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THEOSOPHY

A MAGAZINE DEVOTED TO

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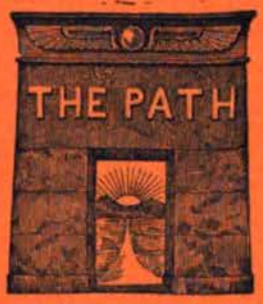

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE.

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CONTENTS.

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But education, in the true sense, is not mere instruction in Latin, English, French, or history It is the unfolding of the whole human nature. It is growing up in all things to our highest possibility.—J. F. CLARKE, *Self Culture.*

THEOSOPHY.

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RICHARD WAGNER'S MUSIC DRAMAS.

VII. TRISTAN AND ISOLDE.

For *this* is the essence of true Religion: that, away from the cheating show of the daytide world, it shines in the night of man's inmost heart, with a light quite other than the world-sun's light, and visible nowhence save from out that depth.—WAGNER'S "*State and Religion.*"

Under the leaf of many a Fable lies
The Truth for those who look for it; of this
If thou wouldst look behind and find the Fruit,
(To which the Wiser hand hath found his way)
Have thy desire—No Tale of ME and THEE,
Though I and THOU be its Interpreters.

—*Salámán and Absál* of Jámí.

THE real meaning of this noble and deeply touching drama has been so misunderstood by those who have not had the opportunity or inclination to study the poem and its author's prose works that it will be necessary at the outset to show how mystical that meaning is. The long quotation in our last article on the *Ring* revealed Wagner's intuitive perception, from the first, of the great principle of Renunciation—the Stilling of Desire, and his realization of its logical necessity by the aid of Schopenhauer's clear-cut thought.

Towards the close of 1854, when that great philosopher first began to claim his attention, Wagner writes to Liszt:

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His chief idea, the final negation of the desire of life, is terribly serious but it shows the only salvation possible. To me of course that thought was not new, and, indeed, it can be conceived by no one for whom it did not pre-exist; but this philosopher was the first to place it clearly before me.

Two years later the subject is mentioned again and a quotation from a letter will serve to show how all these works grew out of one another and were intimately connected in their inner meaning in Wagner's mind. We have shown in the previous article how he connected Siegfried and Tristan, in their "bondage to an illusion." Now he refers to an idea for a Buddhist drama, which later developed into *Parsifal:*

I have again two splendid subjects which I must execute. *Tristan and Isolde* you know, and after that *Der Sieg* (Victory), the most sacred, the most perfect salvation. . . To me it is most clear and definite, but not as yet fit for communication to others. Moreover you must first have digested my *Tristan*, especially its third act, with the black flag and the white. Then first will my *Sieger* become a little more intelligible to you.

It may be mentioned here that Tristan is one of the Knights connected with the Celtic versions of the Parsifal and Holy Grail legends.

Of *Die Sieger* (The Victors) the sketch alone remains and I shall refer to it more fully when I deal with *Parsifal.* For the present I shall have enough to do to clearly indicate the "inner soul-motives" which connect *Tristan* with the earlier dramas and to clear this singularly pure love-allegory from the vulgar charges of immorality and sensuality which have been brought against it. In his fine essay *Zukunfts musik* (Music of the Future) which belongs to his later and more deeply mystical period, Wagner traces the Thread-Soul which governed the development of his dramas from the *Flying Dutchman* up to *Tristan and Isolde.* Pointing to the lesson of the terrible power of Doubt embodied in *Lohengrin* he goes on to say:

I, too, felt driven to this "Whence and Wherefore?" and for long it banned me from the magic of my art. But my time of penance taught me to overcome the question. All doubt at last was taken from me when I gave myself up to the *Tristan.* Here, in perfect trustfulness, I plunged into the inner depths of soul-events, and from the inmost centre of the world I fearlessly built up its outer form. . . . Life and death, the whole import and existence of the outer world, here hang on nothing but the inner movements of the soul. The whole affecting Action comes about for reason only that the inmost soul demands it, and steps to light with the very shape foretokened in the inner shrine.

In the face of such words as these there is only one possible light in which to regard this drama; and yet there is some excuse for those who cannot see its inner meaning, since the writings of Tennyson, Malory and others on this same subject all lean more or

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less to the gross and sensual. It has remained for Wagner's deeper insight to grasp the true meaning of the myth and mould it in a drama of unique beauty.

The fundamental motive of the drama is the struggle with the desire of life, alluded to above by Wagner, which finds a wonderful expression in the opening phrase of the Prelude. This deeply pathetic theme permeates in many forms the whole of the marvellous musical creation, to be merged at last into the final tender strains of Isolde's Death Song. It is composed of two parts: the first, grief-laden and resigned, being associated with Tristan, and the second, representing the upward tending nature of Isolde and her deep yearning to draw Tristan after her:

The first act opens at a point in the story where Tristan "in bondage to an illusion which makes this deed of his unfree, woos for another (King Marke) his own eternally predestined bride" and is bringing her by ship from Ireland to Cornwall. Isolde is seen in a curtained-off space with her handmaid Braugaene. From above comes the voice of a young sailor, reminding one of the Steersman in the *Flying Dutchman*:

Westward
Sweeps the eye;
Eastward
Glides the ship.
Homeward blows the fresh wind now;
My Irish maid, where tarriest thou?
Is it the wind that moans and wails,
Or thy sigh's breath that fills my sails?
Sighs the wind so wild!
Sigh, ah sigh, my child!
Erin's maid,
Thou wild winsome maid!

Isolde starts up out of her deep dejection asking who mocks her; and then learning that they near the land she bursts out in a wild aside:

Degenerate race,
Unworthy your fathers!
Oh, mother, to whom
Hast thou given the power
To rule the sea and the storm?

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Famed is now
Thy sorcery's art,
That yield's but balsam draughts!
Awake once more, brave power, for me!
Arise from my bosom, where thou hast hidden!
Hear now my *will*, ye craven winds.

For Isolde, as may have been guessed by now, represents the "Mysteries," or the inner concealed powers of the soul. She is Princess of Ireland, the land of the mysteries, even at the present day, and we see that her mother is skilled in magic arts. Even the scene on the ship is symbolical: Isolde in her pavilion shut off from the glare of Day and from its champion Tristan, who is revealed when the curtains are thrown aside by Braugaene, gazing thoughtfully out to sea with his faithful henchman Kurvenal at his feet. Mark Isolde's words as her eyes find him:

Destined for me!—lost to me!—
Fair and strong, brave and base!—
Death-devoted *head!*
Death-devoted *heart!*

How clear to the mystic are these words I have italicized! The "head" is Tristan, the "heart" is Isolde; and the whole drama is the story of the great struggle between these two elements—Intellect and Intuition— and their final union.

Tristan is the nephew of King Marke, of Cornwall, and he had freed that country from paying tribute to Ireland by slaying the Irish champion Morold, who was betrothed to Isolde. Wounded himself he went disguised as a minstrel and with name reversed as "Tantris" to seek healing through Isolde's far-famed magic skill. But in the head of Morold, sent scornfully as "tribute," Isolde had found a splinter of steel which she fitted to a gap in Tristan's sword and so penetrated his disguise. Then she raised the sword in vengeance; but, as she now recounts to Braugaene:

From his sick bed
He turned his *look*
Not on the sword,
Not on my hand,—
He *looked into my eyes;*
His anguish wrung my heart,
The sword fell from my grasp—
The wound which Morold made
I healed, that, whole and strong,
Tristan might go his way
And no more vex my sight.

What means all this? Tristan has made his first attempt to penetrate the inner mysteries of his nature; he has conquered their guardian (Morold) and come face to face with the Queen of the Night

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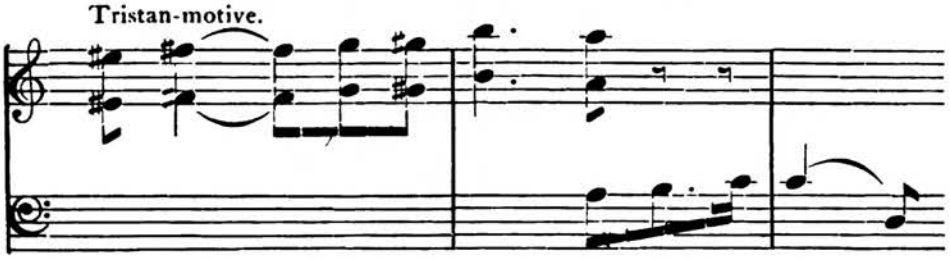
herself; she knows him beneath his disguise and in that "look" he turns upon her she recognizes his dawning consciousness of the inner life and knows that she is his "eternally predestined bride." We now hear a new pair of motives; the first, rising heroically, represents Tristan's powerful aspiration towards Isolde, while the second is associated with the "look" he casts upon her:

Tristan-motive.



Look-motive.

But Tristan, like Siegfried, does not seize his first opportunity to retain his inner vision, but must needs pass through the narrow gate of suffering ere he learns his real duty. Deceived by that subtle foe of the aspirant, the idea of sacrifice for the fancied good of another, he rejects the intuition which draws him to Isolde and inwardly resolves that he will offer this rare jewel to his uncle King Marke. He argues to himself that he is less fit and worthy than his chief and elder; and so, looking too much on the outer aspect of things, he falls again under the illusion of "the cheating show of the day-tide world" in which Marke wholly dwells. For the good old King is "asleep inside," although upright, pure and noble, and this is just the difference between the two men. Thus Tristan, as we shall see, wrongs not only Isolde and himself, but also the simple soul to whom he offers an alliance which he would never have accepted had he known the hidden truth.

Tristan's action has in reality amounted to a profanation of the Mysteries; for the aspirant who approaches that inner realm has to "learn the lesson of *silence*," and Wagner has made this clear enough here for those who are not wilfully blind. Listen to Isolde's words to Braugaene:

> How loudly Tristan there proclaimed
> What I had held so fast locked up
> Her name who *in silence* gave him life,
> *In silence* screened him from foes' revenge,
> And how her secret shelter had saved him
> He openly published to all the world.

Tristan's reflections are gloomy indeed, as he guides the ship to King Marke's land. He is beginning to awake to the consequences of his false humility, and, as the mystic fire burns ever yet more fiercely within him, he places a stern guard on himself in loyalty to

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his chief. To Isolde's message bidding him to her presence, he replies that he must not leave his post at the helm. "How could he guide the ship safe to King Marke's land?"

But for the soul once awakened, be it ever so little, to its inner Self, there is no return, and no rest till the consummation is reached. The tie has been made and cannot be broken; Isolde will claim her own in death if need be. Braugaene, thinking she is distraught at the prospect of a loveless union with Marke, gently reminds her of a love-draught which her mother's magic art and foresight had provided to ensure her daughter's happiness: but Isolde had "graven deep a sign" on another phial in the casket—the *death-draught*, and it is this that she now commands the horror-stricken Braugaene to prepare, while she sends a second and peremptory summons to Tristan.

As the hero, in obedience, now enters we hear his motive again combined with two of the love-motives in a stern and simple form as if to accentuate the iron control he has set upon his inner feelings To Isolde's question he answers that "custom" kept him afar from her whom he was bringing as bride-elect to his King. But Isolde knows naught of worldly conventionality. "For fear of *what?*" she asks guilelessly; and Tristan can only answer, "Ask the Custom." Then she tells him that a blood-debt lies between them (the death of Morold) for which atonement must be made. Tristan answers that truce was sworn "in *open field;*" and Isolde's reply is full of inner meaning:

> It was not there I held Tantris hidden,
> Not there that Tristan fell before me.
> There he stood glorious, bright and strong;
> But what he swore I did not swear;
> *I had learned the lesson of silence.*

And she goes on to say how at his look she let fall the avenging sword and now they must drink atonement. She signs to Braugaene for the draught and at the same moment sailors' shouts are heard. Tristan asks, "Where are we?" and Isolde with the death-resolve in her heart answers with double meaning:

> Near the *goal.*
> Tristan, is peace to be made?
> What hast thou to say to me?

His reply is equally significant:

> The Queen herself of Silence
> Lays on my lips a seal.

He too has now "learned the lesson of silence" and gladly takes the proffered cup which shall release him from his misery:

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Heart's deceit! foreboding dreams!
Endless mourning's only balm,
Oblivion's kindly draught,
I drink thee without fear!

But ere he can drain the goblet Isolde snatches it and drinks the rest. And now, at the gate of death, which for them means freedom from the pain and illusion of separateness, they have no further need of concealment. Openly and truly they stand face to face, all barriers cast aside, and the music tells us that Tristan's vision is once more unclouded, for we hear the "Look-motive" loudly sounded. Then follows one of those wonderful passages where speech is silent and the music all-eloquent, telling us of the lofty death-defiance in their hearts changing to the glow of the mystic love-fire. Believing themselves already in another world they embrace and "remain lost in mutual contemplation," unheedful of their arrival and the coming of Marke. Then it all breaks in upon them and they learn with horror that Braugaene, in foolish compassion, has changed the death-draught for that of love, and thus —acting as the agent of that Law which demands expiation—condemns Tristan to a further sojourn in the world of illusion. Isolde is there too, but only figuratively, for her real nature is of the Mysteries and her manifestation is in so far a revelation of those Mysteries. She is throughout the seeress and prophetess. The draught whether of death or love, is also only a dramatic symbol of what must be inevitable between these two.

Thus the first act closes as they are violently torn asunder by the sudden inrush of the Day; while amid the shouts of the sailors, the blare of trumpets and the bustle of the landing, the sad cry of the "yearning-motive" again reaches our ears as the curtain quickly falls.

BASIL CRUMP.

(*To be continued.*)

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THE THREE OBJECTS OF THE THEOSOPHICAL SOCIETY IN AMERICA.

BY FRANZ HARTMANN, M. D., F. T. S.

II. THE THEOSOPHICAL TEACHINGS.

THE "Theosophical Society" as such has no doctrines or dogmas to which anybody is asked to subscribe, it asks for no belief in any authority except in the self-recognition of truth, and it leaves it free to every member to believe what he pleases and to grasp as much truth as he can without pinning his faith to anybody's credibility or respectability. Those who can read the mysteries of nature in the light of divine wisdom require no other teacher; wisdom itself is the teacher who teaches those who are wise. Wisdom is the true understanding arising from self-thought in the minds of those whose souls have risen above the narrow horizon created by selfishness and become lighted up by the power of unselfish love to the region of true spirituality, where is to be found the direct perception of absolute truth. The "Theosophical Society" has no Holy Ghost in its possession to distribute or deal out to the curious; no man can impart to another the true understanding; he can only aid others in overcoming their errors which stand in the way of perceiving the truth. Only when the light of truth becomes manifest in the soul, will the true understanding arise which illuminates the mind with real self-knowledge. Thus after Gautama Siddhartha had become a "Buddha," which means an "enlightened one," he said: "This knowledge of truth was not among the doctrines handed down to me, nor was it told to me by another; but within myself arose the light; within myself the eye of the understanding was opened; within myself the truth revealed itself."

A person in whom, through the recognition of principle, the true understanding has arisen, is, according to the degree of his enlightenment, called an Initiate, an Illuminate, a Theosopher, an Adept, or even a Buddha. An Adept is merely a person whose terrestrial nature has become adapted to serve as an instrument for the manifestation of the light of wisdom that comes to him directly from his Higher Self through the power of intuition, and which is a reflection of the light of the sun of divine wisdom itself. Thus the Christian mystic, Thomas à Kempis, says: "Blessed is he whom wisdom teaches, not by means of perishing forms and symbols, but by the light of wisdom itself."

