every direction? How very obvious it is in the parable of the Pharisee and the Publican: "God, *I* thank thee *I* am not as the rest of men; *I* fast twice in the week, *I* give tithes of all that *I* get," and so on. You may see it very clearly in yourself, when you are boasting of your success in a matter of business, or in an argument, or when you recount your various abilities and virtues to others and lay yourself open to receive their respectful admiration. It is surprising how much trouble the personality will force us to take, so that it may succeed in hanging out a bit of itself to be admired. It becomes especially noticeable and ridiculous in pompous persons receiving such homage as they can buy, and it is equally obvious in the nervous, shrinking, timid person who is

always apologizing for being alive. It is very evident, too, in the man who is always thrusting himself forward into everybody's business, distributing advice unasked; and in that other man who is always trying to convert us to his opinions, insisting that he is right and that everyone else is necessarily wrong. But there is no need to enlarge further on the subject. We are all of us sorely afflicted with the presence of the false "I" and can examine its characteristics at our leisure.

This Personality is the root of all evil. The great Teacher, Gautama, the Buddha, laid stress upon the illusory and evil nature of the usurper and urged its destruction, and the teaching stands to-day as one of the cardinal doctrines of Buddhism.

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Eager ye cleave to shadows, dote on dreams;
A false Self in the midst ye plant, and make
A world around which seems.

Blind to the heights beyond, deaf to the sound
Of sweet airs breathed from far past Indra's sky;
Dumb to the summons of the true life kept
For him who false puts by.

• So grow the strifes and lusts which make earth's war,
So grieve poor cheated hearts and flow salt tears;
So wax the passions, envies, angers, hates;
So years chase blood-stained years.

With wild red feet. * * * * *

And, drugged with poisonous drink, the soul departs,
And, fierce with thirst to drink, Karma returns;
Sense-struck, again the sodden Self begins,
And new deceits it earns."

The evil propensities of this Personality, this false Self, arise from the fact that its energies are centripetal, that is, it is always striving *to get*. Its nature is, essentially, greed. It continually tries to divert the natural flow of energies into its own vortex. And grasping all things for itself it is great in interfering in the affairs of others. It does not believe in natural justice, divine love, or human liberty, and, consequently, it is full of mere codes and rules, formulated for its own preservation which it tries to enforce on others, inventing dire penalties for their breach. The activities of generations of personalities have created a condition of

social and commercial affairs which is only tolerated by a humanity, insane through personality. For, to take a most glaring example of the diversion of energies referred to, surely only in a community of lunatics would the *mere possession* of a piece of yellow dirt be deemed to confer upon its possessor the enforceable right to compel others to work for him and to supply him and his heirs for ever, not only with necessaries, but with unnecessaries of the most frivolous and foolish kind; and this, *ad lib*, and without the smallest reciprocal action on his part! Only centripetal personalities could have invented the preposterous idea of "interest," which has operated to destroy all commercial morality and has damaged social morality almost beyond repair. This is only one of innumerable instances that might be cited, but, although many see the evil of these things that have their rise in the false "I," no doubt they will be nurtured and defended by generations of personalities still to come—for the bud of personality is perennial and hard indeed to kill.

Supposing now, that while we are very much enslaved by the personal idea, the false "I," we are yet not entirely blinded by it, and supposing that we are sufficiently conscious of our own real nature to desire to accomplish the destruction of this "image of the senses," to tear away the veil that hides the Divine Ego from us and separates us from other Souls—how are we to set to work?

It is not easy; that goes without saying. It is not easy even for one victim to talk to his fellow victims on the subject. This false "I" is as difficult to dislodge as the Old Man of the Sea, and has a ready answer to every plea for its extermination.

In the ordinary course of nature, the last-formed Personality is destroyed within a measurable time after the death of the physical body. While it persists on the super-physical planes, it is able to delude the spiritualistically inclined into thinking that it is the "Spirit" of the once embodied man; but it gradually loses even this power and sooner or later it fades out, having no source of energy from which it can maintain its existence. The *bud* of personality, however, persists, and in a new incarnation of the Divine Ego, when a Soul is again sent as ambassador to earth, it sprouts and grows into a new personality, again to interfere with and to spoil the work of the Soul.

The first step in the crushing out process is the clear recognition of the nature of the personality and its central germ; the second is the deliberate disowning of it as being any part of the true nature, and the third step is the vow to maintain a constant struggle against it until its destruction is accomplished.

The struggle begins when we feel the reality of duty; that is, when we feel that we are not on earth for any personal ends but that we have

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a work in the world, which is to be done simply and solely because it ought to be done, because it is there to be done, and done entirely, regardless of any consequences, any reward, or any advantage or disadvantage to ourselves.

The development of the sense of duty is very disadvantageous to our personalities. Hence the constant friction between duty and personal inclination. As duty prevails, the personal pronoun "I" should cease to have any part in our thought and feeling. Instead of thinking "*I will do this,*" the tendency of the thought should be: "This should be done," and the action should forthwith follow. When the action is finished no further thought should be given to it. Any connection between ourselves and the act by self-gratulation or remorse must be entirely avoided. Whatever connection really exists may be left in the hands of the Law.

We should strive to keep in mind as a constant undercurrent of meditation, throughout all that we do, the idea that the Will of the Inner God is the real purpose to be accomplished. Our attitude to this Higher Self should be that expressed by the words: "Thy will be done." We should endeavor to break up the current of centripetal force and encourage the flow of centrifugal energy. "Give" instead of "Get" should predominate. Of course, all the various vices of personality, of which a list has been given above, should be taken in hand and we may daily offer up a portion of the personality as a sacrifice.

But, after all, there is no need to make any of these suggestions. The battle is half won when we realize that the personality is not ourselves, and that its "bud," the feeling of "I," or Ahankara, as it is called, is really external to our true nature. Once this consciousness is clear, we shall easily devise appropriate means for the elimination of the usurper.

THOMAS GREEN.



QUESTIONS

THEOSOPHY

ANSWERS

QUESTION 13 (continued).—*Theosophy teaches humanitarianism and brotherhood, yet it does not seem to be doing anything to help the millions of labor slaves whose entire lives are passed in grinding and sometimes dangerous toil, until every vestige of the soul life is stamped out of their miserable existences. What attitude should the Society take towards these sufferings brothers and the many movements, socialistic and otherwise, which are trying to better their condition?*

ANSWER.—It would appear that the questioner is confusing Theosophy and the Society.

The Society has no creed and every member has the right to believe or disbelieve in any religious or philosophical system or in any party or movement. It invites to membership men and women representing all phases of thought and who are engaged in all kinds of movements, so long as they desire to help in forming a nucleus of Universal Brotherhood. Containing, as it does, within its ranks units who may favor or sympathize with some of the opposing forces in the world, it cannot, as a society, take up any attitude, either for or against any particular movement whatever.

Its work is not to oppose or destroy, but to construct, and the moment it identifies itself with any of the opposing religions, class, or social movements, and narrows its ideal to anything less than the symbol of the sun, which shines on all alike, it will lose that life and vitality which perfect freedom alone can impart.

"It will degenerate into a sect," set up a dogma of its own, drift onto some sandbank of thought or another, and there remain a stranded carcass "to moulden and die."

Theosophy is Divine Wisdom underlying all manifestation, and is synonymous with everlasting truth. Certain ideas in regard to man and the universe, based on certain fundamental principles, formulated on a knowledge of this Divine Wisdom, is also called Theosophy.

These principles are:

"Universal Unity and Causation:" Human Solidarity: The law of cause and effect and "Reincarnation," and the ideas arising from them have been explained and elaborated to a great extent by the founder of the Society and placed before all the members for consideration.

A large number have accepted these ideas, and are earnestly endeavoring to honor the truths which they embody, by making them a living power in their daily lives.

In this way are certain members of the Society helping, not only the "labor slaves," but humanity as a whole. They further endeavor by all the means in their power to promulgate the "large minded and noble ideas of religion, duty and philanthropy" which Theosophy inculcates and which they believe are "slowly but surely bursting asunder the iron fetters of creeds and dogmas, of social and caste prejudices and breaking down racial and national antipathies and barriers," and thus making the regulation of a universal, not a partial, Brotherhood possible.

It will be seen that this is purely an individual question. Each must and will act, according to the light of the impartial and compassionate soul shining through him.

If we believe that a man is to-day just what he has made himself, and that he

himself has made and chosen the conditions in which he lives *for his own experience*, then in the truest sense all is just and right.

But surely this statement should not be taken to imply that we desire to let things remain as they are. While it may be the Karma of an individual to live a life of suffering and hardship, under terrible conditions, it must be our Karma to follow the impulse of our higher nature, the feeling of sympathy and compassion, and do all in our power to lighten the heavy burthen which he bears.

Is it true that bitter experience will stamp out "every vestige of the soul?" and is it true that only the toilers want our help? "A slave may be dragged through the street in chains and yet retain the quiet soul of a philosopher," says *Light on the Path*. The man who has all that money can buy and passes his life in an unceasing round of sensation, is just as worthy of our sympathy and our help as the labor slave.

J. F.

QUESTION 15.—*What is the attitude of Theosophy toward Asceticism?*

ANSWER.—Generally speaking, Theosophy is opposed to Asceticism. Each individual is placed here with duties to perform; and trying to extricate oneself from this turmoil before one's time, is selfishness. The intermingling with our fellowmen places experiences in our way that rounds out our character to a degree impossible otherwise. The trying to get away from these things only forces us back into the world, and the longer we loiter in pleasant places the longer we prolong the misery. By retiring from the world we do not aid our fellowmen, and in wilfully retarding one's progress makes us guilty of negligence to God. Our object should be to try and help others, for in doing for others we help the All. It is a harder task to be in the world and out of it than to be out of the world and in it. Of course, for one to be blessed with an income and devote his time to occult study is all right and just.

C. E. W.

QUESTION 16.—*Are the so-called "Moral" laws natural or divine?*

ANSWER.—All our "so-called moral laws" of to-day are the effects of past conditions. What we consider as good moral laws (at one time the highest ideal of a people) conditions may change so that they might become the oppressors of the nation; and then different nationalities have different "so-called moral laws." The moral laws of India might not conform to American standards of morality, and *vice versa*. Hence all laws are arbitrary, all laws are natural, and all laws are divine. As a nation advances, so advance the laws.

C. E. W.

QUESTION 17.—*"Action and reaction" being equal and opposite; every cause an effect, and every effect a cause, is there no escape from the "Wheel of Karma?"*

ANSWER.—This question involves a confusion of terms. Karma is used in two different senses, and thus the confusion has arisen. According to the Upanishads and Northern Buddhism, Karma means "universal law, universal action and reaction," and this use is followed by H. P. B. In this sense, it is impossible to escape from Karma, and I suppose no one wishes to escape from universal Law, which is but an aspect of the Eternal. In the *Bhagavad Gita*, Karma has a quite different meaning. It means "personal bondage, the sum of energies which make the personal life." This is the sense followed by *Light on the Path*, as in the sentence: "Therefore you who desire to understand the laws of Karma, attempt first to free yourselves from these laws."

For a further study of this question, see a painstaking and erudite work called, "Karma, Wisdom and Works."

OUTSIDER.

ANSWER.—Action and reaction is one thing, cause and effect another. Action and reaction occurs between things of the same kind on the same plane of matter. Applying the law of mechanics, action immediately begets a reaction. An instinctive knowledge of this law keeps us from doing those things which we know would immediately produce bad results.

"Cause and effect," on the other hand, is applicable to the relation existing between things on different planes. The causes that it is for us to understand are

generated on the causal plane; the effects that follow are spun out on the material plane and constitutes the "Wheel of Karma," on which is broken our personal selves.

Each effect produces a result on the next lower plane of differentiated matter. Every result becomes in turn a cause for a new effect lower down; thus a thought, projected and energized on the causal plane, whirls in cycles of activity through the various strata until it reaches that plane or state of matter which is "open" or "on top," and if there is any force left in it, a material result is produced which represents the original conception in a shrunken and contracted form.

We cannot escape from the effects of causes already registered, but we can transfer our *active* consciousness to a plane or state above that on which the cause works out and let the effect slide past underneath. We can also avoid the begetting of causes that bind us to the wheel.

ARTHUR B. RUSS.

ANSWER.—Do we in reality desire to escape from this wheel? What is the Karmic wheel but the just and mighty *Law*, through and by obedience to which real freedom is won? Why consider ourselves *victims*, when we should be glad servitors? The life of the occultist is a complete "right-about-face." Most men desire fame. He seeks to become "as nothing in the eyes of men." They rush madly on for the outer rim of the "wheel." He silently penetrates to the centre; the place of *power*. Knowing the Law, he strives to become one with it. He "accepts the woes of birth," and transmutes the *desire* for life, into the *will* to serve.

How mightily men struggle for wealth, working with united heart and mind, one pointedly, sacrificing all things for gold or coal or oil; *anything* that can be converted into a certified cheque, payable on demand at the great banking houses of the world. When we want God *that way*, He will be found by us. When we struggle thus mightily for the *truth* that liberates, we shall be free. When with mind and heart one pointed, we demand our birthright at the great clearing house of the law, our draft will be honored, and all things added unto us.

It is a far cry from the materialist to the obscure, but equally determined neophyte, beloved of the Gods, who has found the *truth* that has set him free. One way lies bondage to the "wheel," the other nears the gate of release from rebirth. "'Tis from the bud of renunciation of the self that springeth the sweet fruit of final liberation." He who loseth his life shall find it.

Now our lesson reads, get a true understanding of the Karmic Law, then serve it with joy. The highest master is its most faithful servitor. Transmute desire; lead all reactions to a higher and still higher level, until at last "the vision splendid" will show us that the soul is free.

MOFFETTI.

QUESTION 18.—*What practical bearing for the ordinary man is there in the statement, He that liveth the life shall know of the doctrine?*

ANSWER.—The aggregate of ordinary national life, and those intracommunal activities which make up everyday existence, furnish a reasonable estimate of the life attitude of the ordinary man, in that these dealings of states and nations, and differences between communities have their origin in the lesser relation of man to man. And not only this, but these greater dealings exhibit in their tendency a synthesis of the attitudes which the units bear to one another. Now the dealings of states and nations, notwithstanding a contrary appearance of trust and amiability, are based on very uncertain foundations; there is underneath this complacent exterior attitude an undercurrent of suspicion and distrust, which only awaits some contravention of national opinion or right, to burst out into active antagonism and conflict. And so it is with the ordinary man: his relation to his fellows is, as a rule, one which has for its foundation rights which he considers his own, and for its purport actions which shall preserve or confirm the possession of these rights. An ordinary man is thus an individual who has in his constitution a factor which, at all times, or at any moment when adverse conditions arise (that is, adverse to his own particular object), may prove a fruitful source of discord and difference. This is the state of most ordinary people, and here the statement: He that liveth the life shall know of the doctrine: has its practical bearing.

The great need of men is a true knowledge of the Purpose of Life: not their own superficial, separate purpose, but the basic, internal, unanimous purpose of the whole humanity. The doctrine reveals this Purpose: when this knowledge is

reached a man not only finds his relation to his nation, community, family and associations clearly indicated, but he also discovers his true relation to humanity and to the Universe. In gaining this true knowledge of the Purpose of Life, he also comes to recognize the rights of others, and to understand that all are working with an essentially common aim. Thus the causes of difference disappear and he becomes a harmonious instead of a discordant note in the scheme of things.

This true knowledge of the Purpose of Life cannot be theoretical: that were no knowledge. No real guidance can be found in opinions: seeing that at best, they are but passing mental states, beginning probably from wrong or personally colored conceptions, their effect cannot be permanent, they cannot reach the True Centre of action, the Inner Knowing Man. A true mental stability can only come from the shining out of Inner Truth, and this may be called conviction. To know of the doctrine implies having reached certitude: not from the outer implication, or from intellectual deduction, but from the right performance of action—the ordering of the life on cleanly, selfless and courageously altruistic lines. When this is done the affinities and tendencies which go to make up the selfish, personal man, crumble and fall away, and the Inner Truth begins to shine out. Then is revealed the Purpose of Life—the Unity in essence of all beings, and the realization of this.

This Truth has an intensely practical bearing to the ordinary man, in that when this life has been entered upon, at a comparatively early stage new light is thrown upon things and events: all that before seemed offensive, all that had an odor of injustice, whatever appeared unnecessary, are now seen to be essential parts of a great scheme. The man begins to realize that he has opportunities in his own life of conforming to this scheme of nature, lifting his fellows and truly progressing himself. All his former personal considerations which made life so seemingly liveable and happiness so elusive, now gradually vanish, or are estimated at their true value, and from this estimation comes a regard for the rights and happiness of others, a power to stand alone, an ability to do something for the real good of mankind.

QUESTION 19.—*Granted that there are incarnate forces of evil, and one finds himself bound to such an agent by ties of family or by social connection, do the ethical principles of brotherhood, "loving one's enemies," and doing good to them that "persecute you," require one to submit to wrong and injury, such as to interfere with or take away one's usefulness? It is recorded that the white magicians destroyed the black magicians of Atlantis. To what extent might one be justified in asserting one's freedom, and securing liberty of action?*

ANSWER.—This question involves the whole question of ethics, human conduct, and the relation of the individual to his fellows.

As to how far in any case one should "submit to wrong and injury" must always depend on the specific circumstances of the case; as to how far, if at all, one is responsible for the circumstances and the relations that lead to the "wrong and injury," or make it possible.

Every one is bound to conform to his own standard of justice and right, and hence must arise his own sense of duty. Sometimes patient endurance of wrong without the least resentment may strengthen him who bears the wrong and convert the evildoer, and so result in a double good. To establish a dogma that one is "justified in asserting one's freedom," is liable to lessen one's "patient endurance of personal injustice," which is not only a virtue but, more than all else, a strengthener of individual character. To relinquish a coveted good, or freedom from an unselfish motive; *i. e.*, to benefit another, is generally the most sure and direct road to secure, at least, an equal good, if not precisely the one coveted.

But the question makes an extreme case, by use of the terms "incarnate forces of evil," and the "black and the white magicians of Atlantis." This is calculated to emphasize the "wrong and injury" in any given case. One ignorant of much that was involved in "the war of the giants," and how the giants, to the average individual, merge into cosmic forces and represent hierarchies of beings, would be certain to err in applying the principle to his own, relatively, trivial trials and persecutions. He would be quite likely to justify injustice in himself, and so destroy the destroyer and start on the road of the black magician.

This same question has been up before in the *Path or Forum*. In my own judgment, its discussion in specific form is not likely to result in any clear light,

and is more likely to do harm. In its present form, it is likely to lead to the *inference*, at least, that resentment of evil, and the destruction of enemies or evil-doers, *may* be justified, under the specious plea of increasing ones own "usefulness." It is an effort to put in specific or dogmatic form that which must ever remain a general principle, to be applied by each individual to his own life.

J. D. BUCK.

ANSWER.—There seems to me an element of considerable danger in assuming that any incarnate force of evil can take away one's usefulness. Very probably such an entity would seriously *interfere* with one's usefulness and the measure of such interference would be, of course, in the inverse ratio of one's earnestness *not* to be interfered with. Mental laziness, moral flabbiness due to lack of purpose and direction, become a wierd and rather aristocratic (spiritual) disease, when attributed to obsession by an incarnate force of evil. To be incarnate presupposes one of those very rare, exceptional cases where complete separation has taken place between the higher and lower principles. Assuming that such a freak of evolutionary purpose is really attached to one by ties of family; well, did we not as individuals select the family, race and nation best fitted to conform to our spiritual, mental and physical requirements? Did we not choose just this and no other environment, and did we not have full knowledge of all that environment would mean to us? We surely did.

"Loving one's enemies and doing good to them that persecute you" seem to me sayings that quite thoroughly cover the case. We cannot suppose them to have been uttered as intending only to apply to our limited personal view of what such mental discipline would mean in building up character. They were the words of a Master of Compassion, whose view was from the Mountain, and who could trace every thread of cause that brought us into contact with those individuals most necessary to our further growth. A White Adept as a fully conscious Karmic Agent may destroy as many black magicians as occasion seems to warrant. So few of those who read the *Quarterly* have as yet attained Adeptship that it seems hardly worth while to discuss the conditions under which we might be justified in imitating them.

We all agree that true freedom is a mental condition and liberty of action, where it tends to usefulness, most desirable. There are, of course, conditions that make such perfect freedom as we might desire impossible of attainment. But are not those obstacles of our own making, either here or at some other time, and are they not to be overcome as steppingstones to higher states?

My idea would be that were I bound by ties of family to an incarnate force of evil, I should feel that such ties necessitated my doing all things tending toward redemption, as simply paying my debt to that law under which I associated myself in this and past incarnations with him. Were it a social, rather than family tie, the obligation would remain the same. I should not be brought into contact with such a personality unless it were that I might share in the uplifting process, and were I to shirk such a task now, I should expect it to come to me under much less favorable condition when another incarnation made it possible.

QUESTION 20.—*I find apparent allusions to reincarnation in Job i., Psalms xc., and Micah v. Are there any other passages in the Old Testament which teach the doctrine, and why is it not more clearly taught?*

ANSWER.—I only know of one passage in the Old Testament where the doctrine of reincarnation is clearly stated—Malachi iv., 5. There are other passages where the doctrine seems to be hinted at, but all of these passages are capable of another interpretation. See Job 19:25-27; Dan. 12:2; Dan. 12:13; Eccles. 3:15. But Eccles. 9:4-6 flatly contradicts this.

Reincarnation does not seem to have been a Hebrew doctrine, for it is not hinted at until after they had come directly under the influence of Babylonian and Persian teaching.

J. S.

ANSWER.—Job i., 21: "Naked came I out of my mother's womb, and naked shall I return thither," is without doubt evidence of a belief in reincarnation by the writer of that ancient book, and there is a very similar statement in Ecclesiastes v. 15. In Job xiv. 14 is this statement: "All the days of my appointed time will I wait till my change come." The Hebrew word here translated "change" is the same as the one in verse 7 of the same chapter, translated "sprout." So Job, in

speaking of his condition after death, literally says he will wait till his "SPROUTING AGAIN" occurs. I make use of this passage in my argument for the re-birth hypothesis in my "Birth a New Chance," page 152, and I wonder that I overlooked so plain a verse as the one above quoted from the first chapter of Job.

I do not know of any other Old Testament passages that seem to allude to the doctrine of reincarnation. I find several in the New Testament, nearly all treated at length in my "Birth a New Chance." In many places where the doctrine is not specifically taught, it is taught by implication. Sometimes it seems to be simply taken for granted. In other cases something is taught that cannot take place without reincarnation.

That part of the enclosed question which asks in regard to reincarnation: "Why is it not more clearly taught," is rather difficult to answer satisfactorily. The same difficulty attaches, however, to any other Old Testament view of life after death. The Old Testament writers do not manifest much belief in immortality at all. Many of them seem to incline strongly to the conviction that "death ends all." The claim was made for Christ by Paul that he had "brought life and immortality to light," which implies that to all who lived before Christ the fact of immortality was veiled in darkness. If this was true of the fact of immortality, it was manifestly true regarding all forms, modes and, shall we say, variations of immortality. Speaking in orthodox terms, we only need to say that for some unknown reason the fact of immortality was not "revealed" to the Old Testament writers. They occasionally caught a faint gleam of it, but that was all.

Taking the Higher Criticism view of inspiration and revelation, we would simply say that the spiritual unfolding of the old prophets was but partial, and they had not evolved to the point of grasping the fact of continued life after death. This being the case, they could not be expected to say or hint much about a possible reincarnation.

In this connection I recall a request in one of your publications, for readers to send in any allusions in general reading to reincarnation. I had a clipping from the *Woman's Home Companion*, of December, 1903, in regard to Lincoln, but cannot find it. The article is by Gibson William Harris, and is entitled, "My Recollections of Lincoln." Speaking of Lincoln's versatility, Mr. Harris says something like this: "It would almost seem as if Lincoln had lived before, and learned some things that in this lifetime were easily re-learned."

Possibly I will find the clipping.

COLUMBUS BRADFORD.

QUESTION 21.—*In what way, if any, is it better to be a member of an organized branch of the T. S. than a member "at large?" Is not one's freedom and privileges hampered in an organization?*

ANSWER.—It is better to be a member of an organized branch of the T. S. than a "member at large," because by working in a Branch much valuable experience is gained that could not be found in isolated work. The contact of mind with mind at these meetings is of great advantage, and a topic will often be started that will arouse general interest and afford much good food for afterthought. Moreover, the discipline to be obtained by working among a number of persons of various dispositions oftentimes antagonistic, is very fine, and self-control becomes a necessary lesson. One's freedom and privileges need not be hampered by Branch work, for individual work can always go on whatever the conditions of life.

Modifying one's views does not necessarily mean changing their basis, but only oftentimes getting a wider and more comprehensive view of the subject through the thought of another, and to sacrifice one's personal inclination does not lead to subjugation in either thought or deed, but quite the contrary, for charity, courtesy, patience, all of which include some amount of self-sacrifice, are virtues whose practice is calculated to give free scope to all the best individual powers, and a frequent demand for their exercise is to be found in Branch work. M. G. T.

ANSWER.—It is better to be a member of an organized branch of the T. S. for a number of reasons.

(a) The majority of people are not trained to habits of regular and concentrated thought, especially when that thought is along spiritual lines.

The power to be in communion with the One while doing the ordinary duties can be acquired only by practice and training.

By having a regular meeting the mind returns to the thought of meeting and the personal responsibility for it. This would be a first step to this constant meditation so often spoken of.

(b) At this regular meeting the thought is expressed audibly to those present. But all members have expressed a belief in universal brotherhood, therefore all minds must be to a certain extent harmonious, and the thought is really addressed to the entire body of Theosophists. This helps each to realize that the Society is a unit and must work as such.

(c) There comes a time when we see the result of the unseen work which has been going on in winter. Between lives we are also supposed to grow in spiritual strength. If we are a member of a branch we simply follow nature and by our study and meditation between meetings are able to give help to all. Each meeting representing the outward work of the steady unseen effort to live the life of the Soul.

The T. S. is a spiritual work and can only be accomplished by Soul work. Therefore no rules of any organization can hamper what is already free from its very nature.

LILLIAN F. STOUDEE.

ANSWER.—It depends very much on the object the person has in view when he becomes a member whether the object is to benefit self merely (selfishness) or to benefit others (unselfishness). If the object be self-culture, without regard to others, and the branch was studying along the particular lines in which the person was interested, it would be better to become a member. If the branch had in hand other studies in which the person was not interested, then he might think it best to remain a "member at large" and seek information in other directions. If the object in joining is altruistic, then it is far better to be an active member of the organization, for in striving to assist and teach others, you gain much information yourself and learn to view matters from other standpoints than your own. The only freedom or privilege that I can see is hampered by belonging to an organization is the privilege of condemning others that do not agree with you or do not see things as you see them.

C. W.



REVIEWS

THE CHRISTIAN CREED, by C. W. Leadbeater. (New York, John Lane.) The American publisher has sent us this work, with a request for a review. We comply, somewhat unwillingly, for we find it more profitable to write of things with which we heartily and unreservedly sympathize, and we cannot truly say that we heartily and unreservedly sympathize with this volume's methods, however admirable may be its aim.

This aim is, to demonstrate that the Apostles' Creed and the Nicene Creed have a composite origin: that the first element is a Form of Belief taught by Christ to the Essenes; the second element is an Egyptian ritual; while the third element involves a misunderstanding, the application to an individual of truths which are universal.

Now let us speak sincerely of the impression which this book makes on us. In the first place, we wholly doubt the wisdom of the author in "speaking as one having authority," on the basis of certain clairvoyant visions. The danger which always accompanies this kind of assertion is very great, and we are inclined to believe that, even supposing the visions were tested in some satisfactory way, it would be far safer to put forth only that part of them which can be substantiated by evidence such as ordinary intellects can grasp; the opposite course has never failed to breed superstition.

Many of the visions relied on for authority are alleged to have touched the hidden mysteries of the Christian faith. But there are hidden mysteries of that faith which are to be learned in ways quite different from clairvoyance, and these mysteries are far more vital to the world to-day than any quantity of unverified assertion touching the Essenes and their teachers. Throughout this whole book there is little that rings true to these deeper mysteries, which in reality are mysteries only from their profundity, never from their obscurity. But they are to be learned by the heart and the will, and not through clairvoyant visions.

Let us instance the kind of deficiency we mean, by quoting what is said in this work, concerning the loving kindness and tender mercy of Jesus: "those eloquent discourses which were called forth by the deep compassion which he felt for the profound misery almost universal *at that time among the lower classes*, and the terrible atmosphere of despair, depression and degradation by which they were overwhelmed."

We cannot quite bring ourselves to accept this rather dry didactic analysis of the gospel of love, nor can we persuade ourselves that the writer of these words has really penetrated the heart of the Christian mystery.

Religions of Authority and the Religion of the Spirit, by Auguste Sabatier.* To the Theosophist this book, upon superficial consideration, may appear to be circumscribed and limited by a certain orthodoxy of view. And so it is, as the author does not rise to the Conception of Spiritual Evolution, as including all races, but limits himself to the consideration of Religious Evolution as evidenced and culminated in Christianity. Yet the argument is not in reality so limited as such a presentation might imply; it includes the crucial question, "Is religion an inner inspiration upspringing in human consciousness, or is it an eternal *supernatural* institution, devised and operated by a higher power?"

*Translated by Louise Seymour Houghton.

The first two divisions of the work are devoted to the Evolution of External Authority in Theology and Ecclesiasticism, but the final consideration of "the religion of the spirit" is far reaching, and in spite perhaps of the author's intention, carries us back to the earlier races, and in a certain way explains Christian consciousness in its universal relation to mankind as a whole. The author, however, by limiting Religious Evolution to three degrees, or steps, which he calls interest, law, and love, avoids the deeper question of the birth and genesis of Spiritual Evolution and finds in Jesus of Nazareth the third form of the religious consciousness as Embodied Love.

M. Sabatier, however, conceives of the true autonomy which "is and can be no other than the obedience and inward consecration of the soul to the Law of Goodness." And this consecration of the inner life as opposed to the mere law of external authority as embodied in institutions brings us sufficiently close to Theosophic ideals to warrant a serious reading of the book. We may add that the work of the translator is admirably done.

J. R. R.

The Saint and the Outlaw, and other stories, by Michael Wood. (New York, John Lane.) A great many people may find much that is pleasant and profitable in these stories, which are eminently "stories with a purpose." The first, *The Saint and the Outlaw*, is alleged to take place in ancient Ireland, but we must confess that we have read it through without finding any very genuine notes of local color. The hero is a knight, who rebels against his king, but is brought back to obedience by a saint. The knight is then, as a test, set to perform a task against which his conscience revolts, and which he finally refuses to undertake. The king, by the way, lives in a palace with a dungeon, while the saint lives in or near a monastery with a cloister. At one time the knight is stripped of "his insignia of knighthood," and he receives a message from the saint in the form of a scroll. Is it somewhat too severe to point out that there were no knights in ancient Ireland, till the Norman invaders came; that thereafter there were no kings of undisputed power; that no Irish king ever lived in a palace or had a dungeon, since these latter only came in with the Norman keeps, in the twelfth century; that the Irish saints belong to one period, while the cloisters belong to another; that the said saints did not write poetically on scrolls, but prosaically on goat-skins? These are only a few of the things which show us that the Ireland of this story is only another phase of "stage Ireland," where wonderful things undoubtedly happen.

In one thing the author of these stories might, perhaps, be willing to take a little bit of friendly advice. His style is in danger of too great ornateness, and a seeking after "aureate terms" is somewhat of a snare to him. Also, it mars good prose to insert into it what are really lines of blank verse, as in the following passage: "*Among the little stunted trees bound with bryony and such-like evanescent joys of summer-time, the sombre greenery of dark yews, with those small scarlet-color touches that make the gloom of leaf more plain to see,—like sunlight shining on a purple thunder-cloud.*"

Yet, with a good deal of affectation and over-decoration, there is a certain sincerity of purpose running through these tales which sets them apart from the ordinary short story of the day.

The Edophone. Voice Figures. This little pamphlet, by Margaret Watts Hughes, is now in its second edition. It gives in compact and readable form certain interesting facts with regard to forms produced by sound, and is accompanied by profuse illustrations of the complex figures thrown upon a disc by the vibration of vocal notes. The introduction gives an account of the earlier theories upon the subject, going back to 1785, and of various experiments with plates showing the result of vibrations of musical instruments. The writer of the pamphlet has been able, by the employment of elastic membranes, to produce very marvellous Voice Figures, and has perfected an instrument for the purpose which she calls the Edophone. Having succeeded in producing simple forms illustrating different notes in the

human voice, she next turned her attention to forms in Nature, floral forms, as of the Daisy and Pansy, reproducing them through sounds, and finally to more complex impression figures brought into contact with varying vibrations. The subject is one of great interest and importance, and the pamphlet well repays perusal.

R. R.

Cagliostro, by Henri d'Almeras. Some lives are so spectacular that all we can hope to gain is a kaleidoscope view of them. Among such lives none so readily lends itself to a romantic setting as that of Count Cagliostro, nee Joseph Balsamo.

Son of a Sicilian peasant, he was born in the year 1743, and although it has been stated that the family were of Hebrew extraction, no proof exists of this fact, unless it be in the extraordinary capacity and persistence of Joseph, but for whom the name would never have been heard of, beyond the village which claims honor as his native place. In the history under review the author gives the unfortunate son of a not very satisfactory father the full benefit of all the ill-natured gossip which sprang into existence when he became of sufficient importance to foster inquiries. "Each day," he says, "Joseph Balsamo gave new proof of his evil nature," and as instance of an inborn depravity he cites an occasion upon which the boy when called upon to read the evening lesson aloud, substituted the names of courtesans for those of the Saints." We can readily believe that such an action scandalized the good monks of Cattagirone, but it hardly justified a wholesale condemnation of his morals. He was accused of theft, and had indeed, his biographer does not hesitate to assert, "almost every vice."

He became interested in occultism during his unprofitable days at the convent of Cattagirone, and took pleasure in frightening the timid peasants by causing unexpected apparitions of the Devil. Such are the stories of his early life which, in the opinion of M. d'Almeras, afford a key to his later character and career. It is obvious that from such a beginning we must not anticipate a very flattering biography of a man whose name has become a pseudonym for mystery, and it is not a matter of surprise that throughout the book Joseph Balsamo is spoken of with ill concealed contempt. The author is obviously enough not interested in anything which approaches mysticism, yet we are hardly prepared to find Cagliostro ranked as a disciple of the "nebulous theosophy of the victim of hallucinations, Swedenborg." To M. d'Almeras, Swedenborg, the Count de St. Germain, Weishaupt and Cagliostro are all equally irresponsible. He accounts for their vagaries mainly upon the ground that they were Free Masons and members of secret societies, founders indeed of many, which were all, in his estimation, addicted to the practice of black magic.

While still in his early youth Joseph Balsamo fell in love with a young girl of about fifteen named Lorenza Seliciain, who while utterly without education, appears to have understood enough to become her husband's confidant and assistant until his final imprisonment. She, however, like Joseph Balsamo, is credited by M. d'Almeras with "all the vices," and the pair began their married life by a system of fraud and imposition which, if true, justifies the assertion. It is, however, hard to reconcile the depraved conduct of Balsamo and his wife with what we learn of their later life, when as Count and Countess Cagliostro they carried all before them in the principal cities of Europe. According to the story they travelled from place to place with Lorenza's successive lovers until they finally reached London in 1771. But misfortune pursued them, although by an incredible turpitude they are supposed to have acquired riches through blackmailing one of Lorenza's lovers; they finally left England (pursued by the police), and after various adventures in France Balsamo was arrested at the instance of one of his wife's lovers, and for the first time Lorenza appeared as witness against him, declaring among other things that he was a "ne'er do well who would never work." At this date, 1772, it is interesting to find a reference to "Count Cagliostro," in the police report, but apparently this title was regarded as an alias, as the complaint itself is from Lorenzo Balsamo against "her husband, Joseph Balsamo, calling himself Marquis de Balsamo."

It is necessary to dwell somewhat at length upon these unsavory details of Cagliostro's early life, because upon them the estimate of his pretensions is built up. In 1776, after more adventures, the couple are again found in London, but are now known as Count and Countess Cagliostro, and although misfortunes of various kinds still pursued them, they are no longer vagrants, but persons of importance,

endorsed by the Free Masons of England and affiliated to that society as members of the Grand Lodge of London.

From this point the history of Cagliostro is closely involved with that of occultism. And we find that as mentor of several secret societies and lodges he was regarded as a man of great learning and of unquestionable integrity.

It is difficult to reconcile M. d'Almeras' estimate of Joseph Balsamo with the facts of the later life of Count Cagliostro, who, as founder of the Egyptian Rite, obtained a standing which no detractions could impair. His biographer, utterly out of sympathy as he is, with the supposed aims and objects of the Free Masons, is forced to the admission that "nothing nobler or purer (apparently) could be conceived than this new Masonic system;" but Cagliostro being, in his eyes, the acme of charlatanism, we are not surprised to find that every noble aspiration was but the cloak for some vile scheme for self-aggrandizement. If women were admitted to the Society it was in order that many dupes might be on hand, and to their ready credence of miraculous happenings much of Cagliostro's "vogue" is attributed. Much interesting information about the Free Masons and their influence in the latter part of the eighteenth century will be found as accompaniment of the story of Cagliostro, for which we must refer our readers to the book itself, passing rapidly over the events which characterized the remainder of Cagliostro's life. While it is impossible to chronicle the years which elapsed between the residence in London in 1774 and the appearance of Cagliostro in Paris in 1785, there is no doubt that the time was occupied in travel and in study, in the acquirement of actual knowledge in the East, in Arabia very possibly, and although much of the information we have is purely legendary, there is proof enough in the later happenings in Paris of the great power of the so-called magician. Already, in 1780, the fame of Cagliostro as healer was recognized; in all the leading cities of Europe he was surrounded and followed by crowds; his movements were those of a royal progress, although, as is invariably the case, his fame drew out an increasing number of stories with regard to his low origin. He was said to be the valet of the famous Count of St. Germain, whose secrets he had discovered, or again the son of a poor Spaniard; but in spite of all aspersion of character or origin, his fame spread more and more rapidly, until, in 1785, the Cardinal de Rohan invited him to Paris, and we find him the centre of one of those historic dramas which involve the fate of the most innocent persons.

Alexandre Dumas has placed upon imperishable record the name of Cagliostro in the Memoirs of a Physician, and in the affair of the Queen's Necklace, and it is by no means an easy task to disentangle truth from fiction in the case of this brilliant and extraordinary man. Yet, to students of Theosophy, it is not entirely impossible to read between the lines and to recognize in Cagliostro one of those advanced men who, having acquired *knowledge*, desire nothing but to use that knowledge for the good of a world, sure sooner or later to return evil for good. At the end of the eighteenth century superstition reigned throughout Europe; in France it divided its public with atheism and the lowest form of materialism; wonder working was in vogue, and charlatancy in the ascendant. Was Cagliostro a mere charlatan? This is undoubtedly M. d'Almeras' conviction, but can it be shared by readers of foot notes which, however reluctantly, admit that the claim that Cagliostro absolutely refused payment for any of his many cures, is true? What motive inspired his actions? Was he actuated by greed? If so, why refuse money? or by love of ostentation? Still more necessary, one would say, to demand payment. Again, for a man whose whole life, according to his biographer, was spent in preying upon others, to become the dupe of a woman like Mlle. de Chotte appears incredible. He was involved in an affair from which he, personally, could obtain neither glory, fame, nor money, in the intrigue of the Diamond Necklace, and although the vindication of his character was complete, after his long detention in the Bastille and a trial, which M. d'Almeras represents as a farce, the stigma of the occurrence clung to his memory, and does so to this day. The later misfortunes of Cagliostro, his imprisonment in Italy, his trial for heresy as Free Mason, and his living death in the fortress of San Leds, the doubt as to his final fate, combine to present a picture of continued adversity for which it is hard to find a parallel in human history. Even so unsympathetic a biographer as M. d'Almeras represents his demeanor as calm and dignified, his learning as great, his cures as unquestionable. By what means did the "vagrant," "the criminal," "the libertine" acquire his knowledge and his power? Whence that ideal so familiar to ourselves, so little

known to his period, of Human Brotherhood? that conception of liberty and unity which in the writer of the Revolution was to find its apotheosis in newer and nobler standards for Humanity? How can we reconcile the selfishness of "the charlatan" with the constant activity in the cause of humanity, and with the fact that he, undoubtedly against his own interest, remained the faithful husband of a woman who not only betrayed his secrets to his enemies, but was in every respect his inferior, illiterate, vulgar and insincere. While it is claimed that Joseph Balsamo subsisted upon the proceeds of his wife's dishonor, no attack appears to have been made upon the moral purity of his own life, and excepting that reference is made to a woman claiming to be his illegitimate daughter, his character in this regard is not assailed.

It is singular, too, in view of the many crimes attributed to him, that when arraigned by the pontifical authorities it was upon the single charge of being a Free Mason. He was, in fact, a martyr to the cause of human progress and liberty, and many of the accusations made against him would provoke a smile in these days of greater knowledge. That he understood the use of Nature's finer forces we can easily believe; that he employed mediumistic persons clairvoyantly gifted is certain, and that he himself was acquainted with hypnotism in its many forms is undoubtedly true, the only question in the minds of his judges should be, did he use these powers, this knowledge, for the good of others, or did he devote his acquirements to selfish purposes? There can, I think, be no doubt that whatever may be true of his boyhood and early manhood, in his later career his great gifts were freely used for the benefit of humanity at large, and that for this reason he should be regarded as worthy the respect and admiration of our own generation. R. R.

PERIODICALS AND BOOKS RECEIVED: *The Theosophical Forum*; *The Light of Reason*; *Mind*; *The Holy Second Book of Acts*, *The Song of Mysticism*, and *Plutarch's Genius of Sokrates*, three pamphlets issued by the Prophet Publishing House of Medford, Mass.; *New Thought*; *Harmony*; *Country, Time and Tide*.

IN GERMAN: *Theosophischer Wegweiser*; *Neue Metaphysische Rundschau*; *Theosophisches Leben*,—the last with many reprints from *The Forum*, and a new cover which is a great improvement on the old one.

IN SPANISH: *Sophia*, published in Madrid; *Boletin de Estadística*, published in Venezuela.

NOTICE.

A Sanskrit chart is now obtainable by students of Theosophy from Mr. Fred Homerton, Box 2222, San Pedro, Cal. This chart gives all the simple Sanskrit characters, including numerals, and most of the compound characters used in printing and writing. By its means most of the Sanskrit words and characters, with which the text of so many translations of Eastern literature are punctuated, may readily be written in English characters and their meaning found in the *Glossary* or *Secret Doctrine*. The chart is a photographic reproduction 10¼ x 12½ inches, handsomely mounted on thick card and ornamented with several well known Sanskrit mantras. Price 50 cents, post-paid, all profits going to the T. S. in A.



THEOSOPHICAL QUARTERLY

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T·S·ACTIVITIES

Third General Theosophical Congress FOR GERMANY, AUSTRO-HUNGARY AND SWITZERLAND FROM 24TH TILL THE 26TH SEPTEMBER, 1904, IN DRESDEN

Take for your motto in conduct: "*Peace with all who love Truth in sincerity.*"—H. P. Blavatsky (Salutatory letter to the Fifth Annual Convention of the American Section of the T. S., Boston, Mass., in 1891).

ACCORDING to the decision of the Second General Theosophical Congress, held in Berlin, on September 20th and 21st, 1902, the Third Universal Congress will meet in Dresden in the year 1904. The "Theosophical Society in Dresden" has undertaken the preparation for the Congress, and the Committee, chosen by it, now extends a friendly invitation to all friends of the Theosophical fraternization of mankind, the members of all Theosophical Societies, associations and circles, as well as all other fellow-workers and those interested in particular in Germany, Austro-Hungary and Switzerland—no matter whether they belong to a Theosophical organization or not—to participate in the Third General Theosophical Congress, which will take place in Dresden on Saturday the 24th, Sunday the 25th, and Monday the 26th September, 1904.

