

DECEMBER, 1897.



# UNIVERSAL BROTHERHOOD

A MAGAZINE

DEVOTED TO THE BROTHERHOOD OF HUMANITY  
THE THEOSOPHICAL MOVEMENT.

PHILOSOPHY · SCIENCE · AND · ART.

FOUNDED · IN · 1886 · UNDER · THE · TITLE · OF · THE · PATH · BY ·  
WM · Q · JUDGE ·



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# Universal Brotherhood"

DEVOTED TO

*The Brotherhood of Humanity, the Theosophical Movement, Philosophy, Science and Art.*

FOUNDED IN 1886 UNDER THE TITLE OF "THE PATH," BY

WILLIAM Q. JUDGE.

KATHERINE A. TINGLEY } EDITORS.  
E. A. NERESHEIMER }

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## ANNOUNCEMENT.

**UNIVERSAL BROTHERHOOD** is a Magazine devoted to the promulgation of the principles of the Brotherhood of Humanity in the widest sense. It is an organ whose aim is to show that the Unity or Brotherhood of Mankind is an actual fact in nature. If this principle were better understood by the multitude or even by certain classes of Society there would be less strife and competition and more sympathy and co-operation.

The demonstration of these broad ideas from the Ethical, Scientific and Practical points of view will prove that there is much agreement between these systems on this topic, and that it is an underlying ground-work by means of which all Religions and all Philosophies agree also.

This magazine will endeavor to show the great similarity between the Religions of the world, in their fundamental beliefs and doctrines as also the value of studying other systems than our own.

A sound basis for ethics should be found.

Those who would assist the cause of Brotherhood should realize that it is of the first importance to discover as much as possible concerning the nature of man and man's relation to the world around him. The laws that govern his physical, mental, moral and spiritual being should be studied and investigated.

It is hoped that every sympathizer with the cause of brotherhood will endeavor to assist us in enlarging the circulation of this magazine. Subscribers will greatly oblige by sending us the names and addresses of individuals known to them as willing to investigate liberal ideas.

All writers who are interested in the above objects are invited to contribute articles.

It is in the hands of our readers to push the circulation of **UNIVERSAL BROTHERHOOD** to an almost unlimited extent. **All profits arising from the publication of this magazine, or from the business conducted by the Theosophical Publishing Co., are devoted to propaganda of Brotherhood.** All who assist us in this work are directly helping the great cause of humanity.

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# UNIVERSAL BROTHERHOOD

VOL. XII.

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## THE SEARCH-LIGHT.

"Life is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when, it is otherwise, disease and death enforce the lesson."

**I**N the ranks of the workers for humanity there are many true hearts, many devoted souls, who through their very excess of devotion, misapplied, become unwise and work serious harm. Thus, in their zealousness for the cause and their desire to convince as many as possible of the truths of their position, they unconsciously make statements which are not only unauthorized, but have no foundation whatever.

We have all come across these brothers and sisters, and some of us have listened in pain at meetings in public places, to glib sentences about the work, from the lips of speakers who were quite unconscious that they were making statements not based on fact or any authority.

An example of this may be found in the statements which have been made concerning the S. R. L. M. A. Some persons have even gone so far as to say specifically what studies were to be pursued there; who the teachers would be, and what the requirements for admission would be, etc. Now, it is sad to have to chronicle that there are a few people who have been advertising the School in a manner which is the last thing in the world its Founder desires. And it may here be authoritatively stated, that the Founder of the School for the Revival of

the Lost Mysteries of Antiquity has given to no one information of any consequence. Those, therefore, who hear statements made concerning the School will know that they are without foundation and that, as its very name would indicate, knowledge about it will not be made public.

The overzealousness of the few sometimes works disaster on the many. In the past history of the theosophical movement good work has more than once been retarded or entirely prevented by the unguarded utterances of ill advised members. "Ignorance of the Law excuseth no one," and the harm which is unknowingly done, is harm, nevertheless. Now, we cannot deny that there is a class of people who revel in going about with only one mission in life, which is to disturb and destroy everything they cannot control. They seek to besmirch the good work and restrict the influence of those who are working unselfishly for the good of humanity.

Another class who would not wilfully destroy but who should be guarded against are those, who appearing indifferent to consequences, utilize at every opportunity the ideas of others in order to bring themselves into prominence and air the great knowledge they think they possess.

The very fact that there are such people, and that they will persist in getting in our way, makes it all the more imperative that we should work steadily and persistently, endeavoring to inspire others with a firm conviction, that as they work unselfishly they evoke the helpful force and the real energy that can be utilized for the uplifting of humanity.

The world needs more impersonal men and women who will bend all their efforts to restore the divine ideals, so that out of the present disorder and unrest, perfect order and peace shall result.

Everything, no matter how small, counts when it is carried on in the right spirit and with pure motives. Let us not get into the habit of regarding things from the standpoint of expediency and compromise, nor feel we are bound to use one moment of our precious time in apologizing for being born. The world cannot be measured with a yard-stick, nor the minds of men with a tape measure.

What is our real mission in life? Are we to hug our philosophy and grudgingly deal out according to our whims small teaspoonsful at a time? We raise the question, having incidentally heard that recently in this city, a lecturer publicly declared "that it would fare badly with Christianity had its apostles left the word of God to serve tables." Think of it! at the end of this nineteenth century. With all the misery, despair, suffering and hopelessness that exist around us, that one presuming to teach Brotherhood should adopt such an attitude.

Has it fared so well with Christianity?

Did not the gentle, compassionate Nazarene the founder of Christianity "serve tables," heal the sick, comfort

the oppressed and wash the feet of his disciples?

Is it not true if it had not been for the comparative few who did "serve tables" Christianity would probably have disappeared from the world long ago. Let us look around us, and out all over the world and see the great battle that is raging. Are not the wounded lying on every side? Should they not be cared for with loving and merciful hands? Are not their sufferings ours? And should we not exhaust every means in our power to help them?

Is this not the spirit of real Brotherhood? We might take time to reason about the cause of the battle and endeavor to avert calamities that might arise in the next century, but in the meantime the weak and wounded are dying without hope, and the suffering are enduring agonies untold. May *we* be delivered from becoming so absorbed in new theories, that we forget how to be natural and true in the highest sense. Can we wonder that under such circumstances people receive new theories with distrust?

Anyone with a grain of common sense who possesses a real love for his fellow men cannot fail to realize how important it is that we should be well equipped for our work, with our philosophy in one hand and philanthropy in the other. When the real spirit of the philosophy pulsates in unison with the hearts of men they cannot stand still, they must go out into the great broad world for their cause is the cause of Humanity. And so in time they will move into closer touch with the great hearts of compassion.

KATHERINE A. TINGLEY.

## “THE HELPER’S HAND.”

BY ZORYAN.

**T**HE high tide of civilization of this 19th century is only the prelude of an early twilight to the approaching day. Few are the real workers and only they have acquired a momentum of motion, while the masses, who benefitted by the results are yet at a standstill. They are not able to look ahead till they start to move themselves. And they imagine vainly that the time for enjoying the fruits of progress has come; that nature is conquered; the wide spaces are spanned by railroads and telegraphs, steam and electricity are set to work; the secrets of nature are investigated and society is in a perfect state. It is they who call the new pioneers dreamers and acquiesce in rest. Yet they have little reason to apply the term of dreamer to the Founder of the I. B. L.

No thin vapory dreams and no bare intellectuality are shaping this movement. No indistinct and personal emotionality is propelling it. The propelling force is the force of the heart which every child knows and every hero. For as a child obeys the first primeval forces of its soul and grows in bright harmony with the sunshine of the skies, and with the sunshine of its home, the hero is the same child healthily grown to manhood. He finds his sunshine in that harmony which pervades the totality of life, and the emotions which always run in some particular direction do only interfere with his work. His pulse beats exultantly with the pulse of the great shoreless divine life surrounding him everywhere. His interests are so wide that they touch and include the interests of all he loves,—and his love is as wide and quick as the lightning flashing from east to west.

If this is a dream, it is a dream of the Universal Life.

If it is a dream, it is a dream about very real things, for it includes every man, woman and child upon this suffering

earth; it is a dream which every minute proves itself true in happy smiles, in rising hopes, in serene brightness of the mind and in the satisfaction of the heart.

And if there are any metaphysics in it they are only the threads between the one and all, the flashing rays of brotherhood, as it comes down as a white dove to spread its wings above the whole earth.

As the light of the sun is never visible till it strikes the surface of the air, or water, or this sweet earth, which it makes to blossom, so the metaphysics of the heart are never set at rest until they beam from human faces with that soul-radiance which makes civilizations grow. Nay! instead of running to the clouds, and some secluded places, they spread like glory of the daylight and penetrate into the deepest well and every corner of the human life and thought, and are as powerful as the Great Life itself.

Therefore, those who will help in this great work will live in open air and warmth of that great Sun of Life and those who'll play in harmony with the great music, will learn to understand it.

It is not a work of charity. It is the work of love. If you can not rejoice helping the meanest thing upon its upward path, your light is not upon it. Let your body do work among the bodies, and your soul among the souls. Thus all the vestures of the Self will be its channels. And remember that the Heart cannot receive any reward from the outside. The greater love and light and life, these are the rewards of the heart. It grows and unfolds its petals as a lotus flower, from its own germ divine, from that ocean of immortality, which is in every drop of life.

Therefore, for a compassionate heart every sufferer is a part of itself, and by no means outside. On the mirror of the

lower person the images may come and fight among themselves, rejoice and suffer like some foreign pictures, like outward friends or enemies. But when the Heartlight touches the scene, it takes all pictures to itself, and they all weep or rejoice there, as in one great lucid diamond, as the integral parts of itself. Nothing outer then can be, reward.

You might call it the philosophy of children, or you might call it the philosophy of sages, but you see, the real, singing radiant life is here, so that if you wish to live and tear the gloomy veil of death which now oppresses human kind, though they foolishly look for it in the future, here is the chance to do it and grow in action.

The action will start at the beginning through the seven objects of the I. B. L. They are like the seven nerve centres appearing in the jelly-like substance of an embryo of the new cycle, which is dawning—and no matter how insignificant they may appear at the beginning, they are perfectly necessary to give an ever-growing instrument for the already existing heart and soul of humanity to manifest itself in the world.

Now let us discuss the objects one by one. (1) To help workingmen to realize the nobility of their calling and their true position in life.

In order to do that, those dark clouds hanging above the modern age, should be as much as possible gradually removed and dispersed. The theological original sin has made just as much evil as the blighting materialistic beliefs. The masses are oppressed mentally even more than physically. This gloom should be removed. Light removes darkness. Now, what is light? We can touch people by mind, but we can make them see and feel only by the heart. For the hearts of people are suffering even still more. No! no amount of philosophy will ever be accepted generally if there is no heart beyond it.

The heart gives the ultimate sanction.

Therefore we should learn to love people. Is it so difficult? More shall we help them, more shall we love them. They will become part of ourselves, part of our thought, so to say. Let us look ahead into that future, and it would be easy to love them even now, if we are not able to discern a divine spark, which condescended to burn in such primeval vehicles. Who then are we that we should shrink?

This is the beginning and foundation—the *sine qua non*. We shall be then the first touch of heaven to the unfortunate, and thus the hope shall be given, the first gloom dispersed and the first light brought in. Then the people will understand, that their salvation and their future are in their own hands.

Next, all theories discussed should start from this same radiant centre. Every question should be a ray of heart. Hope—a divine ray in time; brotherhood—a divine ray in space; justice—a divine ray in motion. To renounce them is to renounce life and to plunge into despair. And yet in the imagination of many these things are very indefinite and dreamy. Why is it so? Because people do not dare to live and do not dare to love eternally. Only eternal things we can love eternally and be serious about them. That means that we ourselves become self-conscious souls when we love souls.

Men should be awakened to the fact that they are souls, and their true dwelling place is the ideal and eternal world of Truth. Then only will hope, brotherhood and justice be of any value.

The heart should be shown as a power which is perfectly satisfied in the excellency of these things by such direct perception, that it even may rule the mind. And this is true nobility, which it is not difficult for the American mind to understand. When we have awakened to the reality of these things so far, and received so much happiness and light, it would be foolish not to proceed. People

should be taught that only by experience can we learn that the heart is real. Theory may run ahead, but the experimental knowledge is the only true one.

After people understand that life is not an endless mockery, but something serious and real, they begin to rise on their feet. Life becomes worth living. And energy will be given to change the conditions to better.

Some people object to broad teachings and require details. They wonder what it will be, Capitalism, Socialism or even Anarchy. That shows a ridiculous and superficial understanding of the subject. The idea of brotherhood and tolerance is a good deal more important than any of the sociological isms. And an example of it is that this idea will stop all fighting between those isms. It is impossible to give to any of these isms a preference. They have to develop side by side without fighting and the political fanaticism desirous of reforming by force of one part of humanity by another is a form of narrowmindedness. Just as well to go and reform by force Dahomey or China. Evolution works best when it is free and unhampered. The vote of the majority is lawful, as Herbert Spencer has proven, only in those things which concern everybody, as war, tariff, monetary systems, etc. The American Constitution provides for that. But other things are local, not only geographically, but even sociologically. Every large society with its own self-government and by-laws is an example. It may spread over many states, but it is local in the sense of its peculiarities, which are perfectly unsuitable to other people. Many isms could exist as such societies. But no! they generally desire to make a political party and impose their ideas upon others, perfectly forgetting that their ideas do not concern everybody, and that only a very limited number of ideas can do so. This is as ridiculous as if somebody would propose to establish a state religion, because a majority wants

it. But brotherhood and tolerance are happily guardians of freedom. They only can regulate the healthy growth of the modern nations, who are passing through a dangerous point in their evolution. And that is why we should leave all isms to themselves, but influence them to such a degree, that they would treat one another just as fraternally as individuals do. And this broad question is at present the most urgent one from the standpoint of true citizenship, which means less politics, and more private enterprise, tolerance and fraternal coöperation and help. The I. B. L. would have a very short existence if it engulfed itself in any political party. It was meant to have a brighter future, to stand as a messenger of light who is sent to work and move *actively* among those lost in a social whirl; but its movements will be angelic. No passion will touch it, no bitterness, no ambition, no desire of physical rule. This Angel will be in the world but not of the world. As says a poet: "Proceed O thou, an Angel with the radiant face! In thy hands there is no dagger crowned with the garlands of the mob, which pierced the breast of an enemy. There is a flash of another weapon. The Spirit conquers here only by a *divinely-human deed!* Thou art divine and above this earth, for thou hast gathered all sorrows of the world unto thee, for thou art divine love.

"And now thou dost return with the good message.

"Evil foams around thee, but thou dost not heed; thou throwest one more handful of light, and again it is brighter in the world; till thou wilt circle all lands and with the two-edged sword of light chase away from them the darkness of the death. Thus thou comest again!"

2. To educate children of all nations on the broadest lines of the Universal Brotherhood and to prepare destitute and homeless children to become workers for humanity.

This object seems easier to accomplish.



Who does not like children? The breeze of the fresh primeval forces of nature seems to blow through them from some far off diviner source. To see them playing in a group one would forget, which are his children and which are not. All are his children at such a moment, all are sunny bright beams of the same kind, some divine progeny, some rays of the eternal youth, from which the grown up people have wandered far away, driven by the relentless hand of the fate they had themselves created. And yet in their inner nature they feel this radiance themselves though they cannot manifest it with their darkened vehicles. But helping it in children and seeing it sparkling there they can enjoy it mentally by sympathy through their observation. O what wonderful chances nature gives even to a savage!

Now what makes out of a group of children a rosy garland, is that fraternal spirit they feel one to another. They do not care about the differences of creed, caste, sex, nation and color of skin. And to educate them on the broadest lines of the Universal Brotherhood is simply to keep their fires burning. Truly sometimes children show lots of the smoke, too, but it is faint and can be easily dispersed. Yet it is generally increased by trying to overcome smoke by smoke, by speaking to them too much about their faults and by refusing to give response to their sunshine, or giving a hypocritical response, while children have such sharp sense that they simply cannot be cheated on their own radiant plane, though they can not express their astonishment at those cold forms, to which so much is sacrificed. Now this second object of the League not only changes the old system, by renouncing the dead forms of the past and calling out to action the Spirit of Unity, but it prepares new workers for humanity and never will stop till all humanity is embraced. Helping the children we also help ourselves, for we actually sometimes

learn more from them than we can teach them, though that can not be always expressed in words. We have here an illustration of a direct reward, which can be easily understood. Let this be as an illustration that this reward exists in the fields of the unselfish actions, and that if we see it in one place we can expect it in another, and that by profiting others we profit ourselves. Let those for whom it is difficult to love humanity at large start to love children, so in future they will learn easier to recognize the bright response in others. The bright dawn must come, but every ray of it must be conquered by ourselves, and let us hope that the bright, loving faces of the children will help us to begin it. Let us then give them a chance to help us; they are as many millions of ages old as we are, but because they remember it better, therefore our pride can just as well give itself up. By teaching us they become also the excellent workers in the grand total of forces striving to reach Unity and Brotherhood.

3. To ameliorate the condition of unfortunate women and assist them to a higher life.

Let us call them unfortunate sisters of ours, for when every bit of selfish passion is torn away, every woman is a sister. The name of the maiden is in Slavonic languages *deva*,—the same word as Sanscrit *deva*, and means radiant. It is of the same root as the word *day*. As men represent active part of life, so women do the shining part. Not because those two are separate, but because of the predominance of either. The law of cycles suits here also, for at one time an Ego needs to conquer and manifest new experiences, and at another time to weave them together into a shining robe of life. Therefore the life of woman is more inner and restful and harmonious and even nearer to spirit. Therefore it is no wonder that it smites every feeling heart with pain to see our sisters dragged

to the outer edges of rough material experiences by the hard conditions and brutality of the age. To see those whose light made cheerful every corner of their home, whose silvery laugh was as if coming from some distant stars, whose fragrance was like incense before the Angel of eternal youth,—to see them cheated in their childish trust, to see them thought as the lowest servants of passion, to be ever kept under the lash of that worst slavery in the world, to see them driven down and down into poverty and degradation, with none to lift, with none even to send a helping thought, to see all this and not to help, and not to suffer with the insulted nature and its angels, and stand still with supreme contentment of the superiority of the miserable self,—to do all this is never to know what true love to this poor suffering humanity ever can be.

No! The Buddhas of compassion did not forget this point. Jesus did not forget Magdalene, neither did Gotama nor any other Messenger of the Fire-Mist. Let us then join in this great work in a right spirit.

4. To assist those who are or have been in prisons to establish themselves in honorable positions of life.

When day has come its light is searching for every nook and corner, and tries to reach even the deepest well. When a wave of life strikes a planet at a manvantaric dawn, it dives even to the bottom of the seas, it surges even through the hardest stone. And the radiance of Brotherhood, the glory of the One Light, appears in the soul of men, it weaves itself in halos of a thousand garlands, it flashes in a thousand rays, till it fills all with its soft, suffused tender glow. Naught are before its penetration the prisons of the forms of custom, and naught are the prisons of the flesh and stone, and those worse prisons of human passions, hates and doubting darkness self-imposed. Through all this a heart will listen to the Heart, and it will not

fail, when all else fails. For says a poet: "O you do not know, you sick, you poor, you ignorant, where is that divine lightning, the weapon of your future victory! It lives in your breast and is called Love, and it alone dissolves the mazes of the fate." The cowards say: The world is yet dark, the masses ignorant, the laws deficient, nothing could be done for the improvement of such depths. What a small experience! And thus the mazes of Karma grow, the unredeemed depths strike back, surge under feet, and many times tear the victory out of the hands. But there are a few who speak less by words, more by compassion, whose hearts are not directed to get reward, or to advance, but to help, to help, to help,—to help for the sake of Love, who know that in that Love their growth and their reward abide and nowhere else, who have lost themselves to find themselves in every brother, be he even a criminal without hope. These will do a real work, these will succeed, for the smallest words upon their lips will have a meaning and a most fleeting glance will be as a glance of the Eternal Mother.