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There are perhaps only few people known in this present age of Kali Yuga, in whom the light of Theosophy has become manifested to such a degree that they are no longer in need of books or instruction for overcoming their errors; but there have been at all times persons in possession of a high degree of real self-knowledge, and such have been the great souls or "mahatmas" (from *maha*-great and *atma*-soul), the great reformers and especially the founders of the great religious systems of the world. They have all perceived the one absolute and eternal truth; for absolute truth is one, and not composed of opinions; and they have described it under certain forms, symbols and allegories; differing from each other not in essence, but in modes of expression. They differ in the use of symbols, because a language and symbol has to be adapted to the understanding of those who are to be taught. Thus, for instance, in certain tropical countries in which apples do not grow, the fruit which Eve is said to have taken from the forbidden tree and presented to Adam, is taught to have been not an apple, but a *banana*. In reality it was no such fruit at all, but the fruit of *Karma;* that is to say, the knowledge which they had to gain by the experience of good and evil that arose from their actions.

The doctrines which have thus been taught by some of the world's greatest sages, seers, and prophets, such as Buddha, Confucius, Zoroaster, Plato, Pythagoras and many other greater or lesser lights, are not the "accepted doctrines" of the "Theosophical Society"; for that society has no dogmas; but there are some members of the Theosophical Society in America and in other countries, who make it their business to study these teachings in the sacred books and religious systems of the East and West, and they give the outcome of their researches to the world, not as a matter to be blindly accepted and believed in by their followers, but as food for thought and as a guide for the direction of those who wish to follow the true path that leads to self-knowledge.

I am asked: "what is Self-knowledge? what is Wisdom?" To those who do not possess it it cannot be explained, and those who are in possession of it will need no explanation. Those who cannot feel the principle of truth cannot grasp it; a principle must become manifested within our own self before we can realize its true nature. Those who are blind to principles cannot see it and they clamor for proofs; those who see the principle of Truth require no other proof than its presence. When Christ stood before Pilate and was asked to show the truth, he was silent; for what other answer could the truth give to the intellect, if it stands before our eyes and we cannot perceive it? Those who cannot see principle cannot know the

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truth ; their knowledge is not their own, but that of another, they must stick to blind belief in authorities and need the crutches of dogmatism. They are insatiable in their demands for information for the purpose of having their scientific curiosity gratified ; but that information does them no good, for it only increases their inability to think for themselves.

It is said that a certain gentleman living on an island known by its being shrouded in fogs for the greater part of the year was once visited by the Holy Ghost. The Holy Ghost found the walls of the chamber in which that man lived papered with notes of the Bank of England, and the man himself wore a moneybag in place of a heart, and upon the sanctuary there was an idol called Tweedledee, which that man worshipped and in which he placed his faith. Thereupon the Holy Ghost tried to persuade that man, that he should not be satisfied with a blind belief in Tweedledee, but that he should try to awaken his own understanding. But the man could not see the point. "Is not Mr. Tweedledee a reliable person, well known for his veracity?" he asked. "Undoubtedly he is," answered the Holy Ghost ; "but his knowledge is his own and your faith in what he says is merely a second-hand opinion. You ought to learn to rely upon your own perception of truth." "O, I see!" exclaimed the man, "I am not going to believe in Tweedledee any more." And calling for his servant, he said : "John ! take away Tweedledee and bring in Tweedledum."

Thus no change of belief or opinion constitutes real knowledge, which can only be obtained by the self-recognition of truth. Self-knowledge can only be obtained by the finding of one's own real Self, the Self of all beings, God in the soul, the Christ or the truth. The finding of one's own soul and not the worship of authorities or of persons apart from the principle which they are to represent, constitutes theosophy or the true understanding.

The symbols and parables in which religious truths are represented are called "secret," not because they ought not to be told to any ignoramus except to a few favored ones, but because their meaning ought to be found out by every student by means of his own intuition ; for it is only in this way that the power of intuition or spiritual understanding becomes strong by practice. A so-called "gospel of interpretation," which would gratify the curiosity of the people in regard to the inner meaning of the secret symbols, would be of very little benefit to mankind, but rather a curse, for it would do away with the last remnant of necessity for self-thinking ; it would destroy the very object for which these symbols were made. Having heard the explanation, and believing it to be true on the

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strength of some respectable authority, the majority of the people would go to sleep satisfied in their mind that the explanation was true and they would give no further thought to the matter.

But it is not in this way that self-knowlege is attained. There is a spiritual realm higher than the merely intellectual realm ; there is a knowledge resulting from the direct perception of truth which is far superior to the knowledge gained from drawing inferences and logical deductions from certain premises. In Sanscrit this kind of spiritual knowledge is called "*jnana*," the ancient Greeks called it "*gnosis*" or "*theosophia*," or "the hidden wisdom of God," and as such it is used by the apostle Paul in the Greek version of the "New Testament"* ; the English language has no other word for it except "Self-knowledge," and of that only very few people know the meaning. As the physical senses are needed for the purpose of perceiving physical things, and as the intellectual faculties are required for the purpose of collecting and combining ideas, so the powers of the spirit are needed for the perception of spiritual things, such as the principles of truth, justice, goodness, beauty, etc. ; and as the intellect is sharpened by practice, so the spiritual perception becomes awakened and strengthened by the use of the power of intuition, which is the action of the higher mind upon the lower principles in the constitution of man ; for we ought to remember that even if the brain evolves thoughts, it does not manufacture ideas. Ideas exist in the mind or are reflected therein, and the mind uses the brain as its instrument for the purpose of forming these ideas into thoughts. Our mind is far greater than our body ; it is not enclosed in it, nor in its totality incarnated therein ; it overshadows the body. The greater the mind the more it will be capable of grasping a grand idea, while narrow minds hold only small thoughts ; but when it comes to grasping universal principles, that cannot be brought down into the realm of a superficial and narrow science, the mind must expand and grow up to that realm of spiritual truth, and the higher the soul rises to eternal truth, the nearer does it come to the eternal Reality, the nearer to God. Intuition is the light that shines from above into the darkness of the mortal personality and "the darkness comprehendeth it not." It is the path of light which we should travel, guided by the light of divine wisdom or "Theosophy."

When a child is born in this world it attains consciousness ; it opens its eyes and perceives the objects by which it is surrounded, and as it grows up, it begins to understand what they are. Thus it is with the process of spiritual regeneration. First comes spirit-

* See Bible, I. Cor., ii. 7.

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ual consciousness, next the perception of spiritual truths, and, finally, the full realization of them by means of the spiritual understanding. Thus is attained that self-knowledge or Theosophy, which cannot be obtained by mere book learning or by the gratification of an idle curiosity, but by the growth, expansion and unfoldment of the soul through the power of unselfish love and the illumination of the mind by the light of divine wisdom itself. Each thing can have real self-knowledge only of that which belongs to itself. If we wish to obtain divine knowledge, we must let the spark of divinity that lies dormant within our soul become awakened in our own consciousness ; if we wish to know divine wisdom, that wisdom must become a living power in our soul and be our guide in all our thoughts and actions ; for only that which we realize by our works can become a reality to us. Without will and action even the most desired ideal remains forever a mere fancy or a product of our imagination.

This whole visible world is merely a collection of symbols, representing relative truths. We shall see the truths in them, when the recognition of principles has become a power within ourselves. Those who do not perceive principles see only the external forms in which these principles manifest themselves ; they see in a man only the body, which is the house inhabited by the real man, and they see in a religious parable only the apparently historical part. The majority of the pious do not even know, and sometimes refuse to believe, that these allegories have an internal meaning. To them all these nuts are hollow and they do not attempt to crack them.

Now if we are to know the truth within a symbol, it is first of all necessary that we should know that the symbol has a meaning, and the next thing is that we should desire to know it. If we have not sufficient intuition to know what is inside of an orange, we will have to make a cut into the peel to find out the contents. There are many people so much in love with the external teachings of their religious books, which they take in an entirely materialistic sense, that if anyone makes a hole into the shell so that they may see the contents, they become very angry and their anger makes them blind. Nevertheless it may be well to examine a few such allegories and expose their inner meaning, only to show that there is an inner meaning to them, so that an inducement may arise for the application of self-thought.

The history of the world shows that the greatest misfortunes have arisen from a merely external and superficial interpretation of sacred texts. It is not the truth, but the misunderstanding of it, that

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causes misery in this world. If the Hindus had correctly interpreted their religious books, there would have been no widows burned alive with the bodies of their dead husbands and no crushing of men and women under the wheels of the cars of the Juggernath. If there had been a true understanding, the Indians would have sacrificed their own evil desires to their God, instead of tearing the palpitating hearts out of the breasts of captured enemies; the Crusaders of the Middle Ages would have sought the "holy land" within their own souls, instead of carrying murder and rapine into Palestine; there would have been no religious wars, no torture of heretics, no inquisition and burning of human beings at a stake. The idea of a hell with burning sulphur and pitch would not have driven people to insanity and suicide, if they had known that *Sulphur* is the symbol for energy, in the same sense as *Salt* is the symbol for substance and *Mercury* for consciousness; so that a person full of burning desires is in a state of hell of his own creation; while *pitch* is an appropriate symbol for all of our material tendencies, that stick to the soul and drag it down into matter.

Ignorance is the most expensive thing in the world; it costs a great deal of experience to overcome it, and this is only gained by suffering. It cannot be conquered by ignoring it, if it is not already conquered by the perception of truth. We ourselves have to eat of the fruit of the tree of knowledge of good and evil and to descend into hell, so that we may ascend to heaven. We have to become incarnated in matter, so that we may become victorious over our own material self and arise as self-conscious spiritual beings to the kingdom of wisdom. This is represented in the symbol of the Christian Cross; for the perpendicular bar represents the descent of spirit into matter and the ascent of man (*Manas*) into the spiritual kingdom; while the horizontal bar represents the kingdom of matter and material desire. The figure on the cross represents man being nailed to this material world of suffering; his body is immersed in matter, his head, that is to say his understanding, rises up into the kingdom of light.

The Lotus flower represents nearly the same thing. It is a water-plant. Its roots are clinging to the dirt, its stem floats in the water, representing the Astral plane; its flower swims on the top and unfolds itself under the influence of sunlight and air. Thus the soul of man is to unfold itself under the sunlight of divine wisdom, if it is to attain *theosophia;* all the study of religions and symbols is only a means to that end.

FRANZ HARTMANN.

(*To be continued.*)

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THEOSOPHY AND THE POETS.

BY KATHARINE HILLARD.

I.—DANTE.

WHEN one is asked to write a series of articles on the Theosophy to be found in the writings of the greatest poets of the world, a certain dilemma immediately presents itself. Either we mean by Theosophy its purely mystical and moral teachings, the ideas of spiritual unity, of universal brotherhood, of absolute justice, of unselfishness and devotion to others,—in which case we are at once told by the critics that "these doctrines belong to all religions worthy of the name, and they cannot rightly be labeled *Theosophy*,"—or else we mean such special tenets as the doctrines of reincarnation and karma, of the astral body and the sevenfold nature of man, and, at least under these headings, we find little or nothing upon these subjects in the poets.

But there are few dilemmas that are absolutely insurmountable, and the way out of this one is to look at the spirit rather than the letter. "For the letter killeth, but the spirit giveth life."

In the first place, then, we should answer our critics by saying that Theosophy does not claim to be a new religion with an imposing body of new doctrines, but simply, and in its widest sense, to be what Lowell has called it when he speaks of Dante's Beatrice as "personifying that *Theosophy* which enables man to see God and to be mystically united with Him even in the flesh." In this sense the word is used by all writers upon mysticism, and it is, of course, especially in this sense that we find Theosophy in the greatest of our poets from Dante down to Walt Whitman. And in the second place, in its more distinctive and narrower sense, it is the claim of Theosophy to demonstrate the original unity of all religions, and to show that "the Divine Wisdom" was the same in all ages, and in all parts of the world. The higher our mount of vision, the less difference will appear between the summits of the little hills far below us; the eye takes in great masses, not petty details, and the higher the genius of the poet, the more clearly he sees the important things of the soul, and the nearer he will be to the uplifted minds of all ages. "Blessed are the pure in heart, for they shall see God." You cannot help that simple statement by any attempt at amplification or adornment; there is the greatest of all mysteries, the goal of spiritual life stated in a few short words,—but you can write volumes about the ceremonials of the church.

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In Prof. Norton's essay upon the *New Life* of Dante, he has spoken of the great Italian as essentially a mystic, and says that "his mind was of a quality which led him to unite learning with poetry in a manner peculiar to himself. . . . Dante, partaking to the full in the eager spirit of his times, sharing all the ardor of the pursuit of knowledge, and with a spiritual insight which led him into regions of mystery where no others ventured, naturally

associated the knowledge which opened the way for him with the poetic imagination which cast light upon it." This is a very significant remark, and coupled with Lowell's saying that Dante was "the first great poet who ever made a poem wholly out of himself, . . . the first keel that ever ventured into the silent sea of human consciousness to find a new world of poetry," will give an invaluable clue to Dante's double nature. In the same essay

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from which I have just quoted (v. *Among My Books*, J. R. Lowell, *2d Series*), Lowell says: "It is not impossible that Dante, whose love of knowledge was all-embracing, may have got some hint of the doctrine of the Oriental Sufis. With them the first and lowest of the steps that lead upward to perfection is the Law, a strict observance of which is all that is expected of the ordinary man. . . . But the Sufi puts himself under the guidance of some holy man (Virgil in the *Inferno*), whose teaching he receives implicitly, and so arrives at the second step, which is the Path (*Purgatorio*) by which he reaches a point where he is freed from all outward ceremonials and observances, and has risen from an outward to a spiritual worship. The third step is Knowledge (*Paradiso*), endowed by which with supernatural insight, he becomes like the angels about the throne, and has but one farther step to take before he reaches the goal and becomes one with God. The analogies of this system with Dante's are obvious and striking," even more so, says Mr. Lowell, when Virgil bids him farewell, telling him that the inward light is now to be his law.

The fact is that Dante's meanings were manifold. He says himself that all writings may be read and ought to be explained in four principal senses: The literal, the allegorical, the moral, and the mystical, and the last "is when a book is spiritually expounded." This is to him always the most important, and therefore we may feel sure that the more spiritual our interpretation, the closer it will come to Dante's real meaning.

Of Dante's works the principal ones are the *Divine Comedy*, the *Banquet*, and the *New Life*. These, taken in inverse order, form a trilogy, descriptive of the history of a human soul, the poet's own inner experience. The story of the three, very briefly summed up is this: That from Dante's early boyhood (the *New Life* begins with his ninth year) he had felt a strong love for the contemplative life (or study of Divine Wisdom); that amid the distractions of the active life of his maturer years, the pursuits of the world, the cares of the state and the family, the duties of the soldier, the studies of the artist and the scientist (for Dante was all these), the heavenly Beatrice, the "giver of blessings," the Divine beatitude, passed away from him. Then came the consolations of scholastic philosophy, with its false images of good, in whose attractions his whole soul was for a time absorbed, until at last the vision of the higher life as he had seen it when a boy, came back to him, and he returned to the love of Divine Wisdom, who revealed to him first her *eyes* (or intellectual truth), and then her *smile* (spiritual intuition), "through which the inner light of Wisdom shines as with-

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out any veil." These distinctions correspond very closely to the *eye* and the *heart* doctrine as described in the *Voice of the Silence*.