The General Congresses take place on the foundation of self-government and tolerance and complete independence and neutrality in regard to personalities, groups of workers and associations. They are therefore not meetings of delegates from societies, but open gatherings of Theosophical fellow-workers, to whose understanding and befriending they are to help, in order that the great work of universal fraternization of mankind, without regard to race, nationality, confession, stand or sex, which lies at the heart of all, may be pushed forward with united powers. Every co-worker and every workers' association may advance the aim of the Theosophical Society in their own way; but the bond of harmony and tolerance ought to encircle all. The more the light of the knowledge of the essential unity of all grows in us, which leads men so far that they shut out no one from their heart, the more shall we become a true kernel of the spiritual fraternization of mankind.

We have endeavored, as the following programme shows, to order the Congress so that it may give as much opportunity as possible to Theosophical work and incitement of partakers, and fulfill its part in adding to the realization of the Theosophical ideal of enlightenment, ennoblement, fraternization and tolerance.

It remains to the other friends of the Theosophical movement to respond, if possible to our invitation, and, from far and near, to meet together in the spirit of harmony to make the Congress an ennobling solemnity of brotherliness.

We reach out a hearty welcome to all!

THE CONGRESS COMMITTEE.

(Signed) Hermann Ahner, Richard Böhm, Otto Dietrich, Martin Drechster, Bernhardt Günther, Elsa Hallmann, Adolph Zippel.

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(Office: Dresden N., Helgolandstrasse 19.)

To the Friends of the Theosophical Brotherhood of Mankind in Foreign Countries:

With hearty greetings we send you this translation of the Congress programme in order to give you notice of the meaning of the Congress. It shall realize the "large-hearted spirit of comradeship" of which H. P. Blavatsky speaks in the following words (Message to the Fourth Convention of the T. S., American Section, in Chicago, 1890, communicated on behalf of Madame H. P. Blavatsky by Bertram Keightly):

"The Masters require only that each shall do his best, and, above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to work for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who does nothing; each can and should co-operate with all and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country.

If you are in sympathy with this fraternization of all Theosophical co-workers, without distinction of organization, let us know it by writing or coming. You are all welcome!

Fraternally yours,

THE CONGRESS COMMITTEE.

Dresden N., Helgolandstrasse 19.

The programme outlined above was very successfully completed. Dr. Franz Hartmann addressed a crowded audience, taking for his subject the motto of the Society, "There is no Religion Higher Than Truth." His speech was loudly and deservedly applauded, for the Doctor always speaks intelligently and to the point, with a delightful freedom from affectation. Other addresses were given by members from Berlin, Leipzig, Vienna, etc. Perhaps Mr. Edwin Böhme's lecture on "Art and Religion" aroused the most interest, publicly; for *Kunst* is at present the God before which all Germany bows, and people were anxious to hear what new light Theosophy would be able to throw on it. Mr. Böhme handled his subject splendidly, emphasizing Madame Blavatsky's distinction between "talent" and "genius," and insisting that only the inspiration of the Christ-spirit in man can make a painter or musician an artist in the true sense of the word. Fundamentally, of course, this is a question of terms; but in view of the many who now find their highest ideal in Art, it is of vast importance to remind them, as Mr. Böhme did, that technique without soul is no better than a dead—sometimes a pestiferous—body.

INTERNATIONAL THEOSOPHICAL BROTHERHOOD.

(UNIVERSAL THEOSOPHICAL SOCIETY.)

ANNUAL CONVENTION

OF THE "THEOSOPHICAL SOCIETY (F. T. B.) IN GERMANY," HELD AT LEIPZIG,
MAY 22-24, 1904.

REPORT OF PROCEEDINGS.

Attendance.—Thirty-three delegates from Berlin, Breslau, Cottbus, Halle, Leipzig, Magdeburg, and Tiloit. Members and visitors from Beesenlaublingen, Bremen, Chemitz, Cottbus, Danzig, Dresden, Eger, Forst, Gablonz, Halle, Hanover, Klagenfurt Leipzig, Magdeburg, Neuhaldensleben, Passendorf, Schweidnitz, Süpplingen, Weissenfels, Vienna and Zwickau. Dr. Franz Hartmann was present from Florence. Mr. Ludwig Last was the representative of the T. S. in Austria-Hungary. Mr. Victor Lipsky, from Switzerland, was present.

Meetings.—I. *Whitsunday, May 22d, Evening Session.* Lectures: "The Seven Principles" (Dr. Wilhelm, Vienna), "Hypnotism and the Theosophical Society" (Mr. Robert Syring, Magdeburg), "Memorable Works of H. P. Blavatsky" (Mr. Edwin Böhme). Discussion.

II. *Whitmonday, May 23d, General Meeting:*

1. The meeting was opened by the General Secretary, Mr. Edwin Böhme. The President of the Executive Committee, Mr. Arthur Weber, took the chair. Greeting. Addresses were delivered by Dr. Franz Hartmann and Mr. Paul Ettig. Dr. Hartmann explained that only he who recognizes the divine essence within himself and in all things, is a real "Theosopher." "All development aims at divine self-recognition (Theosophie), but there are different ways leading to this aim. Therefore it is good that there are different Theosophical Societies, each of which takes its own way. But having the same aim, they should not quarrel with each other; they ought to render absolute tolerance to each other.

Letters of greeting and telegrams were received from many friends in Germany who could not be present; also from foreign countries: Amsterdam, Budapest, Klagenfurt, London, New York, Stockholm, Vienna. See reports also.

2. The annual report of the Executive Committee, read by Mr. Arthur Weber (Extract). The organization which the International Theosophical Brotherhood has in Germany is now seven years old. It was founded on the 3d of September, 1897, at München, by Dr. Franz Hartmann. In fact, this "foundation" was a reorganization of the Theosophical Society, this being necessary because the free character and the original aim of the Society had been lost sight of. The T. S. in Germany has been established on the original free constitution of the Theosophical Society founded by H. P. Blavatsky. Its task is to make known its free and tolerant principles throughout the world.

The principal thing in a "Theosophical Society" is the spirit of Theosophical Brotherhood, that is, the Spirit of Tolerance and self-government. The genuineness of a "Theosophical Society" is not to be proved by its historical origin, the number of its members, or the time of its existence, but alone by the Spirit of Brotherhood and Tolerance.

Development of the Federation.—The T. S. in Germany is a federation of autonomous local societies. It began with three local societies and has now twenty local societies with 419 members.

Activities of the Local Societies.—Regular public and private meetings with lectures and discussions, public lending-libraries, the spreading of pamphlets.

Activities of the Lecturers.—The General Secretary Mr. Edwin Böhme, of the federation, delivered eighty-two lectures at thirty-one places. Messrs. Hermann Rudolph Leipzig; Victor Lipski, Breslau; Robert Syring, Magdeburg; Otto Ziegner, Cottbus, and Friedrich Schwab, Heidelberg, also made lecturing tours.

Activities of the Executive Committee.—The Executive Committee is the representative of the federation inwardly and outwardly, but does not interfere with the internal affairs of the local societies, each local society receiving its members for itself and determining the amount of its financial contribution to the expenses of the federation. Therefore the federated societies are "united, yet independent." About 400 letters and 300 cards were received, and 450 letters and 400 cards sent out by the office of the federation. A short English report regarding the Theosophical movement in Germany, Austro-Hungary and Switzerland was sent quarterly to about twenty magazines in foreign countries. Theosophical notices were sent at two different times to 700 German newspapers. Pamphlets and Constitutions have been distributed. The Theosophical Central Lending Library has been used by members, non-members and groups. The number of subscribers to our monthly "*Theosophischer Wegweiser*" has increased in the last year (800 subscribers, Vol. VII., will begin in October, 1904). If the federation of the T. S. in Germany holds fast to its free principles, it will fulfil its task in the Theosophical movement.

3. *Report of Local Societies and of Theosophical Societies in Foreign Countries.*—More than thirty-five autonomous local societies, circles and centres (twenty of which are federated to the T. S. in G.) are now working in Germany. They have had more than 1,300 public and private meetings during the past year. Nearly 4,000 books were lent by thirty-three leading libraries. The number of co-workers is about 550.

(For particulars see German report in "*Theosophischer Wegweiser*.") Further reports were received from Theosophical Societies in America, Austro-Hungary,

England, Holland, Sweden and Switzerland. Dr. Fr. Hartmann reported about Italy (Florence).

(For particulars see German report. We intend to publish a list of addresses and meetings of the free and brotherly Theosophical Societies of all countries.)

4. The Executive Committee of the T. S. in Germany consists of the following officers: Arthur Weber, President of the Executive Committee; Edwin Böhme, General Secretary; Hermann Rudolph, Managing Secretary; Georg Priem, Treasurer; Miss Clara Frenzel, Assisting Treasurer; Heinrich Neuschäffer; Otto Ziegner. (The officials of the Society receive no remuneration.)

5. Mr. Edwin Böhme then delivered a lecture regarding "*The International Theosophical Brotherhood and the Theosophical Societies.*" Mr. Hermann Rudolph spoke as to "*The Most Important Means for the Furthering of the Theosophical Movement.*" The general meeting was closed by the adoption of a Proclamation of the free principles of the T. S. in Germany and a Declaration of Sympathy directed to all societies and persons working for the realization of the Theosophical Brotherhood of Humanity.

III. *Public Meetings (Lectures).* Monday evening—"The Theosophical Movement, its Way and Aim" (Alfred Kubesch-Eger); "*The Spiritual Growth of Man, Seen from the Clairvoyant's Standpoint*" (W. Storost-Tilsit). Tuesday Evening—"Reincarnation" (Dr. Franz Hartmann); "*The Theosophical Society as a Factor in the Culture of Mankind*" (Edwin Böhme). Answering of questions and discussion.

(For particulars see the German report, which is contained in the July and August number of the *Theosophischer Wegweiser* (Rundschau). We will gladly send copies of this German report gratuitously on application to the office of the Theosophical Society (F. T. B.) in Germany, Leipzig, Inselstrasse 25.)

"A firm will and a steadfast devotion to our great cause of Theosophy must and shall break down every obstacle until the stream of truth shall burst its confines and sweep every difficulty away in its rolling flood. May Karma hasten the day."—H. P. Blavatsky, Salutory letter to the Third Annual Convention of the Theosophical Society, American Section, held at Chicago, April 28 and 29, 1889.

THEOSOFISCHE GROEP, AMSTERDAM, HOLLAND.

SECRETARY'S OFFICE, AMSTERDAM, BEUKENWEG 51.

Thaddeus P. Hyatt, Esq., General Secretary T. S. in A.

MY DEAR CO-WORKER: I am in receipt of yours of May 2d, 1904. We are very glad to see that our fame has grown beyond the frontiers of our country and are thankful for your kind offer to send us the *Theosophical Quarterly*; we are so bold as to recommend ourselves for the receiving of the mentioned magazine. It will be easier to you and to us, when you will send these magazines to one address only, viz., at the address of the undersigned, as only a few members of the group understand English.

We intend to translate and discuss articles of the *Quarterly* in our paper, *Light and Truth*, about which paper you will get more information in enclosed report of our work since our establishment on February 22d, 1904. After some days you will receive a translation of our Convention, which is nearly the same as the free and unsectarian "Verfassung" der Theosophische Gesellschaft in Germany, although we are an independent group and in no way in subordinated connection with any inland or outland organization. Some of our members have been members of the Lodge of the Universal Brotherhood of Mrs. Tingley, which was presided over formerly by Mme. H. de Neufville; but that Lodge, being dispersed as a result of the sectarian tendencies of Mrs. Tingley, which most members did not approve, we have taken its work.

We will send you, with the greatest pleasure, our paper, *Licht en Waarheid* (Light and Truth), but as this is printed in Dutch language, I venture to suppose you may not have a great deal of use for it. (Unhappily our Dutch language is no world-language, as the English.)

We shall be glad to hear about your methods of working, propagation, etc., as we are always ready to learn something from an older and wiser brother of us. Especially I draw your kind attention to enclosed Account of the Sudra Educational Movement in British-India, of which the undersigned has the honor to be General Secretary for Holland. We should like to have it printed in the *Quarterly*,

and expect the hearts of our American brothers will go open for the sake of fifty millions poor, neglected children of the laboring classes in India. Every week we meet in inner circle in the home of our President, Mr. H. M. Hörchner, to study and to discuss about our public work.

Enclosed you will find also a copy of our Proclamation, which has been sent to nearly all Theosophical and sympathizing organizations in Holland, Germany, England, France, America (a. o. to the Ethical Culture Society at New York, address Mr. Felix Adler), Sydney (N. S. Wales), etc.

Now I hope you will be glad by hearing that we are firmly working to propagate the Theosophical ideas and acts. We shall be mostly pleased to hear of you at any time.

With the most cordial greetings, I remain, fraternally yours,

K. v. d. HEIJDEN, F. M. B. S.,
First Secretary.

THE AWAKENING.

Rouse yourselves then, sit up! and steadfastly
Train yourselves: learn, for the sweet sake of Peace!
Let not the King of Death, knowing you indolent,
Befool you, fallen in his deadly power!

(Utthana-Sutta, 27.)

THEOSOFISCHE GROEP, AMSTERDAM, HOLLAND.

SECRETARY'S OFFICE, AMSTERDAM, BEUKENWEG 51.

(Established February 22d, 1904.)

REPORT.

To most Dutch people is the Movement to propagate the Theosophical idea—Universal Brotherhood—the same as Theosophical Society, or any other organization. So many people, not knowing what Theosophy is, are thinking that the doctrines, speculations, dogmas and even several sectarian tendencies, which have unfortunately appeared in the Theosophical Society, are *the Theosophy*.

Our endeavor is to propagate, here in Holland, without being bound by the conventions, rules, statutes, laws, etc., of any organization, the idea of Brotherhood of the One unsectarian Theosophy, and to apply it in our personal life. We know that much beautiful is by several circumstances not accessible to the greater part of our people; for instance, because much is written in foreign languages, many books are too expensive for an only person, or they go too far in philosophical speculations, or because many Free-Thinkers (no would-be materialistic free (?) thinkers (?), don't wish to share themselves under the banner of any organization, because by doing so they separate themselves from the One organization, Mankind. We know, also, that many who seek for Light and Truth are caught in deceitful Eastern dogmas which are taught in these Western countries, entirely false, and that they fall from their high evolution to stupid believers and no-thinkers. So we have established our Theosophical Group on the free and tolerant "Verfassung der Theosophische Gesellschaft (F. T. B.) in Germany," convinced as we are that not the form, but the essential being of an organization is its value. So we don't propagate to make members, etc., but propagate essential Truth, although it may be very little profitable (on material plane).

We have not to make members or money, but to become brothers, and so we have begun with ourselves and to spread the Light we can see ourselves in others, who are still struggling and fighting against . . . themselves. The experience has taught us, that the glorification of any form of organization becomes the death of the ideas. So we have nowadays church service instead of true Religion.

Our first public work was a meeting on February 25th, 1904, in the Auditory Hall of the Society for the common use, where the Anagarika H. Dharmapala, Buddhist Educational Commissioner (and deputy of the Ceylon Buddhists on the International Congress of the Religions in Chicago), held a lecture entitled, "India, Past, Present and Future, and the Religions of India." His speech was translated into Dutch by the undersigned Secretary of the Theosophical Group, K. v. d. Heijden, Fellow Maha Bodhi Society. There were nearly 160 persons, mostly be-

longing to the laboring classes. A re-collection of money for the Indra Educational Movement, at the end of the meeting, brought up 30 shillings.

After some days we were attacked by some queer "Theosophists" (?) in one of the greatest newspapers of Holland, as being not authorized by the Headquarters of the T. S. of Col. H. S. Olcott in Adyar, British India, and so we had no right to call ourselves "Theosophical." To these fellows we thank the occasion that we could answer in several articles about this question, and that we could throw still more light upon Theosophy and Sectarianism. Nowadays all great newspapers publish with most pleasure all about our work, meetings, etc., without any costs of advertisements.

On April 10th our member, J. Hoving, spoke before a public of 110 persons about "What is Theosophy and What Is It Not?" in the Hall "de Geelvinck," at Amsterdam, and this lecture may be called "extremely successful." There reigned a true Theosophical spirit among the attentively listening public, and all were greatly satisfied with so simple and yet so beautiful words.

On April 24th, the undersigned, K. v. d. Heijden, held a public lecture about "The Theosophical Movement and Its Purposes," which was assisted by 70 persons. Then a strong discussion broke out after the lecture; especially some socialistic people rendered us great services by their opposite tenets, so that we could much the better illustrate our ideas. As a result of this debating, we had a meeting on May 18th in the Auditory Hall "Golconda," where our friend, J. Hoving, spoke about "Theosophy and Socialism," which was assisted by 50 persons.

Furthermore, we intend to hold "study evenings" for members, with introduction of interested people, on which will be discussed about Theosophical matters, etc.

We have no special *own* paper, but the fortnightly *Licht en Waarheid* (Light and Truth), serves us as organ. This Theosophical paper, appearing under the device, "Liberty by Brotherhood," contains much beautiful, translated by our members of the *Theosophischer Wegweiser*, *Theosophical Forum*, *Theosophical Siftings*, several interesting parts of foreign Theosophical books, as "The Occult World," "Nature's Mysteries," different writings of W. Q. Judge, and H. P. B.; "Why I Became a Theosophist," by A. Besant; "Brotherhood," "Nature's First Law," "Bhagavad Gita," "Patangali's Yoga Aphorisms," with commentaries; also many original articles about Theosophy.

We have a library, partly belonging to the Group, partly to different members; first part is a remainder of the library of the Lodge of the U. B. of Mme. H. de Neufville. The books are gratis, loaned only to members or to persons who are acknowledged by the Secretary as studying the Theosophical matters.

When our finances will become better, we intend to publish different little pamphlets about Theosophy.

Having given now a short resumé of our young Group and its action, we shall be pleased by receiving special counsels about our future work, based upon your experience.

On behalf of the Theosophical Group,

K. v. d. HEIJDEN, F. M. B. S.,

First Secretary.

Amsterdam, May 19th, 1904.

THE THEOSOPHICAL SOCIETY IN ENGLAND.

NOTE.—The address of MR. THOMAS GREEN, Corresponding Secretary of the T. S. in England, is now Quan Cottage, Radlett, Herts, England.

NEWCASTLE-UPON-TYNE.

The Newcastle-upon-Tyne T. S. continues to hold very successful weekly meetings. A new syllabus has just been commenced, consisting of papers by members and friends, including many very interesting subjects, such as "Theosophy and Socialism," "The Rounds and Races of Mankind," "The Inner God," "Mind," "The Reincarnating Ego," etc.

The Study Class continues with the "Secret Doctrine," and the members find the subject of ever-increasing interest.

In addition to the usual work, a series of public meetings has been held during the last few months, under the auspices of the League of Theosophical Students. The first meeting was held on Tuesday, 23d February, when Mr. Jasper Fawcitt read a paper entitled, "What is a Mahatma?" There was a good audience, and the change in public opinion was very evident, for this subject, treated as it was, would, a few years ago, have met with bitter opposition and ridicule, whereas on this occasion it received respectful consideration. At the second meeting, which was held on Tuesday, 22d March, Mr. E. H. Woof followed up the previous subject with a paper on "The Theosophical Philosophy and Its Formulators," showing the relation between the Masters and the philosophy. The audience in this case was good, but not equal to that of the first meeting.

Mr. Fawcitt's paper has been repeated at Scarbrough, South Shields and Gateshead, and Mr. Woof's at South Shields.

The third and most important meeting was held on Wednesday, 25th May, which was the occasion of a visit of Jasper Niemand (Mrs. J. W. Keightley), who gave an address on "The Theosophical Society, its Origin and Aim."

The subject was treated in the beautiful manner which characterizes the writings of Jasper Niemand. Dr. Keightley was also present and addressed the meeting. There was a large and appreciative audience, and the meeting was taken considerable notice of by the press, and was undoubtedly the most successful meeting which has been held in this district for many years.

VIVIAN JOBLING, *Secretary*.

11 Belle Grove Road, Newcastle-upon-Tyne.

THEOSOPHICAL SOCIETY (SCOTTISH BRANCH), GLASGOW.

The regular Sunday evening meetings are still being carried on as usual in Drummond's Hotel, 28 Glassford Street. Our previous Study Classes have been merged into one and the Key to Theosophy is being studied. Our class meets on Fridays, at 8 P. M., in the same place as our Sunday meetings. On an invitation from the South St. Mungo Unitarian Church Literary Association, a paper was read entitled, "Man, the Master of His Destiny." Our meetings will be suspended during July and resumed in August, when we will begin a new epoch in our local history. No fewer than six different speakers will be on the list for the coming months. Embryo-like, we began our activities two years ago, and we have been growing slowly but surely. We hope to carry our work further with every year. White Lotus Day was celebrated here with a paper on H. P. B., which we considered a most appropriate thing to do.

ALEXANDER DUKE,

38 Lenox Place, Scotstown, Glasgow.

BRANCH HISTORIES.

FORT WAYNE BRANCH.

FORT WAYNE, IND.

The Fort Wayne Branch of the T. S. in A. is small when regarded numerically, but the members are regular and faithful in attendance.

In the early days of the Society the executive officers consisted of a President, Vice-President, Secretary and Treasurer. The burden of work naturally fell on the President, with this result:

The members constantly receiving did not learn to depend upon themselves, and when called upon to take charge of the meeting felt the greatest timidity in doing so.

In the hope of correcting this all offices have been abandoned with the exception of Secretary and Treasurer. We now follow in rotation, the member being free to have an address, a talk, music, or reading, so long as it is with a view of explaining Theosophic teachings. At each meeting members are called upon to

give views either upon subject before class or on a subject which has especially benefitted them. We now feel as a class that we are doing better work because of an increased confidence in ourselves.

The meetings are held weekly for one hour, the usual work alternating with study of the Secret Doctrine. A member suggested that a committee be appointed to receive strangers, give reading matter, etc. This was found to be good, as the manner in which we received our guests made many feel welcome. It was also suggested that the Secretary read from the Bhagavad-Gita or some Theosophical book, stopping during the reading to speak briefly of what was read. This helped us to become more familiar with the devotional teachings.

General notices to the public and oral and written invitations are sent to any whose names are given by members. We have had our times of despondency, but fortunately there has always been some member ready with words of encouragement and faith to urge us onward.

L. F. S., *Secretary.*

AURORA BRANCH, OAKLAND, CALIFORNIA.

An enthusiastic band of students, seven in number, met and decided to form a Branch of the T. S. and to name the same Aurora. The first recorded meeting was held October 21, 1889. Aurora's charter was dated November 7, 1889.

Lectures were given Sunday evenings in a public hall, beginning December 1st of same year. In six months the number of members were doubled.

The League of Theosophical Workers was organized October 30, 1891, with twelve members; this also increased rapidly in membership. The League established the "Children's Home."

In March, 1902, a Pacific Coast lecturer was given the endorsement and financial support of the Branch. The Branch membership kept increasing, and in the summer of 1894 moved into a public building. Here the rooms were kept open every afternoon and the public was invited to draw books from the library every day instead of once a week, as before. At the same time a "Training Class" for members and others was established, where all could learn to speak on their feet. This was very helpful, and the work was enthusiastically carried on.

Following the Convention of 1895 there was a division of the Branch. The majority remained with the T. S. A., so the books were kept by them and the rooms kept open as before.

When our beloved President gave up his outside garment, we felt, at first, like a flock of sheep that had lost its shepherd, but the members soon rallied, feeling that more responsibility rested upon each one, and the work was continued with renewed energy.

It is scarcely necessary to speak of the crash which came in 1898. Poor old Aurora had a lawsuit hanging over her for years, which was settled in her favor only last year, the complainant letting the case go by default.

The meetings have been continued weekly in private rooms, the faithful few attending. The present membership is fifteen. Some members being non-residents and others disabled by health to attend meetings, the average is small. We fully believe that thought is all powerful, and even though the public activities are given up for the present, the leaven is working, and in due time there will be a rich harvest.

SAN PEDRO BRANCH, SAN PEDRO, CAL.

The San Pedro T. S. was organized January 7th, 1904, with thirteen charter members. For many months prior to organizing, the members (then at-large) have held regular meetings twice a week—Thursday and Sunday evenings. At our Thursday evening meetings, after the transaction of business, a question is given to be answered the following Thursday. Then one of seven members, each in turn, either reads something he has written or chooses something to read from standard Theosophical books. With the exception of an occasional lecture, our Sunday evening studies for the past year have been concerned with Tattwa Bodha and Atma Bodha of Shankaracharya.

FRED HOMERTON, *Secretary.*



CORRESPONDENCE CLASS

The following are the answers which the Editor considers correct relating to the subject, "The Causal Vesture or World," given in the April number of the *Quarterly*:

- (1) The Third or highest body of an Individual self.
 - (2) Through indefinable, beginningless unwisdom.
 - (3) The causal or finest material of the two other bodies—the Psychical and the Physical bodies.
 - (4) It is unknowing as to the Highest Self's own nature.
 - (5) Unchanging in form, or unalternating in character.
 - (6) This unwisdom of the Causal body. The "Heresy of Separateness" is caused by two errors; the error of our feeling separate from the Great Self, and the error of feeling ourselves separate from our other individual selves.
 - (7) Deep-sleep or dreamlessness.
 - (8) Waking, Dreaming, and Dreamlessness.
 - (9) The Waking mode is the perception of physical objects by the five perceptive powers—the five senses. The Dreaming mode is the dream-state, and in it is encountered whatever has been seen and heard in the Waking mode. The Dreamless mode is the state in which nothing at all is perceived of the external universe or the world of the senses.
 - (10) Anandamayakosha, the highest veil or sheath. Anand means bliss, maya—illusion, and kosha—body or sheath.
 - (11) Buddhi and Higher-Manas.
 - (12) Bliss-body; Sutratma; Intuitional; Permanent Individual and Karmic-body.
 - (13) The delusion of Isolation. The Self, or the Will, subject to causality or cause and effect.
 - (14) Illusion (maya). (See Bhagavad Gita, p. 31.)
 - (15) A divine nature; the enduring Individuality which underlies a whole chain of personal selves, as a string passes through a series of pearls.
- To sum up, and to give Shankaracharya's own definition:
"The Bliss-formed veil of the Self is pure Being, limited, because subject to the delusion of isolation which brings into existence the Causal body (as a limitation of the unlimited, a facet of the diamond, having in fact no independent existence at all, apart from the diamond); it is accompanied by conditions of all imaginable joy."

As our space is limited we are unable to give certain explanations which we intended to give in this number, and which would throw a greater light upon the nature and character of "The Causal Vesture or World."

The subject for this number is:

The Self or The Eternal.

The reference for study are the same as those given heretofore.

A Shadowy Outline of Ideas Relative to the Subject.

It is firmly and steadfastly held by many that the Self is real, and that all else is false. Atma is the Self, and is sometimes called the Knower, the Witness and the Possessor. If there is a Knower there must be something known or something to be known; something, it would seem, that is different and distinct from the Knower, and then there must be also something between or connecting the Knower with the known. Can we say and hold that there is anything distinct, different, and we might say, separate from the Self, the Eternal? Is not the Eternal the All, as well as the Everlasting? What can there be in the Universe that is other than the Self? Then, again, if there is nothing different from the Self, or nothing unknown to the Self, we might ask ourselves, how can it be called the Knower? In order that we may truthfully claim that the Self is the Knower, it would seem that we must admit, at least, that there is or was something to be known. Now, if this is so, and if we can determine what this something is, that is or was unknown by the Self, we may subtract it from the All, and so find out just what the Self or Atma is, for the remainder will be—must be—the Self. But this would be an acknowledgment that the Self is not the All, but a part of the All, and this would be also an admission on our part that the Self—the Great Self—is limited, that it is not omniscient, to say nothing about its want of power and presence. This, the most of us, do not wish to admit, for we have claimed truthfully and logically, we believe, that this Self is the All, and that It is desireless and unchanging. Perhaps it is true that the Self is *unchanging in some respects and changing in others*, and *unknowing in some respects, and knowing in others*. Can this be a fact? Have we ever thought of it in this light before? Have we not—the most of us—been taking for granted many things said about the Self by others, without thinking out the matter for ourselves? Would it not be well for those who have been in the habit of allowing others to do their thinking for them, to begin to think out these things for themselves? The others may have been wrong, or wrong in some respects. What is the Self which is the only Truth, the only Reality, and therefore the object of search for those seeking Freedom? The character of the Self, it is said, cannot be stated affirmatively in terms of our present knowledge, for the reason that our present knowledge is confined to objects of consciousness, while the Self is Consciousness itself. Therefore, it is further said that the Self must be defined by excluding everything objective. What is left will be the Self. Is this true? Would it not be well for those of us who claim that we are thinkers to think over this matter and work the thing out each for him or herself?

The Questions to be answered are:

- (1) What is the only enduring thing?
- (2) What is the difference between the Causal Self or the Higher Self, and the Highest Self?
- (3) Are there more than the one Self, and if so, state how many selves, and what they are?
- (4) Is the Eternal the All, or a part only of the All?
- (5) If the Eternal is the All, does it not include "all this moving world?"
- (6) If It is All, does it not include all forms and names? If not, why?
- (7) If It is not the All, It must be a particular part of the All, and if a part, what part?
- (8) If the Eternal is a part only of the All-Being, is it not limited in power, or knowledge, or presence?
- (9) What is meant by the terms "Self" and "not-self"?
- (10) What is meant by the terms "Knower" and "known"?
- (11) What is that called which is between, or connects, the "Knower" with the "known"?
- (12) What are the three great attributes of the Self?
- (13) Is not the Self and what Schopenhauer called "the Will" identical?
- (14) Is improvement possible for the Eternal?
- (15) Is the Eternal subject to change?

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No. 87; Vol. VIII., Nos. 86, 91 to 94; Vol. XI, No. 132; Vol. XII.,
Nos. 1, 6; Vol. XIII., Nos. 7, 8, 9, 10, 12; Vol. XIV., Nos. 1 to 8,
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We shall be glad to receive from members a list of Theosophic
magazines that they are willing to sell, exchange, or donate.

SECRETARY T. S. in A.,
159 Warren St., Brooklyn, N. Y.

The Theosophical Society in America

Founded by H. P. Blavatsky
at New York in 1875



THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the path to tread in this."

Applications for membership should be addressed to the
Secretary T. S. in A., 159 Warren Street, Brooklyn, N. Y.



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IMPORTANT NOTICE.

Members of T. S. in A. are once more reminded that by their action at the convention of the Society held in 1903, annual dues of \$2.00 were re-established, that an income might be assured sufficient to justify the publication of our magazines and to meet the necessary expenses of the Secretary's office.

Those members who have not paid their dues for the current fiscal year [ending April 30th, 1905] are requested to forward them at once to the Treasurer, as they are urgently needed at the present moment.

H. B. MITCHELL, *Treasurer*,
P. O. Box 1584, New York, N. Y.

Jan. 1, 1905.

Entered July 17, 1903, at Brooklyn, N. Y., as second-class matter, under
Act of Congress of July 16, 1894.



THE extraordinary performances of Miss Anna Eva Fay, a medium giving exhibitions in Toronto and other places, who is misusing the name Theosophy in connection with her seances, makes a reference to *Modern Spiritism*, by J. Godfrey Raupert, singularly apt. What curious Karma it is which continues the association of Spiritism and its manifestations with Theosophy, in spite of the fact that Spiritism has never had severer and more intelligent critics than the principal writers on Theosophical subjects; in spite of the fact that we have always and unqualifiedly denounced mediumistic performances as dangerous and immoral; in spite of the fact that we have repeatedly pointed out *why* mediumistic powers should be regarded as drawbacks and how their manifestation is injurious both to the medium and the entities that use him. The man in the street still thinks Theosophy has something to do with table-turning, mysterious raps and bad smells, and this in spite of constantly reiterated statements to the contrary. So we may welcome a serious study of *Modern Spiritism*, by Mr. Raupert, and give what prominence we may to his conclusions: "From the testimony of practiced spiritists, it is clear that the result of this practice is bad—mentally, morally and physically. In 1877 Dr. Forbes Winslow stated: 'Ten thousand unfortunate people are at the present time confined in lunatic asylums on account of having tampered with the supernatural.' Mr. Hajanin—at one time an ardent spiritist, writes: 'Their (the mediums') consciences are as callous as if seared with a hot iron; sin has to them lost its wickedness, and they are willing dupes to unseen beings who delight to control their every faculty.'"

"Mr. Raupert, indeed, would go further, and would appear to hold that this was not only the result, but the intended result, of the practice. In fact, his words approach very nearly to a belief in the obsessions and demoniac possessions which were accepted facts not so very long ago. If this is true—and the cases quoted by him are very difficult to explain in

any other way—spiritism is more than foolish, as most people believe. It is dangerous and wrong.”

On the other hand, legitimate research into the realms of the occult, by properly qualified observers, is not to be regretted, if for no other reason than that the truth about these phenomena may be “scientifically” discovered and the deplorable features connected with them made known. So we view with satisfaction the “American Institute for Scientific Research,” organized by Prof. James H. Hyslop, of Columbia University, and some of the best known psychic investigators in the world, which has for its object “investigation by qualified experts, in abnormal and so-called ‘supernormal’ psychology and which will be the trustee of such funds as may be contributed.”

Another contribution to the information about the newly discovered N-rays is of special interest to Theosophists, as foreshadowing completer knowledge about human emotions and as indicating a scientific basis for psychometry.

“The *Lancet* publishes a letter from Dr. Hooker on the results of three years’ experiments with the Blondlot N-rays emitted by the human body. Dr. Hooker says he has established the fact that these rays differ in color according to the character and temperament of a person; and also that the rays are not merely heat vibrations, as he proved by passing rays from his own hand through the forearm of a corpse to a prepared screen, which immediately showed increased luminosity. In reference to the differing colors of the rays, Dr. Hooker says:

‘Rays emanating from a very passionate man have a deep red hue. One whose keynote in life is to be good and to do good, throws off pink rays; an ambitious man emits orange rays; a deep thinker throws off deep blue; a lover of art and refined surroundings, yellow; an anxious, depressed person, gray; one who leads a low, debased life, muddy brown rays; a devotional, good meaning person, light blue; progressive minded, light green, and physically or mentally ill person, dark green rays.’

Dr. Hooker admits that his statement may be received at first with a smile of incredulity, but he is confident it will sooner or later be accepted as a fact. He further says he has proved that N-rays are not only given off by the human body, but by objects which have been in contact therewith. He obtained this impression from a letter thirty years old, which proved that the rays are radioactive and retain their power on the paper on which writing is made.”

So far as our information goes, these colors are correctly associated

with the appropriate feelings, but we should not overlook the difference in shades and tones of color, every color having both a good and an evil shade or aspect.

Tennyson thought that "different language does not always imply different opinions, nor different opinions any difference in *real* faith." "It is impossible," he said, "that the Almighty will ask you when you come before Him in the next life what your particular form of creed was; but the question will rather be, 'Have you been true to yourself, and given in My name a cup of cold water to one of these little ones?'"

"Man's free-will is but a bird in a cage; he can stop at a lower perch, or he can mount to a higher. Then that which is and knows will enlarge his cage, give him a higher and a higher perch, and at last break off the top of his cage, and let him out to be one with the Free-will of the Universe." "If the absorption into the divine in the after-life be the creed of some, let them at all events allow us many existences of individuality before this absorption; since this short-lived individuality seems to be but too short a preparation for so mighty a union." "Prayer," he said, "is like opening a sluice between the great ocean and our little channels when the great sea gathers itself together and flows in at high tide."

"Mankind is as yet on one of the lowest rungs of the ladder, although every man has and has had from everlasting his true and perfect being in the Divine Consciousness."

A passage on "Self," an extract from Brooke's "Fool of Quality," an almost forgotten book of the eighth century, expresses a deep truth in quaint form.

"Every particle of matter has a self, or distinct identity, inasmuch as it cannot be any other particle of matter. Now, while it continues in this state of selfishness and absolute distinction, it is utterly useless and insignificant, and is to the universe as though it were not. It has, however, a principle of attraction (analogous to desire in the mind) whereby it endeavors to derive to itself the powers and advantages of all other portions of matter. But when the Divine Intelligence hath harmonized certain quantities of such distinct particles into certain animal or vegetable systems, this principle of attraction in each is overcome, for each becomes attracted and drawn, as it were, from self; each yields up its power to the benefit of the whole, and then, and then only, becomes capable and productive of shape, coloring, beauty, flowers, fragrance and fruits."

I.

Only the truly intelligent understand the principle of the identity of all things. They do not view things as apprehended by themselves, subjectively, but transfer themselves into the position of the things viewed. To wear out one's intellect in an obstinate adherence to the individuality of things, not recognizing the fact that all things are ONE,—this is called "Three in the Morning."

"What is *Three in the Morning?*" asked Tzu-Yu.

"A keeper of monkeys," replied Tzu-Ch'i, "said with regard to their rations of chestnuts that each monkey was to have three in the morning, and four at night. But at this the monkeys were very angry, so the keeper said they might have four in the morning and three at night, with which arrangement they were all well pleased. The actual number of chestnuts remained the same, but there was an adaptation to the likes and dislikes of those concerned. Such is the principle of putting oneself into subjective relation with externals.

Wherefore the true Sage, while regarding contraries as identical, adapts himself to the laws of Heaven. . . .

II.

We are embraced in the obliterating unity of God. Take no heed of time, nor of right and wrong. But passing into the realm of the Infinite, take your final rest therein.

III.

Once upon a time, I, Chuang-Tzu, dreamed I was a butterfly, fluttering hither and thither, to all intents and purposes a butterfly. I was conscious only of following my fancies as a butterfly, and was unconscious of my individuality as a man. Suddenly I awaked, and there I lay, myself again. Now I do not know whether I was then a man dreaming I was a butterfly, or whether I am now a butterfly dreaming I am a man.

—*From the Philosophy of Chuang-Tzu (3d and 4th centuries B. C.).*

Is Everything Alive?—The majority of us, for a long time, have gone on quite comfortably in the company of what we called "dead matter;" but an increasing majority of restless inquirers have been lately stimulating us with the suggestion that nothing is actually dead, but what we call

"death" is only another form of life. The fact is that most of us have been deluded by the small inlets and outlets we call "the senses," mistaking for Nature's terminations what are really only our boundaries. We have very naturally thought that the signs of life which prevailed on our plane were the tests of life everywhere; and so, above us, we have been apt to doubt the angels, while below us we have denied life to the stones. They do not conform to our standard; these we cannot see, and those cannot move or grow; they exist not, or are dead, we say. What if we are wrong?

What is life? It is a huge question, and we doubt whether it can be answered, except for the uses of a temporary working hypothesis. Our own impression is that the best reply for the present is to be found in the tremendous truth that all things—literally all things, even "the mud and scum of things"—are direct manifestations of the one universal Existence—that infinite and undefinable ocean of Being in and from which we all live in our infinitely varied ways. Huxley bade us look to protoplasm as the basis of life; but there is something behind protoplasm; and we have to still ask the question: What makes "protoplasm the basis of life?" Protoplasm is a product of—what shall we say?—of activities? of etheric vibrations? of subtile combinations of physical forces? Well, what started the activities? what hiding musician produced from the hidden strings the vibrations? what keen chemist combined the atoms, infinitely small, that built this "basis of life?" No, we have settled nothing when we arrive at the slime which appears to indicate the last stage in this curious game of hide-and-seek in quest of life.

We are led astray by the word "physical;" and we do not entirely save our credit by saying, "the physical basis of life," for in reality we can indicate no intrinsic limits here. Who can say where physical begins and where spiritual ends? Is it a microscope or test tube that is to determine it? But microscope and test tube are only the symbols or landmarks of man's knowledge, or let us honestly say, of his ignorance. All we can do is to pry and test with such arming of our senses as is possible for the moment; but it is the height of folly to imagine that our prying and testing are anything but minute steps onward and inward toward the secrets of life that are not for us at this stage of our existence. We are on the wrong side of the screen, and the best we can do is to "see in a glass darkly."—*Light*, London, England.

RE-INCARNATION.*

THERE are fashions in Thought as in dress, in things of the mind as of the body; and now that the Christian Symbolism is falling into discredit, the appetite for doctrine seeks to satisfy itself at other sources. Unable or unwilling to frame a new setting for moral facts, and reluctant to make those facts the object of religious worship, the disillusioned are going back to pre-Christian times and reviving the symbolic thought of the East. Foremost among the tenets of Ancient Wisdom, in Egypt, Greece and India, is that known as Metempsychosis, or the transmigration of souls, or to give it its more modern title, suggested no doubt by the central dogma of Christianity, Re-incarnation.

It is very much in the air just now. Few are the lights of Antiquity who have not alluded to it, while many have believed it. In modern times, too, some great names may be cited among its supporters. The famous lines of Wordsworth occur to every one: "Our birth is a sleep and a forgetting. The soul that rises with us, our life's star, hath had elsewhere its setting and cometh from afar." Yet, "not in utter nakedness nor in entire forgetfulness, but trailing clouds of glory do we come from God who is our home." The letter of this majestic verse may be difficult to defend or explain, but it is the spirit that quickeneth, and the spirit of re-incarnation is there, in the statement that in birth man closes his eyes to a former state and forgets his previous earthly existence. Strange as the doctrine sounds to western ears, dulled by many centuries of theology, it cannot be rejected on the ground of any inherent absurdity. It is possible we may have been here before, because in a Universe, of whose inner soul we know so little, whose meaning and purpose often seems so obscure, anything not involving actual contradiction is not impossible. And so true is this in the matter of Re-incarnation, that the prince of Agnostics, David Hume, declared that the only kind of immortality philosophy could contemplate was a succession of terrestrial

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Members of the Theosophical Society cannot fail to be interested in this thoughtful presentation of the doctrine of Re-incarnation. Those acquainted with the Theosophic literature on the subject will have little difficulty in seeing that Re-incarnation and heredity are not opposed to but supplement each other, heredity furnishing the variety of environment from which the incarnating Ego chooses its instrument. The doctrines of Karma and Re-incarnation are so intimately connected that it is impossible to completely defend one without the other. This is seen also in the assumption that an evil environment or heredity implies a soul young to earth life, an assumption as invalid as unnecessary.—EDITOR.

existences, in other words, the transmigration of souls. The Rationalist attitude, therefore, towards it should be that of the Confucian Japanese towards the gods, one of deference towards possibilities.

And now, to be more precise, what do we mean by Re-incarnation? A doctrine so widely held is naturally expounded in many different ways, but probably all except Buddhists would agree in this, that it involves the existence of the soul, as an immortal essence, passing through successive bodily forms, animal or human. I do not know that the theory is applied to animals, but in Egypt, at all events, animal bodies were believed to be inhabited by human souls. As regards our own species, it is alleged that the parents are responsible for nothing but the bodily organism. It is not possible, therefore, to predict what manner of child a genius or a saint may engender, because no one can tell which of the millions of souls, hovering between heaven and earth, may take possession of its body. It may be the soul of a savage, primitive and elemental; it may be a soul that has already accomplished hundreds of earth pilgrimages, in many succeeding lives, and attained thereby almost to the consummation of final blessedness. I do not find in the apologists for Re-incarnation any definite explanation of the conditions under which souls embark on their successive careers; who it is, or what it is, that makes certain families produce uniformly good specimens of humanity, while others, like the Borgias or the Bourbons, produce criminals or imbeciles. To many of us it looks as though heredity affords a satisfactory explanation of most of these facts, but the Orientalist will not have it, because sometimes genius fails to produce genius, or indeed to produce anything, while occasionally a Burns or a George Eliot appears in unpromising surroundings, and seems to defy all scientific law. He holds it nearer the truth that every one of us began our soul life as savages, unintelligent and unmoral; that we have successfully graduated in the lower phases of earth-experience, until we have reached our present psychic stature. The soul, we are told, is a portion of the life of the Deity; it becomes detached or individualized, first, in form scarcely above the animalesque. It runs through its brief career of three score and ten years, and then with the dissolution of its bodily frame, it wanders in a world of shadows, pondering on its experience just closed, and when the lesson has been burnt in, when it has been woven, so to speak, into the texture of the soul, then under the influence of the law of Karma, of cause and effect, or by the direction of the Deity, it takes possession of a second body, like the unhappy spirit of whom we read in the gospels, going abroad, seeking rest and finding none, till it enters a suitable dwelling place.