5. To endeavor to abolish capital punishment.

This is so self-evident, that no explanation seems to be necessary. Truly to say, there is no punishment beside self-punishment. That is the way the universal justice works. The wretch goes to drown himself in the water, the water comes not to drown the wretch. Once the wretch is in the water, the waves come and go, of course, and close over his head, but that self-conscious part of him which suffers, always descends wilfully, though not always remembers it after submersion. Even in cases of accidents, floods, earthquakes, if we suffer at all, we suffer because we thought of it. Mr. Judge wrote that all catastrophes are connected directly with mankind, and the Secret Doctrine says that we make bad Karma, whether we *do* evil or simply

brood over mischief in our thoughts. They are certain to return and often in a very material shape. This being the case, the punishment by law is also the expression of uncharitable and hard feelings of the sufferer himself coming back to him. The judges and lawmakers are the channels of the force generated by evil-doers. They do it quite unconsciously, too, and as if propelled by some invisible hand, working through the customs of the country. Neither judges nor lawmakers feel any special revenge, though they may talk about the revenge of society, nor is there a very great necessity to protect the community by death of a culprit, other means being available. This illogical talk shows the great power of the fatal force working unflinchingly through unconscious channels, whose lack of discriminative power makes them easy tools. But once men will understand the ways of the Great Law, they will refuse to be channels of such bad Karma and will turn their labors into more worthy directions, perhaps into giving spiritual help to those whom they now suppose to kill, but in reality with whom they never will part through many a rebirth.

More merciful is Nature than the most ideal Gods created by human imagination, and more just is she. Her purposes run through eternities, and her ways and patterns are magnificently wide and liberal, even so much that there is left enough space for our own mistakes and foolishness, which in her wonderful hand she turns into our lessons. She is the magician which succeeds to make a truth out of a thousand lies, which makes beauty out of a thousand imperfections. Nothing is wasted in her hands, for she is the Great Mother, and out of her Unity the Universe was created, not by or from a something new, but directly out of her great substance by numberless divisions and reflections in those dividing films, so that every imperfection is a limited perfection and

every lie is a limited Truth. All is her part and all will return to her, the just and the unjust, each in his own way.

For nothing is evil by its essence, only by its limitations. Would then those limitations be increased by the shadow of death between us and those whose sin and whose shame is ours, and whose Karma is inextricably interwoven with our Karma. Thus, omitting quite a grave aspect, that the liberated phantom of the soul of the criminal may prove more dangerous after death, and omitting the circumstance that mistakes are often made and innocent people killed, and that in the hands of political or fanatical persecutors frightful red excesses are committed,—the fact alone that we have cold sympathy excludes the possibilities of our divine essence to meet bravely our Karma throughout the world and by destruction of our limitations to return to the Universal Life.

6. To bring about a better understanding between so-called savage and civilized races by promoting a closer and more sympathetic relationship.

And well Americans might do it, who are a mixture of so many races. But the confusion of national ideas in other countries has not yet passed. The great improvement was made in Europe in this century, which can be called a century of awakening of the nations. France is liberated, Italy united, Germany consolidated, Greece, Servia, Bulgaria, Roumania freed, Hungary raising its head, Ireland awakening to the great culture of its past, Poland to the great ideals born of suffering,—Russia opening her eyes like a baby-giant, smiling brightly to the morning,—and how much friendship was born from mutual aid and sympathy! International fairs and congresses led to international societies; the nations started to work together, first in science, then made feeble attempts at political concerts, then in social questions.

The time when a nation regarded every

other nation as a savage one is securely past, although the old feeling yet atavistically smoulders, and can be taken advantage of by political adventurers in moments of passion. Yet the Angel of international thought and intelligence seems to punish quickly any narrow jingoism, if not by actual force, then by just criticism. The light of the West is even so strong that it reacts on India, till she will also awaken. The movement went even as far as Japan and even China, in its outer form. And even so-called primitive races, which are in reality remnants of the grand old races, are being reached and their mental growth is regarded with sympathy. Attempts are made to protect the African races from slavery, and in America it was done at a great sacrifice. The good forces are at work already, the I. B. L. gathers them into one centre, gives them ever moving life, gives them mind and constant care. The undertaking is stupendous, and who knows how much literature, poetry and art will win by the taking up of new ideals. Only those ideals will live which dare to claim a real life,—and mediæval romanticism which deserted the orphan earth and went to live in idle dreams, will return as something else, as an awakened hero of bones and blood, who, as a knight in a fable will free from the chains of sleep and dreaming the princess of the human force, the force of heart, whence only a true awakening can arise.

There are colors which only can be got by combining all other colors, and there are the glories which can be obtained only by the joined light of the glories of the civilization of every nation of this earth. For every nation has a spiritual mission to perform, a new understanding of life to develop, a new idea, a new color, a new psychic essence. And for whom is all this? Not for themselves, but to share with all humanity.

Every notion is a revelation in itself for those who sympathize with it. It

seems as if a new space was opened, new truth learnt, a new tone sounded, and some old unknown longing of the heart is now known anew and satisfied. Who knows how many ages of the past blow their fragrant wind of reminiscence to the wondering soul, who loved so much, who did so much? If that is so, why should we care, that old shadows may be also brought by breezes,—and why should we not awake ourselves so much as to regard them like something of the nature of the theatrical curtains, beyond which are they who charm our soul, that it weeps or smiles for joy? And so it looks, when so many wars, oppressions, jealousies are forgotten and forgiven in the blue distance of history, and the ancient charm remains and smites the heart through the blue air with pain, reminding of home-sickness, and with the joy of hope immortal that the true essence is never dead, for it descended and will descend again from that eternal generation, where none is born—"gens æterna, in qua nemo nascitur."

7. To relieve human suffering resulting from flood, famine, war, and other calamities; and generally to extend aid, help and comfort to suffering humanity throughout the world.

This object has to do with occasional chronic cases, which, nevertheless happen so often in the world at large, that they require nearly constant care.

And the care shall be given by those who understand what Universal Brotherhood means, and that it does not exclude a single human being in its scope. The previous six objects include a good deal, but this one rounds all. It includes alike rich and poor, old and young, men and women, virtuous and vicious, friends and enemies, cultured and savages. The humanity of earth has to prepare to be a vehicle of Celestial Humanity, which is mystically One. Therefore its vehicle should learn to be an organism. Now a normal organism has no dead or neglected parts,—and it is connected

throughout. The awful significance of a lack of it is illustrated by a thing which sometimes happens to a squid, whose brain consists of eight brains, each connected with others by a nerve thread and each lying at the base of one of its eight gigantic feet. It happens sometimes, that the thread is broken and that some of the brains are disconnected for a time, till it restores itself. The movements of the feet become disconnected also, and the feet fight between themselves, or even get eaten by the mouth of the same body.

This animal illustrates volumes of philosophy. It was built by a long process of evolution out of a *colony* of animals, which grew into unity physically, and it may relapse into a state which is quite barbaric for it in its consequences. And yet the entity is one. Humanity is also one, and yet . . . therefore, if humanity is destined to grow into an organism, to what may amount the talks about the survival of the fittest, and so on? Just as well talk about the survival of the fittest fingers on the hand. O let us free ourselves from these terrible dreams of modern science! "Sursum

corda!" The sun is bright, the life is beautiful, the future is smiling and inviting, and one preserves the many in its embrace. If you *think* so, then you will *be* so, and matter will obey. Do not be afraid of matter. It is a mirror only of your mind of past and present. The future you shall make yourself. And you are doubting yet. You ask, where are those nerve threads to carry the life of all my brother men into my head, that you might see it and believe? Tell me then where are the nerve-threads between the phagoeytes of your own blood and a small inflamed wound of yours? And know, they feel the message; look how they haste, how they climb through the smallest holes in the blood vessels, how bravely they meet every microbe entering your wound and fight with them to the bitterest end. You see it? Then think! "Sapienti sat."

Now the floods, famines, wars, . . . they all correspond to wounds in the human body. Let us hear, call and hasten, otherwise the smallest things, which feel the pain and trembling of the whole body, just as they do the light and joy, will make us blush with shame.

## CHRISTMAS GREETINGS

*From a Northern Star-Group to a Southern.*

Welcome Brazilian brother—thy ample place is ready;  
 A loving hand—a smile from the north—a sunny instant hail!  
 (Let the future care for itself, when it reveals its troubles, impedimentas,  
 Ours, ours the present throe, the democratic aim, the acceptance and the faith;)  
 To thee to-day our reaching arm, our turning neck—to thee from us the expectant eye,  
 Thou cluster free! thou lustrous one! thou, learning well,  
 The true lesson of a nation's light in the sky,  
 (More shining than the Cross, more than the crown)  
 The height to be superb, humanity.—*Walt Whitman.*



To be woven of sweetness and woe ;  
While to love she lets hatred grow.

This "Frau Minne" is the great Love-Spirit of the Universe herself, the Universal Mother, in whom now Isolde declares her absolute faith and trust.

The signal for Tristan is to be the extinguishing of a torch, the symbol of "daylight's glare," which stands at the gate; and, telling Braugaene to depart and keep watch, Isolde puts it out with the words :

Frau Minne bids  
Me make it Night

The torch—

Though to it my life were bound,—  
Let laughter,  
As I slake it, be the Sound !

Have we not heard of this "laughter" before in the *Ring of the Nibelung* associated with "love" and "death" when Brynhild greets Siegfried on her awaking?

Tristan quickly answers to the signal and the first words of greeting tell us—if we need the assurance—that they have not met since Day tore them asunder on the ship: "Dare I to dream it? . . . Is it no trick? Is it no tale?" But the first joyful transports over they speedily soar into higher realms of consciousness where their speech is that of the Mysteries :

Past the search  
Of sense uplifted !  
Light beyond  
The reach of leaven !  
Flight from earth  
To farthest heaven.

Forever only one  
Till World and Will be done !

And then together they review the mistakes of the past. Isolde tells Tristan it was "the Day that lied in him" when he came to Erin to woo her for Marke

and "doom his true-love to death." For death indeed it would be to her to be chained to the Day of Marke; and Tristan truly answers: "In the Day's be-dazzling shine, how were Isolde mine?" Then he goes on to tell of the inner vision which had come to him in the midst of earthly fame :

What, in the chaste night, there,  
Lay waiting deeply hidden ;  
What without knowledge or thought,  
In the darkness my heart had conceived;  
A picture that my eyes  
Had never dared to behold,  
Struck by the day's bright beams  
Lay glittering in my sight.

It was "Day's false glare," as Isolde shows him, which blinded his inner vision then; but now he is being gently led by her, step by step, as "head" is led by "heart." It is the central scene of an allegory of initiation where the innermost mysteries are being gradually unfolded to the soul's gaze. The supreme moment is close at hand as Tristan proclaims that,

He who, loving, beholds Death's Night,  
To whom she trusts her secret deep—  
For him Day's falsehoods, fame and  
honour,  
Power and gain, so radiantly fair,  
Are woven in vain like the sunbeam's  
dust.  
Amid the Day's vain dreams  
One only longing remains,  
The yearning for silent Night. . . .

A motive is now heard which seems to be expressive of the throwing off of all earthly desire, and the supreme bliss of Union with the All. This motive appears again with magnificent effect later in this Act and also at the end of the drama, in Isolde's transfiguration, to her last words: "In the World's yet one all swallowing Soul—to drown—go down—to nameless Night—last delight!" Its entry, therefore, at this point, should be noted :

World-Union Motive.



Immediately there follows the first great climax with the perception of this truth—the first glimpse of the Unity of Being:—

It is derived from the motive of Death-defiance and is followed by a new form of the Death-motive to Tristan's answer, "Leave me lifeless!"

Finding Tristan is still firm in his death-resolve, Isolde leads him yet a step further. He has felt his oneness with all humanity and now he must understand the mystery of his own new birth, as something higher than his present self, through this mystical love-death.

Sleep-motive.



ISOLDE.—List,

Beloved!

Deep in our hearts the Sun is hid,  
The stars of Joy light laughing up.

*And I myself—am now the World!*

As they sink back in deep absorption of this wondrous vision, Braugaene,

"But our love," she asks, "is not its name Tristan and Isolde?" Did Tristan go *alone* to death that bond would be disturbed. So the second truth flashes on him: they will "die to *live*, to love, ever united" in a "nameless" (*namenlos*) state in which they will be "surrendered wholly each to each."

Death-motive.



TRISTAN.—Leave me lifeless!

hidden in her watch-tower, is heard warning them that "Night is now at speed." Isolde hears her, and gently whispers "List beloved," while a motive of great peace and restfulness appears.

As Tristan makes this further advance the motive of the Death-song appears in which Isolde presently joins:

Again comes the warning voice, "Already Night gives way to Day"; but the soul is now past all fear of illusion, and with imposing mien Isolde's fiat goes forth: "Henceforth ever let Night protect us." The second climax is reached and together they burst forth with the song:

Death-Song.





O endless Night, blissful Night,  
Fervently longed-for Death-in-Love.

Thou, Isolde—Tristan, I,  
No more Tristan, nor Isolde;  
Nameless, ever undivided.

And the music! How can it be described? Once more the theme of the Death-song appears combined with a soaring theme of ecstasy, and the whole is worked up with ever more superhuman power until the supreme height is reached with the re-entry of the all embracing World-Union motive to the words, "Ceaseless, whole, and single soul."

On the last word of the song a shriek is heard from Braugaene and Kurvenal rushes in with drawn sword, crying: "Save thyself, Tristan." He is followed by Marke, Melot and others. How Tristan now regards them is seen by his ejaculation: "The barren Day, for the last time!" Morning is dawning as the echoes of the great song of bliss die away and Melot triumphantly asks Marke if he has not accused Tristan truly. Now comes the greatest pain for Tristan and he sees how deep a wrong he did to Marke in winning Isolde for him. The good and noble-hearted King is torn with grief at the faithlessness of his friend, which he cannot understand: "Oh, where shall truth be found, now Tristan is untrue?" And as, in broken voice, he tells how, left widowed and childless, he loved Tristan so that never more he wished to wed, the unhappy knight sinks his head in greater and greater grief. Marke's words about the princess whom Tristan would fain woo for him are significant:\*

\* These words of Marke's are clear evidence that Isolde is still to him an object of distant veneration, nor is there a word in his speech of rebuke to her. I accentuate this point here and elsewhere because it is commonly stated by critics that Isolde is already wedded to Marke. Only those who have studied all the versions can realize how Wagner has purified the story from the objectionable and unnecessary incidents introduced by other poets, and has brought out the true occult meaning of the legend.

Her, my desire ne'er dared approach,  
Before whom passion awestruck sank.  
Who, so noble, fair and holy,  
Bathed my soul in hallowed calm . . .

But what comes out most strongly is the pathos of his inability to fathom "the undiscovered, dark and dread mysterious cause" of it all. Upright and noble, this royal figure is yet but the expression of the best that the outer world of Day can offer. The Mysteries are a closed book to him. All this finds a concrete expression in the Marke-motive:

Marke-motive.



How thoroughly everyone who has entered at all into the realm of Occultism can sympathize both with Marke and Tristan! How well they know the truth of Tristan's words as he raises his eyes with sympathy to his heartbroken friend:

O king, in truth I cannot tell thee,—  
And none there is that e'er can give thee  
answer.

But the music tells us, for it sounds the first Tristan-Isolde motive, which passes into the peaceful Slumber-motive as Tristan turns to Isolde and asks her if she will now follow him to the land where the sun never shines. Isolde replies:

When Tristan falsely wooed  
Isolde followed him then . . .  
Thou takest me now to thine own  
To show me thy heritage;  
How should I shun the land  
That encircles all the world?

The World-Union motive sounds again as Tristan bends down and kisses her softly on the forehead. Melot starts forward in fury and Tristan, drawing his sword, reproaches Melot for his treachery, and then attacks him. As Melot points his sword at him, Tristan lets his own guard fall and sinks wounded into his faithful Kurvenal's arms, while Marke

holds Melot back from completing his fell work.

Thus the second act closes with a deed on Tristan's part which shows too great an eagerness to flee from the results of his mistakes ere he has worked them out. Regardless of what Isolde has just taught him, he has invited death at Melot's hands instead of fully facing his respon-

sibilities and trusting to the Law to appoint the time when "*Tristan and Isolde*" shall be released from Day and given for Aye to the Night. And in the third Act we shall see how Isolde has still to sojourn in the world of Appearances while Tristan passes through a period of suffering and atonement.

(*To be continued.*)

## PHILOSOPHIC MORALITY.

BY PROFESSOR ALEXANDER WILDER, M. D.

IN the Platonic Dialogue on true Sanctity, entitled "*Euthyphron*" the concept is brought into vivid relief, that virtue or holiness must be intrinsic and in conformity with a just principle. None are superior to it or beyond in this world or any other. Even the partisan gods of Olympus, some arrayed on one side and some in opposition, must abide that test. It would not do, therefore, to set forth that as holy which was pleasing to them, when there were two rival factions. They must love it because it is intrinsically holy, but it is not holy because they love it. This distinction will apply equally well to some modern instances. There are those who approve any act if some individual to whom they give allegiance shall do it, even though objectionable in itself. But goodness is above every god, leader, or favorite person, and belongs solely to the Absolute One.

Religious worship must be subjected to the same criterion. If it is of advantage to the Divinity, and we are to derive benefit from it as an equivalent, it is a matter of traffic—so much service and so much payment. It may not be doubted that there is a certain utility in worship, but it is not after this manner. True worship is a venerating of the right. There can be nothing really learned, nothing really known of the superior truth, except the knowledge is reverently sought and entertained.

There is no better way to excellence, the great teacher of the Akademeia affirms, than to endeavor to be good, rather than to seem so. In this consists the whole of genuine ethics. Morality is the sway of a superior aim. Everything which is founded on appearances, which is apprehended only by observation and sensuous perception, is transient and temporary; and it must wane and perish when the cause which gave it existence shall cease to afford it life and vigor. But when we seek to do that which is right we are reaching forward, as with antennæ toward the enduring, the permanent, the ever-subsisting. The secret of the moral sense and feeling is the presentiment of eternity. Most appropriate, therefore, was the maxim of Kant: "Act always so that the immediate motive of thy will may become a universal rule for all intelligent beings."

The supreme purpose of our life in this world and condition of existence, is discipline. Every experience that we undergo, every event that occurs, has direct relation to that end. In this matter, likewise, each individual must minister to himself. We have, each of us, our own lesson to learn, and cannot derive much instruction, or even benefit from what another has done or suffered. It is hardly more befitting to adopt for ourselves the experience of others than it would be to wear their clothes. The ethics which should govern our action

will not be found set forth in a code. Good men, says Emerson, will not obey the laws too well. Indeed, nothing tends more to bring confusion and death into arts and morals, than this blind imposing upon one period or individual soul, the experience of another person or former age. We may, perhaps, do very well with general notions, but certainly not with specific personal conclusions. The snail that entered the shell of the oyster found it a wretched dwelling, though it possessed a precious pearl; and the swallow gathering food for the winter after the example of the provident ant was the reverse of wise.

The right-thinking person will be the law for himself. Our varied experiences have for their end the developing of this condition in us. The ancient sages taught accordingly that manners or ethics are certain qualities or principles which long habit and practice have impressed upon what they denominate the sensuous and irrational part of the mental nature. Moral virtue does not consist in the uprooting or suppressing of the passions and affections. This is not possible or even desirable. Indeed if they should really be rooted up from our being, the understanding itself would lose its vigor, become torpid, and perhaps even perish outright. It is their province, like that of the fire in the furnace, to impart energy to the whole mental machinery. Meanwhile the understanding takes note, and acting by the inspiration of the superior intellect, directs how that energy shall be employed. Human beings act according to their impulses, and the true morality consists in the bringing of these into good order and the disposing of them to laudable purposes.

Casuists have affirmed that our first sense of duty was derived from the conception of what is due to ourselves. This is instinctive in every living being. Even the ethics of the New Testament are founded upon this precept: "Thou

shalt love thy neighbor as thyself," it is likewise declared that "he that loves another has fulfilled all law." We are able to define what is just to others by our apprehension of what is right for ourselves.