For any details as to Dante's idea of Beatrice, as developed through these three books, I must refer you to the original text or to the translations of the *Divine Comedy* by Longfellow, of the *New Life* by Chas. Elliot Norton, and to my own translation of the *Banquet*, because it is the only one. The general idea of Beatrice as representing the *Gnosis* was embodied in an article published elsewhere.

Here I have only space to set forth a few of Dante's ideas on subjects more particularly treated by theosophical writers. One of these is the contemplative, as distinguished from the active life, and this is a topic he loved to dwell upon. In the third chapter of the *Bhagavad Gita*, Krishna says that in this world there are two modes of devotion: that of those who follow speculation, which is the exercise of the reason in contemplation, and that of devotion in the performance of action. Dante says the same thing, and in almost the same words. The angel at the sepulchre (he tells us in the *Banquet*, IV. 22), says to those who have wandered from the true way—that is, to all who have sought for happiness in the *active* life—that it is not there, but it goeth before them into *speculation*, or the *contemplative* life. And this use of the intellect in speculation (by which Dante means not an intellectual exercise, but the absorption of the soul in the contemplation of the Divine), he tells us is the highest Good beyond which there is nothing to aspire to. This he dwells upon again and again, notably in the 27th Canto of the *Purgatory*, where Rachel and Leah are used as the types of the contemplative and active life. The union of the soul with God, Dante says, is like the partaking of the stars in the nature of the sun. And the nobler the soul the more does it retain of this divine effluence. This union may take place before death, but only in souls perfectly endowed by nature. And some are of the opinion, says Dante, that if "all the powers of earth and heaven should coöperate in the production of a soul according to their most favorable disposition, the Deity would descend upon that soul in such fulness that it would be almost another God incarnate." For Dante believed in the influence of the constellations and in the complex nature of man, which he says is threefold, and consists of the *vegetative*, the *sensitive*, and the *intellectual* natures, while in the *Purgatory* he is careful to explain that these are not three separate entities, but divisions of one being, the *vegetative* answering to the "kama-prana," the *sensitive* to "kama-manas," and the *intellectual* to "manas" and "buddhi,"

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for Dante makes a careful distinction between the powers of the highest part of the soul which he calls *Mind*.

Dante's description of the embodiment of the soul, as given in the *Banquet*, (Bk. IV, 21) and in the *Comedy* (Purg. 25), is wonderfully like the hints given in the *Secret Doctrine*. We read in the latter (Vol. I, 223–4), that "Wiessman shows one infinitesimal cell determining alone and unaided . . . the correct image of the future man in its physical, mental, and psychic characteristics. . . . Complete this physical plasm . . . with the spiritual plasm, so to say, . . . and you have the secret. . . . This inner soul of the physical cell—this 'spiritual plasm' that dominates the germinal plasm—is the Key that must open one day the gates of the *terra incognita* of the Biologist." (Vol. I, 219.)

In the passages of his works above-mentioned, Dante described the germ-cell* as carrying with it the virtue (or powers) of the generating soul, and that of the heaven, (or stars) then in the ascendant, united to its own potentialities, and those of the mother. The life within it is at first that of the plant, (the vegetative soul) with this difference "this still goes on, the other has attained," (Purg. 25, 54) that is, the plant, unlike the soul, is incapable of further development. Then the embryo becomes like the sea-anemone, that moves and feels, and the sensitive soul develops, and the latent potencies of the germ begin to show themselves in the development of the organs of sense and of action. As soon as the brain has sufficiently developed, says Dante, the divine spark settles there, and the intellectual soul draws all the faculties into itself, and makes of them one being.

> "So the sun's heat turns itself into wine,
> United to the sap within the vine."
>
> (—*Purg.* 25, 77.)

And when death frees the soul, it leaves the body with its senses mute, but with the spiritual faculties, the memory, the intellect, the will, more active than before. By its own impulse it takes its destined course, and as the air filled with rain shows itself bright with the reflected colors of the rainbow, so the soul, by virtue of its formative power, makes to itself an aerial body, the shadow and resemblance of itself. And like the sparks that follow all the changes of the fire, says Dante, with another beautiful simile, so this new form follows the changes of the spirit, and shows forth all its emotions and desires, and therefore it is called "the shadow." (This Dante is said to have got from Origen.) And it is these

* Of course he does not use this term, but the scriptural expression, the *seed*, which he calls "the most perfect part of the blood."

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"shades" which he meets in *Purgatory*, answering to the "kama-loka" of Theosophy.

But it is only in one sense that Dante's other world is that beyond the gates of death, because as Lowell has pointed out, it is in its first conception "the Spiritual World, whereof we become denizens by birth and citizens by adoption." Dante believed with St. Paul that to be carnally minded is death. In the *Inferno* (3,64) he speaks of "these miscreants who never were alive," and in the *Banquet* he says that "*to live* with man is to *use reason*, . . . and he is dead who does not make himself a disciple, who does not follow the Master. . . . For taking away the highest power of the soul, the reason, there remains no longer a man, but a thing with a sensitive soul only, that is, a brute" (*Banquet*, IV. 7). So at the entrance of the *Inferno*, Virgil tells Dante that he will there behold

> —"the people dolorous,
> Who have foregone the good of intellect,"

which is "the Truth, in which all intellects find rest" (*Paradiso*, 28, 108). He speaks more than once of the "second death," and in a manner that has puzzled the commentators. In the first canto of the *Inferno* we have mentioned

> —"The ancient spirits disconsolate,
> Who cry out each one for the *second death;*
> And thou shalt see too, those who are content
> Within the fire, for they still hope to come
> Whene'er it may be, to the blessèd ones."

I think myself that Dante here refers to the old Platonic idea of the second death that separates the soul from the spirit, roughly speaking, or as the Theosophist would say, sets free the immortal Ego from the degraded lower personality, with its sin-laden memory. These "ancient spirits disconsolate" suffering in "kama-loka" the torture that their own wickedness has brought upon them, cry out for the death of the animal soul, that the Divine Self within them may cease to suffer. Those spirits whose better nature still bids them hope that their sins are not too great to be purged by the fire, are content to endure its purifying pangs. I think this explanation more in the line of Dante's thought than that of Lowell, who believes the first death to be that of reputation, the second that of the body.

But Lowell is quite right in saying elsewhere that "the stern Dante thinks none beyond hope save those who are dead in sin, and have made evil their good. . . . But Dante is no harsher

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than experience, which always exacts the utmost farthing, no more inexorable than conscience, which never forgives nor forgets." He believed above all things in the freedom of the will, that man is given his choice between good and evil, and must take the consequences of the choice he makes. His idea of punishment was always that which the sin to be punished would naturally bring about, and the guilty soul had always the chance of expiating its guilt, and once more winging its way upwards. And just inside the gates of hell he placed those ignoble souls that were neither good nor bad, but lived solely for themselves.

"These had not even any hope of death,
And their blind life is so debased and low,
They envious are of every other fate.
The world has kept no memory of them;
Mercifulness and justice both disdain them;
Let us not speak of them, but look, and pass."

Dante was of the same mind as Browning, who considered that the weakness which interfered with the execution of an evil purpose only added to the debasement of the soul. To live to themselves alone was the sin of these men, and there is a beautiful passage in the *Banquet* where Dante says that one should give his help to another without waiting to be asked, as the rose gives forth her fragance not only to him who seeks it, but to all who come near her.

Mr. Lowell says that Dante was so impartial that the Romanist can prove his soundness in doctrine, and the anti-Romanist can claim him as the first Protestant, while the Mazzinist and the Imperialist can alike quote him for their purpose. And he even calls Christ "the supreme Jove," and uses the names "God" and "Jupiter" and "Jehovah" as equivalents. Outwardly at least he held to all the doctrines of the Roman church of his time, but he certainly believed in the unity of the human race, and their conception of the Divine under different names. The man who boasted that he made "a party of his own," in politics, was capable of a like independence in religion, and Dante's association with the Templars had undoubtedly taught him how to see beneath the letter of the creed the spirit of a universal truth. He who could soar through all the sevenfold spheres and returning, see this globe,

"Such that I smiled at its ignoble semblance,"

was not a soul to be confined within the limits of any church. He had the spiritual intuition that enabled him to discern the truth, and the intellectual subtlety that helped him to clothe it in a guise that

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might escape the condemnation of the Church. He says at the end of his first *Canzone* in the *Banquet*, what might be said of nearly all his writings :

> "Canzone mine, I fear that few they are
> Who all thy meaning deep will understand,
> So dark and difficult thy speech to them.
> Wherefore if peradventure thou shalt go
> To such as seem not to perceive thy worth,
> I pray thee then take comfort to thyself,
> And say to them, my new and dear delight,
> 'Behold at least, how very fair I am!'"

It would take volumes to expound the *beauty* of his poems, and whole libraries of his commentators' efforts to explain their "dark and difficult meaning" have been in vain. For they have fixed their eyes too often on the letter, and have failed to realize that the poet had risen to those spiritual heights where the little differences of creed sank into nothingness, and where all around him rose the white and shining summits of the eternal Truth, "the Love that moves the sun and all the stars."

KATHARINE HILLARD.

THE WISDOM OF DANTE.

"Because compassion is the mother of beneficence, therefore ever liberally do they who know share of their great riches with those who have not, and are like a living fountain whose waters cool that natural thirst (for knowledge) that ne'er is satisfied."—*The Banquet, Book I, 1.*

. . . . . .

[The motive powers of the third heaven] are "Substances separate from matter, that is, Intelligence, whom the common people call Angels."

"Although having no perception of them by our senses, nevertheless within our intelligence there shines something of the light of their most fertile essence, by which we see 'the eternal Light that only seen enkindles always love.'"—*Book II, 5.*

. . . . . .

"The rays of every heaven are the way by which its influence descends upon things here below."—*Book II, 7.*

. . . . . .

"He who gives up the use of his reason and lives only the life of the senses, lives not as a man but as a beast."—*Book II, 8.*

. . . . . .

"The human soul, which is the noblest of all forms generated beneath the heavens, receives more of the divine nature than any other."—*Book III, 2.*

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THE POWER OF THE IMAGINATION.

BY ARHCIBALD KEIGHTLEY, M.D. (*Cantab.*)

(*Concluded.*)

AT this point of our study we may fairly devote further consideration to "Creative" imagination from the point of view of Psychology proper.

Genuine Productive or Creative Imagination, in the higher meaning of the words, involves much more than mere combinations into new forms of the factors and objects of past experiences. Conscious selective activity must be directed upon these factors and objects with a view to the realization of an ideal; but in saying this, it is implied again that the highest exercises of so-called imagination require a corresponding development of the allied faculties of perception, memory, thought and choice. Every ideal is itself a creation of the imagination (and herein the "newness" of the object is found); it may seem to spring from the first almost complete as it were, into the consciousness; but it is more likely to be the result of a growth and its very complexity in unity is significant of an intelligent recognition given to the necessity of choice among many factors and many objects of past experience. *Creative imagination is, then, always teleological; it is constructive according to a plan.*

Such a complex performance involves (1) remembered experience in the form of past presentations of sense and of self-consciousness; (2) analysis, by discriminating consciousness, of these presentation experiences; (3) desire to combine the factors, discovered by analysis, into new products—and this often accompanied by dissatisfaction with the imperfections of past presentations; (4) some, at least dim, mental picture of a new unity to be effected by the combination, as its end (some semblance of an "ideal"—that is to say—held before the mind). (Ladd, *Psychology, Descriptive and Explanatory*, p. 414.)

It is thus declared that in all imagination of wholly new creations, the mind takes its point of starting from one or more memory images and then by a process of combination and differentiation it pictures the newly created object. This, too, according to an "ideal." But whence comes this ideal?

Psychology admittedly allows that "psychological science cannot wholly explain the origin of certain products of creative imagination," and that "certainly they not infrequently arise in such a way as to give countenance to the word 'divine.'"

For example, when Mozart at first sight played the grand organ, treading its pedals aright, and in other similar instances, in the cases of extraordinary mathematical faculty instanced by very young children, what are we to say? Shall we not rather tend to follow Kepler who declared that in imagining the laws of motion he "read the thoughts of God," and declare with Ladd that the imagination in its highest creative form is a function of that unit being—the mind

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or Soul—which has a nature and laws of its own? That the imagination is that link which connects the visible to the superior world? That a man by virtue of the imagination acts, sees, and feels through his "Inner Being"?

Let us briefly recapitulate. Perception, even, is largely the result of the image-making activity of the mind and even here perception involves idealization. For even in the case of the child, the savage, the half-tutored man, the total world in which he lives is very mixed, created partly by fancy, partly by lower imagination, partly by perceptive and inferential knowledge. If with Goethe we say that "imagination is the preparatory school of thought," and look on imagination as derived from sense-perception rather than as a function of the "inner being," we are presented with the view of Ladd that:—

> Everyone's primary bodily self becomes self-known as a "thing-Being," the subject of passive and actual experiences of a peculiar kind. But consciously discriminated processes of ideation, thought and non-sensuous feelings, can no more float in midair as mere objective pictures than can the coarser and more sensuous bodily self-feelings. It is inevitable that intellect should form the conception of a Self which is a real being, the subject of all such non-bodily states. Such consciousness in the form of being a mind or soul—a real subject for psychical processes—is at first vague and fitful.

Ladd proceeds by saying that it is,

> By the resultant of many acts of memory, imagination, reasoning and naming that the Knowledge of the Self as a Unitary Being is attained. The Self I thus come to know is regarded as the one subject of all the states of consciousness. In one and the same act the mind makes itself the object of its self-knowledge and believes in the real being of that which it creates as its own object. Then it passes into other states of knowledge that dissolve this unique creation by turning the attention to external things.

It would certainly seem to follow from this that the Yogi or mystic absorbed in contemplation of interior things is less wasteful of his creative force than the man who deliberately chooses to dwell in the external world.

It is also clear that the entire world of experience is liable to be lived over in three different ways.

Once, in imagination that projects, as here and now present, what is wholly yonder and in the future.

Once, in what we call actual and living experience, the immediate awareness of perception and self-consciousness.

Once, in memory.

Thus at least one of the functions of the imagination is that present, past and future are united in an eternal now.

Another is seen in the profound effect of the imagination upon the body, upon the entire secretory and vaso-motor system. This is

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emphasized by the modern experiments in hypnotism. By suggestion swellings can be produced and made to disappear, secretions excited or repressed, and even in relatively rare cases, burns and stigmata can be produced. All physicians of any intelligent observation know the close relation between imagination and the sanitary condition of peripheral organs. Instances one might multiply to any extent but these will be given later on.

We may now approach the domain of advancing a theory of the functions and power of the imagination in action. "A Theory is a synthesis explanatory of facts by reference to an ideal principle."

When we look on the theories which are the results of the "scientific imagination" we are less afraid of being accused of "fancy" and "hallucination." Let us only refer to the "luminiferous ether"; to "electricity regarded as a physical entity"; to the view of "atoms too large to be regarded as mere points (Euclid's definitions) and yet not large enough to be imagined in terms of sensuous imagination"; to "missing links"; to "infinitesimally small variations" as put forward to *prove* the doctrine of evolution;—and we shall find ourselves in good company in advancing a theory which shall account for that bugbear of psychology, "the retentive memory," for the very action of mind on body apart from purely physiological processes and for the permanent creations of the imaginative faculty under the law of the conservation of energy.