The earth-life then begins anew; it progresses and closes, and again the return to shadow-land, with its longer and shorter periods of spiritual

incubation, and the consequent spiritual development; and then, in due season, the third time on earth, with continued progress through alternating trial and triumph, temptation and victory. And, thus, from the savage state, the soul progresses through an infinitude of years, marked by fewer or more numerous incarnations, until it is fit for the unspeakable peace of Nirvana, or re-absorption into the Whole.

Such is one phase of the great theory of Metempsychosis, which is perhaps most in accordance with Indian thought. There are, as we have seen, other versions, peculiar to Egypt and Greece, into which there is no need to enter. It will be much more worth our while to ask in the next place, how the ancient thinkers and their modern disciples know these wonderful things, in other words, what evidence is available to prove Re-incarnation.

And here we touch on the genesis of the doctrine. It is found to be a conjecture, or hypothesis, resting not on evidence but on inference. Certain plain facts about man and the world—its pain and sorrow, its inequalities and apparent injustice, side by side with its undeniable progress—confront us, now as ever; and from these facts a great number of thinkers have inferred that men must have been on earth before. Else, how explain the distinction between the slave and the freeman, the savage and the philosopher, the sinner and the saint? The notion of souls made out of nothing, and arbitrarily assigned to these or those parents by irresponsible Deity appeared too grotesque, too flagrant a travesty of justice to satisfy the independent mind of India or Egypt; and so they fell back on the hypothesis that every man born of woman must have repeated the same identical experience; that he must have graduated in every form of the great human school, even the lowest, and reached whatever measure of light and virtue he possessed by struggle and suffering. They framed a theory of soul-evolution, analagous in many respects to the Darwinian doctrine, and defended it as the only available explanation of the facts of life. In a word, it is an inference based on the inequalities of existence, an attempt to explain what is compendiously described as the problem of evil.

And, so far, as a contribution to philosophy, every man must recognize that it is immeasurably superior, that it is, intellectually, far more respectable than the crudities of the Pauline theology adopted by Christendom, which has nothing better to advance than the incoherent, unmoral story of the fall of Adam. That common sense, not to speak of supernal Wisdom, should create man perfect and then condemn him and his posterity for an act of disobedience; that existing human conditions should be the outcome of that childish arrangement, is indeed too preposterous for words, and compared with our popular divinity, Re-incarnation repre-

sents embodied wisdom. Hence, it is not surprising to hear that clergymen are beginning to speak kindly of the older dogma, and are even preaching in a theosophical sense. If people are dissatisfied with what experimental Science has to teach them on the problem of human origins and conditions; if they must have a hyper-physical explanation behind the scientific, then, indeed, it were better far to go to Hindooism than Christianity. to profess Re-incarnation rather than Original Sin. For, of the first we must admit with Huxley, that it involves no inherent absurdity. The individualized consciousness that may live after death may assuredly have lived before birth; but than the Christian dogma of Original Sin, no more grotesque or immoral teaching has ever been promulgated. Re-incarnation does, at least, give us all a fair start and equal opportunities. We began our earth career in primitive, elemental conditions; the number of our incarnations is simply dependent on the use we make of our opportunities. We are rewarded or punished here for our individual deeds, while Paul and Augustine would start us in life handicapped by another's misconduct; and, by making God the author of each new and individual soul, enthrone divine caprice and irresponsible favoritism as the controlling factor in human conditions.

Why was this man born a criminal's son and the other a saint's?

The first is beginning his earth-career, says the Re-incarnationist; he is in the lowest school, but he will rise, perfected through suffering and experience. The other has been through the mill, he has learnt his lesson, his position is the reward of his faithfulness and perseverance. The Christian can give no intelligent answer: he must fall back on the common-place that Jehovah can do what he will with his own—a most immoral allegation, especially where a God is concerned. No one may do what he *wills* with his own; he may only do what he *ought*. The orthodox must plead, as Augustine did, when asked why some received the needful grace to persevere and others do not: *Noli interrogare nisi vis errare*: "Ask not if you would not err." The child of the slum and of the palace have their places arbitrarily assigned by the Grand Master of Ceremonies and there is no appeal. The theosophical is incontestably superior to the Christian theory. The one propounds an explanation neither absurd or unjust; the other hypothesis involves confusion, mental and moral, and is, moreover, demonstrable fiction.

But this is not all. While the Christian scheme rests on legend, and nothing else, the theory of Re-birth may be said to take its place in the orderly scheme of World-development. In conception, it is the counterpart of organic or bodily evolution, the complement of the science of our time. It is, in fact, the psychics of Darwinism. And this is no mere coincidence, because it now turns out that the Hindoos were evolutionists

ages before Christianity, as indeed they were Spinozists before Spinoza ; and their theory of Re-incarnation was the natural and inevitable corollary of their belief in development. If the body only reached perfection after innumerable transitions from shape to shape, the soul could only attain the consummation after passage through countless bodies. Thus, we see, the Indians are an old and mature people, though our philistines may forget it and send them missionaries. They have long since passed that elementary stage of civilization which explains all things wonderful or mysterious by arbitrary interference from without. They have attained wisdom, and as enlightened men, see God no longer as the giant shadow of man, in Tennyson's "immeasurable clergyman," but as a symbol for the law that reigns inexorable and eternal. An impersonal ideal, not a personified power, is what they worship. Their guess at the riddle of the universe is more penetrating than ours, in that they made the ideal of Justice, a purely earthly, human Justice, the "head of the corner," and demanded that no life should be held accountable but for its own deeds, that every man should have a chance. And, thus, they filled the downcast and unhappy with hope, in that they were taught that their experience was as necessary as it was universal ; while to the progressive they suggested aspiration, the glowing thought that they were advancing even more on the path that leads to blessedness.

Perhaps we shall not be far out of the way if we assert that the great doctrine grew out of their natural science ; that Re-incarnation was suggested to them by evolution. They saw the whole Universe of life as the development of a principle within, and thus were led to appraise the psychic condition of mortals solely by reference to their earth experience, the burden of their former endeavor after a better life. The erring and wayward were the young, inexperienced souls that blundered through ignorance, and therefore to be pitied rather than blamed. But some day, sooner or later, they too would learn their lesson ; they would come to see that obedience is the only reality, that a mysterious necessity binds sin to unhappiness. They might not learn the great lesson in this incarnation, perhaps not in the next ; but at length the last reach the place of the first, for it is the destiny of man to walk in an "everlasting way." "Ye shall be perfect as your heavenly father is perfect," words ascribed to Jesus, are a law of life, the very foundation of the religion of Re-incarnation ; that a moral destiny is appointed to every man, the attainment of consummate virtue, and that by an inevitable law of his being, man will reach it one day ; not one shall fail of the everlasting life.

Again, one cannot but recur to the immeasurable superiority of this faith of the East to our popular Christianity. We heard a few weeks ago of an Anglican clergyman being inhibited by the Bishop of London from

attending a lecture on Re-incarnation. Surely, on reflection, the good bishop would have to admit that the Christian priest had much to learn from the Eastern wisdom; that as a creed of life, an ideal of religion, the theosophical was immeasurably higher than his own. According to the bishop's code, the unhappy soul, slumborn and raised, gets one chance in this life, and then has its lot, irrevocably determined, of endless bliss or woe. The conception is too grotesque. The Indian wisdom holds that hundreds, nay, thousands of lives are not too much for the perfecting of a soul in virtue; only very ignorant people pretend the task could be accomplished in one; that there are no ultimate failures; that evil is impossible of perpetuation in a hell; that in its nature it tends to decay as men grow in wisdom; that there is no immortality but of the good. Gods and devils are not responsible for man's fate: it is in his own hands; he is his own punishment, his own reward exceeding great. I say, our bishops would be well employed in learning in this high school, for even if it have no apodictic evidence in its favor, it involves nothing irrational, and upholds a noble ideal of life.

For myself, I agree with Hume, that if immortality or personal survival is to be adopted as a tenet of cardinal importance, then it must be in that form identified with ancient wisdom; it can only be in the form known as Re-incarnation. I once heard a distinguished public man say, "If I have no proof that I have ever lived before, why should I believe that I shall ever live again?" The question might profitably be inverted, and the Athanast, or the Immortalist asked, Why, if he is destined to live again, should he not have lived before? I think if we are to lay stress on the future life, if we are to teach it in a rational form, and find a *raison d'être* for its existence, we must link it with the doctrine of Re-incarnation, in some shape or form, and teach a succession of existences or experiences, whether on this earth or in some other sphere.

In days like these, when the moral factor is obviously more and more emphasized, when people demand ethical justification for beliefs as they do for a public policy, the bare announcement of a future life will not satisfy, even when accompanied by the promise of indescribable happiness. Such crudities were held satisfactory once; they still appeal to emotionalists too hurried to think; but reflective people are disposed to ask, "If I am to live again, what is the purpose of a second life?" And if you cannot give them a better answer than the dithyrambics of *Revelations*, you might as well hold your tongue. You will have to assure them that a prolonged existence can have no other than a moral object, the disciplining and perfecting of the individual soul in virtue; that the future is a period of fighting, not feasting, or few people outside little Bethel will listen to you. I say, then, that if we are to make the future a factor in

our religion, we should be Re-incarnationists with the Hindoos, and not Athanatists with the Christians.

But, as you know, all the efforts of the Ethical Reform are devoted to making people see the unimportance of inquiries about the future or the past; the irrelevance of speculations on super-physical problems where the problem of conduct is concerned. To the man who has reached the revelation that "the reward of virtue is not happiness but virtue itself," the necessity of a theory to meet the injustices of the moral and material world is not obvious. He considers himself far better employed in endeavoring to remove them.

Yet we are far from denying the possibility of truth to this fascinating hypothesis. It affords a plausible explanation of some mental and moral phenomena on which heredity throws a faint light only, or leaves wholly unexplained. The sudden apparition of a genius, so startling as that of the Buddha, of Jesus, or Shakespeare—if indeed he be the author of the plays—in surroundings apparently unfavorable, of humble and even illiterate antecedents, might be explained on the supposition of a re-birth. Jesus, as has been actually suggested, might have been the Buddha in a new incarnation, as Pythagoras declared he was the hero-soldier Euphorbus in the Trojan war, and as the German Emperor is held to be Nero *redivivus*, embodied vanity apart from his old cruelty. Exceptional men, head and shoulders above their surroundings, might be conveniently explained as mature souls, of long and varied experience, who surpass their contemporaries because they have been through so much more. Heredity certainly finds it difficult to account for genius, for youthful prodigies, boy musicians, for example, who rival and even out-distance the performances of Mozart. Possibly, the whole ground is familiar to these youthful magicians because they have been over it before, and if the Orientalist is not disposed to trust to Nature and her wonderful combination and adjustment of circumstances, no great harm is done if the hypothesis of a former state is invoked to explain the inexplicable. Only let it not be supposed that the theory affords a magical solution of every difficulty; that, unlike heredity, it admits of no exceptions and needs no explanations and adjustments.

If, for example, the apparition of a genius in a cottager's home is a difficulty for us, not less so is the occasional appearance of a scapegrace in an honorable family for the Re-incarnationist. It is by no means easy to understand the conditions which determine the return of souls to earth; why, for example, a Burns should have appeared when he did, or why the Borgias should have produced alternate saints and demons. What is it that decrees the distribution of the honors, and breaks in on the undeniable law of heredity, producing genius among homely folk and dullards,

and even criminals among the intelligent and the worthy? Or, how was it that Greece in the short period of 200 years produced a constellation of genius in statesmanship, philosophy, literature and art, which has never been surpassed, if it has been equalled? Who were the phœnixes incarnate in Pericles, Aristotle, Plato, Socrates and Phidias? Or why did they all return to earth at that precise time?

And why is it no light breaks in on the unrelieved monotony of the savages of the Andaman islands, or Stanley's African pigmies? Why do the souls of the great departed keep to bodies of white color? The yellow races are now producing some veritable heroes, but I do not know that the Japanese statesmen and fighting men are re-incarnations of Hanibal, Drake or Pitt; but if so, it is remarkable that they waited till Japan had taken on Western habits of thought and action. Re-incarnation, like heredity, has its difficulties. By counting its hits and taking no account of its misses, it may make an impression, greater or less, according to the temperament of the student. To the impartial observer it seems that a fact of which we remember nothing is practically as though it had never been. We may have been here before, but since we remember nothing about it, it is tantamount to saying we never have been. *De non apparentibus et non existentibus eadem est ratio.* Things that never appear are on the same footing as things that don't exist. And, therefore, we are not anxious about the theory, one way or the other. It is interesting and suggestive, and to the curious about difficult or insoluble problems, it may afford some satisfaction. But it should not be made a matter of religion; still less a test of fellowship. In this, as in other dark and dubious matters, let every one abound in his own sense.

W. R. WASHINGTON SULLIVAN.

THEOSOPHY APPLIED TO DAILY LIFE.*

WHEN we consider the application of a philosophy to the lives of men, we are met at the outset by the necessity of defining the system of Thought which we would thus see applied.

The actual need of such application would in itself appear to be beyond dispute, if the philosophy be anything more than a scholastic curiosity. The scientific observer, no less than the religious teacher, has always admitted that the true test of a belief is its effect in the life. It is not really a belief, which is not lived, which is mere lip service and sentimental rhapsody, or which serves merely as an intellectual exercise; such are but figments of the over active brain, shreds of the garments of self esteem and emotion.

There is more than justice in the imposition of this test to the reality of any system of Thought; there is universal Law in it. This must be plain to the most casual observer, if so be he will think at all. For when a man comes to us with a fact and urges our acceptance of it, or if he puts it forward, the common tenets of good faith among mankind demand that he shall have tested the fact which he professes to believe, if he would have us in our turn accept his belief as a fact. There is a consensus of opinion among mankind in favor of this test being applied. If a belief be vital at all, it is lived. The tide of general common sense directs such sustained opinion among men, and this would seem to have its rise in that other fact that a belief so tinges the thoughts of a man as to govern his action also. From this union of Thought and Action proceed forces potent to affect humanity in one or the other direction. Thought which is barren, which is quite without outcome in the life of the thinker is an artificial product, a mere verbosity. It is idle to dignify it by the name of Thought at all, seeming as it does to be a string of words, without meaning, because without actuality, without Being.

Yet much of our modern life is inconsequent; its rush and mechanism, its material impetus are great, and so we come to find, on the one hand, words taken at a value beyond that which they are meant to bear; and on the other hand, far too many professions made which have no bearing upon the life at all. To talk sweetly and strenuously about a thing is not infrequently accepted as having done and lived it. And the conventional acceptance of the Thought of the majority of people among whom

* Read at the Wandsworth T. S. England, January 1, 1904.

our lot is cast, is also looked upon as homage to public opinion, or dignified conformity to the general Thought. To this conformity in religious matters we owe it that we too often find ourselves "in that dreary place where good is done perforce, and the deed of virtue is without the love that should shine through it." This is all very well—though a sad waste of time—so long as no one is deceived by it and while the mental gymnastics are understood to be such, and to be no more. It is when the profession is taken at its surface value, when that value is supposed to be a genuine counter offer to the public, that the danger and the trial come up. Where a religious professor, where a church or a sect put forward a system of belief which is not lived, and where men conform to it for reasons arising out of the material nature, whether in sloth or in comfort, in gain or in inertia, then we have a very real danger to humanity. We attack the foundations of man's belief in man, and in so doing, we undermine belief in God. It is a very old and a profoundly true saying: "If he loves not his brother, whom he hath seen, how shall he love God, whom he hath not seen?" And by "God," we understand the Divine Spirit.

Trust is one of the most powerful forces in the world—in any world. To undermine its foundations is a sin of a high order. From trust all proceeds. We could not live an hour without some form of trust. The very fabric of our lives from day to day has for the warp thereof our trust; for the woof our will to live. Trust, derived from a long, long past, is in our every action, is in our coming into life and our going out of life. Where we find a man who trusts no one and nothing, there we find one who is thoroughly non-moral, so much is trust at the root of our lives. Hence it is a grave danger to the community when we find religious belief becoming devitalized by want of sincerity, by the absence of expression of the faith *in the life* of the man. Hypocrisy, that supreme form of untruth, is bred and becomes ingrained thereby. It will be remembered that that great Teacher, whom we call Jesus of Nazareth, was unsparing in one denunciation only—the condemnation of hypocrites. It is doubtless on account of the necessity for vitality in belief, that we find him saying that a man must live the life to know the doctrine: the denunciation of the idle word—though that is far from being a word, as we understand the term—is a statement of the same order. There is no soundness in life where there is no vitality and expression of belief in action.

Taking it then for granted that the right to demand the application of belief is admitted, we come at once to the further point: what is this which we are about to use? We make inquiry concerning the nature of the belief which we are about to apply to the stress and strain of our living. In the present instance this system of Thought is that which we call by the ancient term, Theosophy.

This well known name—and it has been made to ring throughout the world in the last twenty-five years—has been interpreted to mean “Divine Wisdom, Knowledge of God,” or we might call it “The Study of the Gods.” Either definition will serve our present purpose. Under either term we can ask what it is that we mean when we use the term Theosophy. What is its heart, its fountain head?

It would seem clear that we do not mean a body of doctrine, a given creed, for that were to misuse the words “Divine Wisdom.” When the Founder of the Theosophical Society in the last century, Madame H. P. Blavatsky, wrote in her *Key to Theosophy* that the great danger to the Society in the future would be that it should lend itself to the propagation of a creed, she no doubt had this fact in mind. Divine Wisdom cannot be a creed, a body of doctrine, however fine, however noble: it must be the living truth itself, if it be divine at all. And this ever living Spirit of Truth can never be unfolded or confined in a set doctrine; it must be ever evolving, ever proceeding forth from the Eternal Spirit, ever approaching man and awaiting his understanding, his acceptance, his incorporation of its regenerative spirit into his daily life. The very moment the human mind, with its law of crystallization and tendency to limitation and to compression within a form, approaches the definition of this living Spirit, that moment we find it escaping the mould. A man may know the entire body of universal data put forward by those scientific observers of Life who have been and who are “theosophists,” and may yet be without its vital breath, its essential life. And a man may be ignorant of the first word of the data, and may yet be a true theosophist, a very real follower of “Divine Wisdom,” and Theo-Sophia may guide his every step and radiate like the sun from his every deed. It is he who apprehends the Spirit and who lives it out in his daily life, he who makes intercourse with his fellows a communion with the Divine Spirit in man, who is the true theosophist, and not he who talks and studies—and who still fails to apply the essential Soul of the teaching.

What then is the essence of Theosophy? When I take this word upon my lips I do not mean the system of Cosmogogenesis put forward in the *Secret Doctrine*, though that is grandiose. Nor do I mean the Anthropogenesis, magnificent though it be. I may indeed believe these to be true. But the more I believe them and the more I put them forward, colored by my own mentality, the more do I run the risk of consolidating them into a creed unless I am careful to manifest the free and true Spirit within them all—that which has been defined as: “That united Spirit of Life which is your only true Self.” This is that essential aspect to which I am committed if my belief be vital. It is impossible that I—or any other mind—should grasp this enormous system of Thought fully and entirely,

so that the more I put it forward in hard and fast fashion, as an inalterable body of doctrine, the more I am on the way to build up yet another creed with which to challenge all other creeds: and so the time long war of creeds is again perpetuated. The moment comes to us all when the heart cries out for something vital, something immanent, something interior, of daily support and comfort, by which to soften the hard struggle of existence and to touch to some divine issue the purpose of our days.

It must have been something of this kind which Madame Blavatsky had in mind when she said: "Do not write like the peripatetics, but put your heart into it." And indeed, if we consider carefully her method, we find from the outset that she put forward the unity of all religions at their base, striving to show the same teachings in each, and not so much the identity of universal facts in each, but the unity of spiritual belief, the universality of Soul. I have heard others reminding us how she thundered at Christianity, but it was not at the real Spirit of that teaching that Madame Blavatsky directed her thunders: far from it. The lightnings of her words were reserved for those who would make a form, a Church-and-State policy of that Christianity which was so truly taught on the shores of Galilee, and which had the Love of Humankind, as the Love of God, for all the Law and the Prophets. It was our latter day conformity without the informing Spirit of human feeling and human good-will, without Love and without Charity, at which she aimed her attacks. In this respect, perhaps more than in any other, it is necessary to bear in mind that constant injunction of hers: "Follow the path I show, the Masters who are behind: *Do not Follow Me or My Path.*" The italics are mine, and I would indeed have the thought italicised, for that which one may do rightly and do well, may be far from the duty of another with less knowledge. Moreover, the era was so different. If we consider the universal processes, we dimly discern that the procession of Being unrolls from the Infinite Source, and then returns, enriching that fountain of Spirit with further consciousness of the vast plains of material existence evolved from itself. We see that the outgoing is different from the return, and that era differs from era; this we see with the intuitive mind. So it must be with the centuries; the close of a century must be the period for the breaking up of all set moulds of Thought, for the destruction of forms—must be a period of demolition of the purely formal—as the spirit of the century returns whence it came, to be succeeded by a new breath of Life, an advanced and spiritual order of Being for the new cycle about to begin. The period of dissolution is replaced by a new inspiration; the letter which killeth, and which has accreted round the life of human Thought, has now been broken up, and once again we see the emergence of the Spirit which maketh alive. We now again have

to do with the united spirit of Life in which resides the real Self of Humanity.

So it comes about that we ask ourselves what is the true kernel of this faith? What is that within it which transcends data and fact and is, as it were, the basis for our acceptance? I think we shall find that this essence of Theosophy is the declaration of the existence and the universality of Soul. Much indeed is implied by this. In the first place, if the Soul exists, it must be eternal in its essence, eternally enduring; this gives us rationally the tenet of Re-incarnation. The Soul, if it be universal, must be guided by its own nature, and that nature is expressed as a Law, the Law of the Soul. That Soul, in truth, is the Law; these are one and the same thing. So we come to have that which we call Karma, or the Law of moral causation, of action and reaction on all planes of Being. But the great factor which emerges from this existence of Soul—and how majestic is the emergence—the chief and divine Truth arising from the universality of Soul is that principle of Compassion and Harmony which we call Toleration, or Love, or Charity, or Eros the One Ray, and which has many names among men but which has only one spirit by which all may recognize it—the spirit of undying Patience, Trust and Hope. This universal Compassion is not an attribute of the Soul, we are told in *The Voice of the Silence*: “Compassion is no attribute. It is the Law of LAWS—eternal Harmony, Alaya’s SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal.”

“The more thou dost become at one with it, thy being melted in its Being, the more thy Soul unites with that which Is, the more thou wilt become COMPASSION ABSOLUTE.”

Here, then, we have that by which we may test devotion to the heart of the teaching which to-day we call Theosophy, but which has been known for long ages and to many tongues and nations and men, all of which have sought to express the Spirit of Love, Compassion, Truth. If a man be possessed of this, whatever he does or thinks, he will be genuine in it; and if we wish to impart this life, we must see to it that we are living men; whatever our belief, whether Christian or Buddhist or Mahomedan, or followers of any other creed or of no creed, we shall truly live forth our belief, and Compassion as the heart of it; we shall be living men in our belief, and not dead and purely formal ones. For this is what we have as Souls to do: we have to impart and to breathe forth the Spirit of Life. And that Spirit is Peace and Good-Will to all the earth.

It is then this Spirit of Compassion that we must apply to our lives if we would make the application of Theosophy to them.

A mighty undertaking, this; one to dazzle and confound at first sight.

And yet, since the Soul is universal, and since we are Souls, are THAT SOUL, it must follow that somewhat of this divine essence abides with us, resides in the meanest and the least of men and hallows by its presence, however hidden and however unsuspected, the darkest interiors of life.

This being so, it behooves us to find the application of this principle resident in the atom as in the angel, for by this alone can our lives be made sane and whole.

How shall we touch it? How declare it? Has not the Apostle of old answered for us? "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

What a declaration is here! Not only speech of all the spheres; not alone the gift of seership, and the psychic knowledge—yea, and that great, that immense occult dower of faith, that which alone and in its proper might can remove mountains—all these are as naught, even faith is naught, before the lack of charity. In the absence of this informing Soul, this breath of Life, all else is as dust, as nothingness.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." And then follows a definition of this "charity," concerning which we are not left to imagine that it consists in the bestowal of goods of any kind, or food even, to the poor. This "charity" it is which suffereth long and is kind; there is no envy in it, no vaunting; it seeks not its own, it is not easily provoked, being patience itself; it thinketh no evil. This it is that believeth all things, that beareth all, hopeth all, endureth all; it faileth never: and though there be these three, faith, hope and charity, yet "the greatest of these is charity." So spoke one of whom we have reason to think that he was an initiate in the eternal order of the Soul.

We might well stand despairing before these counsels of perfection, not knowing how to attain to them, were it not that we have the counsellor within us; each one of us may hear this voice in his own heart: the heart is indeed that teacher of perfection; it whispers of this divine Love. Guided by the heart, followers of the Heart Doctrine, what shall we fear? What shall we lack? Would it not seem that we have indeed the very spirit of Theosophy when we have a breath of this Compassion stirring in the heart? And when we bend the head and listen well, what is it that we hear? "Compassion speaks and saith: Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?"

We need not then be so concerned to put forward the correct doc-

trine or to know the occult hierarchies or to number the spheres, but rather to distil from our daily lives the spirit of compassion and of good will. The power to help every man to fulfil his own ideal, to be really that ideal; the power to realize that the ideal is the Soul of the man speaking to him and leading him on to higher and still higher ideals as he comes to fulfil each whole heartedly; to this it is that we need to attain. In the light of this thought the *Secret Doctrine* is seen to pulsate with new life. The grandeur of the Cosmogonies, the origin and destiny of man have a wider scope. It is not now the data which strike us so much but the truth that man is a Soul, is the Universal Soul, and is indeed Compassion's Self. A moment ago, and the Doctrine seemed too great, too remote; an intellectual concept we might be awed by, might be pleased with, but which we could hardly grasp. But now we come all at once to see that "the heart of it is Love, its consummation Peace." We feel that here is something we can understand, can strive for; here is something the heart can embrace and the obedient mind follow after. It shuts no one out. It excludes no system of Thought. So that the religion and the follower are not lacking in this charity, there is no failure to fear, no limitation to harden. Disciples of this principle of loving toleration, we may seek in each religion and philosophy, in every life and sphere for that which seeketh not its own. All we need ask is that men shall truly be that which they profess to believe—and all enlightenment shall follow after. Though we may find in the *Secret Doctrine* that which to us is the Truth, yet also we may realize that the Truth is in all things and that the spirit of devotion and of simple piety are lights which lead in their due course to spiritual enlightenment. The Doctrine is but the expression, while the feeling of unity and of brotherhood is The Life.

When we come to apply this principle, this indwelling essence to our life, we see it all at once as under a ray of sunlight. The pitiful hardness and grossness of material existence is shown up and we behold ourselves to be wanting in Soul. But also we find in the homeliest good will, in the least outpouring of kindness, the seed of the Divine. And we are encouraged greatly when we see that this simple devotion to the holier life is all that is asked of us by the witness within. It is not demanded that we shall know more, but that we shall love more: not that we shall *do* more, but that we shall *be* more: the Soul only asks of us that we shall manifest the Soul. Before this vision all minor differences fade away. We are in the Presence of the Mightiest, of that before which all the kingdoms of the world shall vanish, for it is itself the central factor and spirit of Being. We need not to speak of tenets or of doctrines. We need only to manifest the Doctrine of the Heart. But this doctrine is not a mere chatter of sweetness and of sentiment. It would not seem

to be that of which a man might say that it professed much. How then shall we apply it in practical life?

It would seem that the application is not far to seek if we remember that the object and goal of our endeavor is the Soul. We are not yet adepts—at least it would not seem so, having in mind the nature of our lives. We are not able to put to use all this knowledge of the stars in their courses, of the march of the ages, of which we are sometimes pleased to talk so fluently and with the grand air. It is not ours to remember the birth of Humanity, and the descent of the Manasa born. No. No. But we are quite able to conceive this principle of charity; we are able to live the life of dedication to the service of the Soul. The Spirit of Harmony, the complete recognition of Unity, of the Identity of Soul, these we can carry into the market place and the forum; we can manifest them at home as abroad; they need not be foreign to politics, to statecraft, any more than to the school or the nursery. Our devotion to these is something which we can take with us everywhere; it will exhale from our presence and be felt by all who come in contact with us, for it is, as it were, the atmosphere of the Soul. The Heart Doctrine only demands that we accord to each the right of search for his own ideal, and that we only ask of each that he shall truly manifest that ideal as he finds it. All are under the divine influx alike; no man so low that he may not become the recipient of the wisdom of the Soul, if he but serve that Soul. As the man enters the Gate of Compassion he hears the voice of the Soul and he has but to follow it. For Theosophy is not a doctrine; Theosophy is a life. "I am the Way, the Truth and the Life; no man cometh unto the Father but by me." The Love and the truth which we show day by day in our intercourse with our fellow men have a voice, and will teach us better than all the prophets and the seers. The forces which we engender are the key to the whole problem.

In something of the same way it would seem that our Theosophical Society might well be a place where we came together to meet all who would there join us, on the common platform of the study of all religions and systems of thought, seeking to find the truth in all, seeking to show accord at the root of all rather than difference. The Truth at the core; the underlying identity within all religions is the Soul. When we show sympathy with the thought effort of another, we manifest in that more of the spirit of Truth than we do when we seek to show the superiority of our own belief. The sympathy is the Life breath; the data are but forms. Thus the object to bear in mind is the endeavor to harmonize, to show how the united spirit of Life underlies every mind and all philosophies; this central fact is that which we should manifest. For the Soul is able to teach these data to its devotees as well as we are, to say the

least, while if that Soul of sympathy and toleration be absent from our assembly, then we should speak with the tongues of angels in vain. Is it not the I-am-holier-than-thou spirit which has wrecked many high philosophies? The operative power of the Truth can be and is diminished by the fault of that follower who neglects the sympathy and charity which are the essence of the Soul. If we were to study all religions and even the history of honest disbelief in the spirit of comrades engaged in a world-wide search for that Truth which all need and by which all must benefit, should we not engender in our midst a spirit which would work wonders? What would not the perfect spirit of good-will effect as between man and man, as from nation to nation? If we were able to command this *entente cordiale* at will, there is no aim of peace, of progress and of higher evolution to which we might not hope to raise the world and ourselves.

It should not be supposed that this idea involves the abatement of one iota of interest in the Secret Doctrine. Much less the abandonment of the original lines laid down at the outset for the Theosophical Society. As we scrutinize those lines, in the three objects, we find provision made for just such study as is here suggested. Assuredly it would broaden the mind and expand the sympathies. "To live and reap experience the mind needs breadth and depth and points to draw it towards the Diamond Soul." So that while we may and should put forward our own belief sincerely and with devotion, we owe it to our hearers to listen to their belief in turn, sure that there also shall identity be discovered; some trace of the universal, omnipresent Truth. In this way every religion proves and sustains the crowning Truth of Theosophy.

The Soul is as able to inform the life of man to-day as it was thousands of years ago, as it will be thousands of years hence. But we must first provide an atmosphere in which that Wonder-Worker can operate, through which it can reach the mind and heart. We must originate and maintain an attitude of consolidarity, of union in and for the purposes of Soul. Unless our fellow men feel us to be possessed of this spirit, all we can say and teach will be as the tinkling of cymbals. Our only salvation lies in the application of the spirit of Theosophy—of "that united spirit of Life" of which we spoke but a moment ago and which is the Life of Theosophy. Never shall we find the Soul in isolation; nor in that which is puffed up and seeks its own.

We make search for the knowledge of God. Where shall we find the trace of that God incarnate unless in and through the heart of man? "The soul of man is of that order of life which causes shape and form, and is unaffected itself by these things—of that order of life which, like the pure, the abstract flame, burns wherever it is lit.—It stands in that

primeval place which is the only throne of God; that place whence forms of life emerge and to which they return. That place is the central point of existence, where there is a permanent spot of life as there is in the heart of man. It is by the equal development of that—first, by the recognition of it, and then by its equal development upon the many radiating lines of experience—that man is at last enabled to reach the Golden Gate and lift the latch.”

We have then to reach that heart, to touch it, to cause it to go through its divine motions—our own heart first, then that of others—before we can learn, or help others to learn and to Be. We annul all our efforts; we efface our own paths; we stultify our aspirations; we turn back upon ourselves if we do otherwise than seek in entire interdependence and sympathy for the wisdom of the Soul. For it is that Soul which we seek, and its Being is not other than this. It is for us as lovers of the Soul to go forth questioning others of their search, rather than to go forth as teachers who have nothing more to learn. The Soul does not so: it is not to be sequestered: it abides everywhere, manifests on all sides. We can learn of it everywhere, wherever there is life, and most of all in the lives of humankind. It is not so vital that men should know the doctrine as that they should live the life, we have said. Should we not be wiser then to begin at that end of our problem? Our attraction and our helpfulness for others will not consist in that we know so much, as that we are of so loving a spirit. Gathered together in that name, we shall find the reality of the promise—“There am I in the midst of them.” What this hard world needs to-day is that men should “*with one accord*” seek the Soul: this accord can only be attained by the generation, in human society, of the spirit of harmony and unity.

Yet even here there is danger of overstraining the meaning. I seem to hear a voice which would say: “Beware of maudlin sentiment. Love is founded on Justice and on Law. If we are more than just to one, another must have less. Some department of Nature must pay our debt. The Love not founded on absolute Justice is no Love at all.” And thus we come to see that wisdom is perfect balance. To this we must at last attain, meantime it must be our ideal.

There is a little tale—it matters not whence it came—of the spirit of man. This spirit wandered far upon the confines of the sphere and was all at once lost to itself. Loudly it bewailed itself. An angel heard it wailing. Rescue it he could not, for it was lost beyond his sphere. But the throne of God was not far off—it never is far off—and at that throne he bowed himself, crying to the Lord of Life: “Dost thou not hear the bitter complaint of the lost spirit of man?”

“I hear,” answered the Lord.

"Thou art mighty to save; wilt thou not rescue him?" asked the angel.

"I may not," replied the Lord.

"Is aught then beyond thy power?" the bewildered angel cried.

The mighty one smiled gravely as he answered: "Even so; I cannot save the man."

Then the angel wondered greatly; and the lost spirit wailed on.

Now this spirit had sought its own shadow, *in a region where the shadow is not cast, and cannot be seen, and he thought himself lost because he could not see its projection upon the sky. But presently he wearied of sorrow (being in truth born to gladness), and he ceased to cry out. Looking about him he saw a great shining, and all the heavenly lights were set about him: an exceedingly great joy filled his heart: the glow from that heart rolled away the mists of sorrow, and suddenly he saw himself reflected in each shining atom: not his shadow, but himself, he saw, in all that lived. The Unity lay before him! He gave a great cry of joy: "God! I was never lost; I had only found myself: I am the All."

"Even so," answered the Lord.

And now the angel understood that the Lord could not save that spirit of man, because it is never lost.

* * * * *

There is a blessing in the application of the spirit of Theosophy to daily life. May it descend upon us.

JASPER NIEMAND.

*"When to himself his form appears unreal, as do in waking all the forms we see in dreams."

THE MYSTERY OF GODLINESS.

MĀNIKA-VĀSAKA SVAMI:¹

A miracle indeed! for unto whom has the Father been so gracious as unto me, who loved the company of fools that knew not the nature of Freedom? He caused me to be taught in the Way of Faith, in order that works of the flesh may hasten away.

He caused the evil of my Soul to be severed,
And made me attain His own godly form.

—*Tiruvāsakam, Achchopatikam (Poem on the Wondrous Works of God), Sec. 1.*

LORD JESUS:

Be ye perfect, even as your Father which is in heaven is perfect.—Matt. V. 48.

ST. PAUL:

He that descended is the same also that ascended. . . . And he gave some, apostles; and some, prophets . . . for the work of the ministry . . . till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ.—*Eph. IV. 10-13.*

Lord, thou hast been our dwelling-place in all generations. . . . Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance. . . .

We spend our years as a tale that is told.
The days of our years are three score and ten, and if by reason of strength they be four score years, yet is their strength labor and sorrow, for it is soon cut off and we fly away. . . .

So, teach us to number our days, that we may apply our hearts unto *Wisdom*.
—*Psalms, XC.*

There are diversities of workings, but the same God who worketh all things in all. . . . To one is given through the Spirit the word of *Wisdom*, . . . to another the word of Knowledge, . . . to another Faith, etc.

—*I. Cor. XII. 6-10.*

Wisdom is justified of her children.—*Matt. XI. 19.*

And without controversy great is the mystery of Godliness.—*Tim. III.*

*This paper is a privately printed pamphlet by the Hon. P. Ramanathan, C.M.G., Solicitor-General of Ceylon, a Tamil gentleman of wealth and culture who has for many years been the leading representative of his race in this island. As a writer on philosophical and religious subjects he is well known in India, and to some extent also in England, under the designations of Sri Ramanatha and Sri Parananda. Under the latter he has published exhaustive commentaries on the Gospels of Matthew and John, which ought to be known to us; since they show, more forcibly than any works which ever appeared so far as I am aware, that the same truths which lie at the basis of the Theosophical teachings were taught by Christ Jesus and his disciples.

I send you this paper for a number of reasons. It is so redolent of the atmosphere of India—of India with the English left out—that it cannot fail to delight all lovers of that *jnana-bhumi*, that generous land of spiritual knowledge—and who of us is not a lover of it? It shows us also that there is a living, as well as an ancient, India which is very closely in sympathy with us. And it contains many profound suggestions which may well be pondered by every seeker of the Path.

I have indeed met those who have not hesitated to declare their convictions that the author of this paper is himself one of those *Jnanis* or *Jivan-muktas* whose characteristics, as a class, he so graphically portrays. Whether this be true or not, the fact that some of his countrymen believe it to be so is interesting and suggestive; and there can at least be no doubt but that his teachings embody the highest and noblest ideals of Indian thought.

COLOMBO, Ceylon.

December 16, 1903.

MYRON H. PHELPS.

¹An ancient Saint, held in the highest veneration in Tamil-land (South India and North Ceylon).

²Commentary on St. Matthew, Kegan Paul, London; an Eastern Exposition of St. John, Wm. Hutchinson, London. Sold by the Metaphysical Publishing Co., 465 Fifth Avenue, New York.

THE high priests of modern material science have proclaimed far and wide that they have scanned the whole universe and can see no signs of God, soul, heaven, or hell; that man is an extended and material mass, attached to which is the power of feeling and thinking (Bain's *Mind and Body*, p. 137); that feeling and thought, no less than our perceptions of right and wrong, are the correlates of the actions and re-actions of our nervous structure in reference to the world without (Spencer's *Data of Ethics*, p. 62); that the animal system is actuated by the self-regulating impulses of pleasure and pain; that pleasure is the result of an increase of vital power, and pain of its diminution; that moral conduct springs from the impulses of pleasure and pain, being an adjustment of one's acts to such ends as may be attained without preventing others from attaining their ends; and that the *acme* of individual development is to combine the performance of the highest duty with the enjoyment of the greatest comfort. These doctrines have fostered irreligion and displaced morality from the austere and self-denying state of *Godliness*. The peccant mind has released itself from the responsibilities of future life, and the great concern of worldly respectability is to escape *detection* in wrong-doing. Whatever good may have been anticipated by the high priests of material science from the "secularization" of morals, its effect on their vast audience has been disastrous indeed.

Apart from the mischievous nature of the conclusions above mentioned, what a number of most natural and necessary questions are left unanswered by this science! What, for instance, is the object of individual development? Why should one take so much trouble to act up to duty? How does the happiness of others benefit us? What, indeed, is happiness? What does all this panorama of joys and sorrows, pomp and poverty, health and disease, mean? What and wherefore is death? Why was I ushered into life? Where was I before I was born? Why have I been less endowed than others? What is to become of me hereafter, and of the friends and relations with whom I have lived? Why does causation reign in the universe? Is it more consistent with chance or design? If with the latter, what is the nature of the Intelligence which designed the universe? Is that Intelligence like, and does it bear any relation to, the intelligence which is in us? If so, is it not necessary to know all about our own intelligence? Is it possible to escape from the controversies of the metaphysicians, and, by adopting some other method of investigation than theirs, to arrive at well-founded harmonious conclusions as to the true nature of our intelligence and its relation to the aggregates known as the mind and the body?

Such are some of the questions which arise out of modern science. Are

they to be solved by experimenting on the objective world? The answer is: No, they have proved far beyond the reach of the science of matter, and it acknowledges itself baffled. In these circumstances, an apology is hardly necessary for the declaration that such questions fall within the domain of what is indeed the science of the spirit, which fathoms subjective existence. This science is known, in India, as Wisdom (*Jnánam*), because its principles, underlying both the subjective and the objective sides of the universe, are based on the *knowledge of God*, the unravelling of the "mystery of *Godliness*." That mystery revealed, all else is revealed that cannot be revealed by the science of matter.

In India the masters of the Science of the Spirit are called *Jnánis*, or men of Light or Wisdom, and the Light, Wisdom, or Knowledge they possess is *Jnánam*. Other men are not of the Light. Being attached to the false shows and pleasures of the world, they are *a-Jnánis*, unwise men, men in darkness, whose knowledge is foolishness (*a-Jnánam*), because it makes them to think that the body is the Self or Ego that knows; to believe that the only happiness available to man is through seeing, hearing, smelling, tasting, and touching, or through thinking and speaking of things past, present, or yet to come; to mistake the world for the goal to which it is the appointed way; and to rest assured that nothing exists beyond the planes of thought and the senses. In their ignorance they esteem as folly the long-suffering humility of the *Jnánis*: their love of all beings, great and small, good and bad; their inability to hate, and unwillingness to exact satisfaction for wrong done; their sense of thankfulness under all conditions; their refusal to judge others; their want of concern for the morrow; and their disregard of things deeply valued by the multitude. But the more enlightened of the *a-Jnánis* of India, who form a small fraction of the 250 millions of people who inhabit the country, feel drawn to the *Jnánis*, and it is to them they have always gone, from the remotest times to the present day, when craving for Light.

Europeans in India know something of the exoteric side of spiritual India, as exemplified in the objective worship carried on in the temples, but almost nothing of its esoteric side. The vast majority of the natives themselves are ignorant of its existence, though many an exegesis is to be found, especially in Sanskrit and Tamil. Such works, however, are difficult to understand; and devotees, who have been initiated into the subjective form of worship—"worship in truth and in spirit" (John iv. 24)—are unobtrusive and far from communicative. But yet earnest seekers, who fail to find satisfaction in the objective method, soon discover that the exoteric system, which no longer appeals to them, is really intended as a stepping stone to the esoteric, and that the key of the latter

is in the hands of the *Jnána-guru*, or Teacher of Godly Wisdom. Tired of the so-called enjoyments of the world, and thirsting for the sanctification of the spirit, they leave their homes in quest of him, crying to him now, as in days of yore, "O saint, teach thou, for thou art the way, and there is no other for us." "O saint, thou art my way, thou art my way." (*Maitrayana Brahmana Upanishad*, translated by Max Muller in the 15th volume of *The Sacred Books of the East*, pp. 290, 299.) Occasionally, the saint comes to the very door of the seeker.

Of all teachers, the *Jnána-guru* is acknowledged to be the greatest. Unlike the *Vidyá-guru*, who imparts knowledge on any given secular subject; unlike the *Samaya-guru*, who imparts knowledge on any given religion, the *Jnána-guru* is concerned with the very foundation of knowledge, with truth eternal, unchangeable. He is therefore a teacher of teachers, a *guru* in the real sense of the term,* and hence called a *Jagat-guru*, or *Lóka-guru*, a Preceptor or Light of the world.