These premises, it will be apprehended, will establish selfishness as the measure of moral virtue, and even as its basis. This is by no means so unreasonable as it may seem. Selfishness in its proper place and function is necessary and orderly. It is the first of our natural propensities. The babe that we admire and often praise as the emblem of innocence, is hardly less than absolutely selfish. It regards everything around it as its own by right, and every person as its servant. It knows no higher motive than its own enjoyment.

By no art of reasoning can we show this to be immoral. It is not necessary for any one to plead that it is right, because the child was born so. We can perceive it easily enough by considering it intelligently. The highest good that a person can accomplish is to be measured by the highest usefulness of which he is capable. In the case of the babe, its utility, so far as others are concerned, is only possible and in prospect. All that it can perform well is summed up in eating and growing. This is really the state which is usually denominated "selfish" and yet we perceive that it is necessary to the ulterior purpose of becoming useful.

Perhaps we ought to give a philosophic definition to evil itself. We may have been too prone to restrict our concepts of the operations of the universe to the limits of our own back yard. What seems like an infringing of order in our brief vision may be a perfect harmony in the purview of the higher wisdom. In the objectifying of the world of nature as the work or projected outcome from the Divine, it must of necessity be distinct, imperfect, limited and inferior. We apprehend this to be true of every created

being. If it could be otherwise, then mankind and all the universe would be, not simply divine in origin and relative quality, but they would also be very God, and coordinate Deity.

Hence, therefore, imperfection and evil are unavoidable in all derived existence. Yet they are full of utility. They certainly enable us to obtain the necessary experience and discipline for becoming more worthy. In this way they are beneficial, and a part of the Divine purpose. The child that never stumbled never learned to walk. The errors of the man of business are his monitors to direct him in the way of prosperity. Our own sins and misdoings are essential in an analogous way to our correction and future good conduct. The individual, however, who chooses to continue in these faults and evil conditions, thereby thwarts their beneficial objects. His shortcomings become turpitude. All such, turning their back to the Right, will be certain to "eat the fruit of their own way, and be filled with their own devices."

The sense of individual right which is commonly designated as selfish, will be found capable of exaltation and expansion till it shall attain the rank and dimension of the widest benevolence. From the consciousness of what is due or belonging to ourselves proceeds the intelligent apprehending of what is proper and right for another. The child, when he comes into contact with playmates will soon learn that every one of them has personal rights with which others may not interfere. It may be only an imperfect conception, nevertheless it is a discipline and will exalt his view of things above the altitude of un-mixed selfishness. When in riper years the attraction of sex is superadded, the field and opportunity are afforded for completer and nobler development. It may be objected that the individual too generally aspires to possess the object of regard without due consideration of the

wishes and well being of the other. In this view, the new emotion will be but a new form of the radical selfish impulse.

Indeed, it is not possible or even desirable that the earlier nature should be superseded. However high the head may reach toward the sky, the feet of necessity must rest upon the earth. Even the eagle must come down from its loftiest flights to solace its wants. The noblest human soul has like need of earthly repose and aliment, without which it will cease its aspirations to the higher life and thought. Eros, the ancient sages affirm, drew forth the divine order from chaos. The attraction of the sexes inspires a desire of pleasing, which is in itself a tendency toward self-abnegation. In due time the relations of household, neighborhood and society proceed from this root and perform their office of extending individual aims to universal ends. Selfishness must then be relegated to the background, or it will become manifested as a monster of arrested growth and deformity.

In its primary office as impelling us to maintain ourselves in normal health it is permissible, and in the helpless and immature it is entirely laudable. But the person of adult years who shall remain in this rudimentary moral condition, whether living in a wilderness or among the most cultured, is for all that, only a savage. Civilization in its genuine sense, is the art of living together; and it is vitally dependent upon the just regard of every individual for the rights of the others. Whoever promulgates and lives by the maxim that "everyone must shift for himself," has not yet passed beyond the confines of uncivilized life. However rich, cultured or scholarly, he has yet to learn the simple alphabet of morality.

Perhaps we shall find the Pauline ethics, as set forth in the New Testament, our best exposition of moral virtue. It is an indispensable condition of a morality that is to be efficient, says

Jacobi, that one shall believe in a higher order of things of which the common and visible is an heterogeneous part that must assimilate itself to the higher : both to constitute but a single realm. Paul has declared all superior virtue to consist in charity, or paternal love for the neighbor, and utterly ignores self-seeking. "No one of us lives for himself," he declares ; "and no one dies for himself, but does so for God." Writing to his Corinthian disciples, he extols the various spiritual attainments, and then having included them in one summary, he avers that charity infinitely surpasses them all. He then depicts in glowing terms its superior quality :

"It is forbearing, it is gentle ;  
It is never jealous, it never boasts,  
It is not swelling with pride,  
It acts not indecorously,  
It seeks not wealth for itself,  
It is not embittered, nor imputes ill motive,  
It has no delight in wrong-doing,  
But rejoices in the truth."

Thus with true philosophic ken, he mentions the various spiritual endowments as incident to the lower grades of development, and cast into the dark by charity. "When I was a babe," he says, "I prattled, thought and reasoned as one ; but when I became man, I set the things of babyhood aside." Whoever seeks the general good, the best interests of others, with all his heart, making all advantage to himself a subordinate matter, has passed the term of

childhood, and is adult man in full measure and development.

It will be perceived that philosophic morality is not a creature of codes, books or teachers. It is always inseparable from personal freedom. It is character and substantial worth as distinguished from factitious reputation and artificial propriety of conduct. The person who keeps all the precepts of the law is not complete till he yields himself and his great possessions to his brethren. The cross of the life eternal may not be taken and borne in the hand while one grasps eagerly the sublunary good.

We thus trace the moral quality in our nature from its incipient manifestation as a duty which we owe, to its culmination as a principle by which we are to live. It fades from view as a system enforced by rules and maxims, from being lost in the greater light of its apotheosis as an emanation from a diviner source. We are taught by our experience of results to shun evil and wrong-doing as certain to involve us in peril ; and now the higher illumination reveals them as a turning aside from the right way, and sinning against the Divine. Our highest duty is to perfect ourselves in every department of our nature by the living of a perfect life—or as Plato expresses it, becoming like God as far as this is possible—holy, just and wise.

Such is the aim of all philosophy, and it is attained by whomever in earnestness and sincerity pursues the way of justice and fraternal charity.

# THE MYSTICAL TEMPLE OF KING SOLOMON.

BY REV. W. COPELAND.

IT is probably well known to the outside world as well as to members of the Mystic Craft, that the Mysteries of the Ancient Free and Accepted Masons are based on the building of King Solomon's Temple. In the published lectures much is said of this Temple, its dimensions, plans and the process of building. As the name Masons indicated the order is one of builders, but what they propose to build is not so generally known. We are taught that the most wonderful building ever erected in ancient times was the temple at Jerusalem, built under the direction of Solomon, king of Israel.

The name Sol-Om-On is very suggestive, being a combination of three names for Deity taken from the Latin, the Hindu, and the Egyptian languages, or rather a combination of three names for the Sun, which to all the early races was the visible representation of the invisible God, and this combination suggests the thought that reference is made to a mythical personage representing that Great Light of Masonry which once sufficed to illumine the mind of the faithful craftsmen, making all things plain. We may then have some doubts as to whether King Solomon of the Mysteries is the same as the wise monarch of Israel.

Many Masonic writers claim that the Order of Free Masons had its origin during the Middle Ages among the operative Masons and that the change was from operative to speculative masonry; indeed we have been given the place and the time when the change was made, the place being a certain tavern in London. We know that during the Middle Ages, the various handicrafts were organized into Guilds, into which, in some cases, there was a regular initiation service. That these Guilds had a large membership and were possessed of great

wealth, the magnificent Guild Halls in England and on the continent bear witness. And among these Guilds or leagues of workmen including masters, journeymen and apprentices, the Masons were certainly not the least important. In the intervals between the incessant wars and even during the wars, stone castles, palaces and cathedrals were erected, requiring the labor of skilled Masons, so that the guild of Masons became one of the most powerful, their work being so important and in such demand, that the secrets of the craft would be most carefully guarded.

I do not agree with this theory of the origin of Free Masonry for I find much in the symbols and glyphs of the order, which makes me certain that speculative preceded operative Masonry and that long before the age when Operative Masons were formed into a Guild, there were large and powerful fraternities of Speculative Builders. The order of evolution is from within without, from the one absolute point the centre of all things to the periphery where manifestation begins, from the thought in the Divine Mind to that crystallization of the Divine thought which we call the Universe. The grand mistake of modern times is to suppose that out of nothing something can be made, that from matter spirit can be evolved more than was first involved, that no spiritual builders exist. To be sure spirit is nothing and precedes matter which is something, but this is not the sense in which the word nothing is used; that means as commonly accepted absolute emptiness, which cannot be for we have been told truly by Science that Nature abhors a vacuum.

But granting that Masons were first an operative Guild, we have to go farther back than to the Middle Ages. The beautiful temples of Greece, the solemn and

impressive buildings of India and Egypt require a guild of builders as well as the cathedrals of Europe. And we are told that Atlantis, buried long ago beneath the Atlantic Ocean, rejoiced in costly and grand temples of most elaborate architecture, surpassing anything ever seen in modern times.

Masonic Tradition and Masonic teaching dates the beginning of Free Masonry from the building of King Solomon's temple. In Jewish history this was an important event, and as Christianity is an outgrowth of Judaism, it has become to Christendom also very important. To make of this temple one of the wonders of the world, we are told that strangers from Tyre were introduced among the Jewish workmen, who were entirely incompetent to carry out the plan supposed to be revealed to Solomon by Jehovah, the details of which he drew on a trestle board and gave to the master in charge of the work, that this workman Hiram Abiff might prepare working plans for the craft. Several reasons make this seem unlikely the most important being that the Jewish temple supposed to have been built by Solomon according to the dimensions given either in the Bible or Masonic tradition was no wonder as compared with the temples of Greece, Egypt and India. Should it be built to-day, 103 feet long, 206 feet high and 35 or 50 feet wide (the dimensions given in the Bible) it would attract attention only for its awkwardness and lack of symmetry.

Further studying the details of the Egyptian temples, of those built by the prehistoric people of America, so much alike as to demand an Atlantis from which colonies could have gone both east and west, their cyclopean and symmetrical structure required a far greater knowledge of mechanics than the temple at Jerusalem. Studying the temples of Greece, the beauty and harmony of design is far greater than is displayed in Solomon's temple. One, on examining the Cathedral of Cologne might almost

believe that a supernatural architect had been employed, which supposition is by no means needed to account for the temple fabled to have been built by King Solomon and which was indeed much inferior to that built at Jerusalem by King Herod.

Then there is much in the ceremonies connected with Free Masonry which takes us back to very ancient times. Of this much can be spoken of among the brethren but enough is known to the public to warrant the assertion that Masonry reaches back to prehistoric times.

In a Lodge Room properly built the most elevated platform is in the East, the next in the West, the next in the South and none in the North. Sun worshippers always looked on the North as the abode of evil, where darkness prevailed. There is much in the initiation service which plainly refers to sun worship and to the motion of the earth round the Sun, a motion known to the wise men of the East and to dwellers on the American continent long before the time of Solomon.

The search for the Master's Word of which we hear so much, takes us back to a very remote period and to certain teachings once very carefully concealed. Sound in the form of words was always conceived to be of the greatest importance.

In the book of Genesis we read as the first act of Manifestation or Evolution, "The Elohim" said "Let there be light and there was light." Silence was broken by a divine sound followed by that vibration which we call "light." Among the people of the Orient great power has always been supposed to reside in spoken words, and certain combinations of words or mantrams are believed to possess magical power, as the famous sentence "Om Mani padme hum," and the pater noster as given by Jesus to his disciples. In the New Testament, as well as in other sacred books, we hear much of the Word of God, not referring to the Bible

but to certain divine sounds. Jesus said that he worked wonders by the name of his father and the Apostles did the same by the name of Jesus. Once in the year the High Priest entered the Holy of Holies at Jerusalem and pronounced at low breath the true name of God (Jahveh, male, female potency) never used by the Jews. All of these allusions to the word refer to the sacred Omnic Word whispered by the Hierophant or Master of Ceremonies in the ear of the candidate, who after a sleep of three days was brought to life and light.

Another indication of the great antiquity of Free Masonry is the frequent recurrence of the number seven, not referring to the seven days of the week, but to the ancient doctrine of the sevenfold nature of man, because of which we have a week of seven days. Seven seems to be the number which belongs to this age of manifestation. We read of seven colors in the rainbow, the imperial standard of the Incas of Peru, seven notes in the scale, seven labors of magic, seven upper spheres, seven orifices in the head, seven layers of the skin, seven divisions to the eye, seven ancient Rishi's, seven branches to the candlestick in the temple, seven Archangels, the Greek poet sings "Seven sounding letters sing the praise of me, Th' Immortal God, Th' Almighty Deity," seven fires burned before the altar of Mithra. In man are seven kingdoms joined: mineral, vegetal, animal, intellectual, Astral, Spiritual and Celestial.

Seven steps in masonry enter the Holy of Holies in groups of three and five. In the centre of the Lodge Room stands an altar four square with three lights, the Masonic Apron is four square with a triangular bib, referring to the square of the animal man, the first Adam and the triangle of the Spiritual or second Adam, of which the Pyramid found in all parts of the world is an enduring symbol, appearing (the Pyramid) long before the time of Solomon in Egypt, India and

America, dating back to the time when Atlantis was a great continent, on which dwelt many skilled builders.

What means the circle with the point in the centre used by Astrology as symbol for the sun? This figure, found on all Masonic Charts is also found on the temples of India, Egypt and America, and always means the same thing, the finite coming forth from the infinite, the first stirring of life in the Universe. The first sound which breaks the silence before there is either motion or form. This most sacred symbol referring to the Supreme One, to the Great Architect of the Universe is found in all the mysteries and especially refers to the circle of manifestation which is the visible Universe proceeding from the Absolute or unmanifested God. Another emblem of this grand evolution is the compasses worn by every Mason, and being the instrument used to describe the circle, represents Cosmic Evolution or the manifestation of Deity.

One of the most ancient of symbols long antedating Christianity is the cross, which tells of the great mystery of manifestation, for the cross is the cube unfolded, the altar represents the cube or unmanifested God, the cross the manifestation of God, which is always a sacrifice of the higher to raise the lower; or the descent of spirit into matter, to redeem it and then lift it on high, thus teaching the divinity and necessarily the immortality of man. This cross appears in many forms, now as the Latin, then as the Greek, now as the letter T, then as the Swastica; among masons it is the carpenter's square. The square and compasses, then, are a compound symbol expressing the whole mystery of the Universe, teaching that man really is both animal and God, teaching the union of spirit and matter and the final divinizing of matter, when man has finally been seated in the chair of King Solomon.

The Cable Tow figured on Masonic



charts and of such importance to the brothers reminds of the famous triple cord of Brahmin Sanyasi's, the string on which certain Lamas place their Yy stone with which they would not part for all the fabled wealth of King Solomon; it also reminds of the Sutratma or thread on which the Orientals teach, that the various lives of man are strung and which through many changing personalities ever preserves the individuality.

All brothers will remember the peculiar way in which the substitute for the missing word was given, but probably few know that in very ancient times the seal word was communicated in precisely the same way, taking us back to a time when in the Great Pyramid at Ghizeh the candidate for a knowledge of the mysteries was conducted through the chambers and galleries so peculiarly constructed, or through more confusing passages in underground temples, and then after having slept for three days and three nights in the Sarcophagus was raised from a dead level to a living perpendicular.

Masonry is found in all parts of the world among nations professing many religions, and only among Jews, Christians and Mohammedans do we hear anything about King Solomon's temple, yet everywhere the ritual is similar to that in Christian countries, so that a Mason can make himself known in any part of the world. Indeed that great light in Masonry, the Hebrew Bible, is replaced in other lands by the book held sacred in those countries.

From the earliest times in all religions, early Christianity among the rest, there have been secret societies which initiated the worthy into the Mysteries, using much the same symbolism which prevails among Masons. Of some we have only vague rumors, of others a complete knowledge. For the purpose of such initiation it is now believed by careful students that some of the pyramids were constructed symbolizing

as they do that most sacred part of the mysteries, the seven-fold nature of man, rising toward God and implying the final divinizing of the whole man when God should rule through all the kingdoms and man should be raised to the true life—at one with God.

The purpose of all these mysteries was the same, to build a perfect character. This was the temple of Solomon, not that erected at Jerusalem, but to be built by every one deemed worthy to receive the knowledge which should correctly guide him. The building of the Temple of King Solomon is the symbolical representation of the gradual attainment of divine wisdom; the development of the spiritual from the earthly; the manifestation of the power and splendor of the spirit in the physical world, through the wisdom and genius of the builder, who, when he has become fully possessed of this secret wisdom, is a mightier than King Solomon himself. "He who is Lord of Self is Lord of all the world." When the ideal character is developed, then is the temple builded, without the sound of hammer or any tool of iron being heard in the house while it is in the process of building.

Freedom, Fraternity, and Equality are the corner stones of Free Masonry, because of which Masons have been hated the world over by kings and priests, because of which they have done much for humanity. In the Masonic Lodge as in the Christian Ecclesia of the first centuries, noble and peasant, rich and poor, educated and uneducated, sit side by side, even the Master being on a level with his brothers except when presiding over his lodge.

Rightness is the most important factor in house building, and, righteousness of most importance in character building. The plumb is used by the Operative Mason to test the rightness of the walls which he is erecting, and the speculative Mason must also try his life to see whether he is building plumb, so

that he can endure all tests whether from the sun of prosperity or the storms of adversity. His character must be builded square, and he must ever stand erect, facing the rising sun of truth.

Perhaps nothing is more necessary in character building than the due restraint of the passions and appetites and the general habit of doing all things in moderation. Masonry ever teaches its members to circumscribe their appetites and passions within due bounds, so that instead of being a promoter of licentiousness, Masonry teaches its members to practice virtue and seeks the reformation of those brothers who yield to their lower nature.

Belief in God, not in Jehovah or a God of any name, not in this God or that God, but in a supreme power making for righteousness ; in an holy one, superior to man, whose wisdom, order and beauty is visible on every side, is necessary to a perfect character, and every Masonic Lodge gives plain evidence of such belief.

The one thing for which people are everywhere seeking is some knowledge of a future life. Perhaps the Mason now, no more than others, has any knowledge, though the Great Lodge of Masters, from whose teachings Masonry originated did possess such knowledge, and in due time in this country, with the true word, it shall be given again. But even in the Lodges of to-day the brothers symbolically, have died to the earth and the lower man, have been regenerated and raised from a dead level

to a living perpendicular. More important than a life beyond the grave is a raising from the animal sensual life now, for that higher life once realized on the earth, the divine man made ruler, the Christ principle, or Christos, elected master ; " the light which lighteth every man, who cometh into the world " made to burn brightly, come what will, the union with Strength, Wisdom and beauty, the true God, can never be lost. The Master's word received, the divine sonship acknowledged, and man walks a God on earth. Masonry attempts the same grand work, then, which was done in the ancient lodges long before history was written and it long antedates King Solomon.

Masonry by its tolerance of all creeds, by its vigorous battle for civil and religious freedom, by its exalted morality, by its brotherhood exemplified even on the battle field, by its symbolic teaching of immortality, has been a strong aid in diffusing light and opposing materialism. It deserves well of all men for it demands of its members that they build these temples of Solomon, so that when called upon they may meet the Supreme Inspector at the East Gate of the Temple with their feet forming the angle of a perfect square, and their bodies erect, facing the Sun of Righteousness, which, rising in the Holy of Holies, sheds its glorious light into the dark cavern, illumining the whole man, and flooding him with unspeakable strength, wisdom and beauty.

# THE KINDERGARTEN OF THEOSOPHY.

BY MARIE A. J. WATSON.