Take the facts presented to us by hypnotism. Mantegazza says that at one time he was able to induce local reddening of the skin by simply thinking intently of the spot; he asserts that on occasion even wheals appeared. Delboeuf says that he can influence the secretion of saliva by his will or ideas. This last is a common experience. Many pharmacists can in themselves produce the effects of drugs by thinking intently on what they know of their action, especially if this action has to do with the vascular system. Tocachon is recorded to have hypnotized a subject, and after placing postage stamps on the shoulder and covering with a bandage, suggested that this was a blister. The subject was watched carefully and after twenty hours the skin was found thickened and dead, of a yellowish-white color, the region puffy and surrounded by an intensely red zone. The blister was photographed. Charcot and his pupils at the Salpetrière not infrequently produced burns by suggestion, but only after the lapse of some hours. Bourru and Burot of Rochefort record a case where epistaxis was produced, and another in which after writing letters on the skin with a blunt probe these letters at a given hour were reproduced during a second hypnotic state in scarlet lines on the skin.

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The records of hypnotic telepathy only go to extend such results by giving an effect at a distance. Telepathy is defined as the transference of thoughts, feelings and sensations from A to B by some means other than the recognized sense-perceptions of B. This transference is supposed to be caused by a strong concentration of thought on the part of A. It is said that A can make B act by merely concentrating on what A is to do. Others say that it is the concentration of A's will on B which causes B's action. Liébault by his experience and experiments supports this by the assertion that it is the power of attention which sums up the action of the mind on the physical, and that it is this concentration of the attention which isolates the senses and causes a so-to-say deeper layer of their action to become manifest. All observers of hypnotism agree in the power of "Suggestion," whether derived from within or from without the subject.

Suggestion is defined as an operation which produces a given effect on a subject by acting on his intelligence. Every suggestion essentially consists in acting on a person by means of an idea: every effect suggested is the result of a phenomenon of ideation. The operator must have in mind a clear image of the effect he intends to produce. As a rule, however, he cannot produce it unless he is setting in activity a mental association previously existing in the subject's mind. Braid declared that successful hypnotism involved both the imagination of the operator and of the subject.

Now when an image is aroused in the mind it tends to cause the reproduction of all the images which resemble it, or which were formed with it in an anterior act of consciousness. The hypnotized subject when awake does not remember the hypnotized states, but when hypnotized again has the memory of those states, and not infrequently has the memory of the ordinary waking and sleeping states as well. There is, so to say, a hyper-æsthesia of memory, and there is hardly a single fact of our mental life which cannot be artificially reproduced and heightened by such means.

As a rule, then, it is the association of ideas, of the image with the act, which produces the act in the subject; the only necessary condition being that a clear image of the act in question shall be distinctly formed in the operator's mind. The ideas, or images, so formed, may therefore be according to circumstances, either pathogenic or therapeutic agents. Diseases caused by imagination or diseases caused by a fixed idea are real diseases and are not "imaginary" or "hallucinations." In many cases they display undisputed objective symptoms. Auto-suggestion shows that once subjects have accepted the idea that they are affected by some

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functional disturbance. such disturbance is developed in some more or less objective degree.

Such effects, then, are those of the association of ideas. Bain, who may be termed the champion of "association," says that everything of the nature of acquisition supposes a plastic property in the human system giving permanent coherence to acts that have been performed together. The physical body in its growth shows the effect of associated acts. These acts must have been united in a plastic substance. Consequently every cell in every organ of the body is a representative in some degree of such associated acts, and every cell therefore has its own memory. This plastic property of the cell, consisting of acts previously associated together, involves an "inner person" consisting of something which retains the impressions received from action, sensation, emotion, and thought. The correlation among the vital forces, as Carpenter has shown, involves some definite relation which explains the dynamic unity. Such forces, in giving origin to each other, cease to exist as such. This dynamic unity in part is found in this plastic property which is found in the older philosophies in the astral or etheric body which forms the link between mind and matter. This astral body is the basis of the cell memory, of the "retentive" memory alluded to above. Even in view of the scorn of anatomists who dissect the cell and find no evidence of its memory, this astral "theory" may be put forward, for they are forced to allow that the germ-cell does not supply the force, but that it does supply the directive agency. The imagination is thus one of the plastic powers of the "inner being" operating through the astral and constituting the memory of previous existences.

But all imagination as acting on the physical body cannot be attributed to "association of ideas." Take the instance of what are called "maternal impressions." The impression on the mother is intense and profound. Records are shown that such impressions produce on the unborn child the imprint of cats' paws, of mice, of fruits of various kind, various deformities of limbs and their total absence, resemblances to various animals. The Greeks used this property by surrounding the future mother with perfect physical models, and an instance with animals is recorded in the Bible, attributed to the patriarch Jacob. We may say with Van Helmont that:

> The imaginative power of a woman, vividly excited, produces an idea, which is the connecting medium between body and soul. This transfers itself to the being with whom the woman stands in the most immediate relation, and impresses upon it that image which the most agitated herself.

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In such effects of imagination and in the effects of hypnotism one thing now becomes plain. Equally is this the case with the cognate faculties of memory, imagination and thought. A clear image is necessary to all. That clearness depends upon attention or concentration. By such attention or concentration the vital forces playing in their correlations throughout the entire organisms of subject and operator are brought into unison, or, in other words, into an equality of their respective oscillations. Images so produced in unison are intercommunicable and are then rendered into terms of act or thought by the converting organs, which stand as a link between mind and body or the various minds and bodies so acting in unison. The character of the effect is to a very large extent determined by the various spheres in which such unison of vibration is brought into play. The "plastic property" of which Bain speaks, the astral, will have its effect in the spheres of action, sensation, emotion and thought, or in what we may strictly call the psychic sphere of action. But when we regard what we may call the higher sphere of thought—that upon which the higher and true creative imagination depends—that sphere whence come the teleological ideas, the plans, the ideals, we are dealing with a sphere with which physiological psychology and most Western psychologies fail to deal. True it is that Kant and Schopenhauer have felt its force and touched upon it, and that Ladd has foreshadowed it, as shown in H. P. Blavatsky's article on "Psychic and Noetic Action" (see *Studies in Occultism*, No. III).

Let us admit that the psychic consciousness is a vibration in terms of more or less material (physical and astral) motion, and in this we may—if we also admit the correlation of such motions or forces—thoroughly agree with psychological science. We may thus account for all the arguments contained in the earlier portions of this essay on the basis of memory, imagination and thought. But the phenomena of consciousness, the consciousness which is not merely physiological, must be regarded as the activities of some Real Being, the "inner being" of Ladd. This Real Being is thus manifested to itself in the phenomena of consciousness and indirectly to others in the bodily changes. It is the Mind. The mental "faculties," *e.g.*, memory, imagination and thought, are only the modes of behavior in consciousness of this real being. But the integral being, the Self-consciousness, the free will, is of a different and higher order. This it is, the real mind, which acts and develops according to laws of its own, the true noetic psychology, and is *correlated* with certain molecules and organs. While the psychic mind creates nothing and only acts by a natural correlation in accordance with both the

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physical laws and its own laws, it is yet used by a Force and guides its direction according to its own development, being stimulated to action by that Force. The senses and muscles are the organs of action; the psychic mind is the guiding reins, while the noetic mind is the driver.

To sum up. Imagination is, as said before, of two kinds, Productive and Reproductive. The reproductive is concerned with the affairs of the psychic consciousness. As seen in the case of hypnotism, the pictures so produced can be communicated to and rendered objective in others. When the instinctive, sensuous cell-memory is stilled by concentration and attention this process is rendered more easy. In such cases deeper spheres of consciousness are opened up and we are then presented with evidence of productive imagination, which may be operated both consciously and subconsciously. By the correlation of force or motion, through the links called astral, plastic or what-not, such motion is given more or less objective effect. The physical is acted upon by the psychic mind, while the psychic mind is set in motion by the noetic mind.

Thus the function of the imagination is enormous and, acting under the driving energy of the noetic mind, impresses itself in the external world. *Will* so exerted by means of the imagination is practically limitless, both in space and time, for it acts regardless of distance and unites present, past and future (the three categories of time), into an eternal now. By the imagination acting according to the ideal plan and producing and acting on the unison of vibration, the whole world can be brought into unison with the ideal, divine Harmony.

ARCHIBALD KEIGHTLEY.

TRUTH.

"To try and approach truth on one side after another, not to strive or cry, nor to persist in pressing forward, on any one side, with violence and self-will, —it is only thus, it seems to me, that mortals may hope to gain any visions of the mysterious Goddess. whom we shall never see except in outline, but only thus even in outline. He who will do nothing but fight impetuously towards her on his own, one, favorite, particular line, is inevitably destined to run his head into the folds of the black robe in which she is wrapped."

MATTHEW ARNOLD.

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THE TWENTIETH CENTURY SCHOOL.

BY JAMES L. HUGHES,

Inspector of Schools, Toronto, Canada.

THE schools of the twentieth century will be *free*. The nineteenth century schools are called free because attendance at them is free. The child will be free in the twentieth century school. Free growth is the only full growth. Subordination dwarfs the human soul at any stage of its development. There will be no truly free men till the children are made truly free. The coercive, mandatory, compulsory spirit will become but a shameful memory, when teachers aim to develop the divinity in the child instead of making their supreme purpose the restriction of its depravity. What weak, imitative, conventional, indefinite, unprogressive, dependent, servile men and women most schools have made of the beings who were originally created in God's own image! How much worse they would have been if they had been subject to school discipline during all their waking hours! How original, self-reliant, self-directing and progressive they might have been! How much of independence and helpfulness and executive tendency they had when they first went to school compared with what they had on leaving school! The schools should not be catacombs in which are buried the selfhood, the originality, and the executive tendency of childhood. Schools should be gardens in which each child grows to be its grandest, most complete self. The child can never become its real self so long as adulthood blights it and dwarfs it by daring to stand between it and God.

Liberty is the only sure basis for reverent coöperative obedience. Anarchy is not born of freedom; it springs from coercion. It is a poisonous fungus that grows from the tree of blighted liberty. It grows rank and noisome from the sap that should have developed stately trunk, spreading branches, and rich foliage. Fungi come not on the tree of full, free growth, but where blight has brought decay and death. Conscious subordination secured by coercion blights and dwarfs the tree of liberty.

Liberty does not mean freedom from law, but freedom through law, in accord with law. There may be life under law or deadness under law. Law itself may be used to develop or dwarf life. Its true use develops life, and power, and freedom. Falsely used as coercive restraint it weakens human character. Human control,

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like Divine control, should be prompted by love, based on love, and exercised in love. Loving sympathy is man's strongest controlling force as well as his greatest life-giving power. Divine law is often necessarily restrictive of wrong, but it is lovingly restrictive. It is stimulating and growth-giving; never destructive. Coercion may repress evil; it never eradicates it. Coercion never made a child creative, and creative power is the central element of education. Coercion does more than restrict the power of the child; it corrupts its ideals. The common and unnatural dread of Divine authority arises from the degradation of human authority into unreasoning, unloving coercion.

The greatest improvement yet wrought by the new education is the altered attitude of adulthood towards childhood in disciplining it. The reformation of the coercive ideals of adulthood has only well begun, however. The twentieth century will complete the reform. When adulthood recognizes Divinity in each child and learns that the highest function of training is to develop this divinity, not merely to restrict depravity, then will the schools become what Froebel aimed to make them: "Free Republics of Childhood."

The dominating elements in a child's life are love of freedom and productive activity. The unity of these elements is the only basis for true discipline. Spontaneity in productive self-activity develops active instead of passive obedience, coöperation instead of obstinacy and stubbornness, activity instead of inertness of character, energy instead of indolence, positiveness instead of negativeness, cheerfulness instead of dullness, independence instead of subserviency, and true liberty instead of anarchy.

The truest educational progress of the ages has been toward harmony between control and spontaneity, guidance and freedom, obedience and independence, submission and liberty. Restriction, coercion and domination must be removed from the list of disciplinary agencies. Restriction dwarfs, coercion blights, and domination destroys individuality. Across the end of every schoolroom, opposite the teacher's desk, should be printed the motto: "The School should be a Free Republic of Childhood."

Teachers will not try to dominate the interest of the child in the twentieth century school. The pupil's self-active interest is the only persistent propelling motive to intellectual effort. It alone makes man an independent agent capable of progressive upward and outward growth on original lines. It alone stimulates the mind to its most energetic activity for the accomplishment of definite purposes. Self-active interest is the natural desire for knowledge ap-

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propriate to the child's stage of evolution, acting with perfect freedom ; it is the divinely implanted wonder power unchecked by restriction and undiminished by the substitution of the interests of others.

The development of self-active interest is the highest ideal of intellectual education. School methods in the past have substituted the teacher's suggestion for the child's spontaneous interest, and have thus rendered it unnecessary, if not impossible, for the pupil's own self-active interest to develop. Interest is naturally self-active, and it retains this quality in increasing power unless parents or teachers interfere with its spontaneity. "Every child brings with him into the world the natural disposition to see correctly." The most unfortunate children are those whose untrained nurses, untrained mothers, or untrained teachers, foolishly do for them what they should do for themselves, and point out to them the things they should see for themselves, or worse still, things they should not see at all at their stage of development. Mother and child should not always see the same things in their environment. "See, darling," may prevent the development of the child's power to see independently. The child's own mind should decide its special interests.

Most parents and teachers make the mistake of assuming that they should not only present attractions to the child's mind, but also arouse and direct its attention. Whenever this is done by any agency except the child's own self-active interest its power of giving attention is weakened. No two children should be attracted by exactly the same things or combinations of things during a walk in the country, or in any other gallery of varied interests. The special selfhood of each child sees in the outer what corresponds to its developing inner life. The individual power to see in the outer that which is adapted to the development of the inner life *at present most active* is the arousing source of all true interest. When a teacher substitutes his own interests for those of the child, the child's interest is weakened and made responsive instead of self-active. Under such teaching the real life of interest dies, and teachers, after killing it, have in the past made energetic and often fruitless efforts to galvanize it into spasmodic responsive action. Allowing the motives of others to stimulate us to action is no more true interest, than allowing other people's thoughts to run through our minds is true thinking. The responsive process in each case is really prohibitory of the real self-active process which lies at the root of true growth.

The teacher of the twentieth century will multiply the condi-

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tions of interest. Whatever he can do to make the child's external environment correspond with its inner development, he will do carefully, and attractively. He will know that, if the conditions are appropriate, interest will always be self-active, and that only by its own activity can it develop power. Responsive interest never develops much intensity, energy, endurance, or individuality.

When teachers complain that children are not interested in the work, their statements are usually incorrect. It would be more accurate to say the children are not interested in the teacher's work. Adulthood must not interfere so much with childhood.

The child will be trained to find most of its own problems in the twentieth century school. The child discovers its own problems before it goes to school. When it reaches the school its problems are showered upon it by the teacher. This difference in educative process is the chief reason for the rapid development of children before they go to school compared with their development afterwards. Before the twentieth century ends it will not be correct to define a school as a place in which self-active interest is checked, originality condemned, and brain development and coördination sacrificed to knowledge storing. If any one claims that such a definition is unfair to the nineteenth century schools, let him consider carefully what the condition and character of a man would be, if he had been kept in school during the whole of his waking hours till he was twenty-one years of age. It will not always remain true that the race shall receive its brain development and coördination, and its individual character force, chiefly outside of school. The schools of the coming days will not weaken minds by the processes of storing them.

The power of problem discovery is much more useful than the power of problem solution both to the individual and the race. Problem discovery is more educative than problem solution.

In the near future the pupils will find most of the questions which they and their companions have to answer in daily work or periodical examinations. They will value the answers too. They will require training in this work, but in giving such training teachers will have the pleasant consciousness that they are working with God and not against Him.