He is to be found mostly in secluded places from Cashmere to Cape Comorin, living in the utmost simplicity. Some of them are so dead to the world as to go wholly unclad, seeing nothing but the reign of God everywhere. To them men, women, and children are all alike, without any distinction whatever of sex, age, color, creed, or race. Such saints are often mighty in powers (*siddhis*), like Tirujnána Sambandamúrti and others of old, and like Tilleinátha Svámi, who still moves about in Southern India, redeeming men according to their fitness. Other masters, too, there are who live in towns undiscovered, and perform worldly duties in different walks of life, like ordinary folk, but whom the ripe soul discovers to its salvation. They make the kindest and best of fathers, husbands, brothers, and citizens, though never so implicated in those relations as to forget for a moment the grace of God, which assigned to them and others their respective spheres in life, only in order that they might emancipate themselves from worldly bonds through service to others. One of these *Jnánis*, who for many years fulfilled the duties of a minister of a native state in South India, has described as follows how to live in the world without being of the world:

While I live in shady groves, fragrant with fresh-blown flowers;
While I drink cool and limpid water, and disport myself therein;
While I find enjoyment in sandal-scented breezes, which move
through the court like gentle maids;

*The term *guru* means literally "he who has burnt up the world"—that is, the 96 *tatvas* ("rudiments," cf. Gal. iv. 9; "elements," 2 Pet. iii. 10) that underlie every human constitution, beginning from the latest evolute *prithví* (earth-germ) and ending with the earliest evolute *násham*—and has so overcome the world. He is therefore called *master*, a veritable light unto others.

Cf. "Our God is a consuming fire," Heb. xii. 29. "God is Light," 1 John i. 5. "I am come to send fire on earth," Luke xii. 49. "I have overcome the world," John xvi. 33. "I am the Light of the world," John ix. 5.

While I revel in the day-like light of the glorious full moon ;
 While I feast on dishes of various flavors, seeming tempered with
 ambrosia ;
 While I am passing off into sleep, after much merriment, bedecked
 with garlands and perfumed with scent ;—
 Grant to me, O Siva, who art true, spiritual and blessed, all-filling,
 impartite, and substrate of all,—grant to me the boon of never
 forgetting thy grace (so as to avoid the perils of worldly enjoy-
 ment).—*Táyumánavar: Saccitánanda Sivam, Sec. 11.*

In the spiritual history of India, which still remains to be written, there occurs many a *Jnání's* name in intimate connection with different phases of worldly life. When *Jnánis* do not cut themselves off from the practices and pursuits of ordinary life, they play their respective parts in the domestic and social circles, little affected by what the morrow brings ; for though they have not renounced the world openly, they have yet renounced it at heart. Otherwise they could not possibly have risen to the high estate of *Jnánam*.

It is such masters in godly experience that have been for centuries, and are still, interpreting to earnest seekers in India the esoteric doctrines shadowed forth in the *Jnána-shástras* (the books of wisdom). Men most learned in the native languages, in grammar, rhetoric, logic, and the varied fields of literature, secular and sectarian, find themselves at sea in dealing with a *Jnána shástra*. Even with hints, these scholars are unable to gather the sense of a passage, and rack themselves in vain to know how the passage before them can convey the meaning it really does. In illustration of this fact, reference may be made to any of the translations of the religious books of India which have appeared in English.

Only those who have entered that region (called also the kingdom of God ; *Siva-padam*, the state of the Blessed One ; *Siva-puram*, the city of the Blessed One ; *Siva-lóka*, the blessed region ; *Chitákásá*, the sky of Intelligence) are able to realize its mysteries. It is they alone who can explain fully the truth.

But mere study of the doctrines regarding God, the soul, and the world will not, and cannot secure a footing in this sacred stronghold. He has to work for it, and toil along the "way of faith." He has to go through a course of spiritual training, into the several stages of which he is initiated only after affording satisfactory proofs of his contempt of worldliness and longing desire for godliness. Many are drawn but few are chosen, because of the difficulty they feel in purging themselves from the "rudiments of the flesh."

Like the magnet that attracts iron,
Will the gracious Lord *draw* me towards Himself,
And become *one with me*?

—*Táyumánavar: Paingilikkanni, Sec. 17.*

Jnánis, as the stewards of the mysteries of God, show in secret the way to God. When God is reached, the soul is said to be in union with God, or to know God. Such knowledge or spiritual experience is not possible till the soul is cleansed of all worldliness, and stands in the "image" of God, fit for fellowship with God. The healing (*sánti*) of the soul of its impurities (*malam*) is a work of profound difficulty. It must be carried on from day to day—it may be for years together—under the guidance of the *Jnána-guru*.

When healed or sanctified, it is said to release itself from the carnal bonds of the body and "ascend" towards the Kingdom of God, which is in the soul. If the mind of the disciple does not discard worldly thoughts, he will make no progress towards God. "He, who in perfect rest *rises* from the body and attains the highest light, comes forth in his own proper form. This is the immortal soul." (*Maitrayana Brahmana Upanishad, II-2.*) So risen, without a particle of anything that is earthy, the soul is fit for union with God. United to God, it knows God.

How man may rise towards God is well described in one of the ancient psalms of *Mánikka-vásakar*, which are daily chanted by thousands of Tamils in South India and Ceylon. The ascent is by the ladder of one's thoughts:—

O Siva, abiding in the limitless region of holiness, who, darkness dispelled, has granted me grace this day;
I thought of Thy way of rising from the bosom of the soul in the glory of the sun;
I thought of the non-existence of everything but Thyself;
I thought of Thee and Thee only,—having worn off thought, atom by atom, and drawing closer for union with Thee as one;
Nothing art Thou, yet nothing is without Thee.
Who then can think of Thee?

—*Tiruvásakam Kóyit Tiruppadikam (the Holy Poem on the House of God), Sec. 7.*

Even the most refined thought is found too earthy to perceive God. In His own true nature He is indeed unthinkable, nor is He to be perceived as Immaculate Spirit by the senses. He is, however, knowable. He is to be known by the soul *only when* it stands liberated from the

fetters of thought and the obscurity of sleep.* To know God one must *know first his own spirit or soul in its purity*, unspotted by thought. The gradual elimination of thought "atom by atom" from Consciousness, while drawing it closer and closer to God, leads first to a stage at which all trace of thought is "worn off." Then and there the purified Consciousness (*Sākshi*) or the Soul, which lay hidden behind the veil of thought, becomes visible to itself or appears in its "own proper form" in unspeakable repose. This is called *ānmā-darsanam*, or knowledge of the soul.** Next is realized *Siva-darsanam*, or knowledge of God, who "rises from the bosom of the soul in the glory of the sun." This is "His way"—*His usual method*—of manifesting Himself to those men who worship Him in a purely subjective manner.†

Just as the soul enshrined in the body "rises" or manifests itself from the body, God enshrined in the soul "rises" from the soul and manifests Himself to the soul. *These are the two fundamental experiences of human nature*, the one leading necessarily to the other; and this is the goal of life—the knowledge of God. After attaining it, there is nothing more to attain here or elsewhere. Progress with all its toils ends. The long-sought-for Rest has come. No longer do pure and impure thoughts strive against each other for mastery; no longer do kind and unkind words flow alternately from the lips; no longer does the flesh lust against the spirit, nor the spirit against the flesh. Differentiation between self and others has ceased. Peace reigns.

In the consuming fire of truth (*Jnānāgni*) all the beggarly "elements" of egotism and desire have been burnt up, and infinite bliss survives, bearing witness to the godly nature of man's Consciousness. This spiritual experience of the "burning up" or "melting" of the carnal elements of the Soul, known also as the cosmic stuff (*ῥῆγμα, malam*) of the Soul, is well emphasized in the following stanza:—

*Cf. The coming of Christ, as illustrated by the parable of the Lamps of the Ten Virgins. "Watch, therefore," said Jesus, Matt. xxv. 13; in other words, Be *wakeful* while you worship, "in truth, and in spirit." And as "God is Spirit," they that desire to worship Him, "in truth" must worship Him "in spirit" (John iv. 24), unspotted by thought.

**Cf. The "coming" (*παρουσία*, presence, appearance, Matt. xxiv. 3) of Christ, the Lord, who is *in* Man. "The Lord is the Spirit" (*τὸ πνεῦμα*, the Soul, *anma*), 2 Cor. iii. 17. St. Paul speaks of the "appearing" (*ἐπιφάνεια*) of the glory" of the Father and of Christ, in Tit. ii. 13.

†Cf. Christ, when discovered in the heart of man, *declareth* the Father. "He that *beholdeth* Me (*i. e.*, seeth the Spirit) beholdeth Him that sent Me," John xii. 45.

"No man cometh unto the Father but by Me. If ye had *known* Me (the Spirit), ye should have *known* my Father also," John xiv. 6, 7.

"The Son, which is in the bosom of the Father, hath *declared* Him," John i. 18. "Neither doth any know the Father, save the Son, and he to whomsoever the Son will reveal Him," Matt. xi. 27.

Note that in verses 7 to 10 of the 14th chapter of John, Jesus makes clear to Philip that to know Jesus is very different to knowing Christ. Knowledge of "Christ" or the Spirit (*τὸ πνεῦμα*) is thus a profound spiritual experience, known in India as *anmadarsanam*. "It is the Spirit that quickeneth. . . . Behold the Son of Man ascending," John vi. 62, 63.

Cf. John xvii. 1-3: where Jesus declares: "This is life eternal, that they should know thee, the only true God and Him whom thou didst send, even Christ."

Thou art the indestructible bliss, which appears at the very moment when all the world of thought and the senses, like nuggets of gold, is *melted* into an ocean without waves or current.

To this day I have not thus realized Thee!

Can I attain this happiness by merely singing Thy praises in verse?

When, O Lord, wilt Thou establish me in the region of holiness, and grant me, a sinner, the bliss of the state resulting from non-differentiation?

—*Táyumónavar: Panmálai, Sec. 9.**

The dissolution of the "world," which occurs at the very instant when the mind ceases to differentiate,—when subject is unified with object,—is also known as the "death" of the *Jiva-ahankáram* (nescient I which knows not itself, the sinful or worldly I) which veils the *scient* or godly I, the true Ego (*parama-ahankáram*), which alone *knows itself* and is the basis of all *knowledge*, temporal and spiritual, and which therefore is truly *scient*, truly divine.

I became like the dead:
Of all thought was I void:
None but I remained:
I knew no further change.

—*Venkádar: Arut-pulambal (the Psalms of Grace), Sec. 49.*

The Master means to say that when the *Jiva-ahankáram* (or worldly I) dissolved itself by non-differentiation, the *parama-ahankáram* (or divine I) stood forth unchangeable as the Ego liberated (*Jivan-mukta*) from nescience or worldliness, as the Soul infinitely expanded and at rest, the true Ego:—

My heart has hardly throbbed for thee;
But little have my thoughts dissolved;
Divorced I am not from the body, so hard to separate.
I have not died: I am still in a whirl.

—*Tiruvásakam: Settílápattu (the Ten Hymns on "I have not died"), Sec. 2.*

The "I" that ought to die is the *nescient* or worldly I, that knows

*Cf. 2 Peter iii. 10: "The day of the Lord shall come (as a thief in the night), in which the heavens shall pass away with a great noise and the elements shall melt with the fervent heat, the earth also and the works that are therein shall be burnt up." The day of the Lord is the day in which the Son of God or the Spirit is revealed, immediately after the melting of the elements.

not itself and is led captive by worldly thoughts. The true Ego (or purified *Atmá*) can never die. It is eternal.*

The "world" (*Jágam*) and the nescient or worldly I (*Jíva-ahankáram*) are really synonymous terms, denoting differentiated existence. The sum of human affairs and interests, or in a restricted sense that portion of them which is known to any one, is popularly understood to be the world, which therefore consists of names (*náma*) and forms (*rúpa*) only, resolvable at last into a number of thoughts; and the nescient I exists when one is conscious of differentiated names and forms, that is, of thoughts. The "end or dissolution of the world (*náma-rúpa-násam*) is thus another expression for the "death" of the nescient or worldly I. The world (*Jagam*) dissolving or ending, the nescient I dies; and the nescient I dying, the world (*Jagam*) ends. These expressions mean alike cessation from differentiation.

The question whether the world, in the sense of tangible, material bodies, does really exist or can exist independently of our consciousness, cannot be adequately considered here from the standpoint or view of the *Jnánis*. It is enough to remember that, according to them, all extended things, including the whole of the objective world, are evolved from the impartite consciousness which pervades all space, and that such evolutes, though in truth immaterial, appear to minds unqualified by the practice of non-differentiation to be real and permanent.

The doctrine of the immateriality of the objective universe has been accepted by some of the ablest scientists of Europe. They consider it to be only a consciousness of a relation between two or more affections of the senses, and that "it is inconceivable that what we call extension should exist independently of some such consciousness as our own." (*Lay Sermons and Addresses*, p. 358.) Professor Huxley's argument on this subject is worth quoting:—

"I take up a marble, and I find it to be a red, round, hard, single body. We call the redness, the roundness, the hardness, and the singleness "qualities" of the marble; and it sounds, at first, the height of absurdity to say that *all these qualities are modes of our own consciousness*, which cannot even be conceived to exist in marble. But consider the redness, to begin with. How does the sensation of redness arise? The waves of a certain very attenuated matter, the particles of which are vibrating with vast rapidity, but with very different velocities, strike upon the marble, and those which vibrate with one particular velocity are thrown off from its surface in all directions. The optical apparatus of the eye gathers some of these together, and gives them such a course

*The "death" of the worldly or nescient or sinning I (*Jíva-ahankáram*) is the "crucifixion" (Gal. v. 24, Rom. vi. 6) of the sinner, "old Adam." When he is crucified, the heaven-born Adam (1 Cor. xv. 45, 47), the Son of God, the true Ego (*paramo-ahankáram*) appears.

that they impinge upon the surface of the retina, which is a singularly delicate apparatus, connected with the termination of the fibres of the optic nerve. The impulses of the attenuated matter, or ether, affect this apparatus and the fibres of the optic nerve in a certain way; and the change in the fibres of the optic nerve produces yet other changes in the brain, and there, in some fashion unknown to us, give rise to the feeling, or consciousness, of redness. If the marble could remain unchanged, and either the rate of vibration of the ether, or the nature of the retina, could be altered, the marble would seem not red, but some other color. There are many people who are what are called color-blind, being unable to distinguish one color from another. Such an one might declare our marble to be green; and he would be quite as right in saying that it is green as we are in declaring it to be red. But then, as the marble cannot, in itself, be both green and red at the same time, this shows that the quality "redness" must be in our consciousness and not in the marble.

"In like manner, it is easy to see that the roundness and the hardness are forms of our consciousness, belonging to the groups which we call sensations of sight and touch. If the surface of the cornea were cylindrical, we should have a very different notion of a round body from that which we possess now; and if the strength of the fabric and the force of the muscles of the body were increased a hundred fold, our marble would seem to be as soft as a pellet of bread crumbs.

"Not only is it obvious that all these qualities are in us, but if you will make the attempt you will find it is quite impossible to conceive of "redness," "roundness," and "hardness" as existing without reference to some such consciousness as our own. It may seem strange to say that even the "singleness" of the marble is relative to us; but extremely simple experiments will show that such is veritably the case, and that our two most trustworthy senses may be made to contradict one another on this very point. Hold the marble between the finger and the thumb, and look at it in the ordinary way. Sight and touch agree that it is single. Now squint, and sight tells you that there are two marbles, while touch asserts that there is only one. Next, return the eyes to their natural position, and, having crossed the forefinger and the middle finger, put the marble between their tips. Then touch will declare that there are two marbles, while sight says that there is only one; and touch claims our belief, when we attend to it, just as imperatively as sight does."

The "world" is indeed a mode of one's own consciousness. Therefore did a Master say—

To him only the world exists

Who is alive to the ways of the senses.

—*Tiruvalluvar Nittár Perumai (the Greatness of the Separated Ones), Sec. 7.*

Another Master has declared that the realization of the great truth of the immateriality of the world is one of the most astounding facts of spiritual experience.

When the germ of the grace of God has sprouted in the peaceful soul,
 Father, mother, children, home, social life, and all the world besides
 Are felt unreal, as dreams, as the quivering air.
 A marvel, a marvel indeed, is this experience!

—*Táyumánavar Tantai-táy*, Sec. 31.

The "world," in the language of Wisdom (*Jnánam*), means everything except pure consciousness: not only the material universe, but also thought and sense perceptions; and God, as *Being true or unchangeable*, who pervades this ever-changing and therefore untrue "world," is not to be found in it, that is, He will not reveal Himself in *His own true character as He always is*, if looked for in the "world."

O Thou who in all things dost vibrate!
 O Thou stainless consumer and container of the World!
 O Thou king of the celestial hosts!
 O Thou, the only One, without a second!
 Though, appealing to Thee aloud, I have sought for Thee throughout the world (*loka*),
 Yet have I not found Thee there.*

—*Tiruvásakam: Arutpattu (the Ten Hymns on Grace)*, Sec. 2.

In His own true nature, as He was before the beginning of the "world," and as He will be after the end of the "world," He is to be "seen" only where the "world" is not, that is, only in the region of pure consciousness. Therefore the Master, who declared that God was not to be found in the "world," proclaimed also that he found Him elsewhere, in "resplendent *Tillai*," the glory of pure consciousness:—

I found Thee, immaculate and blissful, in resplendent *Tillai*.
 Having overcome the darkness of desire,
 The perception of forms, and the thoughts of "I" and "Mine":
 I, who had been drawn into the vortex of caste, family, and birth,
 who was worse than a helpless dog;—
 I saw Thee, who had cut away my bonds of misery and held me to Thy service.

—*Tiruvásakam: Kandapattu (the Ten Hymns attesting Knowledge)*, Sec. 5.

**Cf.* The declaration of Jesus: "O righteous Father, the world hath not known thee, but I have known thee." *John xvii. 24.*

This immaculate and formless being of the Deity "seen" beyond the veil of thought, in the region of pure consciousness, is His *nishkala svarupam*. It is needless for the purposes of this paper to explain His *sakala svarupam*, or thought-form, assumed for purposes of grace, according to the thoughts of each devotee.

The separation of the soul from thought and the senses is known as separation from the *body* or the *flesh*.

Meditating on the peerless ways by which He led me captive,
 Having separated me from the *body*
 Which knows not what it is to be established;
 Meditating also on the gracious manner in which He cherishes the
 faithful;
 Let me sing in praise of Him only who took me unto Himself, etc.
 —*Séndanár: Tiruppallándu, Sec. 3.*

Hear, O Bird, dwelling in groves laden with luscious fruit!
 Raise thy notes to the Giver of all things,
 Who, spurning the celestial regions, appeared on earth for the
 purpose of claiming man as His subject.
 Pray that the King may come, who, spurning the *flesh*, entered
 my soul, made it as Himself, and stood forth the only One.
 —*Tiruvásakam: Kuyilpattu, Sec. 4.*

"The flesh" or "body" includes not only the tangible body (*sthúla sarira*) but also the subtle body (*súkshma sarira*), consisting of the gasiform organs of thought and the senses. The complete "spurning of the flesh" is therefore equal to complete isolation from the flesh, which state is also spoken of as being wholly "dead to the world" (of thought and the senses). When this occurs the soul becomes *nishkala*, immaculate (unspotted by the least rudiments of the flesh), *god-like*. Drawing the soul from the sheath (*kósha*), or body (*sukshma saríra*), or womb* (*garbha*), in which it had been encased, God "frees" or "separates" it from its carnal bonds and causes it to be "as Himself." Then only does He, who of old time lay hidden in the soul, become manifest; and manifested, He absorbs the soul by His sun-like glory and remains "the Only One."

All the doctrines and practices which are calculated to lead to the knowledge of the Soul, and through that knowledge to the knowledge of God, are locked up in the mystic formula "know the soul through the

*Cf. "When it pleased God, who separated me from my mother's womb, to reveal the Son in me," etc. Gal. i. 15. This separation from carnality, or the *sukshma sarira*, is essential to the spiritual birth or appearance of the Son or soul (*anma*).

soul," which, in the language of Jesus, is represented by the expression "I (the spirit) bear witness of Myself (the spirit)." (John viii. 18.)

It is necessary to explain that in the darkness of deep sleep consciousness is so obscured that it fails to know. Awake it knows nothing in particular, till a vague desire to know arising from within it, the internal or external faculties report something to it. Then begins a knowledge of some definite thing. But so rapidly do the senses strike on the consciousness, and so constantly do thoughts present themselves from the very moment it wakes to the moment it falls asleep, that consciousness is "cheated with the blear illusion" that it is identical with thought and the senses, even as thought is "cheated with the blear illusion" that it is identical with the body. The truth, however, as experienced by *Jnánis*, is that consciousness or the true self is wholly distinct from thought and the senses, just as the latter are distinct from the body. "Separate from all thought and the senses, yet reflecting the qualities of all of them, it is the Lord and Ruler of all." (*Svetásvatara Upanishad*, iii. 17.) Consciousness, or the true self, or the Ego, or the soul, or the spirit—for these are all synonymous—knows the senses and thoughts, but the senses and thoughts are not subtle enough to know the soul, their "Lord and Ruler." *It knows itself. Nothing else can know it.* Hence the mandate "know the soul through the soul." The Soul is a witness (*Sákshi*) unto itself.

It is therefore difficult to establish these truths by reasoning. The basis of reasoning is comparison of one thing with another and drawing inferences therefrom, but there is nothing in the world without us which may be compared with our spiritual nature. The only proof possible under these circumstances is an appeal to spiritual experience.* Such experience declares (1) that the body is an instrument of the mind; (2) that the mind, or the subtle organs of thought and the senses, are a vestment of the soul; (3) that the mind is not subtle enough to know the soul; (4) that the soul may be freed from its primeval taint of evil or worldliness; (5) that when freed from its worldliness, the Soul knows itself, as naturally as the bound soul knows the mind and the world without; and (6) that peace (or infinite love, irrespective of objects of love) and knowledge (or the power of knowing, irrespective of objects of knowledge) are the fundamental qualities of the freed soul.

How few among us recognize even the first-named of these truths! Metaphysicians of repute have argued that the mind, so far from using the body as its instrument, is only a property, power, or function of the body. Professor Bain, desiring to follow a middle course, defines man to be "an extended and material mass, attached to which is the power of

*"Every one that is of the Truth (i. e., sanctified in spirit) heareth my voice" (i. e., is a witness to my doctrines). John xviii. 37.

becoming alive to feeling and thought, the extreme remove from all that is material" (*Mind and body*, p. 137) ; and observes that the contention that the mind uses the body as its instrument "assumes for mind a separate existence, a power of living apart, an option of working with or without a body. Actuated by the desire of making itself known, and of playing a part in the sphere of matter, the mind uses its bodily ally to gratify this desire ; but if it choose to be self contained, to live satisfied with its own contemplations, like the gods as conceived by Aristotle, it need not enter into co-operation with any physical process, with brain, senses, or muscular organs. I will not reiterate the groundlessness of this supposition. The physical alliance is the very law of our mental being ; it is not contrived purely for the purpose of making our mental states known ; without it we should not have mental states at all." (*Ib.* p. 132.)

The learned professor's criticisms abound with difficulties of his own creation, which however do not affect the truths of spiritual experience. By the light of this experience, the soul (or the I that knows) is found to be very different from the faculty that thinks. It will be readily admitted that it is not the senses (*Jnanéndriyas*), but the internal faculties of thought (*antahkaranas*), that think. The *Jnánis* of Agamic India* declare that the invisible organ of thought and the other invisible organs of breath, nutrition, and action, which in correlation form the subtle body (*súkshma sarira*) of the soul, are in the nature of a covering or integument (*kósha*) of the soul, being "bound" to it by the "worldliness," or obscuring evil, which is inherent in the soul. For the merciful purpose of liberaung the soul from this pitiful state of darkness or nescience, God endowed the soul with thought,—with certain "rudiments," (*tatvas* or *karuvís*), called shortly "the mind-and-breath mechanism,"—and so brought it into relation with the outer world. Nescience thus became (through the "subtle body") the desires of touch, taste, hearing, sight, and smell, and the desires of the intellect. The mind-and-breath organism has, therefore, been called a "lamp," or instrument of illumination to the obscured soul. As the light of sound knowledge let into the soul, through the channels of thought and the senses, dispels the density of the worldly taint inherent in the soul, thought and the senses find themselves urged with a proportionately decreasing vigor in the field of carnality. It is within our every-day experience that, with the gradual decline of desire for anything, our thoughts on that subject become fewer and less active, and it is only natural that, when all desires are eschewed, thoughts should run down to a complete calm. This truth is expressed in the formula

*Those *Jnánis* who expound the *Agamas*, or the Scriptures which treat of the science and art of healing the Soul of its impurities. There are twenty-eight orthodox *Agamas*, none of which has been translated, nor even printed, in any European language, and of which there seems to be as much misapprehension among European *savants* as there is of the Bible among non-Christian Asiatics.

nirásá (or non-desire), is *samádhi* (leveling of the mind). All "enlightened" men, that is, men who are consciously admitting light, and are thus actively wearing off, atom by atom, the density of their cravings, are on the high road to *samádhi*. They are destined to speedily enter the spiritual kingdom, the holy and blissful region of pure consciousness.

The converse proposition, that the practice of the art of leveling thoughts lead to attainment of *nirásá*, is found to be equally true. Without tarrying on this phase of the question, it is needful only to say that, as the effacement of all desire causes thought to disappear, leaving the soul serene and limitlessly conscious. Mr. Bain's question, whether the mind may have a separate existence, and in that state of independence possess an option of working with or without the body, admits of a ready answer. If all desires have been permanently expunged from the soul, the mind becomes separated from it, like the kernel from the shell of a cocoanut, and has no power over the body (which may be compared with the husk of the cocoanut), not even over itself. It is quite inert.

Such a contingency occurs only in the case of that class of *Jnánis* known as *Brahma Varishta*, who have emancipated themselves from desire so completely that it never rises from the expanse of consciousness in any form whatever. Consequently, the *Brahma Varishta* are motionless, dead in the worldly sense, but not dead in the spiritual sense, because though they know nothing in particular, they yet know (being light itself, bliss itself, without a particle of darkness or sorrow in their consciousness), and live on from week to week, month to month, and year to year without food or drink.

A less advanced *Jnáni* is the *Brahma Variyan*, in whom desire is not completely annihilated. Therefore he is able to rest in *samádhi* only for limited periods, emerging therefrom for a short while, during which devotees revive his recollection of earthly affairs and pray for blessings. Granting them, he again relapses into the peaceful state. The late Raja Rájéndralála Mitra, one of the most distinguished sons of India, said that in 1842 he saw a *Jnáni*, whom some wood-choppers had brought up to Calcutta from the forests of the Sunderbunds. The saint was found sitting crossed-legged under a lofty tree, amidst a wild profusion of heavy roots, which in course of growth had entwined themselves round his limbs. The "fools and blind" cleared the wood and carried the sage, dead as he was to the world, to Calcutta, where he was taken possession of by two men even more ignorant than the wood-choppers, for, unable to rouse him "by shouting, pushing, and beating, they put fire into his hand and plunged him into deep water in the Ganges with a rope about his neck, as though he were a ship's anchor, and twice kept him there all night. They pried his tetanus jaws apart, put beef into his mouth, and poured

brandy down his throat. Finally, to prove their own shamelessness, and to make their memory hateful forever, this Hindu Rajah and this Englishman set upon the poor saint an abandoned creature of the other sex, to pollute him with her unholy touch!" (Lecture at the Town Hall of Calcutta in 1882). At last by violent methods they awoke him, and all he said was: "O Sirs, why did you disturb me? I have done you no harm." Shortly after he obtained *Videha Mukti*, or liberation from the *Sthúla* and *Súkshma* bodies.

A third class of *Jnánis* is represented by the *Brahma Varan* who suspends mind and breath for a few days at a time, returning to the ways of life readily at the close of the *Samádhi*.

By far the largest number of *Jnánis*, however, belong to the class of the *Brahma Vid*, who isolates himself only for a few hours each day, not necessarily every day. These are the saints who are most useful to the world, because all their thoughts run with amazing fruitfulness in the groove of *paropakáram*, or service to others.

A careful study of the life of Jesus shows him to be a brilliant example of this type of saint,* for, in addition to the knowledge of God, he possessed *siddhis* (or spiritual powers) of a very high order. When drawn too much into the vortex of worldly life, he sought solitude for the purpose of re-establishing himself in the fulness of peace. "He went up into a mountain apart to pray . . . He was there alone" (Matt. xiv. 23), is often said of Jesus. He is also said to have been fast asleep on board a ship when a great storm was blowing and covering the craft with tremendous waves (Matt. viii. 24). Even a drunken man would have returned to his sober senses by such rolling and pitching, creaking and roaring, "but Jesus was asleep." He was no doubt in *samádhi*, "dead to the world" of thought and the senses. His disciples were able to move him out of that peaceful state, because his desire to serve others, being still unquenched, stirred and set the mind-and-breath mechanism in motion, as demonstrated in the case of the ill-treated saint of the Sunderbunds. The *Jnánis* declare that even the best of desires are, in comparison to peace, a burden; that the blissfulness of rest is infinitely superior to unrest, however refined; and that rest is absolutely good, while all forms of unrest, from the highest to the lowest, are bad in relation to rest. We are now able to understand the saying of Jesus on a memorable occasion, "Why callest thou me good? There is no one good but one, that is, God" (Matt. xix. 16). He seems to have then felt the desecration of unrest. Therefore also do men, who are known to have tasted of Rest, feel ever inclined to go back to it, as to a haven, from the agitations of thought, from the troubles and turmoils of life.

* Cf. John x. 24-36: "Jesus answered Say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest, because I said I am the Son of God?"

The experiences of *Jñānis* of the different degrees of rest, or "death unto the world," as above described, ought to make it clear to learned materialists that the mind and the senses are but instruments of the soul,—and that, if desire, were wholly eliminated from the soul, the mind and the sense organs would fall prostrate on the bosom of the soul, even as a spinning top would fall on the ground as soon as its force is exhausted. This is one of the most certain facts known in *samādhi*.

When the mind, ceasing to whirl, falls like a top which has spent its force,—

Just then, the gloom of nescience dispelled,

Did I know Myself, independent, like unto space, devoid of light and shade?

Did I then, joining myself with the infinite peace which lies within Me, pass into the transcendently blissful state?

—*Táyumānavar: Tejōmayānandam, Sec. 4.*

A few more words may be added in explanation of the practice of the art of knowing the soul through the soul. We know as a fact that we see, hear, touch, taste, and smell; and we know also that we think. The expressions "I know that I feel," "I know that I desire," "I know that I think," mean only that one is conscious of those states of being, namely, the state of feeling, of desiring, of thinking. Consciousness, therefore, is the Be-ing which knows, and must not be confounded with the states or sensibilities induced in consciousness through the excitation of the senses and thoughts. When such sensibilities are discarded, what remains is consciousness pure, which soon overflows in all directions, boundlessly, like the rays of the sun through space. This experience is known as *śūnma-pūranam*, meaning, literally in the words of St. Paul, "the fulness of the spirit." This is the liberated soul (*ātmā in mōksha*), the Be-ing, the "I Am," which partakes of the "glory" of God; known as *Saccitānandam*, that is, *sat*, eternal unchangeable existence; *chit*, pure consciousness, infinitely expanded, *ānandam*, undifferentiated bliss or absolute rest. In plain words, when consciousness is purified to the requisite degree, it is found as a matter of fact (1) to survive all phenomena and remain unchangeable; (2) to possess the power of knowing, untrammelled by time, distance, or other obstacle; and (3) to overflow with an unspeakable repose and love for all living beings, the like of which is unknown in any other state.

European science admits the world of the senses (the "sensible" world, as it is called), and the world of thought (the "extra-sensible" world), and is quite familiar with their laws and conditions; but it refuses to acknowledge the world—I would rather say the region—of pure con-

sciousness (the "supra-sensible." world). "We cannot say," wrote the late Mr. G. H. Lewes, "that a supra-sensible world is impossible; we can only say that, if it exists, it is to us inaccessible." (*Problems of Life and Mind*, vol. I., p. 270.) And Professor Bain declares that in the senses and thoughts "we have an alphabet of the knowable . . . but we cannot by any effort pass out of the compass of the primitive sensibilities." (Section 19 of the chapter on the *Physiological Data of Logic*.) The denial of the region of pure consciousness (*Jnána Bhúmi*), because of its fancied inaccessibility to experience, is a notoriously false argument, Mr. Lewes himself having pointed out, elsewhere, that "before a fact could be discredited by its variance from one's notion, the absolute accuracy of the notion itself needed demonstration." (*Problems of Life and Mind*, vol. I., p. 353.)

No further emphasis is now required to bring home the fact that the existence of the region of pure consciousness is not a matter of theory or speculation. This state of *godliness* is indeed a "mystery" in the sense of being beyond human comprehension *until it is explained and realized*. It is within the actual experience (*svánubhavam*) of *Jnánis*, being known to them as *Sivánubhúti*, *Siva-padavi*, *chitambaram*, *chit-ákásá*, the blessed state, the spiritual kingdom, the kingdom of God, the region of infinite consciousness or light. It is the most real of all regions, because, when it is reached, it is found to be further irresolvable, hence unchangeable, that is, everlasting. It is, moreover, strictly *verifiable in experience*, that is attainable by others, provided that, by native disposition and previous culture, one is sympathetic enough to persevere in all earnestness and faith in the way marked by the Master.

P. RAMANATHAN.



REVIEWS

THE HEARTS OF MEN, by H. Fielding.* There is something irresistibly alluring in sincere self-revelation. When people *talk* much about themselves they become wearisome from the fact that their experience is limited or they would find other subjects for conversation—but it is different when in serious earnestness, with conviction and sincerity, a writer reveals those experiences which have led to definite beliefs and satisfaction. The author of *The Soul of a People*, in itself a fascinating and sympathetic study of the Burmese people, in a later book carries his readers into a still more intimate acquaintance with his feelings and motives. In the *Hearts of Men* his avowed object is to find out first "*what religion is,*" and secondly, "*what use it is.*"

Two wide avenues of speculation! One might say that it required courage to open up an inquiry in fields which have been so often traversed by believer and by sceptic. But Mr. Fielding has discovered a new road across the field, and leads his readers by way of his own experience to questions which assailed his own soul. The history of the boy brought up in an inherited faith, and wedded to it through the affections, is so true in all its incidents that it recalls to every thinker the moment of his own awakening. The very purity of the home teaching, its recognition of the Law of Christ as supreme, made the contrast between that teaching and the popular construction of Christianity the more perplexing; and the life of an every day school was but a preparation for the same perplexities in maturer life. And after all the history of the modern boy is the history of the human race in its progress. Primitive man in his way asked the same questions. Why should there be one law for the God and another law for the man? Only in primitive life man was often higher than his deity—a deity who demanded human sacrifice and devoured man himself, whereas in civilization the God has become infinitely higher than his worshipper. His Law has grown with the Law of Purity and Love, while man remains persuaded that there are times and seasons when the Law of Might makes Right. Naturally every school boy believes so, for national life everywhere in the West proclaims the same truth, and as the lad grew to manhood other equally perplexing facts dawned upon his mind. Money and fame he finds are good things; learning is distinctly desirable, and life itself is a battle and a struggle for supremacy, in which the Christian virtues of meekness, purity and love would have little chance. Above all, his sincere soul revolted against what seemed to him the hypocrisy of those teachers who enforced the rule of Christ in Church and Sunday School and yet in their every-day life were obviously governed by entirely different codes of action. Ideals were one thing, practice another. Then, too, when with a boy's earnestness he questions, the explanations of theology are to him no elucidation, and the teachings of science seem to him incompatible with those of the Church. And so we find him traveling a road familiar to most of us, and growing of necessity more sceptical with the years. And yet he demanded, and knew that he demanded, a perfectly simple thing—a reasonable theory for belief—which shall justify the ways of God to man.

The history of his search is of deep interest. He fled to books—but books, even those of many religions, failed to answer him. The questions he put were questions unanswerable by the intellect, and while in some faiths he found some ideas that appealed to him, in none could he realize ultimate satisfaction. It was

*Published by Macmillan Co.

natural that to a mind of his order, Buddhism, with its impersonal conceptions, should appeal. The universality of Law was to the East what Science was to the West; it was to his idea a higher ideal than that of a Personal Deity. But after all Law as such failed to answer the deeper question of his heart—"Why," he demands, "must I obey Law? It makes of me a mere automaton," and his demand for Liberty saved him from fatality.

We may call the first half of this most interesting book the Search—or the Vain Search. Yet, vain as it is, it has led to some definite conclusions and one definite belief. The man has made an important discovery. True religion, religion that shall satisfy, is not to be found in books. After all, the bibles of the world, he realizes, are only records, not living realities. It is true that they become living realities to some people, but that, he begins to think, is due to the people and not to the records. There must be something in the people themselves that recognizes a satisfaction unknown to him. From books then he turns to a study of men—of the Hearts that live by religion.

We now find him led away from statements and from creeds to feelings and instincts. He continues his studies among those people of Burmah whose lives and religion he has portrayed so well, and endeavors through analysis of their characters to understand their religion. He attributes their Buddhism to a native independence of character; in short, they are Buddhists because that Religion accords best with their instincts. Is this true of all races and of all peoples? Religion, he is convinced, appeals to the more emotional and less intellectual people; is, in fact, not a matter of philosophy and reason, but of feeling.

This conclusion, although reached early in his volume, is in reality final. The remaining chapters are devoted to a consideration of those innate feelings which tend to religious conviction. Enthusiasm plays its part, the affections are deeply concerned, habit is involved, race and heredity have much to do, but in the last analysis, these are dependent upon feeling. "Creeds," he says, "rise out of instincts; it is never the reverse. . . . There are creeds built on ceremonies and ceremonies on instincts."

Enough has been said to show the value of this most interesting book, but to appreciate its full fascination, it must be read from cover to cover. If the thinker, in accenting its conclusion, demands yet more and asks, "What is Feeling?" the reply should surely be that feeling is the fundamental relation of the Soul to its origin, and that in saying that Religion is a matter of feeling, we are, in fact, saying that is the Soul's Life and expresses itself in exact relation to the Soul's growth. Feeling, which is Soul, expresses itself through the emotions, and thus Religion is that which satisfies those higher ideals which are the result of the Soul's growth; or, as our author beautifully expresses it, "Religion is the Music of the Infinite Echoed from the Hearts of Men."

It is, in fact, the home of the Soul, in which it meets again those half forgotten melodies which vibrate in the sacred silence of the deeper experiences of life.

J. R. R.

*Wisdom from China.** Yet another book for which the heart offers thanks to the gods: a purely delightful book, uplifting, reminiscent of reality. In the form of conversations with a Chinese sage, it gives us the essential teachings of Lao-tse, the Master. Only one statement and one omission in it we regret; and it will be best to dispose of these before dealing with its more important features. The statement is that Lao-tse was "the purest human being who ever breathed." Why attempt to place the saviours of the world in a sequence of spiritual greatness? We might as well try to weigh star against star with our hands. Even if it could be done, most of us, being star-worshippers, would be likely to quarrel with the verdict. Such comparisons divert the mind from essential to relative values.

Confucius (Kong-fu-tse) is mentioned as a lesser light than Lao-tse. Perhaps he was. Personally we vastly prefer the teachings of the latter. But—and this is the omission—to understand either it is necessary to realize how closely the two

**Wu-Wei, a Phantasy based on the Philosophy of Lao-tse.* It has been translated admirably by Meredith Janson from the Dutch of Henri Borel. Luzac & Co. are the publishers, Messrs. Lemcke & Buechner being the New York agents. Price, 75 cents. Another recent and useful little book on the subject of Taoism is *The Sayings of Lao-tzu*, translated by Lionel Giles in "The Wisdom of the East" series; price 25 cents.

were connected, the one counter-balancing the other, somewhat as Shankara Acharya may be said to have restored the balance of Indian thought after the dazzlingly spiritual revelation of the Buddha. The analogy is nearly perfect, in spite of the fact that Confucius began his work while Lao-tse, although a very old man, was still alive; for it was the mission of Confucius to provide forms for the retention of a spirit so powerful that its backwash threatened destruction. He regulated intellectually, and modified in the process, the light of freedom and of divine spontaneity which Lao-tse had revealed. He was not, however, a reformer of Lao-tse's teaching, any more than Shankara was a reformer of Buddhism. He was a Conservator, and re-established, on a sounder basis, the ancient faith which the Taoism of Lao-tse had disturbed.

Many years afterward their disciples became frankly hostile. Chuang-tse, the best known exponent of Taoism, a brilliant and most witty writer, making merciless fun of rule-of-thumb wisdom and of duty measured by the yard, which, as he alleged, the followers of Confucius inculcated. It is not surprising, therefore, that most writers on the subject refer to Confucius and Lao-tse as antagonists. To us, it seems much more likely that they were friends and allies. It is known that they met and conferred, and it is probable that, wise as they were, they realized perfectly that instead of their missions being antagonistic, both represented aspects of the one truth, and that both of these different aspects were needed in China at that time. In fact, those of us who have found reason to believe that the world's greatest sages have in every case been messengers from the same Lodge of perfected men or Masters—the protectors and instructors of the race—may well infer that these supposed rivals met as "brothers in the Lodge," and that they discussed most amicably how best to attain their ends.

But now for something of this book's rare virtue. A Phantasy, the author calls it. If a Phantasy, it is based on true vision, and whether the dream was of the night or of the day, matters infinitely little.

"Here stood the sage, looking at me.

"And it was a revelation.

"It was as though I saw a great light—a light not dazzling, but calming.

"He stood before me tall and straight as a palm-tree. His countenance was peaceful as is a calm evening, in the hush of the trees, and the still moonlight; his whole person breathed the majesty of nature, as simply beautiful, as purely spontaneous, as a mountain or a cloud. . . . I felt uneasy under his deep gaze, and saw my poor life revealed in all its pettiness. I could not say a word, but felt in silence his illuminating influence.

"He raised his hand with a gesture like the movement of a swaying flower, and held it out to me—heartily—frankly. He spoke, and his voice was gentle music, like the sound of the wind in the trees."

The sage speaks to him of Tao. It is the Highest, the One, the Only; it is Wu, Nothing, and yet Everything. "One begat Two, Two begat Three, Three begat Millions. And Millions return again into One. . . . Thy soul in her innermost is Tao."

Then the sage instructs him in the process of Self-realization. "Gently must Tao be approached, with a motion reposeful as the movement of the broad ocean." We must rid ourselves of all desire, of all striving. We must acquire Wu-Wei—"unresistance," "self-movement," "spontaneity," "strifelessness," as our author variously translates it, objecting to the more usual "inaction," although, in our opinion, Wu-Wei is very nearly akin to the "inaction" of the Bhagavad Gita (Chap. IV., v. 18).^{*} In any case, desire, attachment to the fruits of action, must be abandoned. "Tao is rest. Only by renunciation of desire—even the desire for goodness or wisdom, can we attain rest." But it is a rest that is "not mere idling, with closed eyes." Lao-tse "did exact activity in real things. He implied a powerful movement of the soul, which must be freed from its gloomy body like a bird from its cage. He meant a yielding to the inner motive-force, which we derive from Tao and which leads us to Tao again. And, believe me: this movement is as natural as that of the clouds above us."

Inexhaustible sympathy and the uttermost faith in humanity and in himself, as

^{*}Compare "The Two Paths" in *The Voice of the Silence*, translated by Madame Blavatsky; "Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake."

part of humanity, the disciple must have. "The eternal Tao dwells in all; in murderers and harlots as well as in philosophers and poets. . . . They cannot be 'bad,' they cannot be 'good' either. Irresistibly they are drawn to Tao, as yonder waterdrop to the great sea. It may last longer with some than with others, that is all." Despair of men? Despair of yourself! "Hast thou held the sin of men to be mightier than Tao?" Hast thou held thyself to be greater than Thy Self? Believe, believe and for ever believe in thine own omnipotence—in the omnipotence of Tao. Pain, evil, sorrow, are not essential elements of Being. "One day thou wilt realize how natural, how spontaneous are all facts of existence; and all the great problems which have held for thee mystery and darkness will become Wu-Wei, quite simple, non-resistant, no longer a source of marvel to thee." Meanwhile, "do not desire to know too much—so only shalt thou grow to know intuitively; for the knowledge acquired by unnatural striving only leads away from Tao."