## CHAPTER I.

THE CHRISTIAN RELIGION OR THE TEACHINGS OF JESUS INDEBTED TO THE ANCIENT PHILOSOPHY FOR ITS CONTENTS. HOW TO PREPARE THE MIND FOR A NEW PHASE OF TRUTH.

MY object is to reach the enlightened among those who call themselves Christians, or in other words, the followers of Christ. They erroneously believe that Theosophy is opposed to Christianity. Theosophy is opposed to bigotry, or materialistic priestcraft, that is a blot upon the real teachings of Jesus. There is abundance of evidence, if one is sufficiently interested to search therefor, that the teachings of Jesus and early Christians were indebted to the Esoteric Philosophy, or the very ancient, original Wisdom Religion.

The development of Greek Philosophy culminated in Plato, and declined with the Macedonian conquest, was again revived with Ptolemy at Alexandria. By their writings, Plato and many of the neo-Platonists prove themselves to have been initiated in the Secret Doctrine, or Wisdom Religion, or Theosophy, which are at all times and everywhere the same. Here is a statement by none less than the illustrious St. Augustine, one of the early Church Fathers: "What is now called the Christian Religion existed among the ancients, and was not absent from the human race until Christ came; but the true religion which already existed, began to be called Christian." So at the outset the reader must not let prejudice, early habits of thought, egotism or indifference bar the way to a broader, riper and later-day concept of truth.

If the farmer intends to plant, he prepares his soil by plowing the old ground; weeds and rubbish are uprooted, the soil

enriched, and then comes the planting of seed. So if we desire a richer crop of Truth, we must put the mind soil in a receptive condition, freeing it likewise from the weeds and rubbish of egotism, the selfish thought that we know all that is worth knowing. This uprooting of old egotism makes room for new ideas, and these ideas must first be sown ere we can realize the blossom or the fruit. So this mental plowing is necessary before listening to new forms of truth, then we will not be so ready to condemn that which appears new; and simply because it is new to us label it absurd, preposterous or untrue. Let us not put ourselves in the position of the man, who was so bigoted and dense, that the judge who examined him, as a witness, remarked: "You are entitled to great credit, sir; you must have taken infinite pains with yourself, for no man could naturally be so stupid!" This, however, must be understood—that these teachings do not condemn any religious system of thought; the aim is to point out the truths underlying all religions, and to help the reader to a better understanding of his own.

Surely every one who has a mind above the brute should wish to know something of his origin, his life and future destiny in a way that appeals to his reason and to justice. Is he satisfied with the irrational or barren teachings of the general church, where fear dominates the ignorant on one side; and, on the other, instead of a religion of deeds, there is a jealous defence of theological dogma, and a perfunctory profession of creeds and performance of rites. Such bask in lazy indifference, for if they know more concerning the mysteries of *Being*, more will be required of them, and they complacently tell you that they do not con-

cern themselves about such things, for it will come out all right, if Evolution is true, we must evolve somehow, and there's all eternity to work in. True, every word; but how is evolution to be carried on unless we, the objects of evolution, also become the subjects? or in other words, evolution is only possible as each individual makes personal effort. We cannot by some wholesale process become passively evolved; each individual must work with the definite aim to begin with himself, to push himself, if ever so little, upward and onward. So only is humanity uplifted. What is it in man that seems to take for granted that somehow we will evolve, that we must progress, and yet, in mockery, keeps him chained to old habits of thought, old vices and tedious sins? thinking perchance that somehow he will get out of ignorance into knowledge, as though some outside force could push him along. It is the *lower mind* of man which in a vague and general sense catches the knowledge from its own higher mind, which is endeavoring to impress this truth upon the brain mind. This higher mind principle overshadows the lower, and the lower perforce must reach out, or upward, as a taper to a gas jet, that it in turn may light up the obscure chamber of the human soul. It is the voice of the lower mind that speaks to us in the selfish, indifferent way, and cheats us into the belief that somehow we will come out all right, and finally strangles the Divine voice within, that is ever pleading to be heard.

It is certain that many most devout and earnest men remain within the pale of the Church, because they cannot see what it is to be put in its place; so they are compelled to preach that doctrine of compromise which is the chief cornerstone of all Churches, for they are well aware that any attempt to preach social reform upon the lines of Christ's moral teachings, would be to undermine the foundations of society from which the

Church draws its sustenance. Theosophy is not resurrected Buddhism; it is not opposed to the inner teachings of the Bible; it does not ask you to leave your Church, it asks you to take *new life* into your Church; it asks you to pledge yourself in the service of humanity against human wrongs, against oppression. It asks you to pledge yourself to certain responsibilities, and to do this in belief of the Christ principle within ourselves, that it may become active in us and in all humanity. Theosophy favors no particular cult, ology or ism; but it endeavors to kindle within the souls of men, the eternal living fire of Truth and Love, and to keep it blazing on the hearth-stone of Universal Brotherhood.

## CHAPTER II.

THE SEVEN PRINCIPLES IN MAN, NATURE, AND THE UNIVERSE.—IS THIS AN ARBITRARY NUMBER?

We have all been taught that man is composed of body, soul and spirit. So far we are in perfect harmony with the Wisdom Religion; but if we pursue our study a little further we shall learn what is the body, soul, and something concerning spirit.

The English word "principles" was chosen because it best expresses the meaning in the original teaching. We say a tree is composed of so many elements, root, trunk, bark, twig, branch and leaf. The word element does not express all that is needed to define man. Principle best expresses the idea to be conveyed. Why is the number seven proclaimed? First, we see in nature the number seven expressed in the seven colors of the prism; the seven notes in the musical scale; the snowflake looked at under a microscope shows six points, and its centre makes seven; science says the whole body of man is changed in its atoms every seven years; the child is held irresponsible for wrong doing until the age of seven; the fœtus is

fully formed at seven months ; and there are chemical experiments where the substance or matter combining always forms three, four, or seven ; man has seven senses, (five of which only are active on the physical plane—the others are to be developed),—and there are still other reasons, but which need not be touched upon in this elementary work.

The earnest student will find all that he desires in the way of study, if he cares to pursue this subject further, in more advanced works. The number three, or the trinity figure in all religions—the three in one or one in three—is symbolically expressed in the Wisdom Religion, by the triangle, which corresponds to the Father, Son and Holy Ghost, or to Spirit, Matter, and Mind, the connecting link between the two. Matter on the four lower planes, both in man and nature is symbolically expressed by the Square or four ; and the three and four make the seven. "At the dawn of life on our earth, the intelligent forces in nature are brought into being in seven classes, on seven planes of consciousness, and each plane has again its seven aspects or grades." The various forces ruling these planes are the builders, and correspond to the "Principalities, Powers, or Heavenly Hosts" of the Bible. Divine Thought impresses at the outset the whole plan of Evolution for all the Kingdoms throughout Nature and then is withdrawn into Darkness or Silence. This is the "Brooding o'er the Deep" again of the Bible. The details of the vast scheme is worked out through the ages by the slow processes of involution and evolution. All things exist in the Divine Idea, and are worked out or expanded from plane to plane, and when we see on the objective plane the seven expressed, so on the subjective planes the seven must also exist. "As it is above, so below" is an axiom of this Doctrine, and as we see a tree, a man or a mountain with our physical sense, so also could we see these on other planes were

our inner senses developed or opened, and it is the object of Evolution that man shall develop these latent senses, so as to become conscious on these various planes, and thus learn to know the causes as well as the effects throughout nature. A plane is simply a state of the mind, a condition. Man is a complex being ; necessarily so, having come up through a long line of experience through the ages, and within man himself lies the possibility to develop his inner nature which corresponds to the various planes in the world around him. In dreams our consciousness, or mind, functions on other planes ; objects appear as real to us then as when we are awake and functioning on the physical plane ; and when a person is absent minded, or abstracted, what is this but that the mind is absent from the physical plane ? This will suffice to show that a man does live on these various planes, and that he should study and analyze himself to learn to know himself.

The trinity may also correspond to Intelligence, Will, and Desire. These three principles combined and active are the cause of all manifestation or Life. This trinity, however, is not the Absolute, or God as understood by Christians. That power is forever concealed and mysterious, and which no man can comprehend. It is the desire principle in man which brings him into the material world, the desire for life or experience. Man is here to educate matter ; to refine and spiritualize matter ; to make it subservient to his will ; to regenerate matter. How can he do this unless he knows matter thoroughly ? every grade of it. Man has through the course of evolution already learned to govern matter to a great degree. He sees, hears, smells, feels, talks and thinks through his house of matter ; or, in other words, he controls his body thus far. Does he for a moment suppose his work is finished ? Only one half of his task is accomplished until the full septenary, or perfect man is developed.

All religions teach that man is a spark of the Divine Life; but Theosophy teaches that this spark has to *win for itself immortality*. Nothing can be lost in the Universe; that is, the *essence* of all things is immortal; but if there is no recognition of this fact by the thing itself there can be no immortality for it. That does not mean that when John Smith dies there is no immortality for the ego or higher thinking principle representing John Smith; but if this mind principle has not been able to impress the instrument, John Smith, with this truth there can be no immortality for the personality called John Smith. Or to put it in another form, if the three higher principles in man, his trinity, has failed to illuminate or enlighten the four lower principles which compose the animal or natural man, and consists of the gross physical body, the astral body, the desire principle, and the life principle or vitality, the force which holds

these lower principles together—there can be no immortality for that personality, for it is this lower portion which dies or changes; like a man putting off his garments at night when he goes to sleep, so likewise does the higher portion of man, his trinity, put off the lower principles when all the experience that can be had through them is accomplished; the ego then withdraws into a period of rest until again attracted to earth life, and as the man upon awakening from his last night's rest takes up his life and continues therein, so does the ego after its period of rest is ended, seek the old haunts, finds the place and family which is most congenial to its tastes, and is born again into the environment which is best adapted to its needs; the same desires which actuated it in the previous life dominate it now, each earth life giving fresh opportunity to gain experience, and to convert that experience into wisdom if it will.

## NORDAU AND DEGENERACY.

BY J. D. BUCK, M.D., F.T. S., DEAN OF PULTE MEDICAL COLLEGE.

"*There is a tide in the affairs of men.*"

THE Law of cycles has been often noted and frequently commented on in Theosophical literature. It is embodied in the second of the three fundamental postulates of the *Secret Doctrine*. Without a knowledge of this law the fluctuating tides of time and the ever changing panorama of events are without coherence or sequence; nature is at cross-purposes with herself; and both progress and decay, evolution and atavism, mere fortuitous impulses reducible to no order, apprehensible under no known law. As is a single day in the life of an individual, so is an epoch in the life of humanity. It matters not how barren or how eventful the day or the epoch may be, it is but a part of the connected whole, and can never be correctly measured by itself. All history, whether of

nations, or of epochs, and even all geological changes in the transformation of the earth must be thus considered, and it is from observations of such changes, extending over long periods of time, that the law of cycles has been deduced.

There is thus to be observed not only continual changes and unending diversity, but order and law governing all changes and a sequence not otherwise discerned. We are apt to look upon present conditions as indicative of a final consummation, and thus to predicate triumph or pending catastrophe as the inevitable result. The pathway of progress, or the signs of degeneracy, seem, to the short-sighted observer, to lead unfailingly to a *cul-de-sac*, from which there is no path of exit. Events are thus either magnified or dwarfed out of all

proportion to their real significance; their lesson and meaning lost, and all human conduct being thus influenced, judgment biased, and knowledge obscured, confusion and bewilderment must result. To correctly apprehend passing events in the light of the past, is to furnish a sure foundation for forecasting the future. It is thus that the prophetic spirit is born and nourished by knowledge derived by observation and reflection.

The present epoch is unique in the history of man, simply because written history is so meagre and so unreliable. If, however we regard its characteristics and events, its nature and manifest tendencies as part of a connected whole, a few links in a measureless chain, and as in no sense a culmination tending to catastrophe or consummation of any sort we may be able to understand and to utilize its lessons and its opportunities.

What Max Nordau designates as the "*fin de siècle*" and "the Dusk of the Nations," and probes so mercilessly, and generally so unerringly with the practiced hand of the pathologist, is the hyperæsthesia resulting from the sudden rush of invention, and the change of pace in the mental activity of the world. He substantiates his diagnosis beyond all controversy; hysteria, and almost universal emotionalism as the result of exhaustion. As to "degeneracy" being an adequate term by which to designate the ego-mania and moral insanity which he so clearly depicts as the result of exhaustion, opinions may differ. The Mysticism, Symbolism, Naturalism, etc., which he so critically examines and describes are indisputably pathological states, generally recognized by physicians for the demented and the insane. Vital exhaustion, giving rise to emotional and moral insanity, is clearly discerned, and the prognosis, and treatment recommended by Nordau, are in every way commendable. He has put the stigma of leprosy upon the ego-mania and eroto-mania of certain writers of re-

cent times, who have unblushingly paraded their own diseases under the *pseudonyms* of their heroes and heroines, and divested these writers of all pretence to motive other than the insane impulse of parading their moral turpitude in print.

The service which Nordau has thus so faithfully and courageously rendered to society will long be remembered and more and more appreciated as time passes. The unwholesome tendencies which Nordau discerns; by their origin, nature and results, belong, it is true, to the present age, and in a marked degree. But the reason lies far deeper than he has pointed out. Nordau is here a physician investigating disease, rather than a philosopher concerned with the broad sweep of human evolution, and he necessarily confines himself to the legitimate sphere of his subject. The breadth of information evinced in his work and the canons of criticism in literature and in art which he lays down will not easily be ignored or turned aside.

There is, however, a further meaning to the emotionalism of the present epoch, and while its diseased and irrational forms threaten to engulf society in a reign of licentiousness and madness, debauchery and crime, there is also a healthier and more rational side to the whole problem. Just as there could be no counterfeit without true coin, so the normal organ and function underlies and pre-exists before any pathological manifestation can arise. In other words, pathology always presupposes physiology. Nordau may seem to condemn "mysticism," "symbolism," "egoism" and "naturalism" *in toto*, because of such glaring abuses as it is his function to lay bare; and it might be better to leave them untouched, were it possible, than to risk the misuse and misinterpretation which his treatment renders inevitable. And this brings us back to the meaning of the cycle, the epoch in which we live.

The immense increase in general activity already referred to, and the mental

strain and nervous exhaustion consequent thereto, are by no means apprehended as degeneracy. These results are unquestionably disease, but they form the exception in an almost universal advancement of the present humanity; an expansion of consciousness, and an awakening as from sleep of the sensibilities of the soul. Not only the range but the quality and intensity of conscious activity has greatly and rapidly increased. It is as though the soul in man were approaching the surface of things, penetrating with greater force and subtlety the avenues of sense, trying its powers, and recognizing its possibilities. The boundaries of creed have been overthrown; traditional restraint defied; and, scorning dictation or restraint, the soul, long fettered and narcotized, cries—Room, and Space! Make way! Make way. That here is delirium and anarchy is undeniable. That it is, in a certain measure, a reaction, a normal rebound from previous dogmatism, mental tyranny, and ecclesiastical dominion, is equally certain.

We may imagine all the diseased manifestations so graphically portrayed by Nordau removed, but we can not imagine the present range of consciousness and qualities of action as being circumscribed by the ideals and aims, by the conventionalities and restraints, of even two decades ago. Old things have passed away, have disappeared like a dissolving view, and the men and women of the present generation cannot if they would return to the bibles and nursery lore of twenty years ago. If the *fin-de-siecle* that Nordau describes be a disease, the breath of the new age that is surely dawning should be an inspiration and lead to a genuine rejuvenescence. In order that this may come to pass, the moral obligation which Nordau clearly defines as Altruism, must be generally recognized, and emotionalism controlled.

That there is an immense increase everywhere of the sentiment of equity

and fraternity is undeniable. That this sentiment is strange and in its intensity often overpowering is both natural and inevitable. That higher ideals, really born of an influx of the spiritual element in man, should thus move him to emotion, is not in itself a sign of disease, and that the broader view of ethics, the increased sensitiveness to moral obligations, together with the breaking away from traditional restraint should go beyond the bounds of reason or prudence might have been expected.

Nothing can so aid in restoring a normal equilibrium as the recognition of the real origin, nature and meaning of the epoch in which we are involved. The indifference and rigid conservatism of the past faces the enthusiasm and liberalism of the present, and old traditions are but a valley of dry bones, scorned no less by the latter, than monumented by the former; and meanwhile the cycle advances with widening sweep toward the twentieth century.

It is the emotional nature of man that is thus involved, and both science and philosophy agree in assigning to it an immense potency for good or for evil. It is capable of both diseased and healthy action. Emotion must be subordinate to reason, and judgment and will. It is in the realm of feeling and emotion that the recognition of all principles of ethics takes rise, but the exercise of these principles and the building of character depend on the judgment and the will. It is thus that the building of individual character, and the exercise of moral obligations having their roots in the emotional life of man must be subordinated to higher control or be defeated in the conflict of daily experiences. A healthy sentiment may readily degenerate into maudling sentimentality; and engrafted as it is on the emotional nature of man, may serve only to excite the pelvic ganglia and lead to licentiousness, insanity, and degeneracy as shown in so many cases of neuro-pathology.



These principles have all been traversed and defined in theosophical literature. The meaning of concentration and its normal relation to the emotional life of man has often been pointed out, on the basis of the science of psychology, so that the normal growth and higher evolution of the individual might occur simultaneously with the highest offices performed by the individual for the whole of humanity. It has been clearly shown that the evolution of the individual to higher planes of consciousness is possible in no other way.

The present epoch has, moreover, been clearly characterized in its philosophical and cyclic relations to the whole trend of human evolution, and it has been shown that with the opening spiritual perceptions of the present generation and the needs of a guiding light in shaping its course, there has come the inspiration and peace of higher intelligences untrammelled by the dangerous and often degrading obsessions of the séance room on the one hand, and dogmatic domination on the other.

That the great majority even amongst intelligent persons, neither recognize as yet the spirit of the age nor the forces that are shaping it toward future results, need not be matters of surprise. As the need of such aid becomes more and more apparent the recognition is sure to follow.

With the mad rush of emotionalism

and the spread of licentiousness and insanity on the one hand, there is the steady awakening of serene compassion, and the exercise of devotion on the other; and these may in the long run be found to be, at least with the thoughtful and sincere, as "contagious" as disease. Much that Nordau regards as "degeneracy" may eventually be found to be retarded evolution, or lack of development. The higher faculties in man are the last to develop; and modern science has hardly yet discerned that there are spiritual faculties latent in man as much above the intellect as the intellect and judgment are above the emotions. Health implies the subordination of the lower to the higher, according to an orderly sequence. The order of evolution is determined by natural law. The conquest of the lower, and the achievement of dominion falls to man's share. It is the conquest and sovereignty of his individual kingdom. This kingdom won from nature by conquest of self can only permanently endure when its behests are for the good of all, and when it is synchronous with universal life and at one with universal nature. The final consummation may be in the far distant future, but as an ideal and aim, giving meaning to life, it may be brought within the apprehension of a child, and the educational systems of the future will be based upon it.

J. D. BUCK.

"The disciple who undertakes the task, secretly hoping for fame or success, to appear as a teacher and apostle before the world, fails even before his task is attempted, and his hidden hypocrisy poisons his own soul and the souls of those he teaches."

## HENRY GEORGE.

PERHAPS never before in the known history of the human race has there been so much attention paid to the imperative necessity of seeking a solution to the problems of life. On all sides theories were advanced which, it is claimed by their supporters, if carried out would prove a panacea for all the ills to which flesh is heir.

Whether it be true or not that a solution is to be attained through legislation and the change of outer conditions—as advocated by most of these theories—or whether it will be reached only through the realization of Brotherhood in the heart and life of the individual in spite of outer conditions need not be discussed here. But it will be generally conceded that the touchstone of all these theories is the extent to which they tend to a realization of Brotherhood without any distinctions whatever.

There have been in all times those who have worked for Brotherhood, who have felt in their hearts the unity and solidarity of the human race and sought to realize it in their relations with their fellow men. Henry George's theories may or may not be feasible, they may or may not contain a solution of the economic problem, but be that as it may, the name of Henry George stands high among those who in this 19th century have sought the betterment of the race and the amelioration of the wrongs and injustices of life.