The race creeps where it should soar because the child's natural power to discover new problems is not developed. The wonder power of childhood, which Mr. McChoakumchild proposed to destroy, is the source of greatest intellectual and spiritual evolution. We fail to reach our best individual growth, and our highest fitness for aiding our fellows in their upward progress, on account of our

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intellectual and spiritual blindness. We are surrounded by material problems, intellectual problems and spiritual problems which are never revealed to us, but which we might see and solve, if our discovery power had been developed in the schools, as assiduously as our mind storing was carried on. Greater power of problem discovery will lead to increased power of problem solution, and larger capacity and desire for mind storing.

Teachers will distinguish clearly between responsive activity and self-activity, between expression and self-expression, in the twentieth century school. The neglect of selfhood and the warping of selfhood, have been the greatest evils of school life in the past. Self-activity includes the motive as well as the activity. It must be originative as well as operative or selfhood is not developed. Even Kindergartners often fail to see the full meaning of Froebel's fundamental process of human growth, self-activity. The highest ideal of executive development given by any other educator is cooperative, productive activity on the part of each individual. Froebel's ideal is coöperative, productive, *creative* activity.

Activity even in response to the direction or suggestion of the teacher is infinitely better than the old school processes of information—reception, in promoting intellectual development and in coordinating the motor and sensor departments of brain power. Every method that tends to make the child an executive agent is based on a productive educational principle. But there is a wide and vital distinction between responsive activity and true self-activity.

Each individual has three elements of power, originative power, directive power, and executive power; responsive activity does not demand the exercise of originative power at all, and develops directive power imperfectly. The central element of selfhood is originative power. A man's originative power constitutes his individuality. Originative power develops as all other powers develop, by full opportunity for free exercise. Froebel made self-activity the fundamental law of growth with the purpose of developing the complete selfhood of each individual. Unless the self of the individual is active the development is partial and defective in its most important element. There are yet few school processes or methods that demand true self-activity. True self-activity includes the motive that impels to action as well as the resulting act. In every study, and especially in every operative study, the originative and directive powers should act with the operative powers. Education is defective in its most vital part, if originative power is not developed.

Teachers should test every process in their work by the attitude of the pupil's selfhood in relation to it. Is the pupil's selfhood

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passive or active? Is his activity responsive to the suggestion or instruction of another, or is it the result of an effort to accomplish a purpose originating with himself? Does it result from outer stimulation or inner motive? If action results from outer stimulation, what is the nature of the inducement to activity? Is it mandatory or reasonable? Does the external influence coerce the pupil or merely guide him? Does it develop interest or weaken it? Is it a temporary motive which logically tends to make the pupil self-active and gradually gives place to inner motives and interests that continue the action spontaneously, or does it leave the pupil inert and passive when the external stimulus is removed? Can activity induced by commands, or by personal power, will, magnetism, or other influence of the Kindergartner, teacher, or parent, be made as energetic and as definitely productive true self-activity in the acquisition of knowledge, in the development of the brain both in its sensor and its motor departments, or in defining the individuality of the child? It is only by thus testing their own work that teachers can be aroused to the energetic mental condition that leads to reform and discovery.

One of the commonest fallacies in the list of educational theories is, "expression leads to self-expression." Expression and self-expression are the results of two widely different intellectual operations. Self and expression should never be divorced. Expressive power has been trained, so far as it has been trained at all, independently. It has not been related to the selfhood of the child. The theory has been: train the power of expression and the selfhood will in due time develop and be able to use the power of expression we have so thoughtfully provided for it. The amazing stupidity of this course has begun to reveal itself. To some the revelation of the folly of training expressive power and neglecting the selfhood that is to use it, came with such force that it led them to the other extreme, and they have propounded the maxim: "Develop the selfhood and expression will take care of itself." This theory is infinitely nearer the truth than the old one—the one still practised almost universally. It is true that clear, strong thoughts never lack expression. Henry Irving was right when he said: "If you are true to your individuality, and have great original thoughts, they will find their way to the hearts of others as surely as the upland waters burst their way to the sea." But it is also true that the schools should cultivate the powers of expression, and add as many new powers as possible. Every form of expression should be developed to its best limit by the schools; expression in visible form by construction, modelling, painting, drawing, and writing,

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and expression by speech and music should receive fullest culture in the schools. To add new power of expression opens wider avenues for the expression of selfhood and thereby makes a greater selfhood possible. The supreme folly of teaching has been to attempt to cultivate the powers of expression and neglect the selfhood that has to use them. It is not wise in correcting this mistake to make another, by leaving developed selfhood without the best possible equipment of expressive power. Self and expression cannot be divorced without weakening both of them.

The revelation of the utter folly of training the powers of expression and neglecting to train the selfhood at the same time has been almost entirely confined to the forms of visible expression. There are many good schools in which writing, drawing, and other forms of visible expression are now used from the first as means of revealing selfhood, to enable the pupil to make his inner life outer, but in which the processes for developing the powers of oral expression are still as completely unrelated to selfhood as they were in the darkest days of preceding ages. The processes of culture of the powers of oral expression have undoubtedly improved, but still the dominant principle is the fallacy—"expression will lead to self-expression." The schools train in the interpretation and expression of the thoughts of others in the vain hope that to express the thoughts of others in the language of the authors will give power to express orally in good form the original thought of selfhood. There can be no greater fallacy. Actors have more power than any other class to interpret and express the deepest and highest thoughts of the greatest authors, but although they are accustomed to appearing before large audiences, very few of them have well developed powers of self-expression. Responding to the motives of others does not cultivate our own motive power, allowing the thoughts of others to run through our minds does not make us original thinkers, expressing the thoughts of others does not develop the power of self-expression.

The schools of the twentieth century will give increased attention to physical culture to arrest the physical deterioration of the race, and to strengthen it intellectually and physically. Play will become a definite element in human development throughout the entire course of school training, especially in cities and towns. It will some day be possible to find children of the fifth generation reared in a city.

They will give manual training for educational not economic reasons, and to all children, especially to younger children instead of to senior pupils as at present.

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They will teach art as the highest form of expression to qualify for clearer interpretation of the artistic ideals of the leaders in human evolution, and to enlarge the expressive power of humanity.

But the supreme purpose of the schools of the twentieth century will be to develop a strong, self-reliant, self-directing individuality, and train it by the experiences of school life to become a coöperative element in an inter-dependent community. The community ideal will dominate all departments of life work in the new century; national, religious, social, industrial and educational. The greatest educational advance of the early part of the century will be the unity of school and home in the direct as well as the indirect training of the child. All the forces of civilization will coördinate around the child. The district school will become a centre of uplifting influence in which will be focussed the highest aims of the community, and through which will be revealed the transforming ideal of unity or inner connection, or the inner-dependence of the Brotherhood of Man.

JAMES L. HUGHES.

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NEGLECTED FACTORS IN THE EDUCATIONAL PROBLEM.

IN spite of the great advance that has been made along many lines in education, the educational problem is still the most vital today. Solve this problem and the suffering and misery that exist in the world will disappear; the social evil, the struggle between rich and poor, poverty and crime, all arise from lack of education. It will be evident that I am using the term education in a very broad sense and with a very deep meaning and I shall presently endeavor to make clear my view of the matter.

The greatest advance made during the past twenty-five years has been in the machinery of education, in the building and equipping of public schools. A very important step was taken when educators realized the value of making the lessons interesting to the children. The fact of the realization of the necessity to arouse the interest of scholars and so remove the sense of compulsion and servitude which formerly characterized the school-life is the most hopeful sign in the whole history of modern education.

But what means have we of judging of the great advance said to have been made during the past twenty-five or fifty years? Only by results, and these will show that there is still something vital lacking. Quite true it is that more men and women can read and write, but I doubt if they have developed a sounder judgment than their grandparents who could do neither. Does the government of this or any other country show an improvement commensurate with the alleged improvement in education; do those who have received most benefit through education show any evidences of possessing more common-sense than their forefathers; is there a keener sense of the eternal fitness of things, is there more virtue in the world, is there more sobriety, more happiness, more contentment and peace? If not, where has been the gain? The people no doubt show more sharpness of intellect, and have more general information, but the acquirement of these is surely not the end or purpose of education. What then has been lacking? Have we got to the root of the matter, or must we go deeper still?

According to our ultimate view of life and of man will be the keynote of our educational system. If this view be materialistic, all education will tend in that direction; if the general belief be held that we live but one life on earth, the influence of this belief will show itself in the school-room as in the life of the outside

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world, where competition, each man for himself, is the rule; or putting it in another way, let us eat and drink, let us look after number one, for to-morrow we die. We do not have to force these things and we cannot prevent them. The little world of the school-room reflects the greater world. But there is also the reaction and the outer world is in some measure,—in fact in a greater measure than might be supposed,—affected by the child world. Indeed the influence of the children upon the world is one of the greatest factors in the progress of humanity. The child-nature is not hampered with preconceived notions and custom and conventionality but is free, spontaneous, living in the present. If the grown-ups would but turn around and learn of the children, life would have a new meaning and maybe if we could "become as little children" the riddles of life would be found to have a solution after all.

The most important factor in the problem of education is a right knowledge of the nature of man. Who, or what, is this little child; —a little animal, a thinking machine, or a *divine* human being? I would say all these but that the essential nature is divine and that the mind, the passions and desires, and the body are but the instruments of the inner being who stands back of all, ready to use them, but not identical with them. The inner being must learn to use these instruments and to gain complete control over them as does a workman over his tools, or a musician over his musical instrument. But if the workman simply uses his tools as a machine and if the musician plays only mechanically and cannot create, both have failed. So in the training of the mind and intellect, these may be perfected as machines, may become stored with information and be able to perform all the processes of reasoning, but if the creative power of the soul is not awakened, the so-called education has been to no purpose. It is not enough to make the instruments perfect, that which is of first importance is to awaken the soul behind.

Plato held that all knowledge was recollection and the most ancient teaching was that all souls possess the potentiality of all wisdom. This at once gives us a basis on which to work. Once realize this and it will become clear that the most important thing is not the acquiring of information but to unlock the fetters which bind the soul. I do not deny that this is already aimed at and accomplished to a large extent, but I claim that the basis of action is not rightly understood by the majority of educators, nor does it even exist for many. If it were understood how much is within, locked up in the heart of each, and that the inner potentiality in all alike is infinite, we should cease to spend so much time in drudgery and technicalities and would pay more attention to principles. Speak-

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ing generally, modern education starts at the wrong end of the line, though most certainly the outer expression of the soul, the child as he ordinarily appears, must not be disregarded, but should be an index to the real development of the soul within. Yet the work done in our schools to-day is *mainly* from without within, our teachers have still to learn how to act from within without. There is too much time spent in pruning and trimming and embellishing. We must get at the centre and work from there, then the growth will be like a flower's, natural, harmonious, beautiful.

There is another factor which has been overlooked but which is of the greatest importance in this problem. It is a factor which seems to have been almost totally lost sight of in modern philosophy, though it was universally held by the ancients. It is, however, now being restored to its place and Schopenhauer and others have recognized its importance. I refer to the belief or theory to some, though a proven fact, so it is claimed, to others, that we live many lives on earth, that each life is the outcome and the result of previous lives; that each one's character has been built by himself, that each is responsible for himself as he now is. What a different aspect is at once put upon the educational problem if this idea of many lives is accepted! Each child has its own individuality, the soul back of that bright childish face is an old soul which has had ages of experience and is now asking us to help it unlock its own powers and make use of its past experiences. If the educational problem were simply considered in the light of modern theories of evolution and heredity it would appear in an altogether different aspect. But these do not go half way, we must go further and consider the many lives of the soul in order to fully solve the problem. We must find some means of reading and understanding the children and ourselves from this standpoint. When we are able to do this we shall see that every trait of character is the result of growth and that each child himself, or rather the soul back of each, is responsible for this. Ah, if only we could see these things, could see the tendencies and possibilities in the child's nature, then might we truly help the child. The true educator must attain to this power, he must learn to use the power of his own soul and to recognize and speak to the soul of the child. But instead of placing the greatest importance upon this, the chief qualification of a teacher to-day is the ability to pass certain intellectual examinations and these finer perceptions, if not altogether ignored, are accorded an inferior place.

What folly to think that any one can truly educate who cannot awaken affection and love in the heart of the child. Yet how large

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a place does this power hold in the choice of teachers for our public schools? The obstacles that children have to overcome are stupendous. Not only have they to fight their way through the veils of oblivion that nature has thrown around them in their new birth into earth life, but they have even to overcome the obstacles which parents and teachers place in their way due to their ignorance of life and of their own nature. In 999 cases out of 1,000, true education does not take place in school, save in very small degree, but is carried on outside, in the home, among playmates, and in the struggle for life that so many of our little ones have to face so early. And the majority of us who have reached to maturer years will, I think, say that until we were grown and out in the battle of life we did not realize that life is the great educator, and that we must join hands with life in seeking to lead out our own powers and express the inmost nature of our souls. The true education of children consists far more in the guidance of a loving and wise hand and in the hard knocks of experience than in storing the little heads with information. I would not be understood to undervalue the imparting of information or the training of the mind—even as ordinarily understood—but the importance placed upon these has been altogether out of proportion when compared with the essentials of education. It is heart-breaking to read the learned discussions of the amount of time that ought to be given to spelling and grammar, etc., and to see the insistance of the attainment of a certain standard of proficiency; too much attention is given to appearances, the reality is thrust almost out of sight. We have attended to the "anise and cummin," but have neglected the "weightier matters."

What do we need, then, in order to work along the right lines? We have the children, and if we can accept the opinion of some, nay, we may know it from observation, there are many souls coming back to earth life in this country that are strong, wise souls, perhaps far further along the pathway of evolution than we; so we have the best of material to work with, and may feel assured that the children themselves will give us their assistance. But what we need is teachers. We have not enough teachers capable, or if capable, most of them are as yet ignorant of their powers to do this work.

I believe that most teachers are fully alive to the importance and responsibility of their profession, and that they need only that these neglected factors in the problem of education should be called to their attention to recognize that through them is to be found a solution. Many teachers have broken free from a mechanical system and follow their intuitions, but how many are there who

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are controlled by school boards and school organizations and are hampered by rules and regulations? Yet an awakening is certainly taking place in the profession and the principles that underlie true education are receiving an ever-increasing attention. It is a most important matter that we have a right basis on which to build. Then if we know what we are aiming at we can certainly advance a short distance, if only a few steps.

Fortunately more attention has been given of late years to the faculty of teaching and to improved methods of imparting knowledge but the mental and mechanical qualifications are still regarded as the most important and not only in the choice of teachers but in all professions alike. Perhaps the most forcible illustration is in the medical profession. What do the examiners in the medical schools know of the real "fitness" of the candidates for the profession? Do they take into account those qualities which characterize the true physician? Have they any means of discovering whether the candidate possesses these qualities, whether he is in reality a physician apart from any book knowledge? A true physician must be one at heart, it is not book-knowledge that makes one. All the knowledge of anatomy, physiology, therapeutics, what-not, never yet made a physician, though unfortunately a medical diploma depends more upon these than upon anything else. And just the same is true of the teachers.

But the case is by no means a hopeless one. We find, or may find, if we will but open our eyes, some people who have the finer perceptions which are needed, the power of speaking to the heart, awakening the inner nature of men and women and of coming into touch with the soul of things. Some have these powers developed, all have them potentially, and what we need to do is to begin to develop within ourselves these finer faculties, to seek to draw them forth in the children and the change will come imperceptibly, gradually, but with a rapidity that will startle us. All this means an increased responsibility on our own part, which will force us to make our motives higher, our lives purer and broader, and in short to develop the heart side of our nature. We have followed too much the reason and have neglected the intuition. The latter has been almost atrophied and forgotten so that with many it is a thing of the imagination, but not so to a child and it will come back to us in proportion as we, ourselves, become child-like.