Next the sage speaks of Art: and we wish that artists everywhere could be converted to his views. He holds up the ideal of a modeller laboring for years with infinite love and devotion, to produce one symbol of the soul; laboring not only to perfect the form, but the very substance used in the moulding. Putting his thought and heart into every atom of it, his image of the Buddha becomes the incarnation of a prayer, radiates a glory which form alone can never communicate.

Of Poetry he says: "In the purest mood of the human heart, at a time when the fire of the intellect is at its brightest, then, if it be moved, it too will give forth sound. . . . Poetry, then, is the sound of the heart."

Lastly he speaks of Love. Much depends in this case upon the use of the word. From one point of view it may be said that Love is the death of life, since life exists by desire. But he does not use the word in that supreme sense. Tao is not Love, he says. "For him who is absorbed again into Tao, love is a thing past and forgotten." Until the day of that at-one-ment, however—"Love what thou lovest, and be not misled by the thought that love is a hindrance which holds thee in bondage. To banish love from thy heart would be a mad and earthly action, and would put thee further away from Tao than thou hast ever been." The "rhythm" of Tao exists everywhere, and man, feeling it in his heart, becomes restless, and is apt to think that it is driving him towards something exterior to himself. This is his mistake. He must learn to use that rhythm as a bridge between his heart and Tao, passing along it, without effort, with unshakable faith in its power, to his home within, beyond infinity, to the Great House.

It will be seen how absurd it would be to say that Taoism embodies a higher and purer doctrine than that, for instance, of the Upanishads. Their teachings, fundamentally, are the same. But we can say truly that it embodies an invaluable contrast in method, and that as an antidote to intellectual formalism, as a revelation of the free Spirit, its usefulness will outlive all the creeds. X.

Balance: The Fundamental Verity, by Orlando J. Smith.* While there may be different opinions as to the scientific value of this modest volume, there can be none as to its inherent honesty and force. The subject of religious beliefs has rarely been so impersonally handled as by Mr. Smith, and it is extremely interesting to find a writer without apparent (or at any rate, without expressed) knowledge of Eastern literature, giving an almost perfect equivalent of the law of Karma as one of the fundamental concepts of all religions. "Balance," according to Mr. Smith, is the universal law in Nature; in other words, perfect equilibrium exists and is the controlling principle in a world of eternal change and motion. Action and reaction being equal, effects follow causes in unbroken succession, and there is no escape from consequence. Here we have in concrete form the ultimate of all Hindoo philosophy, and when Mr. Smith, turning from the definition of Balance in science to a consideration of the fundamental concepts found in all religion, the natural affinity of his conclusions with those of the ancient East is still more marked.

*Houghton, Mifflin & Co.

The three beliefs found in every religion are :

- I. That the soul is accountable for its actions.
- II. That the soul survives the death of the body.
- III. That there is a Supreme Power that rights things.

Buddhism probably is the only religion in which the Supreme Power is Impersonal Law, and for this reason, although our author does not suggest it, Buddhism is, of all religions, most in accordance with the conclusions of modern Science.

It is not easy, in a short review, to do justice to this notable book. In the compass of some hundred and fifty pages the author brings forward his arguments, and stimulates the mind of his readers to earnest consideration of this momentous proposition, which is to reconcile the Religion of an incalculable past with the scientific deductions of our own day. Not the least interesting part of the volume is the appendix, containing the criticisms of leading thinkers and the reply of the author to these critics. Both the letters and the reply are illuminating, and it is impossible to lay the book aside without feeling that an important step has been taken in that bridge of unification which shall ultimately unite as one Religion and Science.

J. R. R.

Balthasar the Magus,* the third of a series of books on occult themes, by A. Van der Naillen, is another of the rapidly growing list of mystical publications which is not the least interesting sign of the times. These works, which vary all the way from the detective story, with a crime committed under hypnotic suggestion for a motive, up to the more ambitious if less modest effort, like that under review, which attempts in some thirty or forty pages to give a complete explanation of cosmogony and evolution, do certainly show an increase of interest in mysticism, the occult, life after death, and even what Theosophists know as the Higher Life. In this sense these frequent publications are encouraging. In almost every other way they are usually such unmitigated trash that they are anything but encouraging. But *Balthasar the Magus* is really not so bad as such books go. The author may have very singular views on Re-incarnation and his "theory of the universe" may be badly digested extracts from *The Secret Doctrine*, but at any rate his book is free from the usual heresies about love, which is the rock on which most occult stories split. Occultism and love are queer bed-fellows, requiring the treatment of a master hand, and we have had no really good writer of mystical novels since Bulwer, unless we except Du Maurier's *Peter Ibbetson*. But the book does not offend, is sincere in purpose, is better written than most, and can be conscientiously recommended to those who like to take their occultism in very minute doses and sugar coated.

G.

Louis Claude De Saint Martin, by W. E. Waite.† All students of Theosophy feel an interest in mystics, and in the case of Saint Martin this interest is deepened by his pre-eminent piety, and also because the sect bearing his name has within the last twenty years established an active propaganda in America.

It is, however, quite an open question whether Saint Martin himself belonged to or endorsed any occult society after the dispersion of that of the Elect Cohans, to which he belonged in his youth, and whose Grand Master was Pasqual. Be this as it may, it is quite certain that in his later life he was far more mystic than occultist, influenced at different periods by Swedenborg, and more deeply still by Jacob Boehme, to whose interior illumination he bears constant testimony. His writings, which were largely anonymous, or put forth as by "an unknown philosopher," show very clearly the influences which were at work during the middle of the eighteenth century. Everywhere men's minds were more or less in revolt against traditional Religions, as they necessarily were against traditional sociology. Man, as free agent, was in fact the object of his studies, and man rather than

*Published by R. F. Fenno & Co., New York, \$1.50.

†Published by Philip Wellby, London, Eng.

God the object of his quest. It would perhaps be more correct to say that he sought the Divine through man as being divinely representative of the principles of Deity.

The author of this life of Saint Martin is not in sympathy with mysticism in its occult stages, and perhaps it is for this reason that Swedenborg fares hardly at his hands and that he finds it exceedingly unlikely that Saint Martin, whose "own predilections made him avoid theurgic manifestations, should be attracted by the profuse and bourgeois visions of Swedenborg." It is, however, certain that no thinker can escape the influences of his own time, and no doubt Saint Martin was more or less involved in the speculations of the Swedish seer, as indeed his own words prove when he remarks of him that he has "more knowledge of what is termed the science of souls than the science of spirits, and in this connection, though unworthy to be compared with Boehme as regards true knowledge, it is possible that he may be suited to a greater number of people."

Boehme, as a mystic of the highest transcendental insight, undoubtedly exercised an influence over Saint Martin, which only his own natural inborn individuality enabled him to escape, if indeed, he ever fully outlived it, but his later works give pre-eminence to his belief in man as himself divine, and as possessed in every way of Liberty, of "free will," as the religious arguments of his day would put it.

If the task of the mystic is to prove that there is a secret way by which man returns to his Divine Source, Saint Martin nobly vindicates his right to the name, and when we realize further that this secret was not the way of theurgic ceremony, or occult magic, but of inward contemplation, we realize that it was, in fact, one with the "little old path" of the Eastern seers which could be found only by him who "knowing himself knows all others."

Saint Martin found the spiritual history of man to be the entire object of the Bible, and there is no more interesting study than that of his presentation of the birth and growth of the New Man as symbolized by the life and death of Christ. Fanciful and ultra mystical as his writings often are, they yet prefigure and prepare the way for the modern thinker, who through race evolution and the opening up of all religious books, is able to arrive at conclusions which, if more practical in regard to everyday life, are yet equally based upon transcendental concepts.

J. R. R.



QUESTIONS AND ANSWERS

QUESTION 22.—*According to Theosophy—What is Meditation?*

ANSWER.—Meditation is the turning of the heart and mind to God, or the Higher Self in a quiet state. While maintaining a positive attitude to everything other than the god-nature, it is possible to give up—utterly—and offer one's desires and thoughts as a sacrifice to the Supreme, laying aside the outer veils of the soul as a pair of sandals at the gate of the temple, and, when the neophyte approaches the innermost shrine of the Holy of Holies, having shaken off the dust of the world and divested himself of outer coverings, he may in this simple, quiet state, rekindle the flame in his heart at the great central fire. The light, thus gained in Meditation, should be used as an inspiration to action and service, else, like the gods who were so lost in Meditation that they refused to create, we may suffer the penalty of an enforced action.

MAUDE RALSTON.

ANSWER.—As I understand it, Meditation, as taught in Theosophy, is an effort to gain knowledge of the real from within. It is endeavoring to come en rapport with soul knowledge. One might define it as yoga—as contemplation, yoga meaning union. This focussing of thought, if properly understood, becomes creative and results from concentration. Theosophy teaches that passive meditation is to be avoided; that we should be positive, and consciously seek truth beyond objects of sense perception. If we gain concentration in Meditation, we may know beyond a doubt that the soul is immortal; that it possesses the knowledge we need in daily life, while we journey through matter, developing self-consciousness. When we become less selfish we may carry our meditation to that point where the highest spiritual knowledge is acquired, using the word spiritual in its true sense, not meaning the psychic.

J. S. C.

ANSWER.—To me Meditation is the method of subduing self in order to reach our higher self.

F. C. B.

ANSWER.—The answer to this question may be found at length in the *Forum* for June, 1898, contained in a paper by Cavé on chelaship. The present answer is a condensation of what is there given.

Meditation has been defined as "the cessation of active external thought." To most that condition appears one of absolute negation, for most people live in their brains, identify themselves with its consciousness, and are unable to conceive of a condition which is exclusive of active thought of some kind.

The first effort is to concentrate the mind upon some one thing, something of a spiritual and elevating nature, something which will give food to the soul, though in the beginning this will be more of a *mental discipline* than anything else; for it is not easy absolutely to concentrate the mind, and it usually takes much time, persistence and patience to accomplish it. When, however, this is accomplished, when the man has learned to concentrate his mind on any given subject, then as he daily practises this, he will attain during his periods of meditation that conscious condition which is the true meditation, "the cessation from active, external thought." In this condition the mind is used as an *instrument*, the man's consciousness remaining behind or above it. In this way the man attains a *higher state of consciousness*, one which, when it becomes habitual, enables him to enter

into communication with the Masters, and all who function on those higher planes of being.

At first the student learns to do this at stated times; gradually he learns to do it always, so that in the true sense he is always meditating, no matter how the body or the mind be employed, the true centre of consciousness is never lost; the mind will be the man's instrument, and instead of identifying himself with the mind, mental activity will be carried on without his losing the consciousness of the real "I" in it.

As pointed out in the paper mentioned, it is extremely difficult to answer in words questions on such fundamental states of consciousness—as difficult as to answer the questions, what is thinking, or what is loving. Meditation is, however, far more an affair of the heart than of the head. As active thought ceases the turning of the heart to the soul, attunes and expands the personal consciousness to the consciousness of the soul. When continuous meditation is attained, the man's personal consciousness is the consciousness of the soul. M.

QUESTION 23.—*In "Ancient Wisdom," page 260, we read, "All this is ripe Karma, and this can be sketched in a horoscope cast by a competent astrologer. In all this the man has no power of choice; all is fixed by the choices of the past, and he must discharge to the uttermost farthing the liabilities he has contracted." One of the most competent astrologers in the world predicts for two years a most unfortunate period, Neptune and Sun being in evil aspect at birth and by direction. A Rosicrucian says, "Never mind what any astrologer says, be firm and success is assured." Which is correct? If by years of training a man has developed serenity, faith and intuition, can he pass that period without the disaster predicted by the astrologer?* J. S.

ANSWER.—The question, and any serious answer, rest on the assumption that astrology is a true science, which many will utterly deny, and which but few will admit without qualifications. But as the point is really a question of Karma, we may ignore the reference to astrology and reply without committing ourselves upon the amount of truth in that art.

No one is above Karma. It is a universal Law, and there can be no exceptions to a universal Law. Hence if the conjunction of the Sun and Neptune made years of misfortune inevitable, why years of misfortune would be inevitable, and one part at least of the question is answered. But the exact point seems to be whether an individual whose progress towards perfection has placed him considerably ahead of the average man can pass the period of misfortune without disaster. I should say "yes," if his personal Karma permits.

A wise man, with a knowledge of medicine, may readily pass through an epidemic of cholera without succumbing, unless it is his personal Karma to die, in which case no precautions will avail. We have racial Karma, which can be much modified and controlled by superior knowledge; we have family Karma, which being more direct, acts with more potent force and is more difficult to modify and counteract; and we have personal Karma, which sooner or later is as inevitable as death. It may be steered, postponed, accelerated, modified, but must be exhausted in the progress of time.

We can free ourselves from the shackles of racial and family Karma, by intelligent effort and counteracting force; can rise superior to it, as it were, by hard work, strenuous discipline, and self-control, but even so we have really lived out our share of it, and in that sense cannot escape it. Still more is this true of personal Karma. Eventually we will all exhaust our Karma, and will rise superior to it, but it will be by living it out, by developing force in opposite directions, which counteracts it, by taking care not to create new Karma, by acting impersonally and as instruments of Divine Law. G.

QUESTION 24.—*Since no effect is possible without a cause, what satisfactory explanation can be rendered of the sufferings of the Christ and other perfect men who have appeared on earth?*

ANSWER.—The perfect man, or "the Christ" incarnating in a physical body composed of the molecular matter of this earth plane, and the race, must be subject

like all others to the action, and reaction, of the forces of nature operating as the Law of Cause and Effect, or Karma.

The Christ manifests his perfected state in his power to resist all temptations and remain superior to the desires of the lower nature. He comes as a Teacher to awaken in animal man a perception of the Truth and the Real Man. Yet, manifesting through a physical body, he becomes as it were, a battle field for the balancing of forces, and must suffer through the operation of the Law, gaining strength by again resisting the temptations of the flesh.

The ordinary man is bound to the wheel of re-birth called "the cycle of necessity," and suffers through ignorance, which causes him to be out of harmony with the Law; therefore, he complains and feels misused by fate.

The perfect man, having attained wisdom by obeying the Law through many incarnations, has progressed beyond the influence of the cycle of necessity, and reincarnates through the power of the developed spiritual will, acting from divine compassion to uplift humanity. With free will he chooses to take on a body and consciously place himself in the position of a servant of the Law, and though he suffers through the action and reaction of forces, he knows the why and wherefore of the suffering necessary to adjust the laws governing where he stands—he who became embodied to aid humanity to reach a state of perfected self-consciousness. The law of Eternal Justice balances accounts.

CHARLES J. CLARK.

ANSWER.—It is an act of self-sacrifice for the benefit of others,—the voluntary assumption of the pain and suffering incident to physical life, which is much increased in the case of "perfect men," who naturally feel more keenly and are more sensitive to all the materialistic or anti-spiritual influences to which they must be subjected.

A doctor who volunteers to go to Havana to nurse yellow fever patients performs the same *kind* of an act. He may be living comfortably at home, in no risk of infection, but volunteers to subject himself to it, catches it, suffers and dies. It is perfectly conceivable that he is not working off old, bad Karma, but creating new, good Karma.

G. H.

QUESTION 25.—*Can any light be thrown on the statement that the influence of the moon is evil? If the body of the moon has to be absorbed by the earth before the earth evolution be complete, must there not be beneficial effects also derivable from the moon, or are all astral influences wholly bad?*

ANSWER.—There are several statements in the *Secret Doctrine* which reaffirm the general statement that the influence of the moon is evil. It is stated therein that it is a dead planet, and sends out injurious emanations like a corpse; that it vampirizes the earth and its inhabitants, so that one sleeping in its rays suffers and loses some of his life-force. It is also said that the moon has most power when it is full, which shows that the bad influences are largely transmitted to the earth by the rays of the light of the sun (Sushumna Ray) reflected by the moon. The moon throws off particles which the earth, including ourselves, absorb, producing mental as well as physical effects. It is said to produce lunacy, physical diseases and death; that it soaks the earth through and through with the nefarious, poisoned influence which emanates from the occult side of its nature, and that the particles of its decaying corpse are full of active and destructive life.

Believing that the moon is a gigantic corpse, and knowing something about the lethal influence of decaying bodies, we can easily imagine the evil effect of this corpse of the moon upon the earth and its inhabitants. But we are reminded that though it is dead, it is *yet a living body*, and, that while the moon's emanations are maleficent, they are at the same time beneficent—a circumstance finding its parallel on earth in the fact that the grass and plants are nowhere more juicy and thriving than on graves. We should remember also that the effect of the moon is chiefly *Kama-Manasic* or psycho-physiological, and that it was one of the "Four Holy Ones." The moon is still the *storehouse* of much of the "Secret Wisdom." Soma is not only the name of the moon, but the mystic drink of the Brahmans. The Soma drinker attains the power of placing himself in direct rapport with the bright side of the moon, thus deriving inspiration from the Secret Wisdom. "The Soma makes a new man of the initiate," says the *Glossary*, for Soma is the fruit of the Tree of Knowledge.

The stream of influence from the moon seems *one* stream to the ignorant, but it really has a *dual* nature—one giving life and wisdom, and the other giving death. "He who can separate the former from the latter, as Kalahansa separated the milk from the water, which was mixed with it, thus showing great wisdom, will have his reward." Soma was the father of Budha—Wisdom. Now, it is the Sushumna Ray that is cherished by the initiated Yogis, and it is also this Ray that brings down to the sleeping man, animal and plant, the primordial essence, the Life or Nervous Ether. The initiate is thereby reborn and transformed, and his spiritual nature overcomes the physical; it bestows inspiration and develops the clairvoyant faculty to the uttermost. The moon corresponds with the sign Leo, and Leo corresponds to the heart, the circulatory system, and the seat of spiritual consciousness.

Astral influences are never wholly bad. In fact, nothing ever is *wholly* bad, as nothing ever is *wholly* good or pure. Even after the good or pure is carefully extracted, it is always found to contain more or less impurities. M. W. D.

ANSWER.—Nothing in this world is absolutely evil; all existence is relatively good and bad; everything has its two sides and one and the same remedy may be useful or injurious, according to the way in which it is applied. We may regard the influences of the Moon as a kind of manure which feeds the earth. Manure is wholly bad if served as food for human beings, but very good for stimulating the growth of vegetation. Evils, if rightly used, are blessings in disguise. Each power grows by resistance, and the devil is a necessary means for salvation, because only through the conquest of evil can wisdom be attained.

FRANZ HARTMANN.

QUESTION 26.—*If, as stated in the Secret Doctrine, a dying or worn-out planet sends its energy and principles into a new centre, and thus informs a new nucleus of matter, which then becomes a comet and rushes through space, and finally settles down as a planet, does the worn-out planet, or moon of the newly formed sphere, follow the latter during its flight as a comet, or, is its moon attracted afterwards to it and the new solar system in which its production has settled down?*

ANSWER.—There is nothing said in the *Secret Doctrine* to lead one to infer that the worn-out planet follows its successor during its cometary flights. Nor is the old planet always attracted to it; on the contrary, taking the case of Mars, we find him in possession of two moons, which are not his own, while Venus and Mercury have none. In the *Secret Doctrine* we are told that the information concerning the moons and kindred subjects is given only to the tried and tested disciple and not till he has passed at least through one initiation. Therefore, very little can be said about it in a definite manner, and the student is allowed to use his imagination and intuition according to his capabilities. But taking the analogy from a man's life one could say that the fate of the moons greatly depends on the Karmic merit of their Egos when in them, or the state of their evolution. One could also compare the moon to the astral shell of a human being, which may follow its Ego to his new embodiment and endeavor to draw the energy back into its old channel; or, this planetary astral shell may be attracted to another planet either by actions of the inhabitants of that planet or Karmic affinity. Or, to draw the analogy still further, there may be in existence planets of a mediumistic disposition and who would therefore draw to themselves moons of other planets, as is the case with Mars. The practice of sorcery and kindred practices by the inhabitants of a planet may have a great deal to do with its future as a moon.

A. DUKE.

NOTE.—T. S. Activities and Correspondence Class are crowded out of this issue by the unusual length of Mr. Ramanathan's article, "The Mystery of Godliness."

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THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path to tread in this*."

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OFFICIAL NOTICE.

The Eleventh Annual Convention of THE THEOSOPHICAL SOCIETY IN AMERICA, will be held in NEW YORK at the Hotel Lafayette-Brevoort, on April 29th and 30th, 1905.

Members expecting to be present are requested to notify the Secretary of the Society as far in advance as practicable. Proxies of members unable to attend may be sent to Mr. Charles Johnston, Mr. H. B. Mitchell, or Dr. T. P. Hyatt.

By order of the Executive Committee.

CHARLES JOHNSTON, *Chairman.*
T. P. HYATT, *Secretary.*

March 1st, 1905.
159 Warren Street, Brooklyn, N. Y.

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FOR several months past there has been taking place in Wales, an interesting example of that strange psychic or religious phenomenon known as a "revival." A wave of religious enthusiasm sweeps over a community, affecting the naturally pious, the indifferent and the agnostic alike. The barriers between sects are swept away and non-conformists mingle and pray with members of the established church. Methodists, Presbyterians, and Episcopalians vie with one another to have the meetings in their respective halls. The epidemic spreads until whole counties are affected, the revivalist spirit breaking out spontaneously and simultaneously in different adjoining towns. Tens of thousands of persons are taking part in the meetings and the movement is spreading every day. In one town of Wales it is said that there was not a single case in the police court upon a Monday morning, an unheard of thing, while in another place the saloon keepers are complaining that their business is being ruined.

The usual and characteristic signs of the true revival are present in full force; a zeal and fervor that becomes almost frantic; personal confessions and sudden conversions; frequent hymn singing; conditions almost resembling ecstasy; ejaculations; in a word, a complete temporary control of the physical powers by the emotional nature. One meeting was described as "a tornado of prayer"; another lasted from 7 P. M. to 3 A. M., during which the audience sang, with immense fervor and vigor, one hymn eight times in succession. In fact, singing seems to be the only adequate channel for expressing the pent-up excitement, the joy and thankfulness. Not the least amazing part of this performance was the physical endurance of the participants. They did not seem to tire, and are described as leaving the chapel at 3 A. M., fresh, cheerful and happy.

The central figure of the Welsh revival is a blacksmith named Evan Roberts. In an interview he described his own awakening as follows:

"For a long, long time I was much troubled in my soul and my

heart by thinking over the failure of Christianity. Oh! it seemed such a failure—such a failure—and I prayed and prayed, but nothing seemed to give me any relief. But one night, after I had been in great distress praying about this, I went to sleep, and at one o'clock in the morning suddenly I was waked up out of my sleep, and I found myself with unspeakable joy and awe in the very presence of the Almighty God. And for the space of four hours I was privileged to speak face to face with Him as a man speaks face to face with a friend. At five o'clock it seemed to me as if I again returned to earth."

"Were you not dreaming?" I asked.

"No, I was wide awake. And it was not only that morning, but every morning for three or four months. Always I enjoyed four hours of that wonderful communion with God. I cannot describe it. I felt it, and it seemed to change all my nature, and I saw things in a different light, and I knew that God was going to work in the land, and not this land only, but in all the world."

At the express command of God he went first to his old home, where he succeeded at once in awakening an immense interest, which has since steadily increased until it threatens to pass the borders of Wales and spread to all parts of England.

Of one meeting there is this significant description:

"At least a thousand people had elbowed their way in. The service began with prayer and Bible-reading and hymn-singing. So far, all seemed calm, and almost conventional. Garb, manner, and features—the pallid cheeks, the powder-streaked foreheads—revealed to the accustomed eye that the majority of the men present were colliers. They looked a rather stolid audience, and yet here and there one saw a keen, excited face in the crowd below. Evan Roberts all this time—during prayer and hymn alike—sat in the deacon's seat. An hour had passed, and he left his place and mounted the rostrum. Looking at him from the gallery and at close quarters, we were at once struck with his apparent weakness and delicacy. The thin, pallid face, the voice subdued but clear, the whole speech and manner gave no hint of vigor or power. One thing riveted attention. The eyes seemed to fasten on the congregation with a glare and a grip. I heard a collier describe the same impression thus: 'He looks that fixed on you, and never pulls his eyes off you.' After reading a short passage from the Bible he began his address. It was all simple and subjective. He had prayed, he had seen visions, the 'call,' clear and commanding, had come to him. He had spoken about ten minutes, and suddenly a wave of excitement like an electric shock came upon the people. While he was still speaking they burst forth—apparently without lead or concert, but all and at once

—into singing. It was a familiar Welsh hymn, 'Here is love vast as the ocean,' and again and again they sang the same hymn."

The question at once suggests itself: Do such revivals do good? That they are mainly emotional, goes without saying, and that all emotional excitement has a reaction is equally true. The reaction from religious excitement is very apt to run to sensual excess, as we know from former revivals. We know too, that such excessive excitement throws many persons off their balance, in some cases inducing permanent mania. In other cases a hopeless apathy follows, which results in complete religious indifference. The other side of the case, however, is ably set forth by a correspondent of the *London Times*, already quoted:

"Such criticism is in the air. There is some truth, but not all the truth, in such an estimate of the revival, and those who know intimately the mining valleys of South Wales, and, alas, the squalid, brutal lives of many of the toilers, must be profoundly thankful for any influence that can awaken and startle them to the thought and the hope of better things. The weariness of well-doing is the strain under which so many fail. That strain is increased by the unwisdom that confounds innocent amusement with wrong-doing, and regards football and lying as equally heinous. The revival does give an impulse to better things. If its influence wanes and fails, it will be for the lack of that sustained nurture and spiritual discipline which are essential to moral growth. But, in spite of all the inevitable failures and lapses, a revival which makes men sunk in ignorance and depravity feel even for one short week the spell and power of a noble ideal cannot and must not be condemned. Surely it is better to have loved and lost than never to have loved at all, better to have known the power of purity and goodness, and to have abstained from evil even for one short period, than never to have seen the light."

To this we may add that there are many cases on record showing the permanence of such religious awakening. One notable case was in connection with Dr. Gordon's church in Boston. Change of residence had caused the congregation to so dwindle that there were thoughts of closing the church. Then came Moody and Sankey. During their mission in Boston, something like 2,500 persons, mostly young, joined the church (although it was of a different creed), and maintained their interest, so that to-day, twenty years afterwards, it is one of the successful churches of Boston.

A similar revival, though by no means so large in extent, has been taking place in Schenectady, New York, and shows signs of spreading. It will be watched with interest.

Mr. W. T. Stead, in the January *Review of Reviews*, endeavors to show that religious revivals have always inaugurated extensive political

reforms, but we can see no validity in this argument. History seems to be against it. To us a religious revival seems to bear all the hall marks of a moral epidemic. It is as catching as measles. We know that panics, mob excitement and other forms of intense emotion spread like the wind, and we can see no reason why these "revivals" do not follow some unknown law of the psychic world, are not produced by some unknown cause in the psychic world, which in due time will run its course and die away as do all other epidemics. One hears of the man who wished goodness was catching. It is, and in a revival we have a well-marked case of it. It need not be only evil things, diseases and panics, which are catching. There would be little force in a good example if "goodness" were not catching.

Sir Henry A. Blake, Governor of Ceylon, announced at a meeting of the Asiatic Society that Singalese medical books of the sixth century described 67 varieties of mosquitoes and 424 kinds of malarial fever caused by mosquitoes. It is interesting to note how, one by one, the theories of modern science prove to have been anticipated by our forebears. It makes one wonder if there really is anything new under the sun.

The reports of local branches of the T. S. in A. and its affiliated societies in Europe, published elsewhere in this issue, show a most interesting and healthful diversity of activity. The Indianapolis Branch, for example, gives weekly public lectures devoted exclusively to the exposition of the Theosophical philosophy as taught by the leaders of the movement in the past century. They also conduct a weekly study class for a more thorough mastery of the same subject. Both of these are well attended and much evidence reaches us attesting to the genuine and lasting interest their work is arousing. The branch at Dayton, Ohio, has found it possible to co-operate with a local ethical and philosophical society, sharing a hall with them. They alternate in holding public meetings so that two are held each week, and each society is strengthened by the assistance and interest of the other. Here there is a greater variation in the method of presentation and the effect is to show the application of Theosophy to all departments of life. In New York again we find a third type of meetings to which the local society has been led by the heterogeneous character of the population of that city. The need here is to get into closer personal touch with inquirers and those interested in religious and philosophic subjects. To this end the members hold a large number of informal meetings to which are invited different

groups of friends. One such group meeting regularly on Wednesday, another on Saturday, and so on. In this way greater freedom of discussion is made possible and the application of Theosophy to the personal life made more direct and forceful.

In Great Britain the reports from both Newcastle-on-Tyne and Glasgow will well repay study. Particularly worthy of notice is the plan of the Newcastle Branch of watching the newspapers and secular magazines and writing to them whenever there is an opportunity to present the Theosophical aspect of a question under discussion. This, combined with the effect of the regular public lectures, has caused a widespread familiarity with and interest in the Theosophical teachings. It is rare to find work so well planned to suit the needs of its locality and so effectively carried out as that at Newcastle.

In Germany and Austria we find great and widespread activity. A large number of lecturing tours have been made and many hundred public lectures given. Under the head of International Activities we print a brief outline of the methods there adopted for the formation of new branches,—a method that has resulted in very rapid growth of the organization. These lecturing tours seem to have rather strengthened than lessened the activities in the larger centres, where both the attendance at meetings and the circulation of the Theosophical magazines have steadily increased. The most remarkable showing of all is perhaps made by the very interesting history of the Vienna Society that has been sent us for publication. This shows an average of over 5,000 visitors yearly to the Society's meetings, of which there are from three to four each week. The time and work involved in such activity, when added to that spent in the translation and publication of Theosophical books, speak of an unselfish and whole-hearted devotion to the movement that should be a spur to us all.

On all sides the outlook is most encouraging and favorable. The prejudice against which we had to fight ten years ago is now no longer manifest. We see the ideas for which we stand permeating both scientific and lay thought and preached from many pulpits. The press, which once thought it the popular thing to laugh at Theosophy, is now, with few exceptions, ready and eager to print both news of the movement and any seriously written exposition of the philosophy, so that many Branch lectures now are published in the local papers. These conditions of to-day, compared with the bitter attacks of the past, give us some idea of what the Theosophical Society has accomplished in the thirty years of its existence.

THE MORALIST AND THE MYSTIC.

(CONFUCIUS AND LAO-TZU.)

IT is a curious fact that the teachings of all the great sages come to us not directly—except in fragments—but through the medium of some beloved disciple who has stored up for us the winged words that fell from the Master's lips. And it is also a fact that even in China, man could not live on ethics alone, and side by side, therefore, with the careful precepts of Confucius, we find the spiritual and mystical teachings of Lao-tzu, who was fortunate in having a disciple arise 200 years after him, so full of spirituality, poetry and humor as Chuang-tzu, and so capable of giving to the Chinese nation, and through it to the Western world, that philosophy of inaction, which, based upon Buddhism, has cropped up in Quietism and Quakerism and in many other religions. Confucius (Kong-fu-tzu) came into the world about 550 B. C., at a period in Chinese history of general degeneracy and misrule. These bad conditions were attributed to three causes: firstly, to five centuries of feeble rulers and constant internecine warfare; secondly, to polygamy and the degraded condition of women, and thirdly, to the absence of any definite religion, or strong religious belief. There was no better lineage in China than that of Confucius, but he was born and brought up in poverty, and thereby learned many useful lessons. When he was only five years old, he was observed to be playing at sacrifices and postures of ceremony, and to the day of his death, rites and ceremonies, and the due ordering of daily life, were the be-all and the end-all of his teaching. In his nineteenth year, according to custom, he was married, and in his twenty-second year he began to teach. A school of earnest disciples soon gathered around him, but he would keep no pupil who did not show both capacity and industry. "When I have presented one corner of a subject," said Confucius, "if the pupil cannot of himself make out the other three, I do not repeat my lesson."

In the year 517 B. C. Confucius visited the capital of the Kingdom of Lu, where he met Lao-tzu, who was then about eighty-four, some fifty years older than Confucius. According to Chuang-tzu, the two philosophers had a spirited battle of wits, wherein Confucius was completely vanquished, and returning from his visit, did not speak for three days. "A disciple," says Chuang-tzu, "asked, Master when you saw Lao-tzu, in

what direction did you admonish him?" "I saw a dragon," replied Confucius. (A dragon in Chinese mythology represents Divine Wisdom.) "A dragon riding upon the clouds of heaven, and nourishing the two Principles of Creation. My mouth was agape; I could not shut it. How then do you think I was going to admonish Lao-tzu?"

In his fifty-second year Confucius was made chief magistrate of the city of Chung-tu, where he instituted marvelous reforms in morals and manners, and for two or three years at least, seemed to have brought about a return of the Golden Age. He taught emphatically that the ruler must be first of all a good man, but he did nothing to improve the condition of women, and said nothing of religion, of the soul, or of immortality. Man as he is, and his duties to society, were all with which this great moralist concerned himself. "True wisdom," he said, "was to give one's self earnestly to the duties due to others, and while respecting spiritual beings, to keep aloof from them." Nevertheless, he was most particular in observing all the rites and ceremonies belonging to the worship of ancestors and other departed spirits, though he said to a disciple, "If you cannot serve men, how can you serve ghosts?"

When Confucius, by the exercise of great discretion and tact, according to the law of that "Golden Mean" upon which he always laid so much stress, had reformed the city intrusted to his charge, the chief rulers of the state were alarmed at the exhibition of so much power, and sent into the town a large company of beautiful women, trained in music and dancing, and a troop of fine horses.

It seems to be a singular, but well-known fact, that men always degenerate when brought into too close association with that noble animal the horse, and perhaps it was the degrading influence of the horses, rather than that of the beautiful women, which corrupted the morals of the inhabitants of Chung-tu. At all events, let us give them the benefit of the doubt. Through the one or the other, the lessons of the Master were soon forgotten, and in despair at the change, Confucius, in his fifty-sixth year, set out upon a long period of wandering, only returning to Lu after an absence of thirteen years. His wife had died long before, and soon after his return, his son and his two best-loved disciples passed away. Early in the year 478 B. C., he also died, a disappointed and embittered man, with no hope of another life, no trust in a Divine Spirit to comfort him. But, as has happened in so many instances, the news of his death sent a thrill through the heart of the nation, and the man who had been so long neglected while alive, was almost worshipped when dead, nor has the lapse of twenty centuries diminished the reverence and admiration of his countrymen.

Two hundred and seventy-five years after the death of Confucius, the

dynasty of Chow finally perished at the hands of the first historic Emperor of the Dynasty of Ts'in, who tried to blot out the memory of the sage by burying alive many of his scholars, and burning all the old books (save one) from which Confucius had drawn his rules and examples. Fortunately this ignorant tyrant did not live long, and the next dynasty found its strength in honoring the great moralist, and in striving to recover something from the wreck of the ancient books. Like most of the old philosophers, Confucius left no important work of his own, it is through the writings of others that fragments of his teachings have come down to us. He always said that he was a "transmitter, not a maker," that he was not born with wisdom, but acquired it by study. His first undertaking was to gather up and bring to the knowledge of men the records of antiquity, that the influence of their teachings might arrest the disorders of the Kingdom.

The most interesting book that he compiled was the *Shi-King*, or *Book of Ancient Poems*, covering a period of some seventeen centuries before the Christian era. It is said to be the most interesting book of ancient poetry in the world, and Confucius used to say that no one was fit for conversation who did not know the *Shi*.

Of the other ancient books none was more prized by him than the *Yih-King*, or the *Book of Changes*, which was begun by Fuh-hsi thirty centuries before Christ. This has come down to us entire, as it was spared from the flames lit by the first Emperor of the Tsin dynasty, because it was used for divination. It consists of sixty-four hexagrams, made up of long and short parallel lines in varied combinations, accompanied by a text in sixty-four short essays, enigmatically and symbolically expressed, on themes mostly of a moral, social and political character. Chinese scholars say that every sentence in the book is an enigma. Confucius was a contemporary of Pythagoras, and the Greek philosopher's theory of numbers, contains many resemblances to the teachings of the *Yih-King*.

The one book that Confucius claimed as his own, is called *Spring and Autumn*, and is intended to be an historical summary, but is so meagre and incorrect, according to Giles, as to be worthless. The first and greatest doctrine given by Confucius was the so-called "Golden Rule," which he gave several times in the negative form, *i. e.*, "What you do not like done to yourself, do not do to others."

It is possible that Confucius and Lao-tzu were nearer each other than their respective philosophies seemed to be, as represented by their disciples and followers. The *Tao*, the Path, or the Way, Confucius found in pure ethics and the work and ceremonial of everyday life, entirely without the spiritual or religious element; Lao-tzu found it in the contemplative and

mystical life, the purely ideal and religious existence. When Lao-tzu met Confucius, Lao-tzu was about eighty-four, and he is said to have lived 160 years, on account of the quiet and peaceful nature of his existence. His name signifies "the Venerable Philosopher," and the traditions of his marvelous birth and death, were very probably made to fit the title. *The Tao-Teh-King*, so long accepted as the principle work of Lao-tzu, is a short treatise, not half the length of St. Mark's Gospel, and does not compare as an exponent of Tao-ism, with the writings of Chuang-tzu, who was born about 200 years after Lao-tzu. He was a man of varied learning, deep poetic feeling, and a lively sense of humor, an invaluable possession for a philosopher. Confucius taught that duty to one's neighbor comprised the whole duty of man; charity, justice, sincerity, fortitude, are the pillars of his ethics. He knew, or at least he taught, nothing of a God, of a soul, of an unseen world, and declared, in fact that the Unknowable had better be left out of the question. Chuang-tzu, following the teachings of his master, Lao-tzu, embodied the natural reaction of the spiritual nature of man against a purely ethical system, and maintained that the religious life was the true life, the things of the Spirit, the only realities.

Tao-ism, the religion founded by Lao-tzu, is but another name for Mysticism or Quietism, having, however, a metaphysical and intellectual basis corresponding to that of Buddhism. The Tao can be translated as the *Path*, or the *Way*; the latter seems the better word, because it carries the double sense of *Path* and *Method*. Christ said: "I am the *Way*, the *Truth*, and the *Life*." So the Buddhists say, "He who searches for the *Path* with an earnest and truth-loving mind, will surely find it, he who finds it will walk in it; and he who walks in it with humble feet and uncomplaining heart, will at last surely reach the golden shore of the Great Deliverance, and will lave his toil-worn feet in the Ocean of Bliss."

And Krishna says: "Without moving, O holder of the bow, is the traveling in this road!"

A few days ago a friend in England sent me a little book translated from the Dutch of Henry Borel, "a fantasy founded on the philosophy of Lao-tzu," the author calls it. He says that "*Tao*" may mean many things, and that Lao-tzu himself used it in two quite different ways in one sentence. Wells Williams has phrased it thus: "The Tao which can be expressed, is not the eternal Tao."

"Lao-tzu wrote at the beginning of his book the sign Tao," says Borel. "But what he actually meant—the Highest, the One—can have no name, can never be expressed in any sound. * * * There exists an absolute Reality—without beginning, without end—which we cannot comprehend, and which, therefore, must be to us as nothing. * * * What

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we imagine to be real is not real, and yet emanates from the Real, for the Real is the Whole. * * * Both Being and Not-Being are accordingly *Tao*. But above all never forget that 'Tao' is merely a sound uttered by a human being, and that *the idea is essentially inexpressible.*"

There is, perhaps, no better definition of the perfect Tao, than that given by Chuang-tzu to the Yellow Emperor. It must be remembered, however, that in Chuang-tzu the philosopher was lined, as the French say, with the poet and the humorist, and that his style is as uneven as the thoughts that it embodies. The Yellow Emperor sought the Sage that he might learn the control of the good influences of heaven and earth, and of the active and passive principles in nature, in order, as he said, to secure harvests and feed his people, and incidentally to learn how to prolong his own life. "The essence of perfect Tao is profoundly mysterious," said the Sage. "See nothing, hear nothing; let your soul be wrapped in quiet, and your body will begin to take proper form. Let there be absolute repose and absolute purity; do not weary your body nor disturb your vitality—and you will live forever, and all the rest will prosper of itself. The Self is eternal, yet all men think it mortal; the Self is infinite, yet all men think it finite. Nowadays all living things spring from the dust, and to the dust return. But I will lead you through the portals of Eternity into the domain of Infinity. My light is the light of sun and moon. My life is the life of heaven and earth. I know not who comes nor who goes. Men may all die, but I endure forever."

Borel and Giles both give Chuang-tzu's story of the Yellow Emperor, as told by the Sage to his pupil to elucidate the doctrine of inaction. "The Yellow Emperor was once journeying round the north of the Red Sea, and he climbed to the summit of the Kuenlün Mountains. On his return to the southward he lost his magic pearl. He employed Intelligence to find it, but in vain. He employed Sight to find it, but in vain. And he employed Speech to find it, also in vain. At last he employed Nothing, and Nothing recovered it. How extraordinary!" exclaimed the Yellow Emperor, "that Nothing should be able to recover it!" "Dost thou understand me, young man?" asked the Sage. "I think the pearl was his soul," answered the pupil, "and that Knowledge, Sight and Speech do but cloud the soul rather than illumine it; and that it was only in the peace of perfect quietude that his soul's consciousness was restored to the Yellow Emperor. Is it so, Master?" "Quite right," answered the Sage; "thou hast *felt* it as it is."

Nor was Lao-tzu oblivious to the value of more worldly ideas, and especially the worth of the principle of adaptability, which originating in a conviction of the unity of all things with the Supreme evolved into the lesson of knowing how to treat one's fellows. This was called by the Tao-

ists "the principle of putting one's self into subjective relation with externals," or, in less philosophic phrase, the principle of *adaptability*. One of Chuang-tzu's delightful fables illustrates this idea: "To wear out one's intellect in an obstinate adherence to the individuality of things," he said, "not recognizing the fact that all things are *One*. This is called *Three in the Morning*."

"What is *Three in the Morning*?" asked Tzu Yu.

"A Keeper of Monkeys," replied the wise man, "said with regard to their rations of chestnuts that each monkey was to have three in the morning and four at night. But at this the monkeys were very angry, so the Keeper said they might have four in the morning and three at night, with which arrangement they were well pleased. The actual number of chestnuts remained the same, but there was an adaptation to the likes and dislikes of the monkeys."

Nor was Chuang-tzu less clever in illustrating the idea of personal suitability, in his story of the famous beauty, Hsi Shih. "When she was distressed in mind, she knitted her brows. An ugly woman of the village, seeing how beautiful Hsi Shih looked, went home and having worked herself up into a fit frame of mind, knitted *her* brows. The result was that the rich people of the place barred their doors and would not come out, while the poor people took their wives and children and departed elsewhere. That woman saw the beauty of knitted brows, but she did not see that it depended upon the beauty of the individual."

Chuang-tzu was as fond of illustrating the principles of Quietism by an amusing story, as by the lofty sayings he addressed to the Yellow Emperor. Witness the fable of the Spirit of the Clouds and the Vital Principle.

The Spirit of the Clouds when passing through the expanse of air happened to fall in with the Vital Principle. The latter was slapping his ribs and hopping about; whereupon the Spirit of the Clouds said: "Who are you, old man, and what are you doing here?"

"Strolling!" replied the Vital Principle, without stopping.

"I want to *know* something," continued the Spirit of the Clouds.

"Ah!" uttered the Vital Principle, in a tone of disapprobation.

"The relationship of heaven and earth is out of harmony," said the Spirit of the Clouds; "the six influences do not combine, and the four seasons are no longer regular. I desire to blend the six influences so as to nourish all living beings. What am I to do?"

"I do not know!" cried the Vital Principle, shaking his head, while still slapping his ribs and hopping about; "I do not know!"

So the Spirit of the Clouds did not press his question; but three years later he again fell in with the Vital Principle. The Spirit of the Clouds

was overjoyed, and hurrying up, said: "Has your Holiness forgotten me?" He then prostrated himself, and desired to be allowed to interrogate the Vital Principle, but the latter said: "I wander on without knowing what I want. I roam about without knowing where I am going. I stroll in this ecstatic manner, simply awaiting events. What should I know?"

"I too roam about," answered the Spirit of the Clouds, "but the people depend upon my movements, and under these circumstances I would gladly receive some advice."