A few days after Henry George's death I was conversing with a friend, a Theosophist, who said: "The last time I had a talk with Henry George was in '94 on the train from Hamilton, Canada, to Albany, N. Y. He was, as always, ready to talk on the single tax as a panacea of all the ills of humanity, such he believed it. He seemed to have reached a conclusion that all other theories than those he advocated were theories only,

not reducible to practice. He so regarded Theosophy, of which he had read something and expressed impatience with what he called its visionary ideas, especially that of Reincarnation. However he asked me to give him a fuller explanation of Reincarnation and listened most attentively and sympathetically and finally said: 'Yes, there seems to be a great worth there but it is too late in life for me to advocate it even if so disposed. I have devoted my life to an attempt to give men a practical solution of their economic errors.' To this I replied: 'But, Mr. George, you do not expect to see their realization during your life and you are therefore working for those unborn, though if reincarnation be true you will yet see the fruition of your labors.' He then said: 'No, my ideas will not be established in my day, although I once hoped so, I am working as you say for posterity.'

"Just before we reached Albany, where we separated, he said with a sort of regret that if only he could come to look upon reincarnation as a tenable theory, how much it would help in the work of reform.

"I also met Mr. George in '93, when he was invited to attend the dinner of a club of prominent New England manufacturers and capitalists. This he declined at first and on renewal of the invitation he expressed himself in no measured terms that nothing would induce him to furnish entertainment for the after-dinner hour of well-fed landlords. However on a further representation that he would have a really interested audience he accepted and the sequel was that his clear and logical presentation of his views aroused these conservative men to put to him serious and interested queries, his replies to which swept away many grave misunderstandings. I have often reflected since that

could Henry George have had such audiences throughout the country he would very quickly have disarmed the prejudice of the so-called conservative property owners and so hastened the day when we should have had intelligent legislation based upon his theories."

Henry George was a lover of humanity, he saw the miseries and the injustices of life and he concentrated all his energy and intellect to the cause of economic justice and right. The strong undercurrent of his life and the ideal which he pictured for humanity is best told in the following remarkable passage in "Progress and Poverty," in which his recognition of the undying soul finds such lofty and beautiful expression :

"Passing into higher forms of desire, that which slumbered in the plant and fitfully stirred in the beast awakes in the man. The eyes of the mind are opened and he longs to know. He braves the scorching heat of the desert and the icy blasts of the polar sea, but not for food; he watches all night, but it is to trace the circling of the eternal stars. He adds toil to toil to gratify a hunger no animal has felt, to assuage a thirst no beast can know.

"Out upon nature, in upon himself, back through the mists that shroud the past, forward into the darkness that overhangs the future, turns the restless

desire that arises when the animal wants slumber in satisfaction. Beneath things he seeks the law; he would know how the globe was forged and the stars were hung, and traces to their sources the springs of life. And then, as the man develops his noble nature, there arises the desire higher yet—the passion of passions, the hope of hopes—the desire that he, even he, may somehow aid in making life better and brighter, in destroying want and sin, sorrow and shame. He masters and curbs the animal; he turns his back upon the feast and renounces the place of power; he leaves it to others to accumulate wealth, to gratify pleasant tastes, to bask themselves in the warm sunshine of the brief day. He works for those he never saw and never can see. . . . He toils in the advance, where it is cold, and there is little cheer from men, and the stones are sharp and the brambles thick. Amid the scoffs of the present and the sneers that stab like knives, he builds for the future; he cuts the trail that progressive humanity may hereafter broaden into a railroad. Into higher, grander spheres desire mounts and beckons, and a star that rises in the east leads him on. Lo! the pulses of the man throb with the yearnings of the god,—he would aid in the process of the suns."

J. H. F.

## GRAND IS THE SEEN.

Grand is the Seen—the light, to me—grand are the sky and stars,  
 Grand is the earth, and grand are lasting time and space,  
 And grand their laws, so multiform, puzzling, evolutionary;  
 But grander far the unseen soul of me, comprehending, endowing all those,  
 Lighting the light, the sky and stars, delving the earth, sailing the sea,  
 (What were all those, indeed, without thee, unseen soul? of what amount without thee?)  
 More evolutionary, vast, puzzling, O my soul!  
 More multiform far—more thou than they.—*Walt Whitman.*



Through all the long morning of our existence we have grown as tender plants, sheltered from the too fierce sun, gathering with increasing experience, increasing strength for that time when womanhood should spread broad leaves in other suns and lift in later lives crowned heads to the sky.

The law of evolution and the unerring wheel of Karmic justice has brought that time to us and laid the choice before us. Shall we spread broad leaves as stately lilies, filled with Heaven's dew, breathing fragrance and purity, or as noxious thistles, gaudy to look upon but stinging all who touch? Will we make our crown our glory or our shame? The choice is ours, Sisters, and it must be made. Have we brought from the ages past the strength, purity and wisdom of a Sujata, or have we come with empty heart and brain, to give back but a meaningless, sounding rattle, under the stress and force of a mighty crisis?

There is a strong, deep meaning in the unrest and disquiet of the womanhood of our race. It is no freak, no fancy, but the inevitable result of the growth that must come to all humanity. The heart that once was little has grown larger with the ages, and has learned to look beyond the household to the wide world and feel, in some measure, the brotherhood of man. But we have learned our lessons ill, and made but false show of growth, if in looking to these larger lessons, we must forget those old sweet lessons of the long ago. It is only as we learn to "do our whole duty by every duty" that we truly grow. The throwing aside of one set of duties to take up another which pleases our fancy better, or looks in our eyes larger, is but mere childish restlessness. It is a sign of weakness not a sign of strength. The crown of womanhood, the end and aim of all our evolution is that our view of life may be broadened and our knowledge of opportunities for good deeds enlarged

and that, seeing much of good, we should still "humbly seek to do."

The fierce heat of knowledge, the breaking up of familiar habits and the passing of old creeds sets up a turmoil in our lives from which some froth and scum must rise and as a result we have the term of scorn "the new woman" and the oft just condemnation of her way.

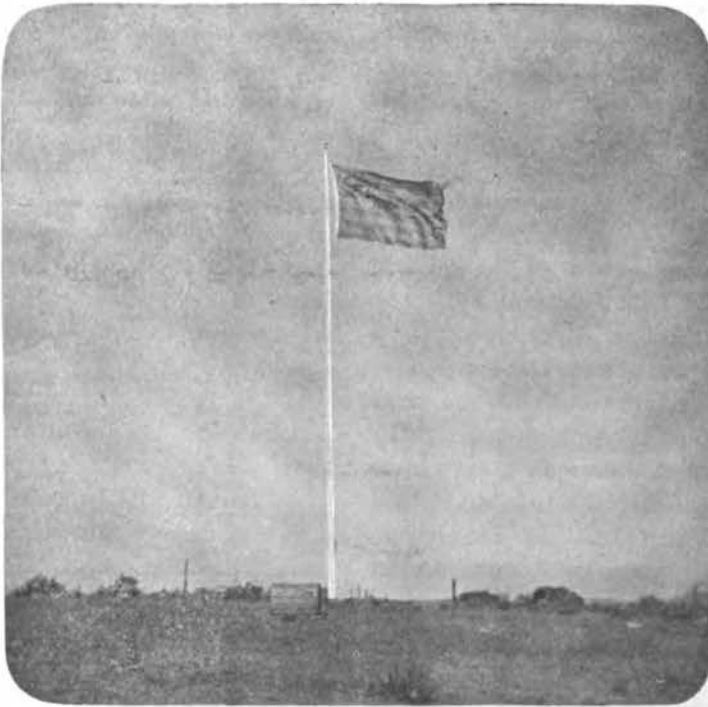
My Sisters, the new woman is but the evolution of the old. All this ridicule and all this censure comes from the actions of those of us who in the stress of trial have swung beyond the mark. Those of us, who having learned the lessons of the past imperfectly could not clearly see the import of the present time nor measure with true judgment the influence of to-day's deeds upon tomorrow's opportunities. They are in grave error, who, having seen a little light, go forth and cry, "Behold, I will show you the way. Woman shall be free, she will tread in her brother's Path." My Sisters, no one was ever bound, save in chains of their own forging. Life by life we have set up causes that have brought us back again and again to womanhood that we might learn its lessons well. It is no inferior state. The violet is as welcome and fills as well its place as does the lordly oak. It is true that, filling well our place, we shall grow to continually widening uses. But it is a process of growth and only comes from well-done duty. Each one's duty in its place is best. The glory of our life consists in living it with high purpose, not in living the life of some one else, be it man, angel or God.

They also are in error who turn with lack of charity from those who, having a little knowledge, in self-pride, or excess of zeal, put it to bad use. Perhaps in their pride of independence they need a strong, sure, sisterly hand of help, more than does the timid sister who fears to step an inch outside the path her mother trod and sees an evil lurking

in the shadow of each new advance toward knowledge and equality of the sexes.

Rightly used this new awakening may be made a mighty power for purity and good. It is our duty to keep some little spots, of clear, strong womanhood, kindly, true and tranquil, shining out like gems in all the froth and ferment of change to cheer those wise, brave, clear-eyed sisters whose silver voice sounds through all the rattle and din of chang-

ing conditions, calling ever to a higher life of purity and purpose and striving to lead us to such wealth of knowledge and strength that we may realize the true dignity of womanhood. That holding in our hands the balance of power in the coming social crisis, we may see clearly to use it well; may know that from the homes of a nation comes its moral strength or weakness, as from the heart the mouth speaketh.



THE FLAG OF THE SCHOOL FOR THE REVIVAL OF THE LOST MYSTERIES OF ANTIQUITY AT POINT LOMA, SAN DIEGO, CAL., WITH THE CORNER STONE IN CLOSE PROXIMITY.

# GOTAMA THE BUDDHA, A SKETCH OF SPIRITUAL DEVELOPMENT.

BY REV. W. WILLIAMS.

**I**F Biography be as defined by a certain writer, philosophy exemplified, then the life of Gotama the Buddha, whose name is revered and whose teachings have moulded and fashioned the religious life and character of untold millions, is well calculated to impart instructive lessons which practised and woven into the tissues of our daily lives, cannot fail to manifest themselves in acts and deeds of unselfishness and devotion to the service of humanity. In his life we find portrayed the ideal of a character worthy of imitation, and in its records of trial and suffering, its stern conflicts of self-interest and duty, in its aspirations and endeavors after a higher and diviner life of self-abnegation, also in its struggles for success and victory over the world within; we may discern obscurely—vaguely it may be, the dim outlines and course of our own pilgrimage on the great highway of human destiny. It may appear somewhat strange that so little is known of his real life, that we are so ignorant of the character of his teachings which have exercised such a widespread influence; that in this age of universal knowledge and inquiry, we are so little acquainted with the acts and achievements of a life like that of Gotama. This has certainly not been owing to lack of interest in the records that have been handed down respecting him, but is rather the result and outcome of that spirit of pharisaism which in its haughty egotism and narrow-minded intolerance, refuses to believe and cannot recognize that anything good can come out of Nazareth, or exist out of itself. It will not, however, always be so. This supercilious and fatuous bigotry is doomed to pass away and when the circle of humanity expands and embraces

the world, then will the life and teachings of Gotama the Buddha receive their due meed of attention, his name be held in reverence and enrolled in the noble band of the Christs and Saviours, whose mission has been the emancipation of human nature from the thralldom of error and ignorance, the unfoldment of higher and loftier ideals and the leading it onward and upward to the attainment and realization of a higher and diviner life, the only true goal of happiness.

The biography of Gotama like that of many others, is replete and fraught with marvellous legends and supernatural incidents, the growth and accretion of centuries, as to render it somewhat difficult to separate the true from the false, to distinguish between what is fact and fiction so essentially necessary in forming a just estimate of his character and a right conception of him as a Buddha or enlightened teacher. Ignoring these wondrous stories, this much may be affirmed, that there is a strange and remarkable parallelism between many of the incidents and circumstances of his life, and that of the great prophet of Nazareth, a coincidence of fact and teaching which will some time have to be explained and accounted for by those who are looked up to and regarded as defenders of the Christian faith.

About 2500 years ago, in the city of Kapilavastu, situated 100 miles northwest of Benares, reigned a scion of the great solar race of kings named Suddhodana, renowned and honored alike by all for his princely virtues and loftiness of character. He belonged to the warrior caste and was wedded to a princess endowed with the highest and choicest gifts of intelligence and piety. Her exceeding beauty was such, that the name of Maya

or the Vision had been given her as being one of those creatures of light and loveliness beheld only in visions. One night in a dream she saw a brilliant star falling from heaven, which descending upon her, entered into her body on the right side. Suddenly awakening out of her sleep, she at once informed her husband of the vision, who somewhat alarmed and unable to divine what it foreboded, summoned at once all the court sages, soothsayers and astrologers, as also his Brahman priests, and demanded from them the meaning of a portent so strange and extraordinary. After due and serious deliberation, they declared that it signified that the queen would give birth to a child of supernatural wisdom and who would become an universal monarch. Great preparations were made against the arrival into the world of the young prince.

In one of the royal pleasure gardens to the northeast of Kapilavastu and under a satin tree exhaling exquisite perfumes, Maya was delivered of her first-born, who was at once submitted to the inspection of the wise men and priests. These all declared that on his body were found all the marks characteristic of a great sovereign, and predicted for him a glorious future. No sooner was he born than the arrival was announced of a sage and holy hermit renowned for his piety and severe austerities. Warned of the Prince's birth through a dream, he proceeded at once to leave his hermitage and on arriving where he lay, took him up in his arms, as the aged Simeon did the young child Jesus, and gazing in wonderment and ecstasy declared: "This child is destined to become a mighty monarch whose sovereignty shall extend throughout the world; but if he shall chance to behold an old man, a lifeless corpse or a Bikshu or religious mendicant, nothing will prevent him renouncing earthly splendor and renown and becoming a Buddha, a Saviour of mankind." Seven days after Gotama's birth, Maya

his mother, died, and the young prince was confided to Prajapati his aunt, who watched over and took the greatest care of the infant prince. As he grew up to boyhood, the most learned and famous men in the realm were chosen as his teachers. The child grew up a most beautiful and accomplished boy, and by docility in learning and attention to his studies, soon manifested evidences of an erudition and knowledge that greatly surprised his masters. He was always asking the most curious and abstruse questions, and when he saw them puzzled and perplexed, would himself give them the answer. It is stated that one of them named Vismavitra, renowned for his wisdom and extensive learning, declared that the boy already knew more than what he himself had acquired through a long life of study. He was in fact a puzzle and an enigma they could not solve or explain. The truth was that the boy's Higher Self, even at that early period of his life, had begun to operate within him. The intuitive faculty had already commenced to unfold itself by which he was able at times to read the great book of Nature and decipher her secret writing. At fitful moments dim gleamings and flashings of a higher realm of knowledge unknown to his teachers, illumined his mind. The past with all its stores of wisdom and learning, became revealed to his wondering gaze. Anon he stood in the presence of great sages, or sat at the feet of beings of noble mien and majestic intelligence, those sceptred sovereigns of the mind whose names though unknown and their works buried in oblivion, yet have their lofty ideas and teachings floated down on Time's stream and now form part of the ocean of human life and thought. Under such teachings his childhood passed away, and as he grew in years he increased like his Hebrew after-type, in wisdom and in favor of all men, who regarded and respected him as a paragon of all princely virtues. In him



the poor, the suffering and unfortunate found a gracious friend, whose purse and help was always available, whilst by his words of kindness and sympathy he excited towards himself feelings amounting almost to reverence. By his agreeable and pleasing manner, he won the hearts of the noble and wealthy; and proud of him as their leader, there was not a common soldier who would not for his sake have faced death with ready willingness. Yet for all this popularity, amidst such circumstances tending to excite within him exalted notions of self; though placed on the pinnacle of earthly grandeur, Gotama lost not that mental balance so essential in the preservation of character. With that clear, keen intellect which read human nature like a book, this truth did not escape him: that all was not gold that glitters and that things were not what they seemed.

Gorgeous robes of nobles and emblazoned coronets of stately courtiers could not hide from his piercing gaze, the feelings of bitter animosity and selfish ambition that filled their minds, causing them to plot and counterplot against each other for positions of eminence. Seeing all this, knowing all this, many a time, weary at heart and pained at witnessing such wretched exhibitions of human weakness, he would leave the gaiety and festivities of court life and betake himself to the lone solitudes of the neighboring forests, subject to thoughts and feelings he could neither express in words nor define. There for hours, he would sit in lonely musing and lost in reverie, meditating upon the great problems of life and death and the mysteries of Being. In this manner, far from the madding crowd, remote from the din and noise and turmoil of city life and the wild revelries and excitement of the court, Gotama began to be conscious of a blank within, the absence, the yearning after an indefinable something without which, he felt that life must become a burden. At times he felt vibrating

within himself the still, sad music of humanity thrilling his soul with a feeling of ineffable compassion. Now he felt

“A presence that disturbed him with the  
joy  
Of elevated thoughts, a sense sublime  
Of something far more deeply inter-  
fused,  
Whose dwelling is the light of setting  
suns,  
And the round ocean and the living air,  
And the blue sky and in the mind of  
man,  
A motion and a spirit which impels  
All thinking things, all objects of all  
thought,  
And rolls through all things.”

At other times he caught the accents of a speech he could not comprehend, and heard tones of a language he could not understand. At rare moments his spirit seemed to go forth roaming the illimitable universe in quest of a something he knew not what and returned filled with the agonizing sense of a great want. All these, the first dawns, the dim flashings forth, the fitful shadowings forth of a higher and more spiritual life endeavoring to overcome and break down his lower nature, he could not understand and therefore filled with unrest and sadness he gave up himself to a life of reverie, so much so, as to run the risk of becoming a confirmed recluse, a visionary dreamer. His father expostulated with him again and again, endeavoring to impress upon him a sense of his princely duties and the folly of sacrificing the solid realities and pleasures of a kingdom, for the unsubstantialities and airy nothings of a hermit's imagination. All, however, was of no avail. The prince listened in respectful silence and lived on as usual a lone student. Well for him, had there been some sympathetic friend, one who knew, who could have initiated him in the philosophy of the higher life, who could have guided him and raised him out of the Slough of Despond and mel-

ancholy into which he had fallen. It would have saved him after years of mental anguish and suffering; but there was no one to look to as a teacher and therefore he had to drag on an existence of gloom and sadness. Becoming really alarmed, his father consulted the courtiers as to the best expedient to reclaim him from his hermit life. Many were suggested and tried but they failed to produce any effect, until some one more worldly wise than the rest, at last proposed marriage should be tried. It was he thought, just the thing to bring back the young prince to his senses and excite within him, an interest in the pleasures and enjoyments of life. The monarch hastened at once to the prince's apartment and broached the subject to him, who consented to the project rather than cause his father pain by refusing.