PENTAUR.

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WHY I BELIEVE IN REINCARNATION.

BY G. HIJO.

WHEN the editor of THEOSOPHY asked me to write a four-page article on "Why I believe in Reincarnation," I replied that I had always believed in it from the time I first heard of the teaching. He answered: "Then tell them that. It will be different from what others say," and as the requests of the editor of THEOSOPHY are always binding on dutiful theosophists, I find myself under engagement to extend the above statement over four pages of this magazine.

It was while I was at college, a good many years ago. I was interested in pretty much everything under the sun, and I fear in a good many things that normally take place under the moon, and when a friend told me of a new book he had just read and which taught a new philosophy, I purchased and eagerly read it. It dealt with the subject of Theosophy. I believed it all at once, the doctrine of reincarnation included, and I remember that I read that book night and day until I not only had finished it but was familiar with every teaching it contained. A few days before this, while the book was being studied by this same friend and before I had heard of it, a party of our friends was discussing things in general and nothing in particular when this friend advanced some of the theories he had just read about in the book. Among them was the teaching of reincarnation, viz., that the human ego or soul is repeatedly born into human bodies on this planet, say once every thousand or fifteen hundred years, in order to acquire the experience and knowledge necessary to enable it to lead a higher life. To my surprise at the end of the evening I found that I had been arguing in favor of reincarnation and other doctrines as set forth in this book. Of course I only knew very vaguely what I had been talking about and it was not until several days later that I found all these novel and most interesting ideas set forth at length in the work in question. It was apparently as clear a case of talking about things learned in some previous life as I have ever heard of and this in itself was to me no small proof of the truth of the special theory in question.

When I say that I believed in the theory of reincarnation from the first hearing of it, I do not mean that my brain immediately accepted the belief. On the contrary, it was only after the most vigorous protests against my gullibility, the citing of all the scientific

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and philosophic authorities with which it was familiar, that my poor brain became convinced that I was in earnest and gave up the fight. Of course there are other theories advanced by Theosophy which are much more difficult of ready credence than the theory of reincarnation, and it was against these that my brain began its attacks. For example, no one will ever know what protests and ingenious arguments it brought forward to prove that I was a first class idiot to believe in adepts, for my brain did not mince matters nor epithets when discussing these things with me.

When we did finally get through the rougher places and down to a discussion of reincarnation it was suggested to me that this was a very uncomfortable belief, that it would logically entail a giving up of much that I was attached to, that more particularly those things done under the auspices of the moon would be the first to go by the board and that altogether life would be hardly worth living if the responsibility for one's acts were to be so absolutely believed in. Hell was bad enough but here you had something much more definite than hell as a deterrent, something about which there was nothing vague or doubtful but which once accepted meant logically that anyone would be a fool if he continued to do otherwise than as he knew he should. I replied as best I could, that the disagreeableness of a doctrine unfortunately did not militate against its truth; that life at the present time and under the present conditions wasn't quite an unbroken procession of joys; and that if the teaching were really true, contention was futile, and the only thing to do was to conform to it whether you liked it or not; and that further it would probably be a good thing if you did have to stop many things that were now found so pleasant.

The brain immediately replied that that was all very well but that I had no proof that the thing was true and that until I did get some proofs it was silly to tie myself up to so disconcerting and uncomfortable a belief. And then it ingeniously suggested that some of the adepts whom I also believed in, should undertake to dispel all doubts by some interesting and magical performance. This was a double-edged thrust, for it cast a reflection also on one of the harder beliefs that we had already tussled over. I replied that that sort of talk was childish, that it was not argument, that proofs were the *ignis fatuüs* or fool's gold of the modern educated man, that there were lots of things we believed that had never been proved to us, and that in any case there were other ways of finding out things than to have them physically demonstrated to one's brain. I added that I hadn't much respect for my brain anyhow, and then launched into a dissertation on the reasons why reincarnation must be true.

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I said that no other explanation of the apparent injustice of life was possible; that in a world where everything orderly seemed to be done by process of law, it was irrational to suppose that the highest of all created beings were alone neglected and left to blind chance or to the more terrible caprice of an anthropomorphic Deity. We saw around us every day sons of the same mother, one endowed with beauty, talent, a quick apprehension and a serviceable brain, while the other might be a dwarf or cripple, a congenital idiot or a hopeless dullard, or moral pervert with no chance in the struggle for existence in competition with his more fortunate brother. Worse than this we saw multitudes of children born into an ignorant, poverty stricken or criminal environment that made right living a practical impossibility, while others and the fewer in number, born perhaps at the same moment were from birth surrounded by every safeguard and advantage that wealth and education could furnish; and according to the orthodox teaching we were expected to believe that all this was right while we were given no sufficient reason for thinking so.

I asked my brain how he would like to have been born in a New York slum, and that if he had been whether the theory of reincarnation might not have been some comfort to him, since it would have carried with it an assurance that his being there was the inevitable result of past actions and that getting away was sure to follow proper actions in this life.

The brain replied that that might or might not be so, but why if he had lived before didn't he remember something about it? I had him there, for I told him promptly that *he* hadn't lived before and that if he went on in the way he was at present he wouldn't live again; and I asked him how he could expect to remember something he had had nothing to do with. I told him also that he was simply a part of me for this one life, a sort of tool or instrument with which I had been furnished to enable me to express myself properly on the physical plane. This sobered him a little but he had nerve enough left to ask me if I myself remembered my past lives, and if so why I had never told him anything about them. I said that it was none of his business what I did or did not remember, but in any event it would be very injudicious for him to know anything about it as he would be sure to make foolish use of the information. Then he asked me why, if I knew all about such things, I had had to wait until I read them in a book to learn them. He thought this was a particularly clever question but I informed him that as he was the instrument I used at that present time the knowledge that I could give him was in great degree limited to what he already had some

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experience of, and that further if he were less obstinate it would be to the great advantage of us both, as then we could both get much more information on all such topics. I tried to explain that I really did know all about all these things but that the knowledge was of no use to me or to anyone else until I could express it on the physical plane and to do that I must have his help, and that until he could see his way clear to believe not only this particular doctrine but also in the realities of the soul-life generally, we could be of very little use to each other. I pointed out that we had much knowledge and experience not acquired in this life; that we knew things we had never studied and could do things we had never been taught. Heredity and instinct would explain some of this natural wisdom, but there were large portions of it necessarily outside the operations of these great laws.

I also explained that so far as this particular teaching was concerned it was already believed in by three quarters of the human race, and that even if he were not prepared to give it absolute credence, should he accept it as a working hypothesis it would be of considerable assistance to me in formulating a coherent philosophy of life. After fully realizing that according to the teaching he would have no immortality unless he did accept it we compromised the matter in that way, and for some years he accepted the belief provisionally until he could see what would turn up.

Sooner or later, I now forget just when, the inherent truthfulness of the theory had its effect, and this, combined with the influence of living in an atmosphere of people all of whom believed in themselves, quite convinced him. From that he went on to become an enthusiastic advocate of the doctrine. It is an occult truism that as soon as you cease to care for a thing you will get it and as soon as you no longer need proof of the truth of a teaching you will have that in many and various ways. So in the course of time when there were no longer any doubts in the brain, even shadowy little doubts that do not come to the surface, then and then only did the no longer needed proof come.

G. Hijo.

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THE CRUSADE OF AMERICAN THEOSOPHISTS AROUND THE WORLD.

On April 4th, 1897, was completed the first Crusade of American Theosophists around the World. The Crusaders reached New York at 6.30 P. M. and held the concluding meeting of the Crusade in the Concert Hall of the Madison Square Garden. The party consisted of Mrs. Katherine A. Tingley, Leader of the Theosophical Movement throughout the World, the Successor of H. P. Blavatsky and W. Q. Judge; E. T. Hargrove, President of the T. S. in America, the T. S. in Europe and the T. S. in Australasia; H. T. Patterson, President of the Brooklyn T. S.; Mrs. Alice L. Cleather of London; F. M. Pierce, Representative of the School for the Revival of the Lost Mysteries of Antiquity; and the Rev. W. Williams of Bradford, England.

PRELIMINARY REPORT.*

BY KATHERINE A. TINGLEY.

THAT which seemed to many impossible eight months ago, is now an accomplished fact. For seven and then eight Theosophists to form the circuit of the earth, carrying a message of brotherly love from country to country, must have appeared at first sight impracticable. Those who thought so, however, had not appreciated the devotion of many members in America and elsewhere, who did not wait to consider the possibilities of success or of failure, once they were satisfied that it was *right* to assist the Crusade on its way.

Many difficulties had to be overcome. Such a journey, if only undertaken by one person, would involve considerable expense. If seven or more were to go, the outlay would necessarily be immense. Who, furthermore, could afford to thus sacrifice nearly a year, away from home and business, in order to join in this work for discouraged humanity? How, again, could practical good be accomplished in those European countries, where English is an unknown tongue? The Crusaders could hardly be expected to lecture in six or seven different languages. And, lastly, what would become of the work in America if some of its best members were withdrawn for so long a period?

*The report of the Crusade has already appeared in print, but is in such continual demand that we have been asked to insert it in place of Mrs. Tingley's *Notes on the Crusade* which she has as yet been unable to find time to write and the publication of which has consequently been deferred.—EDITOR.

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All these objections came to nothing in the end. Fewer things are "impossible" in nature than most people believe. Faith and will together are almost unconquerable. And for those who proved themselves worthy of membership in the Theosophical Society some two years ago, that which was difficult yesterday, can be accomplished easily to-day. This is a fact to many whose personal experience will bear out my statement.

In the first place, the funds for carrying the enterprise to a successful issue were promptly guaranteed, thanks to the self-sacrifice of one or two who would prefer that I should not mention their names.

In the second place, the right persons to take part in the work were selected, and in every instance answered to the call. Then satisfactory arrangements were made for the carrying on of the work in the absence of those who left important posts in the Theosophical Society in America. The difficulty of addressing audiences not familiar with English was overcome by our good fortune in almost invariably finding interpreters who knew something of Theosophy. Everything being prepared, on June 13, 1896, the Crusade left New York.

We began work in Liverpool, holding a public meeting in the largest hall in the city, which was crowded. Also a Crusade Supper was given to several hundred of the poorest people who could be found on the streets.

These Crusade, or "Brotherhood" suppers as given in Liverpool, and all other cases, were free entertainments, consisting of a good supper, and the best music that could be obtained. After the supper, the members of the Crusade gave brief addresses on Brotherhood, from various standpoints, in no way conflicting with whatever religious beliefs their hearers might entertain. At all of these suppers the utmost enthusiasm was aroused, the poor people saying that judging both from words and deeds they had at last learned what true brotherhood was, and wherein it differed from "charity."

From Liverpool, the Crusade passed on to London, holding a public meeting in Bradford on the way. In London, for the first, but not the last time, most untheosophical opposition was met with. A letter, signed by Col. Olcott and a lady member of his organization, with others, appeared in one or two English newspapers, warning the public against the Crusade and its members. This attack was so utterly uncalled for, that I am informed many persons connected with Col. Olcott's organization protested vehemently against the course their leaders followed.

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The Crusaders had not either publicly or privately attacked the enemies of their Society; they had remained silent in regard to the outrageous and treacherous treatment of the late Mr. W. Q. Judge. They had no intention to criticise the small band of his enemies in England. They had far more important work to do. They had to remove almost countless misconceptions concerning Theosophy, and had to show the public that Brotherhood was the basis of the true theosophical movement.

In spite of our silence these attacks were made, being renewed later with even more bitterness and unfairness than in London. In order to remove misconceptions sure to arise from this unbrotherly proceeding, I was henceforth obliged to announce at all our public meetings that the Crusade had no connection with Col. Olcott, or his organization.

Indifferent to the attacks upon their work, the Crusaders held several successful public meetings in London and its environs. A big Brotherhood supper in Bow, one of the poorest neighborhoods near London, did much to spread an understanding of our principles, besides giving a large number of the destitute a happy evening and good supper.

From London the Crusade proceeded to Bristol and Clifton, then to Southport, Middlesborough, Halifax, and so on to Glasgow, and Edinburgh. Wherever they went they met with the most cordial reception from the press and public. The greatest courtesy was extended to them, not only as Theosophists, but as Americans. This was quite as marked on the continent of Europe, in India, and Australia, as in England. In particular, mention should be made of the kindness met with at the hands of the steamboat and railroad officials, who seemed to recognize that we were working for a good cause—the cause of Brotherly Love.

From Scotland the Crusaders traveled to Ireland, holding public meetings in Bray and Limerick, as well as in Dublin, where, on the 2d and 3d of August the Convention of the Theosophical Society in Europe was held amidst the greatest enthusiasm. In Dublin another Brotherhood supper was given with unrivaled success. Very useful work was also done at Killarney in a quiet way.

Once more to London, and then to Paris, Amsterdam, Berlin, Hamburg (where one of our number journeyed alone), Geneva, Interlaken, Zurich, Hallein—the home of Dr. Franz Hartmann, by whom the Crusaders were most kindly entertained—and then Vienna, Udine, Venice, Rome, Naples, Athens and Cairo. In every city visited where no branch of the Theosophical Society in Europe previously existed, one was formed, and where they already existed

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their membership on an average was more than doubled. Since our visit to England the number of members there has been trebled.

National Divisions of the Theosophical Society in Europe were formed in Scotland, France, Germany, Austria and Greece; another in Egypt. In Athens excellent results were met with. A public meeting in one of the largest halls in the city was crowded to overflowing, the attendant police reporting that over five hundred people had been turned away at the doors, and no one was surprised at the formation of a Society next day with over one hundred founder-members.

After Egypt, India was the country next visited. And here greater difficulties had to be overcome than in any other country. Theosophy in India was found to be practically dead. Out of the 156 branches of the Adyar Society said to exist in their Convention Report of 1896, 44 are frankly entered as "dormant." But this in no way represents the facts. Many of these alleged Branches consist of one member, who may or may not pay the annual fee demanded by the headquarters of his Society.* Many more of the Branches hold no meetings and exist merely on paper. On our arrival in India, according to the most trustworthy reports of native members of that organization, there were only five active Branches of Col. Olcott's Adyar Society in the whole of India, one of which was rapidly approaching a stagnant condition.

Further, the public press was found to be disgusted with what had for some time passed under the name of Theosophy. It was condemned as unpractical and often as absurd. False and pernicious conceptions of Theosophy were rampant among many Theosophists themselves; the teachings revived by Madame Blavatsky had been materialized and degraded; brotherly love had been entirely lost sight of for the most part. The antagonism known to exist between the mass of Hindus and the Mohammedan population had in no way been healed. One sect of one religion had been exalted over all other denominations, and Theosophy itself had degenerated into a narrow system of sectarianism. The East and the West had been still further separated, owing to the foolish teaching of certain

* It should be distinctly understood that membership in the numerous Societies we formed in Europe and India was *free*; no fees or dues or payments of any sort had to be made to our headquarters or to the Crusade, nor are annual contributions demanded or expected.

While dealing with the financial question, it is as well to add that the Crusade has collected no money at any time on its journey. All its meetings have been free to the public; it has paid all its own hotel and traveling expenses, and only in two or three cases have local members helped to defray the expenses of advertising, hiring of halls, and so forth. The members of the Crusade gave their services freely, receiving no salaries whatever. Those of them who could do so helped to support the Crusade financially, as well as by their direct service. It may not be generally known that there is no salary attached to any office in the Theosophical Societies in America, Europe or Australasia.