"That the scheme of empire is in confusion," said the Vital Principle, "that the conditions of life are violated, that the will of God does not triumph, that all nature is disorganized—this, alas! is the fault of *government*."

"True," replied the Spirit of the Clouds, "but what am I to do?"

"It is here," cried the Vital Principle, "that the poison lurks! Go back!" (to the natural condition of growth without effort.)

"It is not often," urged the Spirit of the Clouds, "that I meet with your Holiness; I would gladly receive some advice."

"Feed then your people," said the Vital Principle, "with your heart (that is, by the influence of your own perfection). Rest in inaction, and the world will be good of itself. Cast your slough. Spit forth intelligence. Ignore all differences. Become one with the Infinite. Release your mind. Free your soul. Be vacuous. Be Nothing!"

"Your Holiness," said the Spirit of the Clouds, as he prostrated himself and took leave, "has informed me with power and filled me with mysteries. What I had long sought, I have now found."

When Confucius visited Lao-tzu, he had a great deal to say about charity and duty to one's neighbor. Lao-tzu believed that "he who knows what God is, and who knows what Man is, has attained. Knowing what Man is, he rests in the knowledge of the Known, waiting for the knowledge of the Unknown." Therefore when Confucius insisted on expounding his twelve canons of morality, Lao-tzu said: "The chaff from winnowing will blind a man's eyes so that he cannot tell the points of the compass. And just in the same way this talk of charity and duty to one's neighbor drives me nearly crazy. As the wind bloweth where it listeth, so let Virtue establish itself. Wherefore such undue energy, as though searching for a fugitive with a big drum?"

How closely Walt Whitman followed Lao-tzu when he wished to live with the animals, "they are so placid and self-contained." "They do not sweat and whine about their condition; they do not lie awake in the dark and weep for their sins; they do not make me sick discussing their duty to God. Not one is dissatisfied, not one is demented with the mania of

owning things. Not one is respectable or industrious over the whole earth." And his own poise was as firm as that of the Sage when he said: "Whether I come to my own to-day, or in ten thousand or ten million years, I can cheerfully take it now, or with equal cheerfulness I can wait. My foothold is tenoned and mortised in granite. I laugh at what you call dissolution; and I know the amplitude of time."

When it was a question of the great Realities, the foothold of Chuang-tzu was as firm as the poet's, but from another point of view he could realize the dream-like nature of our surroundings and our lives.

"Once upon a time," said Chuang-tzu, "I dreamed I was a butterfly, fluttering hither and thither, to all intents and purposes a butterfly. I was conscious only of following my fancies as a butterfly, and was unconscious of my individuality as a man. Suddenly I awoke, and there I lay, myself again. Now I do not know whether I was then a man dreaming I was a butterfly, or whether I am now a butterfly dreaming I am a man."

* * * "By and by comes the Great Awakening, and then we find out that life is really a long dream."

The fatalism of all the Eastern nations runs through the philosophy of Chuang-tzu, and as Omar Khayam treats of the pots that the potter moulds as he will for various uses, so the Chinese philosopher compares the universe to a smelting pot, and God to the smelter. "I shall go whithersoever I am sent," he says, "to wake unconscious of the past. The Master came, because it was his time to be born; he went, because it was his time to die."

Elsewhere Chuang-tzu tries to explain what he means by inaction, or repose. "To him who apprehends God," he says, "his actions will be unconscious, the actions of repose. The repose of the Sage is not what the world calls repose. His repose is the result of his mental attitude. All creation could not disturb his equilibrium; hence his repose. When water is still, it is like a mirror; and if water thus derives lucidity from stillness, how much more the faculties of the mind. The mind of the Sage being in repose becomes the mirror of the universe, the speculum of all creation.

"Repose, tranquillity, stillness, inaction, these are the source of all things. These are the ultimate perfection of *Tao*. Therefore those of old who apprehended *Tao* first apprehended God. *Tao* came next, and then charity and duty to one's neighbor, and then the functions of public life."

"The *Tao* of the pure and simple," said Lao-tzu, "consists in preserving spirituality. He who preserves his spirituality and loses it not, becomes one with that spirituality. And through that unity the spirit operates freely and comes into due relationship with the Divine. He who clearly apprehends the scheme of existence does not rejoice over life, nor

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repine at death; for he knows that terms are not final. (Life and death being but links in an endless chain.) * * * When bright blades cross, to look on death as on life—this is the courage of the hero. To know that failure is fate and that success is opportunity, and to remain fearless in great danger—this is the courage of the Sage.”

And as to happiness, it consists in being at peace with all things, and unmoved by pleasure or pain. “When Chuang-tzu’s wife died, Hui Tzu went to condole with him. He found the widower sitting on the ground singing, with his legs spread out at a right angle, and beating time on a bowl. “Not to shed a tear over your wife’s corpse,” exclaimed Hui Tzu, “this would be bad enough. But to drum on a bowl and sing—surely this is going too far.” “Not at all,” replied Chuang-tzu. “When she died, I could not help being affected by her death. Soon, however, I remembered that she had already existed in a previous state before birth, without form or even substance; that while in that unconditioned condition, substance was added to spirit; that this substance then assumed form; and the next stage was birth. And now, by virtue of a further change, she is dead, passing from one phase to another like the sequence of spring, summer, autumn and winter. And while she thus sleeps calmly in the Great House (the Universe) for me to go about weeping and wailing would be to proclaim myself ignorant of these natural laws. Therefore I refrain.”

It is an interesting thing that almost immediately after this analysis of endless life, Chuang-tzu gives us his ideas of death, as it were, in the character of Hamlet, soliloquising over Yorick’s skull. These constant resemblances to modern thought in the philosophy of a man who lived more than five hundred years before the beginning of our era, are by no means its least interesting characteristic.

Nor was Chuang-tzu careless of the needs of the body. “Although it is not enough to nourish the body,” he said, “it must still be done. For if one is to neglect the physical frame, better far to retire at once from the world, for by renouncing the world, one gets rid of the cares of the world; the physical body suffers no wear and tear, the vitality is left unharmed. And he whose physical frame is perfect, and whose vitality is in its original purity—he is one with God. * * * Joy, anger, sorrow, happiness, find no place in that man’s breast,” said the Master, “for to him all creation is *One*. And all things being thus united in *One*, his body and limbs are but as dust of the earth, and life and death, beginning and end, are but as night and day, and cannot destroy his peace. How much less such trifles as gain or loss, misfortune or good fortune?” There is nothing on earth that does not rise and fall, but it never perishes altogether. Apparently destroyed, yet really existing; the material

gone, the immaterial left—such is the law of creation, which passeth all understanding. This is called the Root, whence a glimpse may be obtained of God. * * * Birth is not a beginning, death is not an end. There is existence without limitation; there is continuity without a starting point. Existence without limitation is *Space*. Continuity without a starting point is *Time*. There is birth, there is death, there is issuing forth, there is entering in. That through which one passes in and out, without seeing its form, that is the Portal of God.”

But one might go on all the afternoon and not exhaust the treasury of thought stored up by this Sage of antiquity, whose philosophy seems so singularly to suggest the wise men of all the ages since he sought the *Tao*. Prof. William James says somewhere: “There is about mystical utterances an eternal unanimity which ought to make a critic stop and think. Perpetually telling of the unity of Man with God, their speech antedates languages, and they do not grow old.”

When the time came for Chuang-tzu to pass once more through the Portals of God, his disciples expressed a wish to give him a splendid funeral. But the Sage said: “With Heaven and Earth for my coffin and shell; with the sun, moon and stars as my burial regalia, and with all creation to escort me to the grave—are not my funeral paraphernalia ready to hand?”

Emerson, the great mystic of our own day, declares that revelation is of the present, as well as of the past:

“The word unto the prophet spoken,
Was writ on tablets yet unbroken;
The word by seers or sibyls told
In groves of oak or fanes of gold,
Still floats upon the morning wind,
Still whispers to the willing mind.
One accent of the Holy Ghost
The heedless world hath never lost.”

KATHERINE HILLARD.

January 18, 1905.

THE NEEDS OF THE PEOPLE.

An ancient tradition speaks to us of an Archangel who took on a human body in order to dwell among men, hoping thus to aid them. With this body he took on humanity; its weight lay heavily upon him. For that human nature so strangely compounded—admixed with error and colored with the night—was yet leavened with the essence of the Spirit. This divine essence, submerged in dense matter, it was his task to discover. He had, as his labor, to find himself again in humanity before he could aid men in the least. And his heavenly companions watched breathlessly his test.

Blinded, gagged, weighted by his purely human nature—that nature taken on with the body he wore as a man may wear a garment—the angel had still to clear his eyes, to free his speech, to unburden his feet clogged by the mud of materiality and to “bind upon them the wheels of the Law” before he could fulfill his mission. That mission was to know and to meet the needs of the people.

At first, as the imprisoned angel looked forth upon human life, he was beyond measure attracted by the brilliant complexity of its aspect. He had known simplicity only. Unity was his sole sensation. To learn the unity within diversity; to disentangle the simple from the maze of the complex was his immediate lesson, though as yet he did not distinguish it. As he gazed upon the whirl of action, the many colored lights flaring up from the Great Wheel in motion drew his attention and fixed his gaze: he, too, unknown as yet to himself, had within him a spark of that extraordinary flame which men name “Mind,” and naming, do not comprehend. The man-angel followed this light for a time, only to be endlessly perplexed and bewildered by it. But as he followed, sincere in his endeavors to rediscover the Unity which was his guiding star, he began to perceive that this organ of the inner sense which men call “the Mind” is in reality a mystery. There came to him, as he made earnest search, an hour of revelation when he saw that all the wonderful systems of Thought spun by the Mind did not bring him one step nearer to the needs of the people. There were religions, creeds; there were sciences; there were institutions; there were negations and affirmations, until the world groaned beneath their weight. Comparable to an undying spider the Mind still spun its interminable web. Some there were among men who understood these systems, using them as a tool, or a crutch, or a weapon; but few lived them and none sought the Soul within them: the masses of mankind looked downwards and the people in their

need hungered for "the bread that feeds the shadow" and the bread of spiritual life. And the angel, seeing of a sudden the black depth of their need, had once again a glimpse of that revelation which had drawn him from the skies: he understood, as by the flare of some interior illumination that the light of the Mind is but an earthly reflect, rendering darkness deeper still. For the need of the people was not a mental requirement. It was imbedded in another strata of Nature, and had its fulfillment in a remote and starry region where the light of the Mind never cast its shadow. Through all the centuries at its proud and self-sufficing disposal, the human Mind had never remedied, had never even touched the real requirements of the people.

Then the man-angel made a mighty effort, disentangling his consciousness from the web of the Thought-Spinner, and as he slowly and with infinite pain drew it forth, he closed the eyes of his Mind and abode awhile in the darkness of an unaccustomed silence which he now found within himself. As the fiery vibrations and colored lights of the Mind died down, he found himself in a darkness which was a terror, a seeming death. But he would not yield. He had tried the lights in vain; now let him pierce to the heart of the darkness, finding that which must lie within it—or give him the shame of failure and death. He could watch, and waiting, endure. Rather suffer endlessly than accept his human impotence and hear the anguish of the people's need ringing across the ocean of Time. That mortal wailing wrung the very fibres of his heart; it had a power to express the essence of his being, distilling from it an unendurable pain. To look back was impossible; his heart could not contemplate return. In this mood of the conqueror he abode yet awhile in the darkness.

So abiding, there came upon him very slowly, by imperceptible degrees and all softly, a sensation as of light indeed, a feeling as of essential sound. By gentle approaches a radiance shone over his consciousness, and as he gazed, as he came to worship and to contemplate, he knew that the source of this soft splendor was his own heart. He understood that the Compassion of that heart towards the Peoples of Pain was in truth his divine guide. There, streaming forth as a glory from the deeps of his nature, was that divine Principle of which the prophet of old said that it fell upon the just and the unjust alike. He had found that Compassion which is the Christ-Nature.

Thus seeing, the man-angel came forth from the silence into the common light of day, bringing to it the enhancement of his own courageous heart. And once again considering the round of human life, he saw that the salvation of each man lies in following his own ideal. Let this ideal be never so humble, never so lowly—call it commonplace if

you like—so long as it is other than himself, so long as it has the least atom of aspiration at its core, though it were but “as a grain of mustard seed,” so long it raises him, and by its means he can be gradually led up and beyond himself as by a fine, small thread of Spirit, journeying unconsciously towards his greater Being.

To this result there is but one radical condition imposed. It is an absolute necessity that the man shall live and shall be, that which he professes to believe. This is a spiritual Law, unchanging, unyielding. To the mechanic, to the artist, to the religionist at his prayers, as to the merchant at his mart or the mother by the cradle, this condition is indispensable. There is no going behind it. To the fact that this Law is not understood, is thought to be evaded in our civilization, that civilization owes all of its trials. If we say we believe a thing, let us live up to it. It is less harmful to remain in dense ignorance of the Law than to see its truth and to expect to live as if it were not. Not to believe is to remain a creature of the dust. But to discern, to accept and then to deny our conviction in our lives—this is the path to death eternal.

The love of work and the wish to do it thoroughly well:

The love of Art for its own sake and inspiration:

The happiness found in the communion of worship and prayer, not for what these may bring, but because in them the suppliant loses himself:

The commercial expansion of a community, then a nation, then all the peoples of the earth grandly interacting and interchanging:

The Mother-love that gives insight into love for all that lives:

All these are ideals, human, if you like, yet containing at their core the POSSIBILITY of a wider expansion, a richer and a purer fulfillment. Not in vain have we read the parable of the small leaven which leavened and increased the whole mass. Any ideal, rightly comprehended in the entire ground of its possibilities, opens door after door until at last the follower faces the small hidden door of the Kingdom of Heaven. Ideals are the avenues of the Soul. It is by the might and energy of their ideals—the light flickering out from the heart across the human mind—that men are led on, step by step, they know not whither; but all of a sudden they see a Great Shining: it is the illumination of an interior Consciousness.

Each human creature, however lowly, confined or starved his condition, has somewhere in his heart a spark of the Ideal. It may never find expression. Or it may be some very small thing that expresses it, something not marked by worthiness or nobility in itself, some blighted blossom breathed upon by the frosts of life. It is well-nigh impossible that our ideal should not be bespattered by the mud of our passage

through material life, cramped and withered with the uses to which it has been put. Nevertheless it is of a vital strain. Nevertheless it is as a breath of Spirit playing around and above our human nature. Nevertheless there is life and light streaming down along its small but ancient path. And as the man follows it; as he augments its breadth and draws down more of its life by his constant application and use, it comes to pulsate with forces divine in their origin, with possibilities rooted in an eternal source. It needs but that man shall first follow his ideal faithfully—no matter how insignificant this may appear—and then that he shall embrace all its opportunities, for this heavenly light contained within it, as water is contained within a cup, to broaden and increase. There is no need for his fellows to teach him: his ideal is his teacher. But his fellow men can always stimulate and encourage him—especially by example—to put his faith in his ideal, to rest his hope there, and to live what he sincerely believes. The rest lies beyond human power: in the vital essence of the heart the Radiance and the evolving energy lie. When it was written that where our treasure is, there is our heart also, the pronouncement involved the other half of the fact, and where our heart is set, there will the heavenly treasure be discovered.

Consider with me the place of man in the midst of Nature. By what is he led? Is it not by means of that which he loves? At first these loves are gross, are of the animal order. But soon the sky shines through them. Even among the animals we descry the dawn of an impulse higher still. The animal comes to love man. It comes to provide for more than its own young. It is often moved by the needs of some among its own kind, in suffering and in pain; it has been known to provide for some instant want of its fellow-creature; it has been often known to assist men in danger. It comes to remember; it comes to love and to hate. It comes to desire human companionship, even to show devotion to a master often brutal and rarely comprehending its heart; to look to man as something far higher than itself, something dimly sensed but dearly valued; longed after with all the power and the mystery of a dream, an ideal. There is mind and heart in the animal; some among our scientists have admitted it: the creature world progresses; it too has laid hold of something of the uplifting force of the Ideal.

So among men at all higher than the brute, we find desire for something beyond their present selves. Often it is no more a clear or definite impulse than is the higher impulse of the creature. But it is an imprint stamped upon the human mind by the prescient heart. There is, in the heart, a Presence as yet undiscovered by the mass of men: a Something often felt but as yet misunderstood. And as we misinterpret its meaning and follow after a false image; as we grasp, and seize, and

possess, and weary of, and cast away, so at long last we come to understand that the real wish of the heart is something quite other than we took it to be. We tried to snatch something for ourselves from that heart expanding towards the Whole. Within our present ideal we feel another meaning, an energy that seeks expression of a wider and a deeper kind. From this discovery it is but a step to search for the real meaning of this expansion of the heart towards the universe; and now the man, all unknowing, has set his feet upon the heavenly path.

It is thus that the ideals of mankind are but outreaching impulses of the heart and have a power to conduct the human being to a life and a consciousness beyond those of his separated self. The only situation utterly bereft of this hope is that of the man who—lower than the brute in his fierce self-seeking—desires to enjoy solely for the sake of solitary pleasure; desires to inflict suffering solely for the sake of inflicting it. But this solitary sensualist is rarely to be found. It is far more common to find those who fear to face themselves, and to whom the dread of being alone is so terrible that even satiety in its deadly, sickening weariness is better than a moment of silence. The thing most dreaded by the man who lives in desires, is the sight of himself in the mirror Nature holds up to his thought. He dares not face this, for he has a prescience that will not loose its grip on him, that this way madness lies. That noble essence within his heart will not suffer him to realize the distortion and impotence of his being with impunity, and has passed a law, that, seeing himself thus, he shall alter, or he shall go mad.

Thus it comes about that we see so many human beings who appear compelled to herd together in droves, in the dreary pursuit of pleasure wherein no joy is, but only fever, nightmare and exhaustion. How many of these hunted creatures would not rest if they dared; if it were not for the dread they have of falling out of line, when they know that the human herd, pitiless as the brutes, will trample them under. Have they not participated in this? So fear, and flight where no man pursueth, is the portion of their lives. Nor is it much better with the weary toiler who knows no pleasure nor ease. True, he does not fear himself; his brow is bent earthwards and he thinks no thoughts at all, for the mechanisms of his tired brain should not be counted as thoughts; and the man is ground under by the devitalizing effort of competition for his daily bread, that bread so cruelly hard to earn because the hardship is inflicted by his fellow men in their want of sympathy. Yet both these types, as all types of men, could find release had they but the glimmer of an ideal. Sometimes we witness this transformation, finding one or another among these throngs gaining this glimpse and rising, advancing, evolving by its means.

To encourage men in the pursuit of their own ideals is then the happiest inspiration of him who would serve the Divine Order. For it is within these ideals that the Real lies concealed. To each man his own revelation; it rises upon him, pure as the first dawn. But no human ideal can be very greatly in advance of the man who holds it. It is only when the man has risen somewhat above his mere humanity and is in quest of a diviner model—a Reality—for his ideal, that it outstrips his slow pace and shines upon him as a star set apart on the mountain top. Until this step is reached, the ideal of a man is apt to be but his next step in advance, and he is prone to let the subtle essence escape him in his attention to its material aspect. Take, for example, the artist pressed for bread: he may come to lose his feeling for his artistic ideal in consideration of his needs. The patriot, dealing with large aspects of the national life, may find his ideal swallowed up by the mounting tide of ambition personal to himself—an ambition hitherto unsuspected by him, a tempter wrapped in the folds of his sub-conscious mind. The lover, purely loving at the outset, so far as man may be pure, becomes intoxicated with the fumes of passion and possession, and when he misses the keenness of his first sensation, identifies his love with that sensation and thinks love has come to an end. All these have wandered from the road in the excitement and stress of action. They have forgotten—perhaps they have never known—that the worst foe of a man's ideal is the man himself. We are but battlefields whereon the divine and the material contend for the victory, and we alone can put an end to the war by our choice. Hence the true friend of men is he who assists them to remain true to such ideals as they have. The struggling artist must win his bread; but let him still grasp firmly the ideal that the pure love of his art is a thing most precious to his mental and moral health: if his circumstances forbid him to do his best work for it, they do not—they cannot—prevent his placing his heart and his thought still more firmly upon the ideal he loves. He may not be able to give form and shape to his highest aspiration. He may not be able to make his ideal manifest to the sight of men; but no power on earth can inhibit his thought or withhold from other artists more happily placed, his encouragement to maintain a devotion to their ideals. At the close of this life's endeavor, some compassionate angel may hold before his fast dimming eyes the truth that he has enriched the human race, inspiring others whom he never saw with his mortal sight, increasing the hold of the Ideal upon the human mind. The patriot, warned of the dangers of insidious ambition, may gradually extend his national ideal to one of international bearing. The lover, encouraged to see the ideal of self-forgetfulness within his love, even though desire and passion may carry him away,

may come to find in some one of the tests of life that he can forget himself for the one he loves. And then, to all these, as to all who serve their ideal honestly, there comes a further opening, some expansion of their original ideal. Then, step by step, each catches some gleam from the eternal vision at the heart of his ideal: he feels the presence of that vast motive power, Divine Love.

It may at all times be seen that there is an ideal present in the minds of most men, and of those bodies of men which we term "nations." Each nation stands for something; it embodies some principle or some trait. Take, for example, a nation standing for fair play, for Law and obedience to Law. Individuals in this nation may be wholly wanting in either ideal, yet an appeal to the national ideal touches some fibre, strikes some invisible chord, has some weight with them. If some brute be indulging his fury towards a weaker person, the cry from bystanders, "That's not fair play," or "Play the game!" will often give him pause. He knows that the mass is against him; he feels the restraining force of the national ideal. Again, the sense in a nation of the ideal of obedience to Law has given rise to some impressive incidents connected with her sons in foreign lands, and savages have felt the might of this ideal, seeking security beneath its ægis when they could not define it. Such instances might readily be multiplied. The ideal of a nation is the Soul of a nation. The ideal of a man is a ray from his Soul, or from the Oversoul. Like the nations, each one of us stands for some main principle or idea, unconsciously, but surely. This main tendency of our being should find expression in each life. What we live, we know, and in this way we come to know more of the Great Ideal graven upon the life altar of the heart.

He who would help his fellow-men and would himself expand towards the Light, needs but to sympathize with the ideals of those whom he contacts. If the ideal be a false one, he can always sympathize *with the wish* to follow some ideal. Often he can aid men to find their ideals, waking in them the wish to find; and rather by his example than by his words. This function of interpreter is all the more valuable to his fellow men because of the fact that the human creature also exhibits the working of that Law of Nature which in other kingdoms has been called the Law of Reversion to Type: what the gardeners call "sporting back." The plants show this in their forms and in reversion to the qualities of the original type as well. In the human kingdom this tendency is shown in reversion to animal *qualities* only (except in the case of some monstrosities of form); especially in adolescence is the tendency awakened, and reversion to animality threatened. The inculcation of interest in some ideal, together with aid towards its attainment is a service which may often be rendered to the young, and to persons in

some crisis, some turning point of their lives. At each new turn of the road of life, the human being would seem to have set before him the choice between reverting to the traits of the animal, or reaching to the higher, spiritual model. Since the natural tendency is to revert to the original type, we must try to rouse the other pole of the nature; the stimulus of an ideal is the best corrective to the natural impulse. Sometimes we may trace the presence of an ideal in some wish to excel, in some desire to aid: these should be encouraged, should be guided along right lines, and then comes the training to look for the underlying spirit of our ideal, to discriminate between the husk and the vital seed—between the *apparent* bearing and the *true* tendency of our chosen ideal. To foster and encourage that attitude of mind in which a man looks upon his ideal as his most precious possession should be the constant service we render to our kind. To declare and to uphold the basic ideal of our nation in its true sense, is another mode of serving the Soul: we can develop this ideal. Also we may share in the activities of those about us with these thoughts ever in mind and heart. Our sympathy, our readiness to share the experiences of others, our courteous and speedy hospitality towards ideals, and our recognition of the Soul in each, have their insensible effect upon our fellowmen. Coming into touch with these radiations from our inner nature, they have in fact contacted our fraternal ideal in all its living power, and we, in our turn, have their manifolded aid. We come thus to share the joys of our fellows as we have shared their sorrows and their toil—the common human lot—but also we irradiate that lot, imparting to it something of the divine principle of Love. To welcome each ray of unselfish heart-light wherever we find it—this in itself is a service to the Soul. To each human creature in its place the Light of the Soul offers itself, seeking out all human beings without distinction. It is an eternal Consciousness which faileth never. It seeks expression in every life, even to “the life of the rain in the grasses, the lives of the dews on the leaves.” Each color of the bow and the loud sounds of thunder bear its trace. Adapting itself to the need of every atom, it is yet divinely set apart and leads the whole creation upward to the everlasting source.

This, then, is the first need of the people—to find and to follow some ideal. Great is the fortune of the man who, through the wide reach of his Compassion, the penetrating quality of his sympathy, enters into the hearts of men, upholding before them the image of the Ideal. The enactment of just laws; the higher conception of national life and international duty; a more generous relationship between man and man, between the various strata of human society; the endeavor to broaden the concept of religion and to show the Unity between all forms of faith, and in each form the Spirit of Truth abiding at the core; all these and

many another are ideals of men that need but a magic touch to show them all as the habitations of the one Ideal, the Oversoul. Thus we work on, hand in hand with that divine Power within Nature which is the hidden Evolver. The second need of the people is other. It is a belief in ethical causation; that as we sow, we reap; that the universe is rooted in moral law. That the thoughts of men's hearts and the actions springing therefrom breed each of their own kind. That disease and pain and misery arise from past and present sins against that righteousness which is the true ground of our being. That where hatred and self are, hatred and self will arise, hydra headed; that the best fruits of our nature will ensue the tender compulsion of Love. Each one can easily find this truth in his own daily life, for no results are so visible as are the reactions of our moods, our virtues and our vices upon the body, the mind, the heart, the life. Acceptance and daily devotion to the Christian revelation that Love is the mainspring and the fulfilling of the Law is much needed to humanize Western civilization. The truth is to be found in every religion—ideals, all—but the wise lover of his kind can never be indifferent to the religious ideal of the people among whom he lives: *for them, this is the Way*: and to help men to find the Way is his own ideal. But from none is lip service—the loud word unaccompanied by the daily deed—acceptable.

Lastly, the need of the people is Courage. The firm will to face the truths we find embedded in our nature and by their verdict to abide. The courage to face ourselves as we are and to turn our earnest endeavor towards living as we say we believe. When we have this courage perfected in us; when trustingly and cheerfully we confide ourselves and our fate to the ruling of the Law of Causation as to the Love which is at the heart of things, then the Soul itself stands ready to show us the next step. That august guide will impart the secret of its operations. It will quicken the consciousness of the man, showing him how to put the ideal of his heart into practice; how to give "a local habitation and a name" to that scintilla of the Light of the World now incarnated in him. Methods and organizations will not enchain his powers. His insight—that eye of the heart—will penetrate further still, wearing the colors of his cherished hope. He will reach within and beyond his present consciousness, content to follow the right and to trust in his own star: that starry Soul will do the rest. Helping and helped by all, the man will inherit "that united spirit of life which is his only true self." He will become "a voice in the hearts of men," for such as he are needed by the people; he has embodied his ideal, and all the world awaits the **Man**.

Love, Faith, Courage. These are the needs of the people. And they form the triune crown of the angel.

JASPER NIEMAND.

QUAKERISM AND THEOSOPHY.

Many years ago H. P. Blavatsky lived for some months in Philadelphia and came in contact with the religious sect known as Quakers, or, as they call themselves, the Society of Friends, which has its headquarters there. There is on record among her writings the statement that the beliefs of the Quakers approach nearer to the occult point of view than any sect in Christendom.

One would have thought that in a Society, one of whose avowed objects is the investigation of religions, such a statement from such a source would have resulted in numerous inquiries into the religious beliefs and practices of the Society of Friends, but from that day to this I am unable to find a reference to this most interesting body in the whole of our Theosophical literature.

Some time ago, having occasion to look into the matter, I was enormously struck by the similarity in all vital particulars between the chief tenets of the Quakers and the fundamental principles of Theosophy. It is not that they are similar in fact, it is that they are identical. Theosophy, it is true, goes much further. It is more comprehensive in that it is a philosophy and a complete system of cosmogenesis, as well as a religion; but from the personal standpoint, as an ethical belief, as a religion pure and simple the two are one. Indeed all one has to do to demonstrate this is to quote the testimony of Mr. Howard M. Jenkins, who, in a paper prepared for the World's Parliament of Religions at Chicago, speaks of Plato, the Christian Fathers, Tertullian, Justin Martyr, Clement of Alexandria, Francis of Assisi, Thomas à Kempis, Tauler, Molinos, Fénelon, Jacob Böhme, Madame Guyon, and many more, as teaching substantially the same doctrine as that expounded by leading lights among the Quakers.

Many writers and observers have noted and commented upon the peculiarly beautiful and serene spirit which animates all settlements of Friends. We know of their simplicity, their kindness, their hospitality; we know them as advocates of peace and righteousness; but how many of us know the deeper side of their religion, the true mystic element which lies at the basis of their beliefs and which makes them kin with the great mystics of all races and ages. We might be able to trace this identity of spirit ourselves, but it adds much force to it to know that the Quakers recognize it also and hail it as an added testimony to the validity of their beliefs.

All this is interesting enough in itself, and is well worthy the consideration of students of religion, but its special appeal to us is re-enforced

a hundredfold when it is known that Quakers all over the world have recently become conscious of the increased interest in what may be called, very generally, the mystical revival of the nineteenth century, and are deliberately planning to assist this movement by a systematic effort to widen their sphere of influence and to enlarge the numbers of their adherents. Hence, if their recrudescence is a vital movement, they are destined to affect the whole body of mystical thought which is sweeping over the Christian world and which to future historians will probably rank with the Reformation as one of the greatest changes that has ever taken place in the evolution of the minds of men. As yet we are too close to the time to realize what a universal upheaval of old conditions this tide in the thought world means. We have not the necessary perspective to view it from, but how widespread and universal and deep-seated it is may be gathered at once if one reflects how common it was twenty-five years ago to hear people brag of their unbelief, and how rare it is now; to remember how Ingersoll and other atheists drew thousands to hear their lectures, where now one has difficulty in remembering the name of a single public man who avows his atheism; how even Science has ceased to be purely material, and recognizes consciousness as a needed factor in the universe; how the modern science of psychology accepts whole realms of "over beliefs" as subjects for serious study. In a word, materialism has gone out of fashion and instead of being proud a person is a little ashamed to own himself without religious belief. Truly a gigantic change, a change which, when it works itself outwardly to the surface of things, as it will in the course of the years to come, will have an untold effect upon the progress of the human race.

The Society of Friends was founded by George Fox, who was born in England in 1624, began his ministry about 1650, and died in 1690. His most noted disciple and adherent was William Penn. It was an offshoot of Protestantism but was persecuted by dissenters and state church with equal impartiality. Even the Puritans, who came to this country to find religious freedom, hung Quakers on Boston Common. During the period of its persecutions the Society thrived and increased in accordance with that mysterious law of the religious world, that in order to become strong and to grow, a religion must be unpopular and its adherents persecuted. It has ceased to multiply in quieter times and in recent years has but held its own in numbers, if it has done that. But as stated above, there is a strong revival under way at present, missionizing and propaganda, a conservation of energies looking towards the future; which may succeed and I hope will succeed in arresting further decay.

The ideals of George Fox were simple in the extreme. He wished to return to the religion of primitive Christianity, to do away with the grow-

ing complications of creed and dogma, and to protest against the luxury and ostentation and un-Christlike lives of the people of his time. He taught one thing, that every man of whatever race, creed, or condition, had within himself a spark of the divine spirit and that the whole of religion consisted in cultivating this Inner Light and manifesting it in daily life. Nothing else mattered, for if the divine interior guidance was sought for faithfully and conscientiously followed, all would have to be well. He taught that sin was a barrier to the manifestation of the Spirit of God and that a simple, kindly, devout life was the best soil for its growth and development. God was a reality to him, as to all true mystics, not a far away abstraction. He believed that a direct personal inner communion was not only possible but frequently achieved, and that the effort to attain it was the only true religious life. This "spirit" was his guide and counsellor. It moved him to preach, and teach, and write, and very beautiful many of his writings are. The conscience was but an instrument of this "spirit," not the "spirit" itself, and he taught that a man was truly religious only so far as he partook of this Divine Grace in an immediate personal manner.

Everything else he taught was subservient to this fundamental principle, but flowed logically from it. His principal tenets or "testimonies" as they are frequently called, were simple and but threefold.

1. A pure spiritual worship.
2. A free gospel ministry.
3. Religious liberty.

He opposed "war, oaths, slavery, the use, as a beverage, of spirituous liquors, vain fashions, corrupting amusements and flattering titles." Truly a noble creed.

The extravagances of dress of the seventeenth century have passed away and with it the need for the drab colors and simple costumes of the Quakers, which were their practical protest against the "vain fashions of the times." One would wish that this point could be recognized more widely by the Society of Friends, for their peculiar dress when worn to-day marks them out in a most conspicuous manner and produces an effect exactly contrary to the purpose for which it was originally assumed.

"It is well known that the Society of Friends has not that which might be designated as a creed. While it has a well defined faith, and an acknowledged set of principles, it has never delegated to any man, or set of men, the right to formulate, in words, the conceptions of truth as acknowledged by it,"* Consequently it is not easy to write down succinctly what the Quakers believe. They have, it is true, a book

* *Views and Testimonies of Friends*, by Isaac H. Hillborn, Friends Book Association, Philadelphia, Pa.

containing what are called *Rules of Discipline and Advices*, which has received the sanction of the Yearly Meeting, their chief governing body, but this book is more a guide to conduct or rules of procedure and of life, than a formulation of their doctrines. The best set form of belief that I have been able to find is in Isaac H. Hillborn's booklet, and is as follows:

"We believe in one God, the Father of us all, and in His Omnipotence and Omnipresence, acknowledging Him to be the Source of all light, life and immortality.

"We believe in the anointing power of His Holy Spirit operating in the soul of man, and in the immediate revelation of His Divine Will as resulting from its inspiration.

"We believe that the fullest, richest, most complete revelation of Himself, and of His power, wisdom, and will, was made in and through the person of His Son, Jesus Christ. In Him did all fullness dwell, and we have each received a measure of that fullness.

"We believe in the Spiritual doctrine of Father, Son and Holy Spirit as one.

"We believe that the Inner Light, or Spirit of Truth, or Grace of God, of Life of Christ within, is God's gift for man's salvation. 'That salvation is not merely an exemption from the punishment due to sin, but consists in being released from the power and dominion of evil.' The primary object of the Light within is to guide man in the true way of life, and thus preserve him in harmony with his Father; but if through disobedience that harmony is destroyed, it can only be restored, by man's submitting his will to the will of his Father, and being obedient to its requirements.

"The Religious Society of Friends from its rise to the present day has always maintained its belief in the authenticity and divine authority of the Holy Scriptures, referring to them for proof of its principles, and acknowledging them to be the only fit outward test of Christian doctrines. We assign to the Scriptures all the authority which they claim for themselves,' and acknowledge that 'every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete and furnished completely unto every good work.'*

"Recognizing that there is but one God, we hold that He is the Source of all light, life and immortality. We know that that which is immortal must be divine; it must partake of the nature of God Himself, and so we understand that the primary object of this light within is to manifest to the individual soul a measure of that spirit and life of God. We believe that in God, the source and fountain of divinity, dwells life, power and wisdom, and that by and through the operation of this power and wisdom all

* "Summary of Christian Doctrines", S. M. Janney.

things were made, and from this same source must ever spring all light and life, and that which we may experience as immortality. We believe most thoroughly in the inspiring power of this Holy Spirit of God, and that it has operated in the soul of man ever since his first creation.

“Through the inspiring power of the Holy Spirit there is germinated in the soul a life that must be akin to God, and we regard this as a direct impartation of the very essence of His own nature. The fullness of that life dwelt in Jesus Christ, and of His fullness have each of us received, and grace for grace. The inquiring mind has a right to ask for a correct understanding as to how we are to come into the possession of this life and this truth.

“With the promulgation of the thought that there are three distinct persons in the God-head we have nothing to do, believing this to lead into the mazy labyrinths of mysticism and doubt.

“The primary object of this light within is to lead man aright in his pathway through the world; and if he is obedient to the monitions of duty, as revealed to him by that light, harmony will be preserved between the individual members of the human family and God.

“Friends have ever maintained that there is a difference between this inward light and the conscience, just as there is a difference between the light that emanates from the outward sun, and the eye, which is the medium of its entrance to the human mind. The eye cannot see without the light, as it is only the organ through which the light operates. The conscience cannot see unless it is illuminated by the light, as it is the organ through which that light finds an entrance into the inner recesses of our being. The one is for the enlightenment of man’s conscious being; the other is for the fulfillment of the spiritual conditions relating to that life.

“Declaration was made that the fullest, richest, most complete revelation God ever made to man, was made through the person of Jesus Christ. We acknowledge this in its fullest sense. A true knowledge of it never can be attained through the agency of any words, however beautiful they may be; but there must be a living experience, and a positive possession of a measure of that Divinity, and then through its agency man will come into a true knowledge of God, and of the Divine Son that has been brought forth in his soul, which is declared by Jesus Christ to be life eternal. It must be life eternal, because it is a part of God. It has been imparted by God to the members of the human family, through the agency of His Divine Spirit; and we, as an organized Society, recognize the source of this power, the channel through which it comes, and the value of its possession.

“There is no language that can portray the beauty and the strength of this life; there is no belief that can be accepted by men as being suffi-

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cient to take its place. No theory of God, no theory of Christ, should ever be allowed to take the place of God, or of Christ. Theory is well enough, but we need the essence itself. Theology is well enough, but we need something more; religion is a life; Christianity is a life; theology is what men may think about that life, and what they may formulate into words in regard to it, but it is not the life itself. We need to be the possessors of this, to be anointed with this divine life, as our being needs to be filled with it.

“We understand that God sent His begotten Son into the world for the express purpose of manifesting such a measure of His own divine Self to His children as would stimulate them to follow that example, and to accept the doctrines which He promulgated, which, if believed in and practiced, would lead men onward and upward to the one Fountain of Life.

“We acknowledge the Scriptures of truth to be just what they claim to be, a record made by inspired men of old, as they gave forth their testimony and evidence of their experience as possessors of the life. We believe that the inspiring power of God so filled their minds with a love of the truth that they followed directly in the way in which this Light pointed them. The Ten Commandments that were given by God through His chosen servant Moses, on Sinai, were based upon the very same principles as are enunciated in the Sermon on the Mount—love to God primarily, and then love to man. Jesus Christ presented it in a different manner, and the conceptions of men in that day, of His presentation of the truth, were different from that expressed by Moses; but Moses wrote just as truthfully as did Matthew, Mark, Luke or John.

“If such conceptions of truth meet the witness in your hearts, accept them, live them out as members of the great church of Christ, no matter where your names may be enrolled. Live them out in such a way that you may show that the Tree of Life has been rooted and grounded in your souls, that it has been nourished by water flowing out through the river of life which has its source in and under the throne of God. Where lives are sustained from this source, they must bear fruit like those trees represented as standing on either side of that river, and in the very midst of it—even the leaves thereof shall be for the ‘healing of the nations.’”

G. HIJO.

A NOTE ON KARMA.

It is impossible for Fate to deal us an unkind blow. No one, nothing can ever injure us. We alone can injure ourselves. And we injure ourselves, not by means of the consequences of our actions coming to us from without, but only through the effect of motive on character, interiorly.

It is difficult for some people to realize this. There are Theosophists who still refer events in their lives to "bad Karma," just as others refer things to "bad luck." Karma is so much wiser and kinder than we are that we cannot imagine either its kindness or its wisdom. Karma is not a "blind" force. The movers of Karma are great beings who have attained perfection in long past Manvantaras (manifestations of universes), and who are greater than any man who has ever lived on *this* earth. These great beings have a hierarchy of agents beneath them, to give effect to their will; and this hierarchy includes the souls of men—our souls. Hence it is said that "Every man is his own executioner." That, however, is a saying which conveys the mistaken impression of punishment, and Karma is never punishment. Karma is simply Love—Love manifesting as the exact reaction of a cause. But because love is its motive power, Karma carries "healing in its wings." Illness is a homely but excellent illustration of this.

Not many years ago, the outer and visible effects of disease were looked upon as the illness; and these effects were treated, and were, if possible, removed. We have learned since then that a superficial appearance of health often covers a condition of serious unhealthiness, and that "the abnormal phenomena presented to us by the sick, are not the essential elements of the case, but are signs of processes set up in the body in order to relieve itself of some disturbing influence threatening to interfere with its functions, or (it may be) to destroy them altogether."* In other words, these abnormal phenomena, instead of being the illness, are reactions of the body against disease; they are the result of efforts made by Nature to throw off the disease and to restore the balance of health.

Formerly, then, if anyone had, let us say, a "cold in the head," he treated the symptoms, that is, took drugs of some kind to drive them away. What he did really was to drive them in. The cause of the symptoms, the real illness, remained, and quickly sought some other outlet, which meant other diseases, and so on. Nowadays, if anyone has a

**Plea for a Simpler Life*, Chapter II, by G. S. Keith, M.D.

"cold," he recognizes that whatever its immediate cause may have been, such as a chill, contagion, or what not, this immediate cause has merely brought to the front, as it were, certain poisonous elements which have accumulated previously in the blood; and he sees that the "cold" (the acute disease) is an effort made by Nature to get rid of these poisons. Instead, therefore, of driving the effects in, he sets to work to assist Nature by opening the other channels of exit: thus, by sweating and so forth, he opens the pores of the outer skin in order to withdraw the pressure from the inner skin (the mucous membrane). In this way the need for the cold is removed.

Now apply this to the action of Karma in our daily lives: we see that abnormal phenomena—that financial disaster, estrangement from friends, public obloquy, accidents—that these things are merely the efforts of the wise Heart of Nature to throw off some condition of disharmony existing within us. As phenomena, we could drive them in, by prayer or will. But we know from the analogy of physical illness what the result would be, and we can only pity those who follow the old priestly method (the most recent adaptation of which is to be found in certain forms of "mental science"), and who treat phenomena as if these were the malady. Naturally, these outer disasters, as we call them, are not agreeable. But neither is a cold in the head! And they are infinitely easier to bear if, instead of looking upon them as calamities *per se*, we realize that that which directly produces them is, not an Omnipotent God, or blind chance, or automatic law, but the love and wisdom of our spiritual Fathers, acting through or with our Selves.

Herein lies one explanation of the advice, "Resist not evil." It does not mean, for instance, that we should fold our hands and do nothing when we see financial disaster, or estrangement from friends, or an accident, ahead of us. It means only that we should heartily welcome the inevitable—and we do not know what is inevitable until it has happened. Until then we should do our best to remove what we conceive to be the *cause* of the approaching disaster. But we should do this cheerfully, without anxiety, without strain, with a light heart and with a light hand, remembering always that nothing is final (death least of all), and that if we fail to remove the cause of the threatened attack, Nature, or the Soul of things, is working even now, as always, with our ultimate benefit in view. We may have wrongly diagnosed the cause, as we often do, and Nature, with clearest insight, may have some end before her which time alone will reveal to us. "Almost everyone has lamented over something which afterwards turned out to be the very best thing for him that could have happened." We shall learn at last to cling to nothing, but to hold all things as if Life had left them with us "until called for."

Once we have adopted that attitude; have taken the Vow of Poverty, and have said to Fate: Thy will be done; take, give, as you choose, for the world's sake, not for mine—we shall find that Karma takes us at our word. We shall begin to share in universal Karma for universal ends. Things will happen to us which would not have happened if we had continued our prayers to the gods—to the lesser gods who hear the prayers for self. And these things will happen to us in order that we may do better work. Certainly, they will not be imposed upon us arbitrarily from without. But our aspiration, our "Vow," will have stirred up the cause, which otherwise would have remained latent. The phenomenon, if it appear as a misfortune, may be either a Karmic reaction from some deeply-seated disharmony, the seed of which may have been sown many life-times ago; or it may be, not the outcome of a diseased condition at all, but a convulsion (like a birth-throe), disagreeable in its immediate effect, but made possible by "good Karma," and brought about in order to liberate special faculties or to open up special opportunities for service. By having "abandoned the fruits of action," we have made it possible for the Lords of Karma to use our "good" actions in order to produce a "bad," that is, a personally disagreeable but universally as well as personally beneficial result.