Search was at once made amongst neighboring courts for a suitable princess, one who should be worthy of the prince. The choice fell upon Gopa, the daughter of Dandapana, one of his royal neighbors. Gopa was a maiden, possessed of rare personal beauty, and a charm which won for her the admiration of everyone; she was what the French term, highly spirituelle in mind and character. Wherever she went she was a centre of light and joy to those around her. Her words, nay, the very tones of her voice, attracted all hearts towards her as she moved in her father's court a creature of radiant light and beauty. It was an auspicious day, when amidst the plaudits and blessings of untold thousands of spectators, the young couple were united together in marriage. General feasting and entertainments were the order of the day. Both high and low, the rich and poor alike throughout the realm rejoiced together over their young prince's nuptials. As Gopa in all her incomparable beauty which needed not the adornment and splendor of jewels to add to her charms, stood for the first time in presence of her future lord,

she recognized in him her ideal of a prince. She felt herself impressed with the greatness of his majestic intellect. She saw and divined at once what no one else had discovered, the existence of that great blank, of that chasm of unrest and sadness, and she mentally resolved that she would fill it with her own light and life; and Gotama, as he gazed upon that face so fair and beautiful, and looked into those eyes of light and love wherein were reflected the rays of a pure soul, seemed to recognize what was necessary to his future happiness. He felt he had at last found his Sandalphon or twin soul, and starting as one awaking out of a dream, or like a soul called back again to life from out of the shadowy halls of Death, he felt a thrill of joyous delight to which he had long been a stranger, and, embracing the Princess on that morning, two souls, the complement of each other, became blended together for weal or woe, to form one joyous and harmonious existence. The change in Gotama was wonderful and gratifying to everyone, especially to his aged father, who loaded him with honors and presented him with three sumptuous palaces with magnificent parks and gardens, filled with leafy bowers and shady groves, resonant with the songs of birds of every clime. Once more he became the darling of the nation, and as years rolled by, the birth of a son added a deeper fringe of happiness to his life. And there, as he stands on the marble terrace of his palace along with Gopa by his side watching his boy's playful gambols and listening to the music of his prattling voice, the horizon of the future lies stretching out before him bright and radiant, with no dark speck and undimmed even with the smallest shadow of a cloud. There we must leave him for the present, but ere doing so, we would gather up as a commentary upon this sketch of Gotama's early life, some of the lessons arising out of it, and which we trust will be received with kindly acceptance and appreciation.

The great spirit of the universe, the over-soul, the Higher Self, call it by whatever name we will, has, if we only knew it, spoken and will continue to speak unto us all, telling us as it did Gotama, "That things are not what they seem," that the shows and pageantries of the world are fleeting and evanescent illusions in which it is unwise to trust for happiness. If we ignore it, disregarding its counsel, we put back the clock of our Destiny and protract and lengthen out for centuries, it may be, life's pilgrimage; but giving heed to its tones, it will impart knowledge not to be found in books and endow us with a wisdom more priceless than rubies—a wisdom which raising us above the things of time and sense, will cause us to look not so much at the things that are seen, as at the things unseen; and listening to

this still small voice within us, the time will at last come when it shall speak "Let There be Light," and then will dawn within us the light of a higher and diviner existence, which, bringing with it a peace and calm that all the tempests and storms of earthlife cannot ruffle nor disturb, toning down every passionate feeling, banishing and driving out of our natures all selfishness; restraining and holding back the hard unkind word, filling us with a Love that beareth all things, suffereth all things, shall cause us to become living centres and founts of joy to wife and children and friends who will learn to love us not for what we may have, but for what we are in ourselves, and thus become better able to discharge our allotted part in the regeneration and upraising of Humanity.

(*To be continued.*)

## NEGLECTED FACTORS IN THE EDUCATIONAL PROBLEM.

BY PENTAUR.

II.

THE factors so far considered, in the previous article, were (1) the essential divine nature of man and the importance of awakening the soul as the first step in true education, and (2) that the soul is immortal and lives many lives on earth. This latter *neglected* factor of itself shows the futility of all education which has not as its object the awakening of the soul and the calling forth of the soul's powers, for manifestly that which is the soul's heritage from life to life is character and not the mental ability and scholarship in the arts and sciences which pass current for education to-day. Surely this needs no argument, for we have only to consider in what, in our final analysis of any man, we place our confidence and trust; it is not in his "culture" but in his character, which is the expression of the man himself, and which he cannot escape from or go behind; whereas culture and

scholarship are no more than the cut of his mental habiliments. We have neglected the essentials for the sake of the appearances until the modern world is little more than one vast sham. We do indeed need to study the "Philosophy of Clothes" and meditate upon the Eternal Yea and Everlasting Nay. The problem of education is paramount; we can expect no amelioration of the troubles of life until we have solved this problem, which is the key to all others. And although we consider the problem of education with especial reference to the young, yet it will be clear that it concerns ourselves also, and perhaps in a much greater degree than may be ordinarily understood, and for this reason that according to the conditions which we, men and women of to-day, furnish for the coming generation do we help or retard the unfoldment of the powers of those souls re-born into this world.

The present state of the economic and social world to-day shows the necessity of our facing this problem of education and of our applying it each to himself individually. In the previous article I referred to life as the great educator, and life and nature are both long-suffering and patient, and mankind, collectively and individually, is given opportunity after opportunity to enter upon this true education and learn the difference between the outer show and the eternal verity. There is however a breaking point in nature and in the social organism as well as in the individual life, and if the comparatively gentle hints are not heeded, the more forcible and soul-compelling methods of nature must be endured. There is a deep lesson to be learned from all the social revolutions of the past and from nature's cataclysmic throes which overwhelm nations and continents. The lesson is this: That man must learn to face himself, he must learn what is his true self, what are its needs and what its relations to life and nature. If he persistently refuse to learn from the everyday experiences of life, spread over many lives it may be, nature will one day take things as it were in her own hands and stripping him naked force him to see himself as he is.

To-day we stand face to face with conditions more strained, more ominous, than ever before known in history. If the storm breaks and if, as indeed may be, Nature's bounds are passed, adding natural convulsions to social, then indeed the test of a man will be character, self-knowledge, reliance on self—the divine inner self. In the face of Nature and in time of revolution form, conventionality, scholarship, are all swept aside; that which stands is the soul, clad in its one vesture, the outcome of all its lives—character.

Need more be said as to the true purpose of education than that it is to know one's inmost self and to unfold the

powers of that self, not to dress that self in gay apparel of accomplishment and scholarship but to be as one really is in essence,—to be divine?

But let us return to the children, though not forgetting that we are children too. How may we help them to come to a knowledge of themselves?

Perhaps the first and the most important step to be taken is to teach children something of their moral make-up, of far greater importance than any study of physiology. I do not mean that psychology as ordinarily understood is to be taught—a psychology with the *psyche* left out—but the basis of true psychology, the recognition of the higher and the lower nature.

This is not a difficult matter if approached in the right way. Young children very quickly grasp the idea of their real selves being good, noble and kind, and that when they are naughty and unkind it is because their real selves have gone away for a time. Furthermore, they very quickly understand that their real selves ought not to have gone away, but should have stayed to take care of their voice, and hands, and feet, and so they learn the first great lesson of responsibility and self-reliance. We need only to look around us to-day to see that there is a woeful lack of the sense of responsibility to self. To-day the greatest of all the commandments, the cornerstone of modern ethics—as practised in the world, all the preaching to the contrary notwithstanding—is "thou shalt not be found out," and the standard of right is that which *seems* right in our neighbor's eyes. Why is this? No clearer evidence is needed of the neglect of one of the essentials of education.

It is not responsibility to God, nor to a teacher, but to one's higher self that we need to realize. It cannot be understood, however, without the knowledge of the dual nature of man, the higher and the lower, the higher being the real inner man, the soul; the lower, with its

passions and desires and all the physical powers, being the instrument and, properly, the servant of the higher. This can be taught, it can be inculcated in the minds of the young and by appealing to and awakening the soul in this way the inner perception of right and wrong—the so-called conscience—is awakened, the intuitive faculty is called into action and the whole life irradiated. The intuitive faculty is a natural one to the child state; all that is needed is that it shall be fostered and called into action. Can you not imagine how the whole nature of a child would glow when he discovers that he can appeal to himself, to his own higher nature, for guidance; when he finds that there is this something, the intuition, which is knowledge. What a re-discovery it must be to a child when he comes to realize this! What a discovery it has been to many an older child, to grown men and women, to realize, however dimly, the divinity of man! How a boy delights to use his strength which he feels in his muscles! How much more wonderful is the revelation of himself to himself when he feels the awe of the divine within his own heart!

The awakening of the intuition removes the barriers from the mind, it takes away all fear, all lack of confidence. The child, young or old, finds a foothold, his eyes are opened, he sees a way before him and enters upon life, whether in school or out in the world, with a hope, nay, a certainty, that overcomes all obstacles. The intuition becomes as the voice of another self than this every-day personality, it is indeed the voice of that inner self, the soul in whom resides the "knowing" faculty,—that knowledge which Plato says is "recollection"—and who has been so many times over the pathway of life. Ah, if but the lower personal self would lean upon that inner self, the lessons of life would soon be learned and possibilities of future progress would open out surpassing our most vivid imagination.

It may be the opinion of some that this would result in priggishness and goody-goodyness, but that is because we, with how few exceptions, are insincere in our own lives, and those who have felt the inner life of the soul hide it and fear to show their hearts to another. But true holiness of life is not a forced condition, it is natural; indeed, unless it is natural and spontaneous, it cannot be "holiness" in the highest and deepest sense.

The influence of music is well known to all, and many a child, shy and retiring, afraid to express itself in any way, has under the influence of music burst into singing, forgetting all save the joy which the music has called forth in the heart. A child may not be able to sing by himself, but will forget all fear and bashfulness in a class of happy children singing in chorus. This is all because children instinctively lean on their inner natures, and the music stealing into their hearts and awakening them on a higher plane gives strength and confidence.

How easy it would be to help the children, and to educate along the right lines if once the right atmosphere were provided. For it is the mental and more especially the moral atmosphere which, like the music, draws forth the powers of the soul. Children are more influenced by the hidden and unexpressed thought of their parents and teachers than by the spoken word. A teacher whose mind may be well-trained, stored with knowledge (or is it only information?) whose outer life may appear irreproachable, but whose inner nature has not been awakened, will fail in the true purpose of education. And however able he may be mentally, however brilliant his achievements as a scholar, yet should his inner life be not moral he will not only fail to educate, but his inner life will affect the inner life of all the children with whom he comes in contact.

Teachers, as a class, deserve high and just commendation for their work and

the uprightness of their lives, but the fact just stated must be faced. It is one of the greatest obstacles to be encountered. It is so easy in these days of conventionality and the worship paid to the god of appearances, to conceal the motive and the inner desires and there is

no way of overcoming this save through the efforts of parents, teachers, and the whole community, individually purifying each his own life, and recognizing the divine promptings of the higher self endeavoring to express these in act.

*(To be continued.)*

## “THE GENIUS OF THE COLLECTIVE MASSES.”

BY SARAH F. GORDON.

**T**HE Source of Genius is the Unknown Silence pervading unfathomable Space.

The ancient seers preferred in their Wisdom the silent acknowledgment of the all-pervading Infinite, and left this Being nameless, inconceivable, fathomless, illimitable, in other words, sacred from contact with life, unpolluted by any approach. All great thinkers realize the impossibility of postulating the Infinite being. To their minds, vision is obscured by a veil which is indefinite, partaking of the Great Unknown, and to that extent pervasive. The seer perceives this veil as ever present darkness or shadow, by which alone the resplendent Light can be visible. Therefore shadow is ever present. “The darkness and the light are both alike to Thee, Thou Silent One.” This shadow, the seer names Voice, Word, Logos, Eternal Law, Life. This film or emanation, shadow, is ever in motion born from the inherent energy pervading it. From this film or mist all things spring, the subjective or imperceptible and the objective or perceptible. We perceive all energy or life is dual in its nature, an outbreathing or going forward from its source and an inbreathing or contracting or return. This is vibratory or undulatory motion. It is through vibration all form is evolved and it is through Vibration all form is resolved into its primary elements. Thus bringing about evolution and involution, manifest in sound,

light, heat, electricity, magnetism, etc. Life is manifested in man that he may again assimilate into the Great Unknown. It is the inherent potency of the divine utterance that constructs and destroys, rebuilds and remodels. The above explanation of the process of creation may seem rather misty and vague. It cannot be otherwise, for infinite power of expression and reception is not the property of the thinker, while energizing. He is but germinating and requires the suitable soil, the eternal depths of space in which to mould and bring forth into the light of day the plan dimly foreshadowed in his mind. When the thinker realizes this, he is becoming spiritual, in close touch with the infinite source of life.

This Eternal Motion or Vibration compels every varied activity in an infinite variety of forms. No such thing is conceivable as isolation, perfect individuality. It is in union or combination that progress is attainable. If each atom flew off on its own tangent caused by the outbreathing from the inner cause of its being, it would be lost in the immensity of space; therefore it is drawn by its inbreathing to the central source of all, according to the law of its being, which is a continual outbreathing followed by an inbreathing, or an expanding and consequent contracting which keeps it in its orbit. This is carried on in an infinitesimal manner with each form as well as in the immensity of large combina-

tions of forms or atoms. The same law governs all.

Man can see only in part, as he is limited by the line of vision between the perceptible and the imperceptible at this instant of time. "The key-note determines the vibration."

All forms or groups of atoms so called, are combinations of infinitesimal atoms ever moving. No permanent crystallization is possible.

Unity in diversity is the law. The jelly-like protoplasm contains within its environment the universe, and cannot be comprehended by the mineral, the plant, the animal, man or even archangel. Only the inconceivable spirit knows it, and will not impart this mystery only so far as it becomes it. Life implies the outbreathing and inbreathing of the Great Breath. Separating, again uniting, are the dual factors of Life. This process man perceives in his reasoning, discriminating faculties when in disintegrating old formulas, he is ever synthesizing or building a new form to be in turn torn in pieces by the inevitable law of life, which demands infinite variety of conception in new forms for the awakening consciousness of the past.

Man is but a copy of the Universe, a big atom composed of an innumerable group of infinitesimal atoms, all instinct with Divine Life pulsating and ever throbbing for utterance. No man is separate from other men. All are linked with invisible ties by the Great Unknown. Each man is but a certain combination of a variety of ideas seeking expression through him, the synthesizer or centre of that particular group at that instant of time, viz., the present moment. He represents the result of Karma of past efforts, of which the present is the fruitage. He is ever advancing along the lines of inward progress to the depths of the hidden, and more and more absorbed by it and becoming the Great Unknown. Hence, when man so concentrates all the powers of his being that

he rises superior to his limitations caused by the past and consciously wills to pierce the dark veil or shadow, he is rapidly electrifying all the atoms of his combination by rousing the latent power in each. Consequently there is war in the camp and suffering and apparent disaster ensue, with tearing of old combinations and breaking of shells as the result.

These back ideals reassert themselves, and the present ideals constantly force the mastery. Hence, the weariness, the danger brought on by this new order of things. He is in agony and longs to be free, being overcome with the grossness of the past.

The Divine Fire is but working and breaking the old crystallization and revealing the hidden Flame in the consumption of the shell, and scattering it to the four winds. The shock is good. He is becoming spiritual. He is approaching the Flame. Then will emanate from the man (purified by suffering, the great revealer) higher, finer emanations to other men. He is losing himself in the Divine, and becoming a Saviour or co-worker, the Christos or Christ, Great Soul. He sacrifices what he has gained to others, for his emanations are rapidly absorbed by others struggling as he was and he must share or exchange by taking their griefs as his. He breathes in with his life energy these diseased germs which react on him, and he must still energize. Struggle and suffering never cease in conscious life, but it can be alleviated only by helping others in a true spirit of non-separateness. In other words, by consciously losing one's belief in the permanency of the "I" being the present *form* of man which is ever changing.

The true principle of non-separateness is the consciousness that all are forms of the "I," or "Self," filling an appropriate sphere of the Divine Ideal, and, as such, consciously working in all creations of the Divine Father-Mother of us all. No favorite Son, but the nearer the

heart, the more required of him. The Lost Prodigal Son in the Christian Bible received the Father's love as well as the so-called favorite son; for, had he not been in the shadow, and now brought to the resplendent light of his presence. He found from bitter experience while wandering from Him in doubt and unbelief that the Light still shines, hidden though it may be by our wilful gropings. The selfseeker will be reclaimed. It is but a misty step on Life's Path which has befogged his mind in his earthly pilgrimage. He will be united to the Father at last, when he cries and energizes in the depths of his soul, "Father, Father, Help my unbelief, and give me Light from Heaven, which alone can lead me to the higher realms near Thyself."

Thus by conscious withdrawal of man to the citadel of his strength, his inner fount, the Divinity, he can partake of all states of consciousness or life, for they interpenetrate, and he becomes the Master or Great Soul.

Evil is but transient, a passing shadow through which the Light of Truth is revealed more or less from the hidden depths of the Great Unknown, Dark Fire of Truth, which feeds the Flame, and can never be reached by the seeker till he is absorbed by the Flame. As has been truly said of old: "It is beyond you because when you reach it, you have lost yourself. It is unattainable, because it forever recedes. You will enter the Light, but you will never touch the Flame (because then you have lost yourself)."

Now, let us apply this philosophy to what is called practical life at the present time.

The mass of people can feel and not express clearly. They are overshadowed by the veil of illusion; hence need a prophet for their mouthpiece. Who shall this prophet be? Who shall competently express their silent aspirations? I answer, the man of heart, and he is a

man of genius. Why? Because he does not voice alone his past deeds, but listens to and obeys the Voice of the Silence, by uniting the sensitiveness of the personality or *apparent* "I" or *self*, with the potent energy of the life-giving force, the *True Self* or "I" which blesses all life by its strength and true compassion. In such a genius contradictions of consciousness unite. He is the accepted hero of all ages and races, because in him the races recognize themselves. Such a seer loves the masses blinded and betrayed so often by their leaders. He does not despise their blind gropings and stammering words, eager questionings and bitter complaints. He does not withhold his sympathy and loving thought because his efforts fall unheeded, amid apparent ruin and destruction. He knows the end will be accomplished; that eternal justice, love and liberty will be the goal, though long and dreary the road may appear, if the eyes are persistently cast down instead of uplifted to the everlasting hope.

Such a genius or seer can accomplish what is called sudden changes, can create such an atmosphere of etheric pressure as to burst the bonds of matter or its sheaths and elevate in a mass whole races of people from the slough of despair; not by relieving specially their terrestrial condition, but by so infusing their lot with the Universal, electrifying power of Divine compassion and Brotherly kindness, that no sheath can be insensible to its effects, and peace will gradually settle upon the disturbed vehicle, that it will vibrate in harmony to the Divine influx. This it is to be in touch with the Supreme. "Consecrate then all thy deeds to the Supreme"; says an ancient sage.

—The collective masses of the people represent the soil, ever responsive to the genius of Divine Love. They represent the innocence and simplicity of the race. The spirit of self-sacrifice is more pre-



valent there than in the developed self-conscious individual, the cultivated egoist, because they have the combined aspects more diffusive. They are nearer conscious Nature. The feuds among common people have their origin in the needs of existence. The same instinct which impels the seeking for life and failing to obtain the material sustenance, is ever impelling to another form of life, which causes restlessness and constant motion, the constant play of the forces which awakens intuition on higher planes unconsciously and brings about the desired result without recognizing the unknown cause. "To the unenlightened is revealed the mysteries as well as to the enlightened," said Buddha. The eternal recompense comes in to every one for the unsatisfied desire. "Still the outward agitation, and listen to the Voice of the Silence," is the advice to those who can read the mysteries. This is the stuff of which come believers, teachers, martyrs. Its most dangerous enemy is that crystallized organization, whether church, sect, party or society, which, in formulating the beliefs of the few, read into its interpretations, the theoretical errors of mind, thus dogmatizing or imposing upon all, the crystallized beliefs of the few, adapted to the present comfort of the few. The light of conscience, the divine right of judgment is within each, and can never be imposed upon another. The Light of the Inner man must unite to the Light in each in a spirit of toleration as diffusive as the sun, in order that the race may progress, even if the atoms composing that race suffer and enjoy. Mutual suffering, mutual joy comes to each alike as he is capacitated to receive. "Open wide the windows and let the Light stream in and out to all!" The seer or initiate understands and is free, careless of so-called past or future; acts in the ever present. To lead the life of the Light in its fullness is to enjoy the present surroundings whatever they may

be. Not to accentuate physical, moral or intellectual development by despising either channel. Have free access to all, but be absorbed in neither, else you die or choke the avenues of communication and the synthesis of life on this terrestrial globe is checked. This communication with all that lives will enhance the possibilities of a true form of life which never ceases, whatever the environment, and blesses all within its radii.