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prominent English members of the Adyar Society, who, in order to curry favor with the Brahmins—thus unconsciously showing their low estimate of the intelligence of the Brahmins—had indulged in the most absurd flattery, exalting everything Indian, condemning the civilization of the Western world as useless, demoralizing, and as something to be shunned by every Indian patriot. Europe and America had been publicly branded by these short-sighted propagandists as contemptible in their civilization, and utterly harmful in their influence upon Indian thought and custom. The majority of Indians know very little of Europe and practically nothing of America, but we found that the more enlightened among them had been quietly undoing the effect of such untheosophical teaching, urging their friends, as we did, to take what was good from the West; to imitate whatever was worthy of imitation, and to reject what was actually harmful or wrong.

These difficulties were to a large extent overcome as a result of our visit. For Theosophy was presented in a common-sense, practical way. It was shown to be of universal origin and not the creation of any one race or people. Dogmatism and intolerance were condemned, no matter where met with. Good was shown to exist in the West as well as in India. Every possible effort was made to unite the contending factions of Hindus and Mohammedans in bonds of kindly brotherhood. In every Society we formed, Hindus and Mohammedans were given equal representation among the office-holders. Thus in Delhi, the President elected was a Hindu, the Vice-President a Mohammedan, the Treasurer a Jain. No effort was spared to show that actually as well as on paper the only binding object of the Theosophical Society is to form the nucleus of a universal brotherhood of humanity, without any distinctions whatever. Those who joined our ranks were urged to immediately undertake some practical philanthropic work for the good of their country and fellow men and women. Every branch society organized itself into a Relief Committee, in view of the terrible famine which had already laid its iron hand upon the country. I shall have more to say in regard to this famine in concluding the present report.

Everywhere success attended our efforts, and what might be called the spirit of new-world energy, seemed to inspire all those who joined hands with the Americans for the good of India and the whole world. In Delhi, in Lucknow, in Ludhiana, Benares, and Calcutta, and later on in Colombo, large numbers of the most intelligent natives expressed themselves as anxious to be enrolled as members of the Indo-American Theosophical Societies. Men of

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culture, of position and recognized ability, gladly accepted posts of responsibility as office-holders. All opposition was forgotten as the facts began to speak for themselves.

As a preliminary visit of unknown people to an unknown land, the results obtained were most gratifying. In India, as elsewhere, our success proved that not only was the Crusade a right and even necessary enterprise, but that the right time had been appointed for the undertaking. The way has been paved for similar movements in the future, which will be conducted with twice the ease and with five times the benefit of this first long tour.

The enthusiasm met with on our arrival in cities where branches already existed, and the enthusiasm and gratitude shown by members new and old in bidding us farewell on our departure, was in itself sufficient proof that our labors and the sacrifices of those who had helped the work while remaining at home had not been thrown away.

Before leaving Calcutta some members of the Crusade went on a tour of inspection, and for other reasons, to Darjeeling, a small town on the borders of Bhutan and Sikkhim. The whole party then journeyed southwards by way of Madras to Ceylon, meeting with the same success there as in India, organizing a Society in Colombo. They then left for Australasia, arriving at Adelaide not long before the beginning of the new year, 1897. Traveling overland from Adelaide they held a public meeting in Melbourne during the holiday season, and during a strike which temporarily occupied the public mind to the exclusion of all other matters. Nevertheless a strong centre was formed there, which should in the course of a few months develop into a still larger organized Society. Such a Society could have been formed there and then, but it was thought better to postpone the hour of its organization.

Success in Sydney had been expected, and our anticipations were more than realized. We were greeted with the kindliest enthusiasm by the many tried and devoted members of the New South Wales division of the Theosophical Society in Australasia. Our two public meetings were crowded; the Brotherhood supper was thoroughly appreciated; the press was most friendly—as it was in every case in every country visited—and the members of the Adyar Society resident there distinguished themselves by being the only branch of that organization who expressed a friendly feeling towards us and our work for brotherhood.

Next came Auckland, where the same experience was met with in cordiality of reception and in the well-attended nature of the meetings which we held. Two public meetings and a Brotherhood

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Supper, besides private meetings, give the outer record of our work there.

On our way home from Auckland to San Francisco we touched at Samoa, and during our six hours' stay found the representative of a large body of natives who had been waiting to join the Society. So our short stay at Samoa was far from being a waste of time.

At Honolulu, also, we met some members of our Society, and held a small meeting on board ship.

To-morrow, the 11th of February, 1897, we reach San Francisco, at the end of our crusade around the world, but for the overland trip to New York. We are, however, but at the beginning of our labors. The immediate future will see the laying of the foundation stone of the School for the Revival of the Lost Mysteries of Antiquity, at San Diego, in Southern California, and then our return to New York City, stopping *en route* and holding public meetings at Los Angeles, Sacramento, Salt Lake City, Denver, Kansas City, St. Louis, Chicago, Fort Wayne, Toledo, Cincinnati, Buffalo and Toronto.

Since the foregoing was written the Crusade has traveled across the continent of America. We have covered over 40,000 miles since the 13th of June, 1896; have visited five continents. We are now nearing New York City, from whence this Crusade started. From San Francisco onwards we have met with a wonderful reception. The Crusade meetings, usually held in the largest halls or theatres in the different cities visited, have been packed to overflowing, with hundreds of people standing throughout the exercises. There has not been one exception from beginning to end. It was the same in every city named above with the addition of Indianapolis, Columbus and Cleveland. Many people came hundreds of miles to attend our meetings and in the hope of a few minutes' conversation. Thousands of inquirers, including many of the clergy, have had personal interviews with Mr. Hargrove, myself, and others of our party.

Many misconceptions concerning Theosophy have been removed, particularly those so often met with—that it is opposed to Christianity, and that it is only for the educated. The fact that Theosophy attacks nothing and has no time for adverse criticism was frequently accentuated. Several pulpits were offered to us for lectures on theosophical subjects. It was only possible to accept one of these kind offers—in Denver—where a large congregation listened with rapt attention to addresses on Brotherhood, Reincarnation and the Perfectibility of Man.

The press, with but one exception, gave long and excellent reports of all our meetings, and in accounts of personal interviews showed a fair and in fact friendly spirit towards the movement.

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The work done in the State Prisons has been most gratifying. In St. Quentin Prison, near San Francisco, Folsom Prison, near Sacramento, the Utah Penitentiary, near Salt Lake City, and in others, we have been listened to with a delight and an appreciation that has been pathetic in its intensity. These meetings were attended by all the prisoners who could obtain leave to do so. Many of them wrote me letters afterwards stating that they had found a hope and an encouragement in Theosophy they had never dreamed of before.

At each of our public meetings the Chairman read the following statements at my request :

PUBLIC MEETINGS.

"It must be understood that the Society of which the Crusaders are members is in no way connected with the organization of which Col. Olcott is President, and with which Mrs. Annie Besant is connected.* We Crusaders are members of the Theosophical Society in America. We have gone around the world establishing in different countries national organizations and branches of the Theosophical Societies, and these organizations and branches, being now formed, are not only working to study and teach Theosophy to those with whom they come in contact, but they have commenced a permanent and practical work amongst the poor. In India, where the famine is, and where natives are dying by thousands, most of our branches, called the Indo-American Theosophical Societies, have committees formed to *investigate famine cases*, and to give such help as is sent to them for this purpose. It should be understood that the Crusaders are not salaried, but that some of them *are paying their own expenses*.

"In reference to the studying of ancient and modern religions, sciences and philosophies and the investigation of the hidden forces and powers latent in nature and man, Mrs. Tingley wishes it known that there is an Esoteric School in which a very large number of the earnest members of the society throughout the world are pupils. At present we have no institution where students go to learn these

* To some it may seem that this statement is unbrotherly and unnecessary, but it was not until India was reached that this course was adopted. There was originally no intention of referring to the matter, and no mention of it would have been made had not the attacks upon the Crusaders, and the direct opposition which they had to encounter from certain persons made it necessary. The following extract from a letter sent to *The Times of India*, signed by those mentioned above and others, will show the importance of its being understood by the public that there was no disposition on our part to connect ourselves in any way with the Society to which those signing the letter belonged. On the contrary we desire it to be known that we did not wish to be identified with them, but that we are working on totally different lines from these people. The letter referred to was headed, "Masquerading Theosophists," and in it occurs the following: "We shall be much obliged if you will kindly publish in your valuable paper the accompanying repudiation of certain persons who are at present masquerading in India under the name of the Theosophical Society."

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teachings. The studies are carried on in each group under directions from the centre in New York. Mrs. Tingley wishes it known that all instructions given heretofore are but preliminary, simply the alphabetical part of the whole plan of teaching.

"In the School for the Revival of the Lost Mysteries of Antiquity, the corner stone of which was recently laid at Point Loma, San Diego, there will be an esoteric department in which the higher teachings will be given to such pupils of the Esoteric School as are prepared to receive them. When Mme. Blavatsky and William Q. Judge formed this Esoteric School much was kept back, to be given at the proper time, when students would be better prepared.

" 'As the lesser mysteries have to be delivered before the greater, so also must discipline precede philosophy.' "

From one standpoint the most important event on our home journey was the laying of the corner stone of the School for the Revival of the Lost Mysteries of Antiquity. An admirable account of the ceremonies was reported in the San Diego *Union* of February 24th.*

*A full account of the ceremonies with illustrations and a verbatim report of the speeches will be given in the next issue of THEOSOPHY.—ED.

"L'ENVOI."

When Earth's last picture is painted
And the tubes are twisted and dried,
When the oldest colors have faded
And the youngest critic has died,
We shall rest, and, faith we shall need it—
Lie down for an aeon or two,
Till the Master of All Good Workmen
Shall put us to work anew!

From *The Seven Seas*, by RUDYARD KIPLING.

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THE SCREEN OF TIME

IN the death of Mr. E. B. Rambo every Theosophist has lost a comrade, though the world has not lost its friend; for his heart was so full of gentle tenderness that the influence of his life on earth was at all times but the shadow of his influence in the world of the real, where the soul lives and works in the midst of "life" as in the midst of "death."

E. B. RAMBO.

Workers for Theosophy and Brotherhood may be divided into two great classes; those who talk or write and think *in order to talk or write;* those who in any case think and feel and do or do not talk or write, as duty demands. The work of the former class is transient, does not arise from the soul and never reaches its; the work of the latter is not touched by death, because it springs from and deals with that which death can never touch.

E. B. Rambo belonged to the latter class, and therefore in no real sense is he lost to the work, though as friends we must inevi-

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tably mourn his loss. To recite his virtues would be useless. Those who knew him know what they were, and those who knew him not would hardly understand the steadfast, cheerful devotion and unfailing common-sense of this Quaker-Theosophist, who never said an evil thing of any man, and who refused to impute evil motives to his worst enemies.

* * * * * * *

A brief account of the Convention of the Theosophical Society in Europe, which took place on the 8th and 9th of August, at Stockholm, will be found in the "Mirror of the Movement." As a Convention it was a great success, though everyone deeply regretted Mrs. Tingley's unavoidable absence. The members there are in hopes that she may be able to visit them later on in the year.

Stockholm proved itself an ideal place for a Convention. Its people are some of the most hospitable in the world; its means of transport and communication have been brought to a rare point of perfection, and the national exhibition had naturally attracted a very large number of tourists from all parts of Europe, who helped to swell our audiences and to add an international character to the Convention proceedings.

The members of the Society in Sweden—of which Dr. G. Zander is the President—have done marvels under somewhat disadvantageous circumstances. They loyally supported the late W. Q. Judge at a time when he was being most bitterly and recklessly persecuted. They were not personally acquainted with him; they certainly had the advantage of acquaintance with his enemies, which may have slightly biassed their judgment in his favor, but fundamentally they acted on the broad principles of brotherhood, refusing to judge or condemn a fellow-worker, remaining indifferent to one-sided testimony, and taking their stand upon the impregnable rock of brotherly love and attention to duty. They of course met with their reward, in a great increase of energy and unity among them and in other and less evident ways. But they still have to encounter an unnecessary and regrettable opposition at the hands of those who, either lacking their loyalty or misinformed as to the facts, joined the ranks of Mr. Judge's antagonists and took part in the common outcry against him.

In spite of this they have rapidly gained in strength, both numerically and in their influence upon the public; so that it would be difficult to find, at the present time, a more devoted, energetic and united body of people within the entire movement than that formed by the members of the T. S. in Europe (Sweden). The King of Sweden showed his appreciation of their work by sending

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a most cordial telegram of congratulation and good wishes in reply to a message of greeting addressed to him by the Convention.

* * * * * * *

There was once a member of the Theosophical Society who worked hard for its success for some time. About the best work he ever did was contained in a series of articles which appeared in this magazine, giving ridiculous extracts from letters addressed to the office. In them he made our readers laugh, and it is said that laughter is very good for the soul, as well as for the digestion. So for that work he has always had our cordial thanks. He related the troubles of an editor, which are in all cases many, but which are apt to become amusing when the periodical edited deals with the subject of Theosophy. Much is expected of the occupant of the editorial chair, as the following communication shows. It was written in ungrammatical Russian, and mailed at some outlandish place, five hundred miles from anywhere. Needless to say that this correspondent is not known to any member of the staff.

To the Editor:

SUPREMELY DEAR FRIEND.—I ask you to hand over to me the central governing of the *Fo*sophical Society for all who speak Russian and all Slavonic languages and French and modern Greek. I love you and understand you; I defend Blavatsky, understanding her in myself and in all, and myself in her and in all, controlling myself in a purely spiritual way in all spheres of life and knowing that Love of Unity is the Truth of all Truths. Rejoice yourself.

Yours forever,

* * * * * * *

The following correspondence speaks for itself, and is inserted here in explanation of a change in the editorship of this magazine which is about to take place:

144 Madison Avenue, New York City.
August 29th, 1897.

To the Members of the Theosophical Society in America:

FELLOW WORKERS:—On account of serious financial events in America which concern me intimately, I shall be obliged to enter the business world and devote my energies to business occupations for some time to come. It will therefore become necessary for me to resign the office I now have the honor to hold as President of the Theosophical Society in America. My resignation as President will be formally submitted at the next annual Convention of the Society. You will then be called upon to elect my successor to the office, and on that account I now give you early notice of my intention. Similar notice is being sent to the members of the Theosophical Societies in Europe and Australasia.

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It will always be my most earnest desire to resume an active share in the work of theosophical propaganda, to which, as many know, my heart must ever be devoted ; and I shall of course continue to devote all the time, money and thought at my disposal to the work of the theosophical movement.

Wonders have been achieved in the past twenty-two years in the cause of brotherhood, of freedom, of justice, and towards bringing humanity to a realization of its own perfectibility, by and through the Theosophical Society, as a part of that theosophical movement throughout the world, which has existed in all ages. We have to thank the great leaders of this movement, Madame H. P. Blavatsky, William Q. Judge and now Mrs. Katherine A. Tingley—for this magnificent record. What they have done for us and our work we cannot sufficiently estimate. The unfailing devotion and self-sacrifice of members could not have achieved these results unaided. Wise leadership and the power and guidance necessary to lead was required, and they gave and still give all this and more, absolutely assuring the success of the work in the future. I have written much in the past concerning these leaders of the movement, and in this, probably my last official communication to the members of the Theosophical Society in America, I desire to endorse and to emphasize once more all that I have ever written or said concerning them. I also wish to take this early opportunity to thank you, the members of the Society, for the kindly, considerate and loyal assistance you have rendered me as your officer in carrying out my duties as President. That you will extend the same fraternal help to whomsoever you may elect to succeed me I do not doubt.