* * * * *

Now comes the question: seeing that we can manipulate the effects of physical illness, by relieving pressure here, by providing other openings there, and so forth, why should it not be possible to manipulate Karma similarly?

I suggest that it is possible, and that the Masters, the Elder Brothers, among the many other benefits they confer upon humanity, not only work incessantly for the cure of its chronic ailment—separateness or selfishness—but treat and direct and relieve the acute manifestations of that age-long disorder.

T.

THE SENSE OF THE INFINITE.*

THE meaning and character of the sense of the infinite is a subject that has engaged the attention and labors of the keenest and most powerful intellects for over two thousand years.

Plato, Aristotle, the Schoolmen of the Middle Ages, Kant, Hegel, Fichte, and Berkeley, all essayed the problem and all without success. The old arguments for and against the rationality of this concept have become by-words in Philosophy, so that I would hesitate long before asking your attention for what I might have to say, were it not that the researches of the past fifty years into the foundations and philosophy of Mathematics have not only put the whole matter in a new and most suggestive light, but have resulted in a distinct advance in the clearness and precision of our concept.

As on the one hand these researches have been the work of technical students couched in technical language and published for the most part in Scientific journals not generally accessible, and as on the other hand, the questions with which they deal are of fundamental interest and importance to all students of philosophy or of rational religion—to all, in brief, who seek a clearer comprehension of man's place in the universe; and finally, as the answer to them must furnish either a striking support or complete denial of many Theosophical doctrines, I gladly welcome the opportunity to present in popular form the new standpoint which mathematicians have adopted, and something of the advances in this world-old problem which the past half century has seen.

This advance consists of nothing less than a complete reversal of our attitude toward the finite and the infinite. While in the past it was the former, the finite, which was taken as presented data, something known to all men and common to their experience, and the infinite, something but vaguely sensed and foreign to us all,—while, I say, this was our attitude in the past, to-day it is the infinite which we consider as known, with which we are most intimately concerned and which we recognize as most closely akin to the nature of the Self.

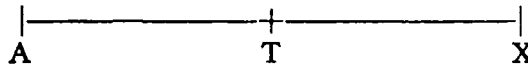
It is significant of the movement of the Spirit of Knowledge among men that every great discovery, invention or advance in Science seems to be accomplished and announced almost simultaneously by several inde-

* This paper is the substance of a lecture given at the request of the New York Theosophical Society in April, 1903. For both the matter and form of presentation, I am largely indebted to the Supplementary Essay in the first volume of *The World and the Individual*, by Professor Royce. I have also borrowed from a later paper by the same author in the *Hibbert Journal*, Oct., 1902, and from one by Mr. Russel in the *International Monthly* for July, 1905. Though the subject has been developed by mathematicians, Professor Royce has so ably interpreted many of their results that one desiring to spread a popular knowledge of the matter must often follow in his footsteps.

pendent workers. So marked is this that it is barely possible to say of any fact of the world's store of knowledge, "This we owe to the creative genius of such or such an one; he it was who wrested it from the silence of Nature." Rather does it seem as though the thought of the World itself had flowered, and the bloom seen and described by many watchers. So it was with this,—our concept of the infinite. Dedekind, Cantor and Weierstrass, working independently to establish the foundations of Mathematical Analysis, reached, practically simultaneously, the conclusion that the infinite was logically prior to the finite, and should be independently defined.

The brief time at my disposal does not permit me here to sketch the steps that led them to this conclusion, but compels me to content myself, by way of introduction, in asking your attention to a problem which dates back to the golden age of Greek speculation.

There we find one Zeno, the Eleatic, propounding a number of extremely subtle problems, all dealing explicitly with our ideas of Time and Space and Motion, but all in reality being questions of the infinite. The one I desire to dwell on here is that of Achilles and the Tortoise. They decide to run a race, and Achilles, as is but fair, gives the Tortoise a start, thus :



Achilles starts from A and the Tortoise from T, let us say, a mile in advance. They start at the same time and Achilles runs, we will say, twice as fast as the Tortoise. Now, Zeno maintained that it was logically impossible for Achilles ever to overtake the Tortoise. For, we will imagine Zeno saying, it is certain that at each instant of time Achilles is in one place, and the Tortoise is in one place. After the lapse of any given time Achilles and the Tortoise have then been in the same number of places, one for each instant of time. If now, Achilles ever overtakes the Tortoise at some point, say X, he will have been in every place where the Tortoise has been, and also in all the places from A to T where the Tortoise has not been. The places where the Tortoise has been, form, then, but a part of the places where Achilles has been. That "the whole is not equal to but *greater* than its part" is axiomatic.

Now this argument of Zeno's is quite unanswerable as an argument. Grant his premises and his conclusions inevitably follow. But that Achilles will overtake the Tortoise is known to us all. It is then in his premises that we must look for the fallacy.

"The whole is greater than its part." This is one of those fundamental pre-suppositions which, whether we be conscious of it or not, underlie all intercourse, and are implied in all our dealings with men or

with nature. These we have called axioms, or self-evident truths. The origin of such pre-suppositions, probably to be found in our experience with finite nature, may be left to the metaphysician and need not concern us. But what does concern us is that these pre-suppositions themselves should be rightly viewed—as definitive statements of a realm of thought—as sharply dividing all thinkable things into two classes, the first, those that act in accordance with this or that axiom, and the second, those that do not. Any axiom may be denied as well as affirmed, and there is no logical reason for the realm defined by the affirmation of the axiom possessing any greater reality than the realm defined by its denial. The axiom that admits of no denial, whose realm is all inclusive, must be a definitive statement of the Absolute.

With this in mind let us again consider the axiom, "The whole is greater than its part." Let the "whole" consist of, say, 6 integers,

1, 2, 3, 4, 5, 6.

From which we take a part,

2, 4, 6.

And we see immediately that the whole is more numerous or greater than its part. But now consider *all* the integers,

1, 2, 3, 4, 5, 6, 7, 8, — — — — —

As there is no integer to which we cannot add 1, there is no last term to this series, so that it is endless or infinite. Of this totality of *all* the integers, the even integers evidently form but a part,

2, 4, 6, 8, — — — — —

For in this all the odd figures are omitted. Yet we may affirm without hesitation that to every integer, whether even or odd, there corresponds an even integer, so that in this sense there are as many even integers as there are integers, both even and odd. Thus:

1, 2, 3, 4, 5, 6, 7, 8, — — — — —

2, 4, 6, 8, 10, 12, 14, 16, — — — — —

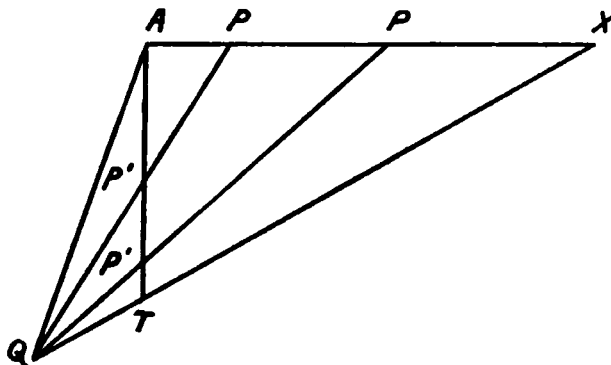
So that to each integer there corresponds one and only one even integer, namely, its double,—and there is no integer whatsoever that cannot be doubled. So there is no number in the first row that has not its corresponding number in the second. Here, then, the whole is not greater than, but equal to, its part; and it is so precisely because the whole is infinite.

Thus this axiom is in reality nothing but a definition of finitude. In the infinite it no longer holds. We have been blinded by our sense-perceptions and have attributed universal validity to a law which holds only in a limited realm of thought.

So of Zeno's problem. We saw there that for Achilles ever to overtake the Tortoise, required that the part should be as numerous as the

whole, that a line one mile long, for instance, should contain exactly as many positions or points as a line two miles long, and this is true, because in each the number of points is infinite.

We may make this clearer by a diagram. Let A be the point from which Achilles starts, T the point from which the Tortoise starts, and X where they are together.



Revolve $A T$ about A till it is at right angles with $A X$. Draw $X T$ and take any point Q upon its prolongation. Then to any point p in $A X$ there correspond one and only one point p' in $A T$, and conversely, as may be seen by drawing the line from p to Q and denoting by p' its intersection with $A T$.

For us to view the race as ever run, for Achilles ever to overtake the Tortoise, or for the distance $A X$ to be viewable as a totality, it is essential to view it also as infinite. The two terms are reciprocal, for it to be a unit it must be infinite, for it to be infinite it must be a unit.

We have seen that our concepts of space and time on the one hand, and of the whole number sequence on the other required the whole to be equal to its part. In each case the things with which we dealt were infinite. It appears then, that this,—the contradictory of the axiom of finiteness,—may well be a characteristic or definitive property of the infinite. So indeed it is.

Prior to all considerations of number or of finiteness, Dedekind lays down his now famous definition of infinite collections. It consists of nothing but the explicit statement of the property we have been examining. It is this: Any assemblage or collection of elements that can be put into a one to one correspondence with a proper part of itself is infinite. It may be paraphrased as follows: Any system that is capable of being mirrored in or exactly represented by a part of itself is infinite.

To make this quite clear let us consider an illustration given by Prof. Royce. It deals with a very common type of representation—

that of a map. A perfect map of any region would be one where there would be given a mark or line of some sort exactly corresponding to every road or fence or line upon the surface represented. Such a map would of course be difficult to draw, but it is by no means theoretically impossible. A photograph taken from a balloon might, for example, give us just such a perfect representation, where each detail was represented on a smaller scale. Let us now consider the effect of having such a perfect map drawn on, and so constituting a part of, the surface represented. To make our concept more definite let us assume that such a perfect map of New York was drawn on some part of the surface of New York, say on some flat stretch in Central Park. Then examining this map we would find in it a representation of every street and square and paving stone in the whole city. We would find in its appropriate place a representation of Central Park and of the flat stretch where the map is drawn. And more, in this we would have to find a representation of the map itself. So within our map we would find a map of this map. If the first map is perfect so must the second be, and within it then, must be a map or representation of itself. And so we proceed to find one map within the other in endless sequence. For if we ever reached a map which contained no representation of itself we would know immediately that this map, and so the first map, was not a perfect representation of the region mapped. Thus self-representation, or the mirroring of the whole upon a part of itself leads instantly and inevitably to an endless or infinite sequence of representations.

Or again, consider this box of candy. Upon it is a picture of a boy handing a box, intended to be exactly similar to this, to a little girl. Now, if this intention were actually realized, upon the cover of this pictured box we would see the same scene depicted on a smaller scale. Indeed, examination shows that such is the case, and we see in the picture a picture of the picture. If the resources of the artist had not failed him this would, just as with the map, have led to an infinite sequence of pictured pictures. The fact that this sequence terminates strikes us all as a failure of the original purpose. The first picture is not complete or perfect.

These illustrations, though trivial, should suffice to make the meaning and character of the definition plain to us. To accomplish the purpose of self-representation by such mechanical means as map drawing does indeed present practical difficulties so great as to be insurmountable, but in such a purpose there is neither inconsistency nor theoretical impossibility. That is, if we were by some means presented with such a self-representative system we would both recognize its purpose and appreciate its character. The difficulty is solely the practical or mechanical

one of drawing an infinitude of lines; it is not in the least a theoretical difficulty or inability to appreciate the unity and consistency of such a system if it had previously been constructed for us by some higher power.

In this distinction we have an apt illustration of a very fundamental characteristic of the human understanding. For though the processes by which we might seek to construct such a system, as well as those processes of ratiocination by which we might attempt to verify its content, are in their nature step by step processes, so that we can proceed with them but a finite distance, yet we are possessed of another power, that of appreciation, which I may call *intuition with certainty*, which transcends all finite limits and is in essence infinite.

The reason always deals with the parts or terms or aspects of a system; the intuition seizes on its unity or inner essence. In the case before us the unity of the system is the law of self-representation itself. It is this which connects map with map or picture with picture. And it is further this single law which determines of everything in the universe, whether it is or is not an element of this system. Acting at one stroke throughout the whole infinitude of elements, it is this single purpose of self-representation which binds all together and gives uniqueness and individuality to the whole. It is this purpose or law which the intuition grasps, and so grasping, appreciates the whole in a manner which no step by step process of reasoning could ever reach.

Thus, though we are finite thinkers, we are infinite appreciators. This is in reality a statement of the infinity of the Self. For, to appreciate is to become one with. To appreciate infinity is to become infinite; or rather, it is to reveal ourselves to ourselves as infinite.

We are now in a position to consider the far profounder illustration which Dedekind used to exhibit the existence of infinite systems. "*My own thought-world is infinite.*" That is: the totality of my possible thoughts constitute just such a self-representative system as we have been considering, for the whole is capable of being mirrored or reflected on a part of itself. Consider any possible thought T, such as the "thought of the Self." Then to this thought T there corresponds a possible reflective thought T', namely: "The thought of the Self is one of my thoughts." This is again mirrored in, or corresponds to, a second reflective thought T", namely: "This last thought, is one of my thoughts." And so we proceed indefinitely. Each thought, of whatever character, is mirrored in a reflective thought, so that the totality of all possible thoughts and the totality of reflective thoughts are in one to one correspondence. Yet there are thoughts that are not reflective thoughts, such for example, as the thought of my own individuality, so that the reflective thoughts are but a part of the whole. Therefore, as we saw with the points on the

line, with the whole number series, with the endless sequence of map within map, or picture and package, so here we see that our thought-world is self-representative or infinite.

Anyone who is fully self-conscious is in full possession of the meaning and content of an infinite sequence, is in truth self-representative and infinite. Self-consciousness, whether complete or partial, is of the very essence of the Self. So the self-representative system,—the infinite sequence derived from self-consciousness,—is the type of the Self. In the most literal and technical sense the Self is infinite.

Not only is the self-representative system the type of the Self, it is also the prototype, the logical foundation and origin, of order. As order is at the basis of all law, so this law of self-representation underlies all other laws; is their basis and their cause. It is for this reason that the definition and discussion of self-representative systems is introduced at the very beginning of mathematical analysis.

The time at our disposal does not permit us to more than state that upon reflection it will be found that in all our thoughts of number or counting we always pre-suppose that we are in possession of an ordered sequence, *i. e.*, that one element comes first, another next, and so on, and that we well know what this order means. The summary accounts to be found in most text-books of the historical development of the number concept from that much-used and more abused postulate of anthropology, the primitive man, leave wholly unanswered the question of how we came by the knowledge or consciousness of this ordered sequence. In certain lectures on the foundation of the calculus now given at one of our universities, this is traced to the principle of self-consciousness through the self-representative system.

Given an unordered infinite collection and an element which we will call the base element or 1. Represent the whole collection upon that part of itself formed by omitting the base element. Instantly a self-representative system is struck out in infinite sequence. The image of 1 we call next element to 1, or 2. The image of this image, 3, and so on. The collection is thus *ordered* by its law of self-representation; there is a 1st, 2d, 3d, 4th, and 5th, and the order of the whole number series is instantly before us. As we saw, in connection with our thought world, everyone who reflects thus orders his thoughts and strikes out for himself, perhaps all unconsciously, an ordered sequence the very type of which is the whole number series.

We have seen that the self-representative system, the infinite sequence, is an immediate consequence of self-consciousness, the type of the Self and the origin of *order*. From this ordered series, which we may now call the number series, we derive all numbers and all subsequent

mathematical processes. We define through it the four fundamental operations of arithmetic, and thus get all the + and - whole numbers, and all the fractions or rational numbers. We then generalize our definition of number so that all numbers are considered and dealt with as but the limits of infinite sequences. All numbers *may* be so obtained and some numbers can *only* be so obtained. Thus,

$$2 = 1 + \frac{1}{2} + \frac{1}{4} + \frac{1}{8} + \dots$$

Though 2 might be otherwise obtained, but

$$e = 1 + 1 + \frac{1}{2} + \frac{1}{6} + \frac{1}{24} + \frac{1}{120} + \dots = 2.71828 \dots$$

$$\text{and } \pi = 3 + \frac{1}{10} + \frac{1}{100} + \frac{1}{1000} + \frac{1}{10000} + \dots = 3.141592 \dots$$

can only be thus obtained. It is noteworthy that these are the most important of all the numbers with which we deal, save only 1 itself, and zero and infinity.

In modern mathematics, therefore, the finite is considered as but a resultant of, or determination from, the infinite. It may be derived or defined from the infinite, in terms involving only the infinite. This is in striking contrast to past efforts to define the infinite from the finite, which could only be done by the introduction of the very notion we sought to define, in saying the *endless* repetition of finite processes.

We have spoken of this definition as something new, a new and more comprehensive and logical view of the infinite and finite that mathematicians had won in the past half century. New it perhaps is to the thought of this civilization, but there are certain symbols of the origin of man and of the universe, left us by the Ancient Egyptians, and far antedating the age of Greek speculation, which cause me to wonder if, after all, we are not but re-discovering a forgotten truth.



We find there the symbol of the circle, typifying unmanifested Spirit, undifferentiated, endless, eternal, infinite. It stands for the Absolute. From the breath, or thought, or self-consciousness of the Absolute came the first differentiation, that which was called by the Gnostics the first Logos. Its symbol is the point within the circle.

How came they by this symbol? That question, perhaps, we cannot answer. But we can see how they could have come by it, and how perfectly it fulfills its purpose in expressing the result of the thought of the Absolute, the reflection or mirroring of the undifferentiated upon itself. By the process we have so fully illustrated, this mirroring leads to a self-representative system of circles, one within the other, which close down upon a single point, the *determination* of the whole infinite sequence.

The second Logos is represented by the circle and horizontal diameter. Equally easily is it derived from our concept of self-representation. For doubly mirror upon itself the circle with the point within it. That is, let there be *two* circles side by side, each half the diameter of the first circle, and each to completely represent the whole. Then within each of these must be two others, and within each of these latter other two, and so on, endlessly. They close down now no longer upon a single point but upon an infinitude of points, determining them definitely and forming what is technically called a *dense* assemblage of points, all lying on the horizontal diameter. The introduction of duality has led to infinite multiplicity.

The fourth symbol, the double diameter, or cross within the circle, follows as an immediate consequence of the third. This cross and surrounding circle, we are told, constitute the symbol of the manifested material universe, surrounded and overshadowed by, as included in, the spiritual universe. The cross alone is the symbol of material man and nature as a determination from, or image of, the spiritual infinite universe but separated from it in thought.

This view of the material universe as the result of the mirroring of the spiritual universe upon a part of itself is as ancient as religion itself. We find it in the Bhagavad Gita where Krishna elaborates it in detail to Arjuna and then sums it in the words: "I established this whole universe with a single portion of myself, yet remain separate." Or, as Emerson has phrased it, and as day by day is being verified by physical science, "In every smallest particle the entire universe contrives to integrate itself." If this be true in the world of matter, far more is it true in the world of thought. In whatever way we turn, wherever we look, we are forced to view man as infinite, as a determination and image of the whole of which he is a part, as one with the spiritual universe and one with God. So viewed, what appears as our finitude is seen to be but an incomplete realization of our true nature. We have but to know ourselves to know also infinity and God.

The ethical and philosophical import of such a view is difficult to over emphasize and impossible to exhaust. Once we see our true selves as infinite the whole of life takes on a different aspect. The infinity of space, which of old belittled us, as at night we viewed the heavens, now uplifts us. It is but a symbol of our own infinitude. The mighty sweep and rush of energy through space, the interplay of planetary forces, the untamed strength of nature, before which we have stood awed and paralyzed, now awakens consciousness of our own infinite potentialities. We too, are as they, mighty, irresistible, infinite.

As the true individuality of the infinite sequence lay not in any

one term, but in the single law of self-representation or succession, so the true individuality of man is seen not to lie in the consciousness or expression of any one moment, or day, or year, or even life, but in the single purpose, the unique something that is expressed through and characterizes the endless sequence of moments, days, years and lives. If we fully apprehended the meaning of this statement death would be no more dreaded than a night-time's sleep. Viewed materialistically it would be at worst but the space between two terms; spiritually it would be the term itself in infinite richness.

As, in an infinite sequence, there are infinitely many infinite sequences, each unique, but each in definite sense, one with every other, and one with the whole; so, from and in the infinite Absolute, there are infinitely many unique and individual selves all in definite sense one with the Absolute and one with each other. The spiritual unity of men with God, as well as the universal brotherhood of man, follow as inevitable consequences.

In closing, let me sum the results to which our review of the foundations of mathematical analysis has led us:

- 1st. The finite is but a determination from the infinite.
- 2d. The material world is a determination from the spiritual world, the result of a mirroring of the Absolute upon itself.
- 3d. That all order and all law have their logical basis in such self-representation.
- 4th. That the Self of Man is infinite.
- 5th. That being so infinite he is in truth one with the Spiritual Over-soul, one with the Selves of his fellow-men.
- 6th. That the Self is also individual, a unique expression of a certain aspect of the Absolute.
- 7th. That his individuality consists not in any one moment's state of consciousness, nor any year's or even life's, but in the whole infinite sequence, the unique purpose and self-representative law that constitute him what he is.
- 8th. That it is intrinsically determined of everything in the universe, whether it is his or not his, and that his infinite life is the manifestation of these elements and the expression of himself.
- 9th. That through self-expression man becomes the Self,—one with his fellows, one with God, one with the Absolute.

HENRY BEDINGER MITCHELL.



REVIEWS

THE SOUL OF A PEOPLE, by H. Fielding.* This book is justly named. It is rare indeed to meet with so tender and sympathetic a study of the inner life of a people of alien thought, of a people, moreover, not only primitive but conquered by a race holding itself in every respect superior. To the average Briton the Burmese are at once ignorant, debased, and idolatrous, and although their ethics have compelled the admiration of those who have attempted to Christianize them, a true appreciation of their religion was first presented by the author of this book.

Yet Mr. Fielding, in his brief summary of Buddhism, has evidently gained his knowledge of it in Burmah only, and his appreciation is somewhat limited by this fact. He not only avoids all mention of the intellectual study of Gotama Buddha, but goes so far as to say that he was not a philosopher. "Although he knew not any God, although he rested his claims to be heard upon the fact that his teachings were clear and understandable, that you were not required to believe, but only to open your eyes and see, and his delight was in the contemplation of unclouded truth, yet he was far from a philosopher. His was not an appeal to our reason, to our power of putting two and two together, and making five of them, his teachings were no curious design woven with words the color of his thoughts. He appealed to the heart, not to the brain; to our feelings, not to our power of arranging those feelings," etc., etc. Had Mr. Fielding never heard of the wonderful "Chain of Causation," probably the deepest philosophic presentation of the logic of life made throughout the ages? Still it is a fact that in all his later teachings the great Thinker of the East dwelt rather upon the practical outcome of his philosophy than upon the concepts behind it. The Path loomed up in every discourse. "Enter the Path" was the reply given to the intellectual seeker as well as to the average disciple, and it is no doubt well for the race that it was so. To a simple people like the Burmese the "Chain of Causation" would be a meaningless form of words. The Path itself, and the Peace to be gained through its eight-fold steps, a child may understand. So we may concede that Mr. Fielding is right in making the appeal of practical Buddhism an appeal to the heart rather than to the intellect.

When we pass, in this charming book, from the account of the religion of Burmah to that of its effect upon a people so docile and so reasonable as the Burmese, we are not surprised that, as Mr. Fielding says in his dedication of the second edition of those of whom he writes, "it is the record of a friend." His critics have reproached him, he says, that "I have forgotten your faults and remembered only your virtues. If it is wrong to have done this, I must admit the wrong."

It is a wrong that the reader can never regret. We enter, as it were, into the very sanctum of the home life. We are shown the problems of existence to a conquered race. We are compelled to admit that their views of right and wrong are, in many instances, far in advance of the ethics of their Christian rulers. For example, in their attitude toward crime and its punishment, Mr. Fielding illustrates their view, that punishment should cleanse the offender from his sin, by an anecdote which, if it could only teach our own moralists a much valued lesson, would put us under a lasting obligation to the Buddhists of Burmah. A boy is convicted of

* Macmillan & Co., London.

theft, and although his master did not wish to press the case, he is sentenced to six months rigorous punishment. When he is released he feels that he has paid his penalty (satisfied Karma, the Burmese would say), and goes cheerfully back to his master, confident of restoration to his former position. But he finds out that to the Christian master the fact that he has been in jail is the real disgrace, not the fact that he was a thief. Had he escaped the punishment all would have been right—"no one would have been any wiser!" As it is, he finds himself repulsed and scorned, when in his own eyes the payment of penalty has purified him both in his own estimation and in his master's. Mr. Fielding recognizes the inherent submissiveness of the Oriental mind when he reflects that probably "the boy said "nothing but went away, and did not understand, and kept the matter to himself, "for they are very dumb, these people, very long suffering, very charitable. You "may be sure he never railed at the law or condemned his old master for harshness."

Among the most interesting chapters in the book are those upon Women, as illustrating the independence of the people and the sharp line of demarcation between their religious beliefs and their social acts. "If you were to ask in Burmah, "what is the position of women?" you would be told that your question was not understood. Men and women are naturally different, and this difference settles all the questions which to ourselves are so momentous and so indicative of social progress. The West thinks itself very much in advance in the matter of the treatment of woman, and especially is well aware of having within the past fifty years delivered her from some legal disabilities. But here is a nation in which woman has always been equal with man before the law. "You wouldn't have one law "for a man and another for a woman, would you?" asks the Burmese. Yet we realize in reading further that the actual standard of morality, or what to us would be such, is not very high. Facility for divorce does not tend to the higher grades of social ethics, and we perhaps realize that in our own ideals of personal responsibility for obligations incurred and duties accepted there is an advance upon the Burmese ideal of independence and liberty. But after all, the charm of this book is not in the matter of comparative social ethics, but in its presentation as a whole, in its perfect candor and simplicity, in its sympathetic understanding of the views and beliefs of a nation still in the earlier stages of intellectual evolution. Of the origin of the Burmese we know next to nothing. That they came from Central Asia by way of the Irawadi valley is generally conceded by scholars, but when the historic record begins they are already known as Buddhists; yet there are many evidences in their myths and legends of earlier superstitions; of nature spirits, good and evil, of what we might possibly call elementals; as also in the general belief in their interference in every day life, and the need for propitiating them—conceptions alien to the teachings of Gotama Buddha, but found almost universally among the primitive races of Asia. Every reader of Mr. Fielding's book will peruse it with interest, and we venture to say lay it aside with regret. J. R. R.

The Great Psychological Crime, edited by Florence Huntley. (The Indo-American Book Co., Chicago.)

The title to this book suggested to the reviewer a sensational novel, or at least a detective story, an expectation which was, however, doomed to disappointment. It is a treatise on the dangers of hypnotism and spiritualistic seances, and as such is quite likely to serve as a timely warning to a fair number of foolish persons, who may get mixed up with these unbalancing influences without quite understanding how unwise it is to have anything to do with them.

The style of the work is somewhat involved and needlessly formal, which makes it more difficult reading than the subject really demands; but there is a fair array of useful quotation from practitioners of hypnotism, which should suffice to make anyone see that to submit oneself to hypnotic influence is an extremely silly thing to do. It seems to us, however, that, to speak of hypnotism as "a crime against the intelligent Soul or essential Entity of Man" is to misapply words. It is much more probable that hypnotism is chiefly concerned with the lower layers of the astral body, that part of our complex nature which is the motive-power of the physical body. Where the inner individual has not a sufficiently strong hold on his astral body, and, through the astral, on the physical body, it would seem that a hypnotist can bring

the said astral body under his own control, and, through it, direct the acts of the physical body, dependent on it. This is, or may become, a crime, but it is a crime against the lower, natural man, not against the Soul. In exactly the same way, to enslave a man's body is a crime, but Epictetus showed that the soul of such a one may sit serene and full of celestial light, even though fetters bind his body. The real loss is, that he is not free to use his body to work the works of his soul; and so the victim of hypnotism is debarred from working out his own destiny through the free command of his own bodily and astral powers, and much loss thereby results.

Here is a sentence which has our unqualified approval: "It has been found "by the School of Natural Science that out of each one hundred reported hypnotic "cures,' at least sixty-three are in no sense whatever entitled to be so classified. "The subsequent history of these cases discloses the startling fact that the hyp- "notic process has only succeeded in hoodwinking the patient, and concealing the "manifestation of the disease from the objective vision for a brief period. In due "course of time, however (in the majority of cases not exceeding eighteen months), "the same disease has 'returned' and made its presence fully manifest."

It is less reassuring, however, to find the author presently advocating "Faith- cure," even though this be defined as "an exact and thoroughly scientific method "of applying therapeutic suggestion, with which even the intelligent physician is "not yet fully conversant. It is rationally intelligent, entirely purposeful, and "thoroughly truthful in every detail," but this legitimate method "lies wholly "outside the limitations and purposes of this particular volume, and must there- "fore be reserved for future consideration," doubtless in another volume.

There is much that may be commended in a general way in the warnings against mediumship, but it has all been better said, again and again, in various theosophical works, those of H. P. Blavatsky, for example; and here, again, it seems to us, the whole subject is needlessly complicated by a rather tiresome style, involving endless definitions, many of which seem at least questionable, and sets of numbered paragraphs, which make rather irritating reading.

But where we cannot greatly sympathise with this, in many respects, interesting work is where it assumes to speak as the organ of some not very definitely indicated Eastern Brotherhood. That kind of claim has been somewhat often made, since Bulwer Lytton's days, and it is far from often that we find the contents of works which make the claim in any way corroborate it. In truth, the sound sense and high inspiration of the few exceptions are what make the supposition of Eastern mystic origin credible, while the claim of such origin can never win our admiration for books which do not otherwise seem to merit it.

The whole book might be written more simply, and in a simpler spirit. In that case, we should be spared passages such as the following. "To ancient India "and to ancient Egypt clear, unbroken pathways run, backward to the organized "centers of Intellectual Liberty on the one hand, and Intellectual Bondage upon "the other.

"The selfish and ambitious misapplication of knowledge and the abuse of power "are the unmistakable due guard and sign of Egyptian Black Magic.

"The applied principles of Fraternity, Equality, and Human Liberty have been "and are the perpetual symbols of 'The Wise Men of the East,' and the purity "of their perfect conception constitutes the spotless Badge of a Master Mason."

This may be tolerable as rhetoric, but it seems to us deficient either as sense or science; nor does it show an exhaustive knowledge of the spiritual history either of India or of Egypt, such as might justify anyone in writing with such dogmatic assurance. Really, it does not seem to us that a clear treatise on hypnotism and spiritualism needs to be decorated with purple patches like this. Simplicity and directness would be far more reassuring.

C. J.

*The Art of Creation,** by Edward Carpenter. (Essays on the Self and its Powers.) The author is not only a poet, but a man of wide social and human experience. His utterances are no hasty ones, he does not write for popular applause, nor for party opinions, although he is

* London, George Allen, Ruskin House, 156 Charing Cross Road.

a well known socialist, but out of the depths of a deep knowledge of life. It is not difficult to classify writers, and indeed others, as those who have culture and lack experience, and those who have had experience and lack culture. There are many striking examples of both, but—occasionally we meet with authors, as with persons, who have both in fullest measure. Such an one is Edward Carpenter. For years, he himself tells us (in an account of the writing of his earlier work, "Democracy") he "sought an absolute common ground to all individuals "who might have reached a certain stage of thought and experience," and "I became," he says, "overwhelmingly conscious of the disclosure within me of a region transcending in some sense the ordinary bounds of personality, in the Light of which "region my own idiosyncracies of character, defects, accomplishments, limitations, "or what not, appeared of no importance whatever—an absolute freedom from "mortality, accompanied by an indescribable calm and joy. I also immediately saw, "or rather felt, that this region of self-existing in me existed equally (although not "always obviously) in others," etc.

It can be no matter of surprise to those familiar with "Towards Democracy" that it should be followed by this later, and, spiritually considered, more important book, a collection of essays upon those fundamental problems of the Self which have occupied the minds of the ablest thinkers of the race from the earliest times to our own; nay, more, we should expect that a nature like that of the author should refuse to limit speculation to the Self, subjectively considered, and should demand a revelation of the objective value of those emotions which appear to him to be the vehicle of the Divine in man. Some few of these essays have already appeared in the *Hibbert Journal*, but the greater part of the work is new, and we may add, as original in its analysis as it is important in its scope.

Our age demands an explanation of the Universe as we know it, which shall be based upon the facts of experience and yet escape the partial presentation of the individual aspect of such experience. It demands an explanation which shall not only embrace subjective phenomena, as that of the East has already done, but shall include in the same view those *objective* facts which for centuries have occupied the best minds of the West. The book before us aims to do this; its demand is a consideration universal in its scope, yet individual in its definite presentation of the facts of human life; it claims a relationship intimate, inseparable, impartial, between the Cosmic Self or Self of the Universe, and the central individual self of the personal body. We know well that the sages of the far past, and indeed all sages in all ages, accepted this as fact, but there is an essential difference in a view of this relationship based upon thought, which remains always metaphysical and speculative, and a view of such relationship built up upon facts accumulated through the centuries and admitted by all men to be facts.

It is here that the subjective and objective meet. In a volume of such vital importance it is difficult to turn for consideration to one essay rather than another. In the second chapter, from which the little collection takes its name, we have perhaps the best statement of the process of Creation, beginning in fundamental feeling, and so gathering to itself by long and slow accretion the externalized fruits of desire. "It (Creation)," says the author, "is a process which we can see at any time going "on within our own minds and bodies, by which forms are continually being "generated from feeling and desire, and gradually acquiring more and more definition pass outward from the subtle and invisible into the concrete and tangible. "This process we can observe within ourselves on the passage from emotion to "thought, and from these again to action and the external world."

In making "feeling" fundamental, Edward Carpenter is at one with Rosmini, who says: "Feeling is a primitive datum. . . . The Ego which reflects upon itself "finds that at bottom it is a Feeling which constitutes the sentient and intelligent "subject." But while the few are interested in the obscure presentations of a philosopher, the many who read the luminous works of a brilliant essayist or poet are ready to subscribe to his propositions. When Edward Carpenter asserts that Creation is a "stupendous and perpetually renewed work of art, an everlasting "evolution and expression of inner meanings into outer form," it is an acceptable proposition to most readers, and when he adds in a foot note that this is as true of involution as of evolution, we feel that the case has been presented in its universal aspect. Next possibly in commanding interest is the essay upon "The Three Stages of Consciousness," in which, again, he reaches out from the experience of the

individual animal or child to the Universal Self Consciousness which can bring about a reconciliation of all conflicting differences in appearance with the ultimate Reality, which is Feeling. The temptation to quote from this fascinating study of Creation is great, but, with one extract of indefinable beauty relating to the creation of an inner body or vehicle for the Ego, we must be content to let our readers accept and judge of this book for themselves. To those familiar with Edward Carpenter's earlier works it will be no surprise to find that he expresses himself in the following passage:

"These are some of the things—*some* of the new modes of consciousness that come—Love, Faith, Endless Life and Presence in space and time, Endless Power, Knowledge and Humanity. Let them be *felt* first. Do not *think* too much about them. *Feel! feel! feel!* In silence you touch upon the great inner Life, in these its first creative forms. Rivet and hold fast these feelings, join them ever on to your central and abiding Self; make them into the great main branches of your Life tree, and so gradually let them pass outward into the twigs and ramifications.

" . . . These feelings, this Supreme Life which they represent, will pass into expression and become realized in the structure of the Body. . . . The Mortal, local, and 'separate' Self . . . can only build a mortal and temporary body, the *Race Self* being æonian, may build, . . . an age-long enduring body. . . . but when further into the individual there descends a Consciousness profounder, more basic, more enduring . . . then inevitably does there begin to be built even for the individual, a body corresponding. . . . Of that Body, woven like Cinderella's robe of the sun and morn who shall speak? 'Lo! the rippling stream and the stars and the naked tree branches deliver themselves up to him. They come close; they are his body—and his spirit is wrapt among them, *without thought* he hears what they and all things would say.'" J. R. R.

The Scroll of the Disembodied Man, by Mabel Collins and Helen Bouchier. (John M. Watkins, London.)

The Venerable Bede, first of English ecclesiastical historians, tells a story of an Irish saint. This holy personage was rapt in a vision into paradise, but on the way thither seems to have gone perilously close to regions frankly sulphurous. The saint then paid his respects to the powers celestial, was shown the customary sights, and set forth in due time on his return journey. He steered badly again, and came so close to certain "influences" that he got his elbow singed, or something of the kind, and carried about a stiff arm to the end of his days. But the excellence of the tale lies in the fine smell of sulphur that runs through it, and which must have been a vigorous incentive to righteousness in a simpler age.

This guileless narrative is somehow brought to my mind by the work under notice. It is also an apocalyptic fragment, and, while the wholesome odor of sulphurous acid is gone out of fashion, the piece loses nothing in gruesomeness by the change. Take such a passage as this, for instance: "Between these states there is no path, and he who thinks otherwise will find that he walks in darkness. There is no bridge over the chasm, nor middle way between these spheres. Hitherto it has been supposed even by the great Teachers, all save Buddha, that there is a way provided, without thorns, for the indifferent and the slow-footed. This is not so. It has been thought necessary to permit this illusion, lest mankind, as a whole, should lose heart and rush into the fathomless abyss."

So the great Teachers (all save Buddha) are herewith notified of the true doctrine, for "The time has now come when the illusion must be dispersed and the mist give place to light. . . . But be warned; very swiftly the powers of darkness encompass and engulf the feet of the foolish and the unwary, as they pass out of the body. Immense as are the abysses and multitudinous the souls that throng them, there is the place beyond each abyss, and there are the selected souls that go there"

For my part, I prefer old-fashioned fire and brimstone, which has a purifying and disinfectant quality that should work much benefit on foolish and unwary souls. Further quotation seems needless. The whole book is full of the grim and gruesome fancies which hatched themselves in the heads of mediæval monks of the less normal sort; and anyone who has a taste for infertile creepiness may find it here, in succinct form, and cloth binding.

This grim and grisly tract would have even less interest, were it not written by the same many-sided lady who was in by-gone years privileged to transcribe the golden sentences of "Light on the Path," a service of such magnitude and price, that, for its sake, we are willing to forgive and forget a whole wilderness of disembodied men, with or without scrolls. This tract, to some degree, suggests earlier works by Mabel Collins, such as the blood and thunder scenes of "The Prettiest Woman in Warsaw," or the "True Story of a Black Magician," or "Morial the Mahatma." All these in some degree foreshadow the Disembodied Man, with its grimness and grisliness; as for its meaning, I must admit that, if it has one, I have been unable to grasp it. I should be willing to see it relegated to the class of "Nightmare Tales," which have their uses, to while away dull hours. C. J.

The Gray World, by Evelyn Underhill. (New York, Century Co.) "Truth embodied in a tale," says Tennyson, "shall enter in at lowly doors." And certainly the truth of Reincarnation was never more practically presented than in this novel. For this reason it is of interest to all Theosophists. The Gray World is the borderland which we should call "astral," but which in this presentation is forever colorless, cold, and beyond words dreary. The soul of a child born in the London slums wanders in the Gray World of the Disembodied in such utter loneliness and misery that through its intense longing for the life of sensation it again enters the World of Men. The history of this reincarnated child upon another plane of earthly experience is very well told.

The book is realistic and in the main true to its intention, becoming, however, in its denouement, rather Spiritualistic than strictly Theosophical.

It is worth reading as an indication of a growing interest in the philosophy as well as the theory of Reincarnation. R.

In his little book, *The Ainu Group* (published by The Open Court Publishing Co.), Frederick Starr gives a most interesting account of his journey to Yezo, North Japan, to gather together and bring to St. Louis the natives who made up the group in the Anthropological Department. The volume is fully illustrated, and from the text one gains a clear idea of these still primitive people whose peculiarities have attracted the attention of historians for over 2,000 years. Mr. Starr thinks that they were originally a white people, remnants of a white race that had "struggled and lost" in the fight for existence. Be this as it may, there is apparently no question that they were fairly represented, in natural surroundings arranged by themselves, at the St. Louis Exposition. The narrative of the journey in search of the Ainus and their willingness to accompany Mr. Starr is given in simple form, and is of value as illustrating their race characteristics. R.

The Light of Man under a Bushel. From Norway comes news of a little pamphlet bearing the above title, a protest, in popular form, against the arrogance of theology. It is unquestionably as timely there as it would be here, for in Norway the religious world is divided into two camps, that of the Lutherans, wedded to the old orthodoxy, and that of the more progressive thinkers, who, while accepting the tenets of Christianity, and remaining in the church, desire liberal constructions of ancient ideals. This little book, when translated (as it will be later into English), will undoubtedly find its field among our own truth seeking people, for there never was a time in the world's history when men and women of every class were more desirous of finding that Light, which has for centuries been obscured, if not hidden, by theological interpretation. T. K.

Magazine Literature.—Among our magazine exchanges we note with interest Franz Hartman's articles in the *Theosophischer Wegweiser* (Leipzig), upon our relation to the Spirit World, and a noteworthy article by Edwin Böhme upon The Path.

We are tardy in acknowledging the account of the Theosophical Convention in Berlin, published as a supplement to *Theosophisches Leben*. Interest in our subject is manifestly on the increase in the larger cities of Germany. The late numbers of

the *Theosophisches Leben* contain translations of well known articles by prominent members of the English Society, as, for instance, W. Q. Judge, Jasper Niemand, and others. The January issue begins a translation of Mabel Collins' new work, and contains many articles of intrinsic value.

The Neue Metaphysische Rundschau (Berlin) contains, among many interesting articles, one upon the Metaphysical origin of Richard Wagner's Nieberlungen Ring, connecting the thought of the master with that familiar to us in earlier Vedantism.

In the *Blätter zur Pflege des höheren Lebens*, Dr. Bachman gives an exhaustive physiological explanation of Laughter and Tears. The January number also contains a valuable extract from Sankaracharya, which, being translated from the English, loses something of its national Oriental flavor, but is none the less of extreme value to the student of esoteric teachings.

The Theosophists in Amsterdam put forth a little summary of the platform of their propaganda in "Theosophische Groep, Amsterdam," which is to appear half-yearly.

We have to acknowledge *Dharma* (Caracas, Venezuela), *Sophia* (Madrid, Spain), which contains, among other matters, translations from H. P. Blavatsky and Anni Besant.

The most noteworthy new venture in our own country is *The Word*, a monthly published by The Theosophical Publishing Department, 244 Lenox Avenue. This is the organ of Mr. Percival's society, and is devoted to Philosophy, Science, Religion, Eastern Thought, Occultism, Theosophy, and the Brotherhood of Man—an extensive platform. Among its most interesting contents are the translations from Tamil (Dravidian) scriptures—these being far less well known than those of Northern India. As these translations are made by a scholar (Hon. P. Ramanathan) well acquainted both with the scriptures of Northern India and of the Western World, they are not only of interest, but of great comparative value.

We note also the new publication, *The Occult Review* (London), which promises much of importance from the research of specialists such as Sir Oliver Lodge and others.

From Chicago we acknowledge the ever-interesting *Open Court*. The contents of the February issue are, perhaps, more than usually varied. "Ghost Making Extraordinary" (Henry Redgely Evans) is a continuation in its way of the conjuring articles in former numbers. An account of Prof. E. A. Wallis Budge's book on The Rosetta Stone is of interest, and the succeeding article upon Shinto Ethics is of very timely importance in these days of Japanese and Chinese scholarship. In addition we have an account of The Igorotes of the Philippine Islands. We must not omit mention of the frontispiece copy of Edward Bèidermann's "The Enlightened One."

Of the many magazines representing what is called "New Thought," the most important remains *Mind*, now published under revised management at Oscanawagon-Hudson, N. Y. The new department, under the direction of Dr. C. H. A. Bjerregaard, promises much of discriminative value, and the whole trend of the publication is in the right direction, undogmatic and broad in treatment.