This gospel is hard to accept and practice. It is easier grasped by the masses than by the classes, because it is the instinctive law of being unpolluted by any vehicle of limitation. It is conscious law and is active in the people or race though not self-conscious of it. When self-consciousness is aroused in the people by intense desire unifying them in one central idea on any plane of thought, then self-propagation will be manifest, and a breath will destroy the present order like the dynamo. This is where the value of heeding the masses becomes significant. Occasionally a genius flashes from out their ranks who overturns dynasties, as it were in a moment. If these masses then were affected so intently by the God within as to universally manifest in one direction, viz., to burst the bonds of matter or limitation, then pralaya would be the result. All are changed in the twinkling of an eye. Query. Do such pralayas come to a universe on a large scale as come to lesser ones? If so, none can predict the cycle of pralaya to his particular universe within the knowledge imparted by the universal source of all universes, which comes like flashes of electricity to illuminate the earth and break up the sheaths constantly crystallizing on its surface. This constant upheaval and scattering is Heaven's law of eternal vibration in order to bring forth infinite manifestation, for all forms are transient. Why cling, then, so persistently to it, fair mortal? It is but the Immortal Spirit

that uses the form and throws it aside when it wills. Death is dissolution of form, but the immortal soul continues to live and is again enclosed in form or vesture according to its character. Dissolution or disintegration of form and rebirth or reappearance of a new form is life. This does not imply an annihilation of character or personality, but an ever-increasing illumination of personality by an abandonment of that which separates it from all that lives. It is the passing of ignorance or latent partial truth into the full vision of truth resplendent, which constitutes Life Eternal.

It behooves us, then, to heed the cry of the infant mass, our brothers in distress. The intuitive power latent in the people is already recognized by well informed thinkers. As thought becomes powerful in action among the people who imbibe mental nourishment through the pores, the inevitable action will follow in due time. What shall be the nature of this action which we all anticipate at present, for the signs are in the air, it is difficult to prognosticate. Let us be as patient as possible, the seeds are sown, the fruit will be gathered, and what shall the harvest be? Hold yourselves in readiness to await the result with calmness and resignation.

In all convulsions of nations, it has been observed there follows a tendency to mysticism. The patriotic fever of a nation, while seeking to preserve its own from the encroachments of the foreign invader, must not deteriorate into the class system as set over against the mass. The people have ever been lovers of home and country till driven by internal dissensions to seek an outlet for this force.

Now, a storm is brewing at present, that threatens an upheaval of present social conditions. It is a transitional period, evidently.

The domination of wealth or capital is felt more and more by the laboring classes so-called. The so-called advan-

tages to the masses claimed by the capitalists in the increase of railroads and facilities for comfort in the homes of the working classes, and the freedom of education and schools, longer hours for rest, etc., are offset by the argument of contrast perpetually presented by the ever fluctuating conditions of the people dependent upon material power. The increase of taxes, so much greater in proportion to the labor in physical directions to labor in mental manipulation of forces, makes the advantages offset the disadvantages and the unskillful gradually are falling behind; hence, a class system. The misery is increasing. Then the hatred of present uncomfortable conditions, whatever the cause, makes the masses desire a change, brought about by the ideal uppermost. Some doggedly submit, some resort to duplicity, or even open warfare, and others withdraw from the strife to their inner selves and seek consolation in mysticism or in sectarianism.

This mysticism has its hold upon the people in awakening a desire for a better form of life than the present, which is evanescent. Here is the dawn of a new order, which comes only when outward transient pleasure is unattainable by ordinary means. Seers are developed to aid the masses in their upward striving, and, in proportion to the misery, hope in the future is awakened and the fear of calamities so woefully anticipated is lulled into peacefulness and the uncomfortableness of the present vanishes to make way for the dawn of the new dispensation. Thus history repeats itself in all nations. The period of rise in material progress is at the expense of the Inner Light. The waning of material progress is accompanied by increasing spiritual energy. The rise in material civilization is always accompanied by a corresponding withdrawal of energy from interior planes, and is the intense manifestation of intuition caused by training it in the material direction, and

consequent loss of spontaneity in action by the crystallization of force; and is followed invariably at its height by a waning of material civilization accompanied by an overflow of the spiritual energy in the material universe and a consequent greater opportunity of spiritual insight becoming universally diffused in that race. It is the transitional period which fluctuates in the balance before the withdrawal of the refining process converting the gross physical into the supersensuous condition of the higher sphere and is the crucial test. But the intuition pushes on and bursts the bonds of matter and proceeds on its cyclic journey back to the source of universal diffuseness accompanied by the aroma of its earthly pilgrimage. Hence, the apparent decline of nations. It is only their form and not their spirit that disintegrates, and is ever creating, preserving and destroying. It calls into being other nations and comes forth again in a so-called new nation; for instance America is an example of an old race reborn.

According to the records of Dr. Augustus Le Plongeon, from which I will now quote: "America is an example of not only being well known by all civilized nations thousands of years ago, as is today England; but it has been proved to exert a civilizing influence over the population of Asia, Africa and Europe. We meet with its mark on Japan, Islands of the Pacific, Hindustan, Asia Minor, Egypt, Greece and Equatorial Africa.

"The Ancient Mayas, the descendants of which, now living in Yucatan, Central America, testify to the fact. Their language, MS. and sculptured architecture, lately examined (through Dr. Le Plongeon in his seven years' residence and intimate communion with the natives) reveals startling and convincing proofs of America's influence on language, science and acts in the dim past. The Maya language explains many things in the Christian Bible hitherto

unknown, showing that modern nations are awakening to the fact that history is only repeating itself."

The same old, old story of a race reaching a great height of civilization, internal dissensions consequent thereto, resulting in a weakening and downfall of the race; again rising plus the experience acquired, and therefore guarded in its onward evolution to a still more advanced type.

That America, once occupied by a civilized race known to all the East, will heed her past and stem the tide of selfish aggrandizement in her onward march to the development of a new race is the duty for present Americans to strive to make possible.

Let me say right here that a long and interesting talk on the Maya civilization in connection with the modern civilization of America and the formation of a new race might be indulged in at some future time. This is a fruitful field of research as it opens up vistas of ever-widening expanse of thought in the realms of psychological study.

What were the evolutions of mind that served as bases for the fabric of the various religions and philosophies which have existed and still do exist among mankind, is the favorite theme of the advanced thinker and may truly be said to bring about the spirit of toleration among the sons of men in showing them their common origin and destiny.

Pleasure and pain are only caused by allowing our mind to be swayed by the vibration of the matter in which we function. Peace is only temporary, apparent resting; then struggle we must to higher planes of consciousness. To expect flesh and blood to be proof against all wavering is inconceivable. These are but temporary vehicles through which the soul is ever vibrating and building a finer condition or vehicle of spirit. All the people among whom we struggle are living threads, quivering nerves—vibrating like electric wires, but

held by invisible hands and attuned to the Divine Harmony of Life Immortal.

Eternal Vibration is the Life of the Soul. Prayer or aspiration is but the "Soul's form of energizing, thereby reaching higher realms of Life Eternal."

As has been said by one of old: "Live then, in the Eternal, for you are Eternal, the Invisible, Silent, Deathless Pilgrim, ever in the Present. No Past, no Future, to crush or anticipate, but the Everlasting Now is yours."

## FREEDOM.

It is not only true that most people misunderstand freedom, but I sometimes think I have not yet met one person who rightly understood it. The whole universe is absolute Law.

Freedom only opens entire activity and license *under the law*.

To the degraded and undeveloped and even to too many others—the thought of freedom is a thought of escape from law—which, of course, is impossible. More precious than all worldly riches is Freedom—freedom from the painful constipation and poor narrowness of ecclesiasticism—freedom in manners, habiliments, furniture, from the silliness and tyranny of local fashions—entire freedom from party rings and mere conventions in politics—and better than all, a general freedom of one's-self from the tyrannic domination of vices, habits, appetites, under which nearly every man of us (often the greatest brawler for freedom) is enslaved.

Can we attain such enfranchisement—the true Democracy, and the height of

it? While we are from birth to death the subjects of irresistible law, enclosing every movement and minute, we yet escape, by a paradox, into true free will. Strange as it may seem, we only attain to freedom by a knowledge of, and implicit obedience to, Law. Great—unspeakably great—is the Will; the free Soul of man; at its greatest, understanding and obeying the laws, it can then, and then only, maintain true liberty. For there is to the highest that law as absolute as any—more absolute than any—the Law of Liberty.

The shallow, as intimated, consider liberty a release from all law, from every constraint. The wise see in it, on the contrary, the potent Law of Laws, namely, the fusion and combination of the conscious will or partial individual with those universal, eternal, unconscious ones, which run through all Time, pervade history, prove immortality, give moral purpose to the entire objective world, and the last dignity to human life.—*Walt Whitman*.

## REVIEW OF THE PAST YEAR'S THEOSOPHICAL ACTIVITIES.

BY E. A. NERESHMEIMER, PRESIDENT T. S. IN A.

THE close of another year is soon at hand, and with it we are approaching the end of the century when an important cycle terminates. Balance sheets are struck on such occasions year after year and from them we glean the results of our endeavors.

It gives me pleasure to recount some of the magnificent results achieved by the Theosophical Society in America during the past year for the information of members who may have lost sight of one or the other of the activities the aggregate of which has determined its present position as a great factor in the regenerative efforts to uplift humanity to its true dignity.

The aspect which the T. S. presents to-day to the public mind is vastly different than what it was when those heroes, H. P. Blavatsky and William Q. Judge, twenty-two years ago, first presented the truths of humanities inheritance and possible developments to the world. The position is changed from that of obscurity to that of marked prominence. The ideas permeate literature, the pulpit and educational institutions to such a large extent that the source of them is almost lost sight of. The invaluable gain in the advancement of the thought of the day in this direction is undoubtedly due to the underlying truths of these ideas, and to the wise administration of the organization and the untiring efforts of its members.

The liberal and respectful treatment by the press is evidence of the widespread interest which the movement commands.

The increase in membership during the last year was greater than in any other year in the history of the Society, likewise the number of branches have increased and their individual organiza-

tion is vastly more efficient than heretofore.

The greatest and most far-reaching effort ever put forward by the Society was the Crusade of American Theosophists around the world, which was headed by Katherine A. Tingley, the successor to H. P. Blavatsky and William Q. Judge, and successfully and grandly completed in February of this year. The marvellous increase in membership and number of Branches which was the most visible result of the Crusade is—strange to say—the least important as compared with the far-reaching connection which was made with foreign nations, obscure tribes and organizations with whom was found a point of contact which had long waited for the touch of a masterhand to bind them together on the very ideals of human Brotherhood. Thus a beginning has been made by creating international ties, a cable tow of spiritual force has been spread abroad the strength of which will outlast the ages.

Closely following the return of the Crusade to America was the laying of the foundation of the corner-stone, and accompanying ceremony, of the School for the Revival of the Lost Mysteries of Antiquity at Point Loma, California. One hundred and ninety-six acres of land had been purchased on a magnificent site overlooking the ocean. The sacred mysteries of antiquity will be revived under the guidance of the Founder at that school and moral and spiritual education will be given to fitted pupils by instructing them in an understanding of the laws of universal nature and justice and particularly the laws governing their own being.

The greatest convention of the Society was held at Madison Square Garden,

New York City, on April 26, 1897, with many delegates present from foreign countries and audiences by thousands.

The work of the children which is now so promising received its impetus there. Mrs. Elizabeth C. Mayer, a lady who is eminently fitted for that highly important position was appointed by Mrs. Tingley superintendent of that work. A very great increase in numbers and in interest can be recorded which fills us with hope for the future.

In September the International Brotherhood League was founded by Mrs. Tingley with the broadest possible objects. This work was eagerly taken up by all the Branches throughout the world as it was immediately recognized as affording an opportunity for the practical application of the teachings of Universal Brotherhood. Many students realized at once that here was a chance to sow seeds broadcast of the philosophic basis which they had imbibed during the period in which the Theosophical Society went through its cycle of development.

During the Summer a home for tenement house children was established in the vicinity of New York, there a large number of children were cared for and some of the broadest teachings of right living were inculcated. At the end of the season a drama was performed by the children which was a forerunner to the performances to be presented in the course of time to the public which shall teach some of the purest and grandest truths of their own lives.

Before closing this brief review I should mention that the Theosophical Society in America has not been without its enemies near and far.

As the movement advances it attracts

many individuals who soon get hold of the grandest truths they have ever known, and then they attempt to pose as teachers of the philosophy by word or silence or by letter or otherwise. This is a fascinating game which those who do not work sincerely for humanity love to play and often devoted members become temporary victims to them. These little Gurus use subtle means to affect others ; they indulge in insidious and crafty means to draw members away from their work for their own personal interests.

The Theosophical Society in America is now an influential and powerful organization. Therefore the temptation is very great for selfish and ambitious persons to creep in and endeavor to become possessed of some of its advantages utterly regardless of results.

Many know and many do not that to enter upon the work for humanity in earnest is to work with cosmic forces and that the personality has to give way in order to succeed.

The personality being only the limited reflection of the Great Self comes into confusion when it presumes to represent the universal source or essence ; it can never prevail. It must go or it dashes itself to pieces finally on the rock of truth. Thus some step aside and are heard of no more.

Theosophists can become very strong and self-centred and impregnable to the subtle influence of inimical forces if they will hold strictly to the Spirit of the philosophy.

The prospect for the future of our movement is grand. By coöperation and solidarity only can we prosper and carry the message into the next century and beyond.

# YOUNG FOLKS DEPARTMENT.

## THE HOUSE I LIVE IN.

BY J. D. S.

THE house I live in is not very much of a house. It is old, very dilapidated, and sadly in need of repairs. Nevertheless, it is the best house I ever lived in. Perhaps it would be well to begin by telling you something about some of the houses I lived in long before I occupied this house that I live in today.

When I first began to understand that I must have a habitation and a name, I found that I must build my house myself, and the first thought that came to me in regard to the plan was this: "I shall have a straight, high roof and broad windows wide apart."

Well, when I thought I was ready to build, I found there were several others whom I would have to consult in regard to the plan of my house. These others were somehow connected with me in such a way that they could not be got rid of. Indeed, I found later on that they were intended to be my servants—they were certainly "Hangers on" and I had to consult them. I know now, it was my own fault that I had to consult them, but I did not know it then, and as they were many and very strong, they made me believe they had the right, and to save trouble I consented.

So the house was begun and finished before I realized that I had very little to do with the plan of it. I was very much disappointed when I found the roof so low and so slanting that there was very little room for the wide windows I had hoped to have. They were what the builders called windows, but they were so narrow that they were merely slits, and so close together that they almost touched each other.

Looking back to that far-away time and remembering that house and those

poor, little, narrow windows, makes me shiver even now. We had shutters over them, but the shutters drooped in such a way as to nearly cover them all the time, just as if they were ashamed of the windows they were expected to screen and tried to cover them up.

But the house was finished and we moved in. We were seven of a family all told—master and servants. But as the master had been overpowered in planning his house and building it by those who were inferior to him, he now found they were determined to continue to hold him in subjection. These inferiors were indeed the masters, and he seemed to be powerless to assert his rights, and was obliged to submit.

It was very foolish of him, I own, but when you understand how he was placed you will be willing to admit that he could not very well have done otherwise. When he got fairly settled in his new house he found he would have to live right in with his servants, for there was no nice, light room he could call parlor. The roof slanted too much to allow of such a room, and even if there had been a room under the roof, the windows were of no account for lighting such a room as he had in his mind. So he settled down to live as best he could. It was settling down indeed, for the house was mostly under ground, having been planned and built without any reference to his needs or comfort.

He was a social sort of a fellow and liked company and as these dependents of his were lively and gay, he soon forgot in their company to long for a better house. They had gotten the upper hand of him and they kept it. They led him where they pleased and their pleasure was from one folly to another, from one wicked-

ness to another. Sometimes, indeed, many times, he would pause and consider, and there would come to his mind a thought that he was very foolish to be led thus from folly to folly—that he ought to turn over a new leaf and lead a better and purer life.

Then he remembered he had no place to go to get away from these whom he ought to subdue, and he would be very sad and sorrowful and say to himself: "Oh, if only I had not been so weak as to allow these base creatures to control me when I had such a nice plan to build my house. If only I could have carried out the plan I would have had a nice upper room, well lighted, where I could sometimes retire and be at peace."

Then coming under the influence of those lower creatures, he would fall once more from his high and noble aspirations, and in their company would return again to the indulgence of all sorts of unmanly folly, till at last the house began to go to pieces. When the occupants saw the house would not hold together much longer, they were alarmed and they all moved out. The house soon sank into the ground, and no wonder, being built nearly under ground it soon rotted away.

So here was I once more without a habitation and a name; the six who had lived with me seemed to have left me to myself. I was ashamed and tired of the life I had lived, and I determined to build no more houses. I said: "Why should I try to build a house, I cannot have it as I wish. If only I could have a straight high roof, and nice wide windows, I believe I could live a better and a purer life. I am sure it would have been different if I had not given up to those whom I know are inferior to me, but I do not see how I can ever build such a house as long as I have those six followers to contend with." And while I was thus cogitating I fell asleep. I have no idea how long I slept; it seemed only a few minutes, but I know now it was a long time.

And when I awoke, will you believe me, the first thing I knew I was contemplating building a house. Strange, was it not? And the next moment I remembered about the high roof, and the wide windows, when, lo and behold, here came my former six companions. They too were just as anxious as I to build and move into a house.

I do not know how it happened, but I found I had gained some wisdom and some new strength. May be it was on account of keeping always before my mind's eye the idea of that straight roof and those two broad windows. The idea had been "a hope"—the hope of a better house. Be that as it may, I certainly had gained something, for when the new house was completed the roof was straighter, the windows were a little broader, and there was a little room at the top of the house furnished in a pleasant, cool grey material. I admit it was not much of a room, and the furniture not much to be proud of, but compared to what I had been accustomed, it was very satisfactory.

Now, as I really had gotten in some small degree the upper hand of those whom I ought to have known all along were very much below me in the social scale, you would think I ought to have kept the upper hand. How surprised you will be when I tell you I still allowed them to allure me from my nice, light and pleasant little upper room—that I still joined them in their folly and sin and went from bad to worse. But it will please you, to learn that ever and anon the thoughts would come to me: "Why am I here? Why should I be so foolish as to give way before these low-lived servants? Oh that I could break away from their baneful influence."

But all the time I seemed to understand that I could not so break away from them; that they were tied to me by some mysterious force I could not control. And time went on. The house became old and rickety and began to fall



to pieces, so we seven poor misguided mortals moved out.

I do not know how the others felt, but I can say I was heartily ashamed of all my failures. I could recall all my mistakes; I would declare over and over again that I never, never should try to build another house to live in. Then I would fall to thinking, if ever I should build again, how I ought to exert my manhood and have the house so that I could not descend to the lower basement where my servants had their quarters. Then I would go to sleep.

This happened more times than I can tell you. I would move out of a house, look back and see it fall to pieces and sink into the ground. Then I would go over all my life in that house, all my errors, all my mistakes, and think to myself: "If I had only done so and so, and if I had not done this and that." Still one thought and one hope seemed to animate me. That hope which always stood out in bold relief was my hobby of a straight and high roof and nice broad windows, wide apart. With these thoughts I would fall asleep, and sleep I do not know how long. And when I awoke the first thing I knew the building mania seized me, and nothing would do but I must begin to build.

How many times this occurred I do not know, for I lost count long ago, but at last there came a time when I succeeded in getting my heart's desire—a higher house and pretty well up out of the ground. The roof was straighter, the windows broader, and a respectably sized room at the top of the house furnished in that pleasant cool grey material. The furniture also was firmer and more substantial than any I had had heretofore.

Now when I tell you of the dreadful wicked deeds I was guilty of after I had succeeded in having such improvements in my house, you will hardly credit it. Indeed, looking back to that time, not so very long ago, I can scarcely credit it my-

self. I do not like to tell you about it, only it is right that you should know, so that you may gain knowledge and learn a lesson from my experience. One of the worst mistakes I made and continued to make for a long time was this: I laid the blame of all my mistakes on others. First, I blamed the shape of my house, then I blamed the servants with whom I lived. They had been the masters. You will see at once that I alone was to blame. I had made all the mistakes and continued to make them—all the faults were my faults. You remember I told you, if I could have a house built to my mind, I could and would live a better and a purer life.