I now ask you to believe me,

As ever fraternally yours,

(Signed) E. T. HARGROVE,

President of the Theosophical Society in America.

144 Madison Avenue, New York.
September 1st, 1897.

To the Vice-President and members of the Executive Committee of the Theosophical Society in America :

DEAR SIRS AND BROTHERS:—The enclosed communication [given above] was recently sent by me to a few friends in the Society—yourselves among the number—for their personal information, as "what will probably be sent to all members in the course of a few months." It speaks for itself and shows the necessity for my resignation as President of the T. S. in America. It requires modification in one respect.

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I had intended to defer my resignation until April in order to create as little inconvenience as possible; but thanks to the kindness and self-sacrifice of my friend and comrade, Mr. E. A. Neresheimer, the Vice-President of the Society, and to his ever-ready willingness to take yet more burdens upon his shoulders, I am enabled to resign almost immediately and so (under By-Law 14) leave the current business of the Society in the faithful hands of the Vice-President, to whom I particularly desire to express my thanks for this favor.

My resignation will take effect on the 13th September. With the most cordial expression of good will and affection to you all, believe me as ever,

Fraternally yours,

(Signed) E. T. HARGROVE,

President of the Theosophical Society in America.

September 9, 1897.

Mr. E. T. Hargrove, President of the Theosophical Society in America:

DEAR SIR AND BROTHER:—We are in receipt of your communication of Sept. 1, 1897, tendering your resignation as President of the T. S. in A., to take effect on the 13th inst.

It is with great regret that we notify you of the acceptance of same, particularly because you are obliged to take this step on account of personal duties.

It is yet fresh in our minds that at the time of your entering into the office of President, our leader, Mrs. Katherine A. Tingley, held that you were the only one to fill the office to its full and requisite extent, and she and the Executive Committee had hoped that your official activity might have lasted until the end of the term, April, 1899.

As comrades and co-workers we express to you herewith our appreciation of and gratitude for the services which you have rendered the T. S. in A., and take this opportunity to tender our best wishes for your future success.

Sincerely and fraternally,

(Signed) E. AUG. NERESHEIMER,

For the Executive Committee.

For the same reason as given in the first of the above communications, it has become necessary for me to resign the editorship of THEOSOPHY; but I do not think that anything but good can arise from this as Mrs. K. A. Tingley and Mr. E. A. Neresheimer have kindly consented to act as co-editors, beginning with the November issue. The proprietors are particularly indebted to

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Mrs. Tingley for accepting their urgent invitation to look after the interests of the magazine, for the responsibilities of the post can only add yet another toilsome duty to her already extraordinary load of work.

Under the able management of Mrs. Tingley and Mr. Neresheimer THEOSOPHY will undoubtedly gain in popularity and in usefulness. Its progress will always be a matter of the most profound interest to me. My pen, as heretofore, will invariably be at the free disposal of its editors. I beg to most earnestly and sincerely thank our many readers for the splendid support they have given the magazine since the time of its enlargement last June, which I trust they will give even more freely in the future. In this way THEOSOPHY will become a power for good among all English-speaking people and a messenger of hope to many thousands in all parts of the world who long for truth, light and liberation.

E. T. HARGROVE.

10th September, 1897.

THE SOUL.

The soul cannot be defined in words, though it can be known. It can be known directly; but not all those who know it thus can preserve their priceless knowledge. It can be dimly sensed in moments of great silence, when its voiceless melodies surge through the inner chambers of the heart and break down all barriers between our own and other lives.

It can also be known by contrast, by discrimination, by comparison. For the soul is unwearied, is serene, sure and stable, and august in its compassionate power. The turmoil of the world, and the strife of contending forces reach it not: spectator of innumerable events, it sees them in relation to the eternal and gauges them at their true value.

There are those who turn to it for comfort when they are driven by suffering and despair. But the heart that would feel its tenderness and would gain its guidance must have done so often before—when neither guidance nor tenderness seemed necessary and when joy, not sorrow, prevailed. Man's senses require constant use if they are to be of service in an hour of need; and it is the same with that hidden sense which enables us to perceive the presence of the soul.

If we turn to it now, turn to it daily and hourly; turn to it both in gladness and in pain, we can never then lose touch with our one immortal friend.—*Free Translations from the Chinese.*

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MIRROR OF THE MOVEMENT

THE Convention of the Theosophical Society in Europe was held on the 8th and 9th of August in Stockholm. The Convention was well attended, the majority of the Swedish members being present, as well as a large number of foreign delegates. Among the latter were Mr. D. N. Dunlop, President of the Theosophical Society in Ireland; Mr. Basil Crump, Secretary to the President of the Theosophical Society in England; Mr. and Mrs. Littlefield, of the Liverpool Branch of the Theosophical Society in England; Mrs. Off, of Los Angeles; Miss Hargrove, of London; Miss Amy Neresheimer, of New York; Mr. Arie Goud, of Holland; Mr. Carl Sjöstedt, of Norway. Mr. Andersson, of Stockholm, and Mr. Basil Crump, provided music throughout the proceedings, which was of a peculiarly high order, and delighted all present. Dr. Gustav Zander, President of the Theosophical Society in Sweden, gave an opening address which will long be remembered for its simple eloquence and for the profound thoughts which it expressed. Mr. T. Hedlund was elected Chairman of the Convention; Messrs. Nystrom and Dunlop, Secretaries. A large public meeting was held on Sunday evening, which was most favorably reported in the newspapers on the following day. Mr. Hedlund opened the proceedings with an address on "The Work of the Theosophical Society"; Mr. Crump dealt with "The Aim and Work of the Crusade"; Miss Bergman spoke most eloquently on "Theosophy in Daily Life," her remarks being received with prolonged applause; "Reincarnation and Karma" were admirably dealt with by Mr. Dunlop, who was followed by Mr. Nystrom on "Evidences of Reincarnation in Literature." Mr. Hargrove then spoke on "The Mysteries of Life and Death," and Dr. Zander brought the proceedings to a close with some words of thanks to the visiting delegates.

A telegram was received from the King of Sweden, conveying his greetings and best wishes for the success of the Convention. This in itself speaks well for the position attained by the Theosophical Society in Sweden. On the morning of Monday, the 9th, the business of the Convention was continued. Mr. Tonnes Algren and Dr. Kjellberg spoke of the work in Sweden and admirably succeeded in holding the attention of the large audience. Various important resolutions were passed. One in regard to the body of International Representatives, which should do much to emphasize the international character of the Theosophical movement. Mrs. Alice Cleather was elected Recording Secretary of the Theosophical Society in Europe, and Mr. Basil Crump, Deputy Vice-President, in place of Mr. Herbert Crooke whose work in America made it necessary to fill the office, the duties of which he had so admirably performed. Mr. Hargrove introduced a resolution cordially thanking Mr Crooke for his valuable services, which resolution was unanimously carried amid great applause. The proceedings were brought to a conclusion by Mr Crump whose beautiful rendering of Siegfried's "Death March" will long be remembered by those who had the pleasure of listening to it. He explained in a few opening words that he had selected this march in memory of the late W Q. Judge. This Convention was in every way a remarkable success. Profound regret was expressed on all sides at the unavoidable absence of Mrs. K. A. Tingley, but the members in Sweden consoled themselves with the hope that she would be

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able to visit them in the course of the next few months. The delight with which they passed the same resolution concerning Mrs. Tingley's work and position in the movement, which was introduced by Dr. Buck at the Convention of the Theosophical Society in America, held in New York, showed with what delight they would welcome her personally whenever she might find it possible to visit Scandinavia.—E. T. H.

Last month James M. Pryse made a short trip, leaving New York, August 20th. He lectured in Buffalo on the 21st to a good audience. In Toronto he lectured to full houses at the Forum Hall on the 22d and 23d. In Rochester he lectured in the Unitarian church to a crowded meeting. He then visited Syracuse, held a public meeting and also visited the Indians of the Six Nations. At all these places Mr. Pryse also held Branch and private meetings, and the trip was most successful throughout. Mr. Pryse was asked to return to Toronto, but his duties called him to New York.

As Superintendent of the Branch Extension Bureau, Mr. Pryse is now in communication with all the district committees. Arrangements are being made for extensive propaganda during the coming fall and winter.

Some of the Branches adjourned their public meetings during the hot summer months, but all have now resumed full activities. Several, however, kept up their work without any break, and applications for membership in the Society come in to Headquarters continuously.

The Home Crusaders of the Milwaukee Branch have been visiting Madison, Wis. A crowded public meeting was held, over 400 being present, and the Crusaders were also "at home" at the hotel on August 25th. The visit was most successful, good meetings, many callers, many interested and the result—a new Branch. The reports in the papers were excellent and all favorable. The Secretary writes: "We feel encouraged to try this plan again, if we can arrange the financial part of it." The great success was largely due to Mr. L. H. Cannon, who gave his entire vacation of two weeks to doing pioneer work and making preparations for the meeting.

In a letter from SYDNEY, AUSTRALIA, is the following: "We have just moved into real Headquarters in the heart of the city; lecture hall seating 250 comfortably; shop front on the street for literature depot; President's office for T. S. in Aus. (N. S. W.) and an office for the Aust. Theos. Pub. Co. All goes splendidly well and is steady and harmonious. Work *galore!*"

Interesting accounts of the work done in NEW ZEALAND are at hand. The WAITEMATA CENTRE at the last moment were unable to procure the hall which they hoped to engage, but have made satisfactory arrangements to hold the public Sunday Meetings in the Lorne Street Hall. There are now two Lotus Circles at THAMES.

The monthly letter from GERMANY states that "everywhere in Germany are reports of progress." A new Branch has been formed in STUTTGART, work has been begun in BAYREUTH. Good news comes from Hamburg, Nurnburg, Breslau. The GOLDRIEF LODGE in Berlin received a visit from Mr. Gengenbach, a member of the New York German Branch; the members were much pleased at meeting him.

THE ARYAN THEOSOPHICAL SOCIETY of New York opened its doors on the 21st of September after the summer vacation. A new departure in the conduct of the meetings has been adopted, the Board of Trustees having decided to hold the weekly Tuesday meetings with closed doors; that is to say, they will be

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open only to members of the Aryan Branch and to F. T. S. from all parts of the world, the latter, however, being required to show proper identification or recommendation before admission. The object of this change is to make possible a closer contact between the members which should result in better acquaintance among them, and remove the diffidence which some members experience when speaking in public. It will also promote the further object of devoting these meetings more especially to the study of the doctrines of the Esoteric Philosophy. Other meetings, specially for the benefit of the public, will be held at the Aryan Hall every Sunday evening, with music, where one or two speakers will deliver addresses on "Elementary Theosophy," or, "Theosophy Simply Put."

We have been asked to call attention to Mr. CHARLES JOHNSTON'S advertisement of his Sanskrit Correspondence Class, which appears in this issue of THEOSOPHY, and we gladly do this, particularly as it is an open secret that Mr. Johnston, in a large number of cases, gives tuition in Sanskrit freely, so profound is his belief in the educational value of the language of which he is universally recognized as a master. Owing to immense pressure in our space the continuation of Mr. Johnston's interesting contribution entitled *Buddha's Renunciation* has been held over until November.

The non-appearance of *The Literary World* in this issue is accounted for by Mr. A. E. S. SMYTHE'S temporary absence in Europe.

E. B. RAMBO.

Office of The School R. L. M. A., New York, August 31, 1897.

Editor THEOSOPHY:

DEAR SIR AND BROTHER:—

AT a meeting of the Directors of The School R. L. M. A., this day, the first that has been held since news was received of the death of our co-worker E. B. Rambo, the following preamble and resolutions were adopted and ordered to be spread upon the minutes:

Whereas: Our Brother, Edward B. Rambo, has been taken out from amongst us by the hand of death, be it

Resolved, that in his absence we miss the kindly face and cheering voice of an ever faithful friend, no less than the helpful counsel of his ripened judgment, and the constant assistance of his loyal and always willing service.

Resolved, that his devotion and energy in the cause of "Truth, Light, and Liberation for Discouraged Humanity" and his most valuable work towards the establishment of this school, have entitled his memory to the respect and gratitude in the highest degree of all who admire altruism and would seek the elevation of their fellow-men.

Resolved, that a copy of these resolutions be transmitted to the family of our late Brother with the assurance of our deep sorrow and sincere sympathy.

A. H. SPENCER,
Secretary.

THE SCHOOL R. L. M. A.

THE fact that but little has recently been published about the School at Point Loma, need not be taken as indicating any lack of activity in that quarter. On the contrary the evolvement of the Institution is progressing under the most promising auspices.

The corporate organization of the School has been carefully looked after and it has been found desirable to further incorporate under the laws of the State

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of West Virginia, owing to some legal inconveniences incurred by the first organization under the New York laws, the management, however, remaining practically the same as heretofore, with officers as follows: Katherine A Tingley, President and Directress; E. Aug. Neresheimer, Treasurer; A. H. Spencer, Secretary. The Board of Directors being constituted of Mrs. Tingley, Mr. Neresheimer and Mr. E. T. Hargrove.

The cottage which had first to be put up on the grounds for the accommodation of those who should be in charge of or concerned with the care of the school buildings, has been completed and is now occupied by Dr. and Mrs. W. T. Partridge, who had been selected by the Directress for purposes therewith connected.

Mr. M. A. Oppermann, an old member of the Aryan Branch of New York, though of late a resident of Pittsburgh, has purchased an adjoining piece of land on which he has built living apartments for himself.

Dr. L. F. Wood, of Westerly, Rhode Island, who it will be remembered joined the Crusaders on their arrival at San Francisco and accompanied them across the country to New York, is about to erect on the same tract a sanitarium and hotel for the treatment of the physical ailments of the people who may be attracted to the vicinity for that purpose, as well as the entertainment of healthy people who come to enjoy the glorious climate and wonderful scenery of Point Loma, and from what we all know of Dr. Wood it is quite safe to premise that in both departments the very best management will obtain. Dr. Wood's plans are quite extensive, and include boating and bathing facilities in addition to the main building of sixty rooms, with all the outfit of a hotel of the first class, which is expected to be completed by the time winter travel sets in to southern California, and which will be found a great convenience to our members and others who may contemplate spending a little time in the neighborhood of the school. All such persons should correspond direct with Dr. Wood at Point Loma.

Elsewhere teachers and assistants are being instructed and prepared under the advice of the directress for such positions as must be filled by those who are to work on educational and philanthropic lines, and it will no doubt by this time have been perceived that the school will extend its scope no less widely into what are called "practical" fields of work than into the mystical and occult side of the great Theosophic movement which is surely and not altogether slowly permeating society.

All the above is stated *en passant*, and further information will be given as it accumulates. Inquiries and correspondence will receive prompt attention from the undersigned.

A. H. SPENCER,
Secretary.

Far and wide is this work for Brotherhood. Go thou on thy way and trust to the everlasting light to guide thy feet on the path of duty towards the gateway of peace. . . . . Let Loyalty, Devotion and Discretion be the watchwords of the hour.—*Farewell Book.*

ÔM.

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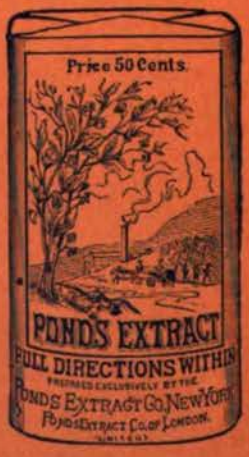

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