Practical Ideals reaches us from Boston, optimistic in tone, and true to its name on ethical teachings.

Harmony (San Francisco, Cal.) is devoted to "Divine Science," and gives lessons based upon scriptural texts, mainly from the New Testament.

Now, "a Journal of Affirmation" (San Francisco), is devoted to Soul Culture in various forms, from the Art of Living to the Theory of Suggestion.

From Oceano, Cal., we receive *The Temple Artisan*, devoted to so-called Mysticism, Social Science and Ethics.

We also acknowledge the "Our Race News Leaflet" (New Haven, Conn.), a most useful and practical publication devoted to Domestic Science; and *The Historic Magazine* (Manchester, N. H.), which contains, among other things, a list of 19th Century Prophets, reaching the surprising total of 105—every one of whom considered him or herself specially inspired.

The Wise Man (New York City) is a manual of suggestions for Health, Happiness, Wisdom.

QUESTIONS AND ANSWERS

QUESTION 27.—In Mr. Willson's "Ancient and Modern Physics" there is a discussion of the decreasing pull of gravity and the increasing effect of apergy as we go from the centre of the Earth. The boundary of the "true Earth globe" is taken as that neutral surface where the effects of gravity and apergy exactly balance or neutralize each other,—as on one side of this surface a body revolving with the earth would be drawn towards the centre, while on the other side it would be repelled. On page 53 there is a calculation of the size of this globe. The figures here seem very confusing, and indeed inconsistent, and I would be glad if some further explanation of them could be given. X.

ANSWER.—The figures on page 53 are not easy to understand, partly on account of one or two slips, and partly because Mr. Willson, though indicating a method, does not seem to work it through in detail, but only to give the mean result. I fear a detailed explanation will be both technical and lengthy, but I am very glad to write my view of the matter, if it may be of service.

The expression for the pull or attraction between two bodies is:

$$g = K \frac{mM}{d^2} \quad \text{where} \quad \begin{cases} g = \text{the force or pull.} \\ m = \text{the mass of one body.} \\ M = \text{ " " " the other.} \\ d = \text{distance between the centres of the two.} \\ K = \text{some numerical constant.} \end{cases}$$

As the masses of the two bodies remain the same irrespective of their positions, and as K does not vary, this tells us, that no matter how the bodies be moved

$$gd^2 = \text{Constant.}$$

That is, if we vary the distance between the two bodies from d_1 to d_2 , the attraction varies from g_1 to g_2 , but so that

$$g_1 d_1^2 = g_2 d_2^2, \text{ or so that } \frac{g_1}{g_2} = \frac{d_2^2}{d_1^2}.$$

which is the arithmetical statement that the attraction varies inversely as the square of the distance.

Let us apply this to Mr. Willson's figures on page 53. The radius of the Earth is approximately 4,000 miles, which is thus the distance between the centre of the Earth and the centre of a body on its surface. Thus in our formula, if g_1 represent the attractive pull at the surface, $d_1 = 4,000$ miles. If the body were 4,000 miles above the surface it would be 8,000 miles from the centre, so if we represent the attractive pull there by g_2 then $d_2 = 8,000$ miles.

Our formula then gives

$$\frac{g_2}{g_1} = \frac{(4,000)^2}{(8,000)^2} = \left(\frac{1}{2}\right)^2 = \frac{1}{4}$$

Or, g_2 (the pull 4,000 miles above the Earth's surface) = $\frac{1}{4}g_1$, (the pull at the surface), thus agreeing with Mr. Willson.

The next position Mr. Willson considers is 16,000 miles, and from the context it might be supposed he meant above the surface, as was the case with his 4,000. In fact, however, he means 16,000 from the *centre*, doubling the distance of the body from its last position of 8,000 miles from the centre. As the pull varies inversely as the square of the distance, to double the distance is to make the attraction only $\frac{1}{4}$ of what it was before. Or as $\frac{1}{4}$ of $\frac{1}{16}$, the pull is now $\frac{1}{16}$ of what it was at the surface, as Mr. Willson states.

The next position of 21,000 miles is also ambiguously given, but the context leaves little doubt that it is meant to be 21,000 miles above the surface, so that the sphere may have a radius of 25,000 miles [21,000 + 4,000]. To verify the figures we substitute as before in our formula, and have

$$\frac{g_2}{g_1} = \frac{(4,000)^2}{(25,000)^2} = \frac{1}{156.25} = \frac{1}{156} \text{ approximately.}$$

It is possible that Mr. Willson himself used 21,000 as the distance from the centre. The figures in that case would be

$$\frac{g_2}{g_1} = \frac{(4,000)^2}{(21,000)^2} = \frac{1}{110.25} = \frac{1}{110} \text{ approximately.}$$

Mr. Willson states $\frac{1}{110}$.

Of these figures of attraction I can speak with some positiveness, and we see they agree in the main with Mr. Willson's, save for an apparent slip in taking the distance to the surface of the earth instead of to the centre.

In regard to the "repulsion," "centrifugal force," or "apergy," Mr. Willson approaches the matter in a somewhat different manner from that of modern science. As I never had an opportunity to discuss this with him, I may not have wholly apprehended his meaning. He seems, however, to consider repulsion quite as fundamental and ever present as attraction, and to view motion as resulting from the balancing of the two. This is evidently the case in certain magnetic and electric phenomena, and I believe the motion of certain comets points to the same conclusion. Modern celestial mechanics, however, regards attraction and motion as the two fundamental elements, and "repulsion" as but a consequence of the kind of motion. It will, however, make no difference, as far as I can see, in the figures and formulas connecting the three, which two of them we choose to regard as fundamental. Modern science follows Newton. Mr. Willson appears to follow Kepler. The result is the same, though the method differs in certain particulars.

Starting from Newton's law that a moving body tends to continue its motion in a straight line, we see that for a body to move in a circle requires the constant application of a force drawing it to the centre. (As a stone swung around on a string puts tension on the string.) If this force is removed the body continues its motion along a tangent to its former curved path, thus retreating further and further from the former centre of its motion. (As if the string is cut or let loose the stone flies off at a tangent). This tendency we call the centrifugal force.

This force evidently depends upon the mass of the moving body, upon the velocity of its motion, and upon the radius of the circle in which it travels. The expression for it is:

$$C = km \frac{V^2}{d}, \quad \text{where } \begin{cases} C = \text{the centrifugal force or repulsion.} \\ k = \text{some numerical constant.} \\ m = \text{mass of the moving body.} \\ V = \text{its velocity along its path.} \\ d = \text{the radius of the circle.} \end{cases}$$

As the length of the circumference of a circle whose radius is d is $2\pi d$, the time t it would take to make one complete revolution is: $t = \frac{2\pi d}{V}$ or $V = \frac{2\pi d}{t}$.

Putting this in the above formula, we have

$$C = km \frac{4\pi^2 d^3}{t^2 d} = 4\pi^2 km \frac{d}{t^2} = K_1 m \frac{d}{t^2},$$

where K_1 is some numerical constant.

Now if a body is to revolve freely, without either approaching or receding from

its centre, the attraction and repulsion must balance each other, or we must have

$$g=C.$$

But $g=K\frac{mM}{d^2}$ and $C=K_1m\frac{d}{t^2}$,

whence $K\frac{mM}{d^2}=K_1m\frac{d}{t^2}$,

or $\frac{d^3}{t^2}=\frac{KM}{K_1}$,

which last is a constant quantity for all bodies revolving about the same central mass M.

This tells us that if two bodies revolve about the same centre—say the earth—but at different distances from it, d_1 and d_2 , then their times of revolution, t_1 and t_2 , are also different, but always so related that

$$\frac{d_1^3}{t_1^2}=\frac{d_2^3}{t_2^2} \text{ or so that } \frac{t_2^2}{t_1^2}=\frac{d_2^3}{d_1^3}$$

which is Kepler's law that the "squares of the time are as the cubes of the distance." (See *Ancient and Modern Physics*, p. 42.)

Mr. Willson's deduction from this that if the time of rotation were doubled (i. e., if $t_2=2t_1$), then the distance would be multiplied by approximately 1.6 (i. e., $d_2=1.6d_1$) is quite correct. For we would have

$$\frac{d_2^3}{d_1^3}=\frac{t_2^2}{t_1^2}=\frac{(2t_1)^2}{t_1^2}=4$$

or $d_2^3=4d_1^3$

whence $d_2=\sqrt[3]{4}d_1=1.6d_1$, as is stated on page 43.

On page 53 Mr. Willson assumes a body at various distances above the surface of the Earth, but revolving with it so as to make one revolution a day. He tells us to denote the centrifugal force or *apergy* at the surface of the Earth by x . The velocity here is approximately 1,000 miles an hour. Then he tells us to double this velocity to 2,000 miles an hour, and that the *apergy* will be increased 1.6 times. This is an error. The factor 1.6 was the relation between the *distances* or radii of revolution when the *times* of revolution were doubled, and the body so moved that *apergy* and gravity were balanced. It had no reference to the ratio of increase of centrifugal force to the increase of velocity. Mr. Willson seems here to have fallen into momentary confusion between two principles: one that the centrifugal force (the time of revolution remaining the same) varies as the radius of revolution, and the other the law of Kepler's, which he quotes, but which is applicable only if the body is in balanced motion, neither approaching nor receding from the centre, and which then connects the times and distances of revolution. Therefore Kepler's law does not apply to this part of the discussion, and the figures given are without validity.

These intermediate figures are not, however, necessary to Mr. Willson's conclusions, and were very possibly only included as an afterthought in the attempt to lead easily to a result he had already reached from other considerations. We may view the matter thus. We wish to determine the distance from the Earth's centre at which a body would freely revolve with the Earth, making the revolution through its entire orbit in 24 hours. As it is to revolve freely, centrifugal force and gravity must balance, i. e., $g_2=C_2$.

An attempt to arrive at the distance from the centre by equating the two expressions already given for g and C would necessitate a determination of the ratio of the two numerical constants, KM and k , involved in these expressions. This difficulty can, however, be avoided if we know the relative strength of the gravitational and centrifugal forces at some given distance from the centre. Fortunately we have some knowledge of this, and Mr. Willson assumes the roughly approximate relation that the pull of gravity is 120 times the centrifugal force at the surface of the Earth, i. e., that there $g_1=120C_1$.

This relation enables us to determine the corresponding relation at any other

distance from the centre. For we know that for any two distances d_1 and d_2 , the corresponding pull of gravity g_1 and g_2 are connected by the proportion.

$$\frac{g^2}{g_1} = \frac{d_1^2}{d_2^2}, \text{ or } g_2 = \frac{d_1^2}{d_2^2} g_1$$

And we also know that the centrifugal forces corresponding to these two distances are given in the formulæ

$$C_1 = K_1 m \frac{d_1}{t^2}, \quad C_2 = K_1 m \frac{d_2}{t^2}$$

As in our discussion the time of rotation remains the same, these last expressions give by division

$$\frac{C_2}{C_1} = \frac{d_2}{d_1} \text{ or } C_2 = \frac{d_2}{d_1} C_1.$$

Thus from these expressions for g_2 and C_2 we see that they will be equal, or we will have balanced revolution around the earth in 24 hours, when

$$\frac{d_2}{d_1} C_1 = \frac{d_1^2}{d_2^2} g_1$$

or when

$$d_2^3 = d_1^3 \frac{g_1}{C_1}$$

or as d_1 was 4,000 miles, the radius of the earth, and as $g_1 = 120 C_1$, we have

$$d_2^3 = (4,000)^3 \times 120$$

or

$$d_2 = 4,000 \times \sqrt[3]{120}$$

$$= 19,730$$

We are thus led to the conclusion that the mean radius of the Earth Globe is some 20,000 miles. Mr. Willson states 25,000. It must be remembered, however, that the data upon which this calculation is based is extremely rough, and that we have assumed our revolving body to move in a circle rather than in an ellipse, as would actually be the case. This last consideration might well extend the limits to the final figures given by Mr. Willson, as is indeed indicated by the quite valid discussion of a "one day moon," given on page 43.

I trust that it will be agreed that though we may regret that Mr. Willson's method and figures are not in this one case accurate, that fact in no way lessens the lasting value and interest of his book. Indeed we have seen that his conclusions are not shaken. It is only his attempt to give an elementary exposition that has led him into error. The great benefit that is to be derived from Mr. Willson's work lies in the breadth of view it inculcates and the physical basis it establishes for our manifold nature. He shows us that we are not confined to the *surface* of our world, but are at the same time contained *within* many; that we are denizens of the Manasic and Solar globes as well as of the Earth; that we share in the nature, and draw life from them all. It would indeed be a carping critic who permitted an arithmetical error to blind him to the genuine illumination this little book contains.

H. B. M.

QUESTION 28.—"I must confess that I was somewhat surprised at the way Miss Fay and her performances were treated in the 'Quarterly.' For myself, while feeling but little interest in phenomena of that kind, not even being interested enough to go to any of her exhibitions, yet it does seem to me that the demonstrations will attract attention to the fact of latent powers in man where other methods will fail. This I thought was especially true in regard to the churches and ministers, where it might break down some of the old materialistic notions, as hypnotism has already done. From my own limited knowledge of these things I think that Miss Fay is far above the ordinary class of mediums, and that her

performances were rather the attempt to break down materialistic ideas than to exploit herself or to make money. It seems to me that use may be made of such things to draw attention to Theosophy."
A. J. H.

ANSWER.—I have read Mr. A. J. H.'s letter with great interest. It is a natural point of view to take, but I do not think it sound.

1. It seems to me that as a general principle it is better for people to remain in ignorance until they can comprehend the truth, rather than to teach them a jumble of truth and error. In this latter case they get a bias towards error which may continue to lead them astray long after the time arrives when they are capable of understanding truth if they had not been originally misinformed.

2. Spiritualistic phenomena have a tendency to awaken people who are not ready for the real spiritual life. They get part way through the door and then stick. The result is that for a long time they remain in a "wozzy" condition of mind and soul that may, and usually does, lead to untold misery and trouble. The excitement attendant upon traffic with the inner worlds will stimulate into artificial activity those dormant capabilities of the mind and soul before there is any real demand for the higher life, and before there is a capacity for its comprehension. The only result is confusion. One of the hardest lessons we have to learn is to let severely alone those people, the immense majority, who are not yet ready for our doctrines. Our natural desire is to pass along to everyone what we have found so helpful and sustaining, so stimulating and so uplifting. We forget that these same things will not have those beneficial effects upon our brothers. They will do harm and not good.

3. The only safe way to approach the spiritual world is directly. Not through the astral. This is the testimony of all teachers without exception. It is also demonstrated by the results of the contrary practice. As the *Quarterly* says, the insane asylums are full of people who have tried the lower road.

In view of all this, how can we doubt that spiritualistic manifestations are objectionable, even when conducted by morally good and sincere persons? A good and moral medium is better than a bad medium, but is still a medium. G. HIJO.

QUESTION 30.—*Who are the Solar and who the Lunar races referred to in Hindoo literature? Are there any available books in which this subject is explained?*
S.

ANSWER.—With the exception of certain papers contributed by Mr. Charles Johnston to secular magazines, notably to the *Calcutta* and *Contemporary Reviews*, very little has been printed on the question outside of the Theosophical publications. There are various references to the subject in the *Secret Doctrine*, but these are for the most part obscure, and a good deal of mystery seems to attach to the whole matter. Certain conclusions seem fairly well indicated, and may be of assistance.

In all probability the castes of India were originally different races of different colors. This was one reason for the rigidity of their caste system, that inter-marriage might be prevented, and the consequent degradation of a race of half-breeds avoided. Much the same causes are now tending to emphasize caste restrictions in the Southern States of this country.

One of these races was a red race. We are told in the *Secret Doctrine* (II., p. 237) that its direct manifestation was the third root race, and its sub-manifestations the third sub-races of each root race. We are interested in the third sub-race of the fifth root race. Different divisions of this were the Egyptians, the Chaldeans, and the Red Rajputs of India. It is more than probable that this red race is a Solar race. The first Solar King among the Rajputs of India was Ikshwaku, from whom Siddhartha, the Buddha, was descended. In the fourth chapter of the *Bhagavad Gita* we find this clearly indicated, and the descent of Ikshwaku from Vivaswat given. Vivaswat is the sun, the source, or inspiring spirit, or founder of the Solar race. The Rajarshes spoken of in this connection were Rajput (not royal) sages. It was the red Solar race that in India had the knowledge of the mysteries, and on one historic occasion are said to have initiated certain Brahmans.

Among the great teachers produced by this race we may mention:

The Vedic Sage, Vishwamitra, who wrote down the Gayatri.

Rama, Krishna, and Buddha,—all Avatars.

To these the Upanishads definitely trace the doctrines of Karma, Reincarnation, and Nirvana, which were entirely unknown to the Brahmans, until taught them, as above indicated, by the Rajputs.

Among the Indian books the following are therefore derived from the red or Solar race:

- The third Mandata (or cycle) of the Rig-Veda;
- The Upanishads;
- The Bhagavad Gita;
- The teachings of Buddhism.

It is quite possible that the Japanese have some connection with the Solar or red race. Their Solar myths, and their flag of the rising sun, derived from traditions of Solar origin, point toward this, and I understand further that some clever Japanese writer has recently endeavored to connect his people with the ancient Egyptians.

The Lunar race, or, more specifically, the Lunar sub-race of the fifth root race, appears to be a white race, akin to the Persians, the Europeans, and more remotely the Chinese. From the white race came the Brahmans of India. They were intellectual as the red race was mystical and occult.* They formalized and intellectualized the occult teaching of the Rajputs. They transformed the Veda into the Brahmanas; the Upanishads into the philosophical schools of Sankya, Vedanta, and Yoga; while the Krishna material developed into the Mahabarata, the tendency of which is Brahmanical. Buddhism they tried to kill, and finally expelled from India.

On the other hand, it is the intellectual capacity of the Brahmans which has preserved this teaching and the Mystery doctrines to the present day. We actually receive these scriptures through the Brahmans.

There is an interesting legend that the first Solar race was white, so that perhaps the sub-races of which we have been speaking might better be called red-white—and brown or yellow-white. This seems, however, hardly to bear upon the question asked.

J. S. M.

QUESTION 31.—*What are Talismans? Do Theosophists believe in them?*

ANSWER.—Talismans are objects to which an active virtue has been imparted; they are usually made under the influence of one or another of the seven planets, of a metal or stone belonging to the hierarchy of the planet selected, and are "consecrated," or magnetized. The talisman has a positive akashic force, with certain qualities, and is designed to produce definite results. Radium and other radioactive substances appear to be undergoing a process of decomposition. According to the alchemists, there are but four elements, and these are incessantly combining in impermanent compounds, comprising all known material substances, and the latter disintegrate when the elements composing them become disassociated. These four elements are unknown to modern chemists, who have mistaken mere residuary substances for permanent elements; but the permanence of these supposed elements is now doubted by many chemists. Thus Rutherford and Soddy have been led by their investigations of radioactive substances to the theory that the so-called elements of modern chemistry are merely residues left after ages of disintegration similar to that which radium and bodies of its class are now undergoing, and that "the decomposition of these substances does not go on steadily, but proceeds by definite stages, producing intermediary substances that persist for a longer or shorter time, some of them for a few seconds and others for thousands of years." The chemists are slowly progressing toward alchemy as a mere materialistic science; but they are no nearer the spiritual alchemy, or even the astral science of talismanic magic. Radioactive substances are compounds that are *dying*; whereas a talisman is an object to which *a life of its own* has been imparted. As explained in *Isis Unveiled* (I., 462): "A talisman, in itself perhaps a worthless bit of metal, a scrap of paper, or a shred of any fabric, has nevertheless been imbued by that greatest of all magnets, the human will, with a potency for good or ill."

JAMES M. PRYSE.

* "The moon is the deity of the mind (Manas), but only on the lower plane. Manas is dual,—lunar in its lower, solar in its upper portion." (*Secret Doctrine* II, 300.)

T. S. ACTIVITIES

THE THEOSOPHICAL SOCIETY IN AMERICA.

THE *Indianapolis Branch* has been very active during the past three months. A lecture, or a very carefully prepared paper, has been given at each of our Sunday evening meetings. The subjects that have been brought before the Branch have been strictly Theosophical.

A very interesting paper was read by Dr. H. L. Davis upon "What is Theosophy?" His effort was highly complimented, and also drew quite a number of questions from our visitors, who attend frequently. Mr. Frank Bruce has given a number of lectures on the following subjects: "The Karma of Matter," "After Death," "The Law of Karma," "Reincarnation." The above subjects were presented in a very clear and forceful manner. At the close of the Sunday evening meetings any visitor has the privilege of asking questions on the lecture, or any other points in Theosophy.

On Tuesday evenings we have a Study Class, which is always interesting, and to which the public is invited. At these meetings many questions are asked by those who attend.

GEO. E. MILLS, *Secretary.*

The *Dayton, Ohio, Branch* of the T. S. in A. has moved its quarters to the West Side, and rented the hall that is now occupied by the Light of Truth Society, 112 S. Broadway Street. It holds meetings every Tuesday evening, which are very interesting, and are largely attended by members of the Light of Truth Society. They hold open meetings every Thursday evening, so that together we hold two meetings each week, at which Theosophical questions are discussed. Many new faces appear at each meeting, and a general interest is taken, and many are asking for a theosophic outline of the various questions arising. We also meet with them on Sunday evenings, when W. V. Nicum presents some very good things. Dr. Toman has also delivered several lectures.

The members of Dayton Branch are doing missionary work and are glad to say that great interest is being taken, and is continually growing.

H. GARST, *Secretary.*

The work of the *New York Theosophical Society* for the season of 1904-1905 has been cast in a different form from that of the previous winter. A year ago emphasis was laid upon public lectures, of which a number were given. These, though fairly well attended, did not seem as effective as was desired. Though some knowledge was imparted, this knowledge resulted in but little action.

In the present season the experiment was tried of working more personally, and with smaller units. Several different groups, each of some eight or ten friends not members of the Society, were asked to meet regularly with the members for the purpose of discussing Theosophical subjects. This subdivision necessitated much more time and work than had previously been required, but the results have been far more effective. Reasons for this increase in efficiency may be found in the

ability to suit both the subjects and character of talk to the differing needs of different types of inquirers, as well as in the greater freedom and intimacy of discussion thus made possible. One group has been discussing the Theosophical aspects of the different systems of philosophy. Another has been studying Christianity in the light of Theosophy, stripping it of all theology and considering only the actual sayings of Jesus. Considerable interest has been manifested, and some valuable results reached.

The experiment demonstrated the usefulness of this method of work for those centres where public audiences are of such widely differing elements that no single method of presentation can be suited to the needs of all.

H. B. MITCHELL, *Secretary.*

The *Queen City* (Seattle, Wash.) *T. S.* has been holding its "Study Class" meetings every Sunday from 7 P. M. to 8 P. M., and at 8 its regular Sunday evening meetings. Having finished the Ocean of Theosophy, the Secret Doctrine has now been taken up for study.

MRS. F. M. PARKE, *Secretary.*

The members of the *Hood River, Ore., T. S.*, being few in number, has devoted its work to giving Theosophical interpretations to the subjects discussed at meetings of a Unitarian Society of the city, and feel that much good is done by this method of work.

MRS. N. M. ABBOTT, *Secretary.*

The *Aurora* (Oakland, Cal.) *T. S.* has held regular meetings during the past three months, and has studied the "Astral Plane" and "Evolution of Soul Consciousness." A cordial invitation is extended to all to attend these meetings, and to correspond with the Secretary.

MRS. C. G. GILSON, *Secretary.*

Members of the *Syracuse T. S.* are glad to report that regular meetings are being held every Tuesday evening. While the attendance is not large, all are interested in the meetings, and derive great pleasure and profit from their studies.

C. H. DOWER, *Secretary.*

The *Toronto, Canada, T. S.*, though small in numbers, does not lack for enthusiasm, and holds regular weekly meetings. A very good plan of work that we are doing is the formation of a fund for the purpose of securing Theosophic books and magazines for the Public Library. A notice is also carried in the daily paper of the Branch with name and address of the Secretary.

A. J. HARRIS, *Secretary.*

THE THEOSOPHICAL SOCIETY IN ENGLAND AND SCOTLAND.

The *Newcastle-on-Tyne Theosophical Society* has held its weekly meetings without intermission during the past three months, with attendances ranging between fifteen and twenty. Papers written by members upon such subjects as "The Mortal and the Immortal Life," "The Birth of the Messiah," "A Nucleus of Universal Brotherhood," "The Theosophy of Robert Burns," and "The Theosophical Movement" have been read and discussed at these meetings, and during the remaining five months of the present syllabus many other papers by members, as well as contributions by E. T. Hargrove, Jasper Niemand, and Thos. Green will be dealt with. It is proposed also during the next two or three months to hold a series of public meetings, at which addresses will be given upon the nature and work of the *T. S.*, and upon the Eastern Philosophy.

We also have a study class, meetings of which are held on Monday evenings,

our study at present being the Stanzas of Dzyan on "Cosmogensis." This class is well and consistently attended by most of its members, and, notwithstanding the great difficulties which the study of the "Stanzas" presents, shows signs rather of increasing than waning interest. We are contemplating commencing another study class for beginners.

Another of our activities is probably worth mentioning. A lookout is kept on all local newspapers, and any items to which our ideas are applicable are communicated to one of our members who has undertaken the duty, and he writes letters for publication on the subject to the editors of the papers in which the items appeared. In this way, when our letters are published, our ideas are brought before a greater number of people than can be reached by individual effort or by meetings.

A few of our members are also studying "The Idyll of the White Lotus" in conjunction with an article by Subba Row on that book. Considered in the light of this article, the book in question is found to contain much that is helpful.

EDWARD H. WOOF, *Hon. Sec.*,

115 Ethel Street, New Benwell, Newcastle-on-Tyne.

During the last three months, meetings of the *H. P. B. Lodge, London*, have been held regularly, and there has been a good discussion on each occasion. An interesting paper was given by one of the oldest members of the Society on "The Hair Line of Duty," which supplied the members with a considerable amount of food for thought.

The last few meetings have not been so well attended, probably owing to the bad weather on those evenings.

ARTHUR D. CLARKE, *Secretary*,

78 Wigmore Street, London, W., England.

The *Glasgow T. S.* held its first public meeting for 1905 on January 8th, and an opening lecture was given, entitled "Theosophy, as Art, Science, and Philosophy," at our usual meeting place in the Hotel in Glassford Street. Thanks to the energetic efforts of several members here and the liberal assistance of members from Newcastle (on Tyne), we have been able to put on our half-yearly syllabus twenty-three lectures given by thirteen different speakers. It is pleasing to note that the ladies here are also taking an active part, both in giving lectures as well as participating in the discussions. The study class is still continued, and is held at 1 Wenderover Crescent, Mount Florida, Glasgow, S. S., the residence of one of our members, Mrs. T. Mackie, who generously has opened her house to the services of the T. S. here. On the 26th March a novel departure in the history of our Branch activity will be taken, by the introduction of lantern slides as illustrations to the lecture. The subject which will be dealt with is rich in suitable materials, and is entitled "Symbols of Egypt." Our membership has not increased along with the increase of our activities, but this is not the aim of our work. As was answered here to an unknown inquirer, the object of our work is to support the Theosophical movement, and proceed with that unmindful of the psychic glamour of the multitude of societies existing.

ALEXANDER DUKE, *Secretary*,

38 Lenox Place, Glasgow, Scotland.

THE THEOSOPHICAL SOCIETY IN GERMANY.

REPORT OF THE NINTH CONVENTION OF THE THEOSOPHICAL SOCIETY, GERMAN BRANCH, IN BERLIN, OCTOBER 22-23, 1904.

This convention was of great importance, as the same serious questions pertaining to principles were considered which occupied the attention of the American Convention in 1902. The same arguments were used and the same decision arrived at as was reached by our American brothers in 1902 at Indianapolis.

For Germany, therefore, this convention was of significance. As very few

Theosophical societies in Germany have a clear understanding of the events connected with the name of W. Q. Judge, serious ignorance prevails in regard to the principles involved in these events, and also in regard to Universal Brotherhood as represented by the Theosophical Society. We therefore considered it an unavoidable karmic duty to throw light on this subject.

Our action was prompted by a proposition from the Secretary of the Adyar Society to join their organization. An extract from the official report concerning the subject is given below. This report has been published, and can be obtained by sending postage.

After the customary parliamentary opening, the letters of greeting to the Convention were read. Those from Jasper Niemand, Dr. Hartmann, and Alexander Duke, Glasgow, deserve special mention. Paul Raatz, Secretary of the Theosophical Society, German Branch, gave a report of the progress of the Society during the year, showing a favorable increase. The outer growth was, however, not so emphasized as the inner aspiration, which has been especially strong, as well as the endeavor to "live the life." The number of members has increased to 149. "East Berlin" Branch has been newly formed, and "Lotos" Branch transformed into a women's society.

In speaking of the proposition to join the Adyar Society, the Secretary gave a report of an Executive Committee meeting, called to discuss this subject. The decision was adverse, for the following reasons: The statutes of the Adyar Society are of autocratic nature, and allow no participation of members in the management. The President possesses almost unlimited power in accepting or rejecting members and branches, and in managing the property of the Society. It is a remarkable fact that Col. Olcott alone is given as founder, and no mention is made of seal or motto. To confirm the stand taken by us, the letters sent to the American Convention, in 1902, by Mr. Thos. Green, Mr. H. B. Mitchell, and the speech delivered by Dr. Hyatt, were read, as these contain arguments expressing definitely all facts in the case. Mr. Sandor Weiss made a few remarks, emphasizing the fact that events mentioned in the letters did not concern persons but principles. The personality of W. Q. Judge was at that time not involved, but the question whether the Theosophical Society was to retain its original character or to be transformed into a sect with official dogmas.

After electing officers and passing a resolution to publish the report of proceedings, the business meeting was ended.

On the next day a very successful matinée was held in the rooms of the Berlin Branch, assisted by several celebrated artists.

A large public meeting was held in the evening, attended by 400-500 persons. Edwin Böhme of Leipzig, General Secretary of our sister organization, the Theosophical Society in Germany, spoke on "Art and Religion," Otto Köhn on "Theosophy and Social Duties," and Sandor Weiss on "Man as Master of His Fate."

May the Soul to which we have dedicated our work continue to spiritualize our efforts.

PAUL RAATZ, *Secretary,*
Berlin S. W. 48 Wilhelmstr. 120.

In *Breslau* a new branch of the *Theosophical Society, German Branch*, has been constituted, with Dr. Bohn as President. He has been a member of the Theosophical Society for many years, and we feel sure that this Branch will do good work for the cause.

The *Theosophical Society, Berlin Branch*, takes great satisfaction in being able to state that the Branch has become a meeting place for a varied circle of friends of humanity and truth during the past months. Ten lecturers, out of sixteen, during the last four months, were not members of our Society, or of any other Theosophical organization. The attendance, however, was very good, and the discussions lively and beneficial. The fact that Berlin is the centre of political and social activities in Germany plays here an important role.

The circulation of books in our public library is very large and increases daily.

Our study class is one of the most interesting features in our work; we are reading, *Through the Gates of Gold*.

Our Sunday meetings have no discussions, but valuable articles, written by the best Theosophical authors—Blavatsky, Judge, Jasper Niemand, Chas. Johnston, Thos. Green, etc.—are read. These are all the more valuable, as they tend to counteract the injurious mass of psychic literature with which Germany is being flooded. Our efforts are being well supported, evidence of which is to be found in the constantly increasing number of subscribers to the *Theosophisches Leben*.

PAUL RAATZ, *President*.

SANDOR WEISS, *Secretary*.

The *Theosophical Society, Branch West Berlin*, has held regular meetings, with lecture and discussion, every Tuesday evening during the three months ending in December, 1904. The same were attended on an average by twelve persons. Lectures were held by our own members, also by members of "Branch Berlin" and North Berlin, and other friends. The discussions were sometimes preceded by written questions, and had a brotherly, undogmatic and tolerant character. Many of the friends, who lecture for us, are not members of our Branch, but of other organizations related in character—for instance, a Social Discussion Club. In addition to purely Theosophical subjects, one member spoke on the subject, "What is a Christian?" The greatest part of our members are active, in spite of numerous difficulties in internal and external life.

The lending library has been increased by voluntary donations of books, and does good service.

Advertising was carried on by distributing weekly on the streets about three hundred printed tracts containing the first programme for two months.

The first Convention of our Branch was held on October 1, 1904, and passed off to the satisfaction of the members. Reports were given and officers elected.

Members have met every Saturday evening for study of *Ocean of Theosophy*. The chapter read was followed by written questions, which were later discussed.

The past year closed with good resolutions and ideas expressed by active members.

W. BOLDT, *Secretary*.

THE THEOSOPHICAL SOCIETY IN AUSTRIA.

The *Theosophical Society in Vienna* was founded on September 3, 1896, under the direction of the so-called American Crusaders led by Mrs. Tingley, by Mr. and Mrs. Last, Mr. and Mrs. Taubert, Dr. and Mrs. Froebe, and Messrs. Lang, Blume, Lebert, Schirmann, Henthaler, and Walter.

This Society originally consisted of seventeen persons, made up of members of a Reading Circle, and others interested. The private hall of a restaurant was rented as a place of meeting and to build up a local center, and on two evenings of the week regular meetings were held, with lectures and discussions, and the beginning of a Theosophical library was founded.

The number of our members gradually grew, through public lectures in larger lecture halls, and encouraged by this, the Society undertook to expand the work of the Theosophical Movement, by means of literature, and made connection with persons interested, entering into correspondence with those in different provinces. In this way we gradually succeeded in founding four additional Societies, in Prague (Bohemia), in Gratz (Styria), in Gablonz and Eger (Bohemia), as well as ten private Reading Circles in smaller cities. For six years the Society in Prague has published a monthly magazine in the Czech (Bohemian) language.

An Instruction was printed and sent out, explaining how a private Reading Circle should be founded and conducted. The *Theosophischer Wegweiser*, published monthly in Leipzig, was chosen as the regular organ of the Society.

The growing number of our members, voluntary contributions, and the generous support of a lady, made it possible for us, in the sixth year of the Society's existence, to rent a meeting-hall of our own, with room for 160 persons; this hall has also an anteroom and cloak-room. The meeting-hall is supplied with a platform, four tables, and the library, which has meanwhile grown to the number of 1,500 books, arranged in three large bookcases. The third addition of the library catalogue has just appeared.

On the Monday evening of each week we hold an open meeting; every Friday we have an evening for open discussion; and every Thursday a gathering of the members of the Study Group, who devote themselves to a deeper study of the Theosophical teachings, and who number 15-20 persons.

Our recently deceased colleague, Dr. Robert Froebe, Ph.D., published a German translation of H. P. Blavatsky's *Secret Doctrine*, which thus for the first time became known to a wide circle of readers in Germany.

At the beginning of each year of the Society's life, we receive a visit from Dr. Franz Hartmann and Mr. Edwin Boehme, who pass a few weeks with us, and give public lectures, and then visit a number of Austrian cities to give lectures. Dr. Hartmann lectured nineteen times in Vienna in 1904, and Mr. Boehme thirty times.

During the eight years of its existence, the Vienna Theosophical Society has had 119 public lectures.

The number of visitors at all the meetings of each year were:

In 1902—5,580 persons;

In 1903—6,532 persons;

In 1904—4,677 persons.

At present the Vienna Theosophical Society is the largest local German-speaking body on the Continent. It now numbers 187 members (120 men and 67 women), of whom 110 are in Vienna, 72 in outlying districts, and 5 abroad.

Our library has been organized as a Theosophical Central Library for Austria-Hungary.

The Austrian Law of Associations does not allow a national society to exist as a part of a foreign society. Consequently our constitution is entirely independent, which enables us to stand in good relations with all other Societies, and to remain undisturbed should various points of difference arise between different local or foreign organizations.

We hold it to be our duty to set forth Theosophical ideas in undogmatic form, and to do nothing which might conflict with the aim of forming a nucleus of universal brotherhood.

Here I must add that the gratifying results enumerated are to be attributed mainly to the unwearying and self-sacrificing activity of our colleague, Mr. Ludwig Last, whose unusual constructive gift for outer propaganda has found here a good and fruitful field of work, with the support of the members of the Committee of the Society. May Karma permit this beneficent and prolific force to continue for a long time to support the Theosophical Society and the Theosophical work.

FRANZ LANG. *Member of the Committee
of the Theosophical Society in Vienna.*

THE THEOSOPHICAL SOCIETY IN SWEDEN.

Members in *Stockholm* meet regularly every other Thursday and discuss different subjects. Questions are asked, and all take part in giving the answers. Theosophic books continue to be translated into Swedish, and the magazines and newspapers frequently contain articles upon subjects pertaining to the Theosophic thought.

Mrs. R. ANDERSON, *Secretary,*
Brunnsgatan 28 II. Stockholm.

INTERNATIONAL ACTIVITIES.

The names *International Theosophical Brotherhood* or *Universal Theosophical Society* are not the names of an external international or universal organization, but are used to designate an interior spiritual federation and union of all those who help in the establishment of an international nucleus of Theosophical Brotherhood on Earth. Under this title, however, much Theosophical work is done in *Germany, Austria-Hungary, and Switzerland*, as the following notes for the three months from September to December, 1904, will show.

LECTURING TOURS. *Dr. Frans Hartman* delivered twenty-two lectures; in Ger-

many at Danzig, Oliva, Fürstenwalde, Berlin, Rostock, Cottbus, and München; in Austria at Salzburg, Brünn, Vienna, Graz, and Klagenfurt.—*Mr. Edwin Böhme* (Leipzig) delivered sixty lectures in thirty-five towns.—*Mr. Hermann Rudolph* lectured at Leipzig and Dresden.—*Mr. Ernest Krause* (Danzig) delivered twenty-four lectures at nine places in Germany and Austria.

METHODS OF WORK. To spread the movement in a newly visited town we begin by a public meeting. At this meeting we collect the names of those who wish a pamphlet. Then we establish a public lending library primarily for the use of these persons. Later on those who earnestly wish to promote the movement form a private circle, and finally a public T. S. is founded.

The local Societies at Danzig, Lubeck, and Dresden have joined the federation of the Theosophical Society in Germany.

Love and Freedom are the main principles of the Theosophical Movement. Let us hold fast to them. Hearty greetings.

EDWIN BÖHME.

Office of the T. S. in Germany, Leipzig, Blumengasse 12.

OPEN LETTER.

To the Editor of the Theosophical Quarterly:

I much desire that the members of the T. S. in A. should know that there will, D. V., soon be an opportunity of meeting in this country a really great Indian teacher. I refer to the Hon. P. Ramanáthan, K.C., C.M.G., of Colombo, Solicitor General of Ceylon, whose "Mystery of Godliness" was published in the January *Quarterly*, and whose translation of, and commentary upon, Desikar's Treatise on the *Tattvas* has been for some months appearing in the *Word*.

Recently, while sojourning in Ceylon, I first made the acquaintance of Mr. Ramanáthan. His repute as a teacher is very great among his countrymen. Those who know him well, indeed, regard him as one of those Sages who have endowed India with the profound and mysterious majesty of Spiritual Wisdom—as, in short, a *Brahma-jñani*, or Knower of God.

My acquaintance with Mr. Ramanáthan resulted in my studying with him for upwards of a year. I found him to be possessed of great powers of exposition, and one of the most spiritually illuminating teachers I have ever known. Realizing the great good which he could do in America, I suggested to him that he should make us a visit—a suggestion which, somewhat to my surprise but very greatly to my satisfaction, he considered favorably, and has proceeded to make his plans to visit this country during the present year.

A number of circumstances combine to warrant the expectation that considerable results may follow from this visit. A Hindu by birth, Mr. Ramanáthan is a master of the English, as well as his native language, and has a sound knowledge of both the East and the West, so that he is capable of being a perfect interpreter of the one to the other. Moreover, he has made a careful study of the Christian Scriptures, and has shown in his Commentaries on the Gospels of Matthew and John, and the Psalms of David, that the teachings of Jesus Christ and the Old Testament when understood are in entire harmony with those of the Hindu Scriptures. Further, his distinguished position as second law-officer of the Crown, and as the recognized leader of the Tamil (i. e., Dravidian) race, in Ceylon, and his large wealth, are, in a measure, guarantees for the sincerity of his efforts; and finally, he is a very winning and attractive speaker, and a man of great charm of manner and personal character. He is, therefore, I think, exceptionally qualified to secure the attention, respect, and affectionate regard of Americans.

His intention is to spend here between two and three months, during the greater part of which, the months of July and August, he will be the guest of the Green Acre Fellowship, of Green Acre, Maine.

Green Acre is an institution especially designed to facilitate instruction and study during the summer months, where all who wish may come, and where a tolerance and breadth of view are encouraged which should commend it peculiarly to Theosophists. As it is probable that many of your readers do not know of it, I will describe it.

In 1894, Miss Sarah J. Farmer, daughter of the distinguished electrician,

Moses G. Farmer, established at Eliot, Maine, a forum for the free interchange of thought on philosophical, religious, social and artistic subjects during a part of each year, and called it Green Acre. Its location is on the banks of the Piscataqua, about four miles from Portsmouth, adjacent to a charming tract of pine forest, amid scenery of great natural beauty, having a superb summer climate, and fine salt-water bathing at hand in the Piscataqua, which is a tidal stream. Several hotels many village houses nearby which receive guests, and a supply of available furnished tents, provide comfortable accommodations for visitors at a considerable range of price.

I have myself spent two summers at Green Acre, and I have found it the most delightful place for the season with which I am acquainted. The advantages which it offers for physical rest and recreation are excelled by those of few summer resorts in the country, while in the matter of intellectual attractions, it is, so far as I know, quite unique. Lectures on various topics of interest and musical entertainments, both of a high order, are given almost daily throughout the summer, and there is, besides, a school for the study of Comparative Religion, which will probably be to most of your readers, as it has been to me, the most attractive feature. For the coming season this school proposes courses of weekly lectures on the religions of India or the Vedanta by Mr. Ramanáthan, on Confucianism and Taoism by the distinguished Japanese scholar and artist, Mr. Okakura-Kakazu now in Boston; on orthodox Christianity by President Charles Cuthbert Hall and Professor George William Knox of the Union Theological Seminary; on the new Persian Revelation, otherwise known as Bahaism, by Mirza Ali Kuli Khan, of Persia; on Judaism by Rabbis Fleischer of Boston and Levi of Pittsburg; on the Conclusions of Modern Science as they bear upon Religious Ideals, by Professor A. G. Dolbear of Tuft's College, and, it is hoped, President Stanley Hall of Clark University and Professor Barker of the University of Pennsylvania.

Absolute freedom of discussion is invited with regard to all subjects treated and partiality is given to none. This perfect freedom of speech and investigation and the opportunity to come into close personal contact with the best qualified teachers of various faiths, as well as of making the acquaintance of many other congenial spirits, is what constitutes the special attraction of Green Acre.

I must also note the fact that Green Acre is further unique in this—which in the opinion of many adds much to the peculiar charm and refreshing moral atmosphere of the place—that no charge is made for any of the intellectual, artistic or spiritual opportunities or benefits which it offers, it being the profound conviction of the Foundress, Miss Farmer, that all such gifts should be "without money and without price." The expenses of the institution are met by voluntary contributions.

Returning to the especial subject of this letter, it will readily be seen that the opportunity which will be afforded at Green Acre this summer for hearing and knowing one of the first teachers of India—one who is recognized by all who know him well as a great spiritual light—is, to say the least, very exceptional for this country.

I have already given a more detailed account of Green Acre in the November issue of the *Word*. I shall be glad to answer any inquiries that may be addressed to me, and also give information as to how accommodations for the summer, or part of it, may be assured in advance.

Faithfully yours,

M. H. PHELPS.

Old Bridge, Middlesex Co., New Jersey,
February 7, 1905.

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Founded by H. P. Blavatsky
at New York in 1875



THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and cooperation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a scientific basis for ethics.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the path to tread in this."

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Applications for membership should be addressed to the
Secretary T. S. in A., 159 Warren Street, Brooklyn, N. Y.