You see, I always looked outward and never inward. The thought never struck me that the fault was mine. I know better now. I know if I had been right my servants would have been right, and we being right the house we built would have been perfect. There is an old saying, "Live and Learn," and I had to live a great many times before I learned that.

So the time had come when my servants and I moved into a house very nearly as I had long wished to have it. I suppose it made me proud and selfish to get into such a nice house. Having been so successful I thought, "Now I have really got almost all I have so long desired. I shall show others how powerful I am." I am coming now to the time of my most selfish acts and I dread to tell you about them.

Well, I had heard of a great and powerful king, and being so set up in my own conceit, I formed in my mind the most extravagant and ridiculous ideas in regard to this king. If I had only stopped there, no great harm would have been done. But I did not stop there; I determined to compel all my neighbors to believe all the extravagant and ridiculous notions I had taken into my head. When any of them refused to believe as I wanted them to believe, I tortured and burned them. At least I thought I

burned them. I also thought I sent them to a place where they would burn forever and ever.

But you know, and I know now, that I only burned the houses they lived in—I had no power over the occupant of the house. When I set fire to his house, he only moved out, and all he had to do was to wait until he was ready to build another house. Then, if he were stronger than I he would very likely burn my house, if I refused to believe as he believed. That is just the way we did. Whoever were the stronger burned those who were the weaker. (Of course I mean they burned the houses they lived in.)

As it is impossible for every one to believe just the same and also as we were one and all far from the truth, the burnings went on for a long time, as time goes. But at last there came a time when there was no more burning with fire. Burning with fire went out of fashion. But the idea of allowing any one to form his own opinion did not go out with the fires—more the pity.

You will see now, if not before how all the fault was mine. I think the first dawning of the truth came to me when I began to call those "hangers on," propensities. Then by beginning to invite them one at a time, to come up and sit with me in my nice pleasant upper room. There we sat and conversed and compared notes and laid plans for the future. I must admit I did not know how much I was doing for them when I invited them to come up and sit with me. When the knowledge came to me that I must train and educate my propensities, I really had elevated two of them so they could occupy with me that upper room. And I was then living in the house I occupy to-day.

Now, you understand why I said, "This is the best house I ever lived in." You must not suppose for a moment that

I am entirely satisfied with my house, or that there will be no more improvements. Having now the assistance of the two elevated and educated "Hangers on" (I shall call them brothers hereafter) I have succeeded in getting light into my parlor. By this light I have been enabled to look inward, and I have seen where all the fault lies. I have determined to go no more down to that basement where the others, the uneducated ones have their quarters, but I shall bring them up to sit with me and those others who were formerly their companions.

I shall endeavor with all my heart to elevate myself that I may be better fitted to educate and raise them, and as we seven have lived together in a great many houses, before we understood our duty to each other, so we hope to live together in a great many more, and we shall improve in our building until we have a perfect house. Then, we "shall go no more out." We have as a permanent possession, a beautiful picture. We have named it Universal Brotherhood. We shall always keep that. We will take it with us when we move out and bring it back when we return. We are going to hang it on our parlor wall where all the bright Light will fall upon it. We will learn to paint it and copy it, and we will try to have each and all of our neighbors supplied with a copy.

We are not going to bother our neighbors with what we believe or what we do not believe. We are determined to let our light so shine that they may see our good works. We are going to follow the advice of one of our divine Teachers who said: "Little children love one another." We are going to feed the hungry, clothe the naked, visit the sick, comfort the prisoner. We shall make feasts of truth and knowledge, and go out into the highways and byways and compel the ignorant to come in and partake of Wisdom and Knowledge and Power.

## A GLIMPSE OF YESTERDAY.

BY ELSIE BARKER.

LITTLE TOMMY JONES, the hunchback, sat on the door-stone crying.

Some younger boys had taunted him with his deformity, had called him "Humpy," and made wry faces at him, because he wouldn't join them in stealing apples from Deacon Thompson's orchard.

As he sat there nursing his grief and shame the boy wondered, as many older and wiser people have before, whether after all it paid to do right at the expense of ridicule. For as Tommy had wept more, so he had thought more than other boys.

Thought was a natural consequence of tears.

Though humbly born, a mis-shapen son of the people, this boy was a dreamer. From the lurid tales of war told by his grandsire, a grizzled veteran of '63; from the gorgeous illustrations in the family Bible and the grotesque drawings of Doré in his mother's old copy of Dante, Tommy had created a dream-world of his own, the only world in which he cared much to live; for with the cripple's pain he had the cripple's morbid sensitiveness, and life to him was mostly one vast ache.

But that afternoon as he sat on the door-stone of his lowly home, and saw his young play-fellows—straight of back and supple of limb—leaping and climbing high, and heard their jeering laughter flung tauntingly back at him, what wonder that his heart was full of bitterness? Why was he not like other boys? he asked himself. What had he done that he alone of all the world should be the sport of nature—too ugly for any love save a mother's ever to reach down to him.

But though his body was mis-shapen, his eyes were beautiful—large and deep

and liquid, as are always the eyes of a hunchback.

A sound came from within the house, the voice of a woman scolding.

The boy winced as from a blow, and clambering to his feet he limped away.

West of the house was an orchard, and beyond it the downward slope of a hill.

He went past the gnarled old apple trees and threw himself upon the bank with his face toward the sunset.

Billows of crimson and gold were piled high in the western sky; while the edges of dark clouds curled over like the crests of breakers, showing their ragged silvery linings.

Something swept over the boy's soul and he drew a long and tremulous breath.

"How beautiful!" he whispered to himself. "The clouds look like great pink feather-beds all made up for angels to sleep on."

He sat watching the glory till it faded tone by tone into the gray twilight. The insects hummed drowsily; the boy's tear-wet eyes closed heavily, and he slept.

He slept and dreamed a wonderful dream.

Spread out before his eyes was a great and splendid city, with wide streets and stately palaces—a city like those in the Bible pictures, only more beautiful. A triumphal arch spanned a broad thoroughfare, and from every tower and window flags streamed upon the breeze. The streets were full of people, all in gala dress. Linked together with chains of flowers, a band of happy children, like a cloud of bright-hued butterflies, flitted gaily along in the sunshine. From the distance came a sound of martial music, and an army of brave soldiers, the army of the conqueror, came into sight.

Tall, erect and magnificent in his triumphal car rode the great hero, with his mounted officers beside him, and those poor wretches, his prisoners of war, chained to his chariot wheels. He was brave and high and noble, the pride and darling of his people; but in his lion heart there was no pity and no mercy; the cries of his captured enemies were sweet as music to his war-tried ears.

He passed beneath the arch. Beautiful women strewed his path with roses, and the heart of the conquering hero beat high with pride and joy.

But a change came over the dream.

It was the dreamer who stood in the triumphal car; his were the broad and manly shoulders from which the purple mantle fell; at his feet were the roses. The conquering hero was himself—the hunchback, Tommy!

With a start the boy awoke. He sat up and rubbed his heavy eyelids.

The sound of a cow-bell reminded him that it was chore time, and the hero humbly went and milked the cows.

Did he understand the dream? No, —not then.

### A CHILD'S THOUGHT OF GOD.

They say that God lives very high.  
But if you look above the pines  
You cannot see our God. And why?

And if you dig down in the mines  
You never see him in the gold,  
Though from him all that glory shines.

God is so good, he wears a fold  
Of human and Earth across his face—  
Like secrets kept for love, untold.

But still I feel that His embrace  
Slides down by thrills, through all things made,  
Through sight and sound of every place.

As if my tender mother laid  
On my shut lids her kisses pressed,  
Half waking me at night; and said  
“Who kissed you through the dark, dear guesser?”

## STUDENTS' COLUMN.

CONDUCTED BY J. H. FUSSELL.

### RIGHT PERCEPTION.

I HAVE often heard W. Q. Judge say that most of the difficulties which arise in the minds of students are due to a lack of observation. And I think that in order to attain to right perception and correct observation we need to free our minds from preconceptions and bias. Too often, instead of taking a statement on its own merits and examining it from first principles, we all the time have in mind other statements or ideas, more or less defined, and we look to see if the new statement fits in with these, or in what pigeon-hole of our minds we can place it. In other words, our attention is divided between old ideas and the new one, and we pass judgment on the new-comer before giving him a hearing. All this shows a lack of thoroughness, and finds its expression often in the simplest matters, but more particularly in superficial reading. We read a book and get a general idea of its contents, and perhaps the next day or the next week a question arises in our minds in regard to a statement made in the book, and we become very perplexed. Now what I am going to say will perhaps appear very improbable to some, but it is true nevertheless. Instead of referring again to the book to see whether the statement has been understood, some people, and these not in the minority, will sit down, write out their question, and weaving in a lot of preconceived ideas, ask some one else to explain it all to them. And very often a careful reading of the book would have explained the whole matter. Another case—sometimes in such a simple matter as attending to a request contained in a circular the request will be neglected and the very opposite be carried out.

Of course these are extreme cases of the lack of observation, and the latter may seem trivial, looked at with regard to the individual, but a multiplication of such cases would entail a great deal of unnecessary work on others, and attention even to small matters like these cannot be unimportant.

There are many other matters in which many of us fail to use our powers of perception and observation. We think our lives are dull and humdrum, affording us no opportunity for development and experience, we do not have wonderful experiences like some others, and it fills our minds with regrets. But surely this is all folly! The life of every one of us is full of the marvels of life, everywhere we are surrounded by the mysteries of Nature, and to every one Nature gives hint after hint of the solution thereof. But we do not notice them, we are blind, we have eyes and see not, ears have we but we hear not. Is not this true of most of us? We long to know something of that inner life which borders this so closely, but we do not think of taking note of our dreams. We wish we could have some proof of reincarnation, and yet we neither analyze our own characters nor seek to understand those of our fellows. I believe that if we would only observe intelligently and sympathetically the lives of little children we would find the key to some of life's greatest secrets.

I will end this, as I began. Time and time again have I heard W. Q. Judge say that most of the difficulties that arise in the minds of students are due to lack of observation. Is it not true? And ought we not therefore to remove this obstacle from our path? The greatest ends are accomplished by the simplest means.

## WHAT IS THE PERSONALITY?

DEAR EDITOR :—What is the personality? To me it represents my real self; I cannot conceive of myself or of any conscious existence apart from personality, and yet in the few meetings I have attended of the Theosophical Society I have gathered that a very different view is held in regard to the term but have been able to gain no satisfactory explanation, and so seek for further light in the columns of your Magazine as I cannot afford to buy many books for study.

J. L. S., Trenton, N. J.

Usually the terms personality and individuality are used synonymously but distinction has been made between them in Theosophical literature. The majority of men live only an outward life, guided mainly by their desires which they are ever seeking to fulfil, and the mind which should be employed to control their desires is used too often to minister to them. To such people their whole makeup consists of mind, desires and body and, not having gone deeper into their own natures, not being able to conceive of anything higher, they naturally regard these as the real man without which he could not exist. It can very easily be demonstrated however, that the body, desires and mind are not the real man but are merely instruments which he uses to express himself in the outer material world.

It will readily be granted by all who have given any thought to the matter that the physical body is not the real man but merely an instrument which can be used and its natural tendencies overcome. The desires are also an instrument of man, representing the driving force which controlled and guided may carry us whither we will, or uncontrolled may cause us to commit those acts to which our mind and reason in calmer moments would not consent. So too is the mind an instrument and not the real man, for there is a power back of the

mind which can hold it and direct it. We have then the real man and his instruments or vehicles of expression. The instruments are all subject to change and growth, the real man is unchangeable. The instruments are called in Theosophical literature—the personality. The real man is the individuality.

There is, I think, a great advantage in this use of the terms for it draws attention to the distinction made between the outer and the inner man and leads us to make a closer study of ourselves. I think the questioner's view that there cannot be conscious existence apart from personality would be correct if applied simply to this plane of being for the real man cannot contact this plane except by means of a vehicle or instrument which for the time being gives him a distinctive existence on this plane.

It is personality that makes us appear distinct and separate one from another, it is the individuality that gives us the realization of the unity of all being. For a further explanation of the use of these terms the student is referred to the *Key to Theosophy* by H. P. Blavatsky.

## BELIEF IN CHRIST.

Do Theosophists believe that Christ is the son of God?

Some Theosophists do, but it should be clearly understood that the Theosophical Society does not require from its members any belief or disbelief in any religious system or doctrine whatever. It requires simply an assent to its first object: "To form the nucleus of a Universal Brotherhood of Humanity without any distinctions whatever."

This is provided for in its constitution as follows:

## ARTICLE VII.

*Section 1.* Any person declaring his sympathy with the first object of the Society may be admitted to membership as provided in the By-laws.

*Section 2.* Every member has the

right to believe or disbelieve in any religious system or philosophy and to declare such belief or disbelief without affecting his standing as a member of the Society, each being required to show that tolerance of the opinions of others which he expects for his own.

It will not be surprising to learn then that there are in the Theosophical Society Christians, Buddhists, Hindus, Mohammedans, deists, atheists and agnostics, men and women of all creeds and of none. The belief held by many is that

Christ is the son of God, but so too, following the teachings of Christ and of all the great teachers of the world, they say that all men are sons of God, all men are in essence divine, all men are potentially saviors of humanity, are indeed saviors now to the extent that they work unselfishly for humanity.

Krishna, Buddha, Christ, all those who stand out as the great teachers of humanity are those who have realized to the fullest extent their sonship and in whose lives the divinity shines out.

## REVIEWS.

*The Internationalist, for October.*—This new magazine is worthy of the mantle of the *Irish Theosophist* which has fallen upon it, being far and away the best of all the Theosophical periodicals from a purely literary standpoint. It is spontaneous, not forced; its contributors do not toil at a set task, to fill out a given amount of space, but first evolve ideas and then express them in appropriate words. The writer of "With the Children of Twilight" maintains the reality of Fairy-dom; and Æ. tells, in a sheen of word-coloring, of "A Dream of Angus Oge." The ink has long been dry on the pen of John Eglinton, and, therefore, the short essay on "Knowledge" will be hailed all the more joyously by his admirers. It is full of the quaintly beautiful touches that characterize his work. "The Child of the Ages," by Paul Gregan is a charming bit of verse.—ARETAS.

*The Colloquy-Conversations about the Order of Things and Final Good.* By Josiah Augustus Seitz.\*—The basic problems of philosophy and religion are discussed in this work in a broad and tolerant spirit, and the archaic philosophy is advocated as alone affording an

adequate solution. The book is written in blank verse and rhyme—and though some of the subjects treated do not lend themselves readily to the poetic form, the versification is always dignified and smooth. The writer displays deep mystical insight, and many passages are marked by strong imagination and the power of vivid expression. There is much true poetry in the volume, and it has the true literary quality throughout. It is well printed, on good paper, and tastefully bound.—ARETAS.

*Intelligence, for November.*—This magazine is making a commendable effort to reduce the somewhat hazy and chaotic theories of the various sects of mind-curists to a sound and consistent philosophy. The principal article, on "The Dogma of 'Faith,'" by Rev. Henry Frank, shows sturdy common-sense in its treatment of that orthodox Christian dogma, which it handles in a serious and conclusive manner. Dr. E. D. Simpson, an excellent portrait of whom forms the frontispiece to this number, has a short contribution on "Scientific Reasons for Mental Healing," which formulates very sensible ideas on the subject.—ARETAS.

\* G. P. Putnam's Sons, New York; cloth, \$1.75.

Though all the reviews in last issue were from the same pen, the signature of their writer appeared upon some and not upon others, owing to the inexplicable caprice of the proof-reader; and the reviewer was loud in his complaints about

other unwarrantable changes made after the proofs had passed through his hands. The half-tone cuts showed up badly, for which the printer can hardly be blamed, as the paper used was not sufficiently heavy for successful half-tone printing.

## THEOSOPHICAL ACTIVITIES.

### THE NASHVILLE THEOSOPHICAL CONGRESS.

A PARTY of prominent Theosophists consisting of Mrs. Katherine A. Tingley, leader of the Theosophical movement throughout the world and founder of the International Brotherhood League; E. Aug. Neresheimer, President T. S. A.; E. T. Hargrove, H. T. Patterson, Superintendent International Brotherhood League; Mrs. E. C. Mayer, Superintendent Children's Work; D. N. Dunlop, President Harlem Branch, N. Y.; and F. M. Pierce, Representative S. R. L. M. A., left New York Oct. 14th to take part in the Congress of Religions held Oct. 17th and 18th at the Centennial Exposition, Nashville, Tenn.

Several in the party who made the Crusade around the world last year were pleasantly and forcibly reminded of their Crusade experience.

Just as we were comfortably settled for a quiet rest and snooze which the material man said he positively required to prepare him for what was ahead, we were aroused and required to carry our unwilling bodies into the chief's drawing room, where we were all kept busy in noting down improved methods for carrying on present work and plans for new work—these are limited only by the number of people found available for carrying them out. This kind of thing continued throughout the journey going and returning, and is symbolic of the fun one has on a pleasure trip with Mrs. Tingley. I take advantage of this op-

portunity to be personal, and record a few facts for the benefit of the thoughtful, and especially the thoughtless Theosophist. (What! are there any? Well, just a few.)

From personal observation and experience I know that four stenographers would be kept busy attending to Mrs. Tingley's world-wide correspondence; as she has but one, only imperative matters connected with the work can receive attention. Added to this is the originating, planning and carrying out of all branches of activity connected with the movement. The editing of the new publications, the responsibility of the whole movement, and last but not least, guarding it against its unwise friends and enemies, and standing as a target for abuse from antagonistic sources.

In carrying on this immense work she is compelled to utilize whoever and whatever is available, trained or untrained, making it necessary for her to look after every detail. If one stops to figure out the sort of brain mind necessary to do all these things without getting them into a snarl, one will give it up and decide that we have a real, thoroughly alive, practical occultist as leader, and quit hunting for the strange mannered solemn kind generally found up a tree or sitting on a snow-capped mountain peak, useless to humanity and themselves.

Sensible letters always appear as welcome friends, but she has little time for answering letters of advice or of a personal nature, asking for everything from



a cure for the Klondike fever to "Why was I born stupid?" with the demand for an immediate answer.

Arriving at Nashville, we were received by the local members with the true Southern welcome that makes one glad to be alive and in the sunny South, even when the mercury is climbing up to the top scale to determine the temperature, as it was on the day we arrived.

A public lecture was announced for Sunday morning with set speakers and subjects in the regular cut-and-dried style, but the Crusaders smiled when, arriving in the hall, the programme was discarded and questions and answers introduced. The wisdom of these tactics was fully demonstrated on the Crusade, as it is in the nature of a personal talk on a broad scale, placing the speakers and audience in touch and making the speakers versatile and ready for anything. This course brings out points covering the whole field of Theosophic thought. The audience evinced great interest and Judge O'Rourke, of Fort Wayne; Messrs. Hargrove, Dunlop, Patterson and Harris, of Macon, Ga., gave most satisfactory answers to the questions. Mrs. Tingley gave a short address on Brotherhood.

The interest excited by the morning session brought a packed audience to the evening meeting to listen to lectures on Theosophical subjects, interspersed with questions and answers.

During the afternoon a T. S. meeting was held in the commodious rooms of the Nashville Society, and was attended by members from Louisville, Macon, Ga.; Tampa, Fla.; Denison, Texas; Hot Springs, Ark.; St. Louis, Mo.; Memphis, Tenn.; Chicago, Ill.; Fort Wayne, Ind.; Pittsburgh, Pa., and New York. General branch work and methods were discussed and the feeling of perfect harmony was fitly expressed in song rendered by Bro. Neresheimer in his inimitable style.

All felt that a firm, lasting and un-

breakable bond had been established between our leader,—heart of the movement,—headquarters, and the whole South; members were filled with a new hope, energy and courage to carry the work forward on the broad lines of the International Brotherhood League. The fact was fully recognized that the League activities would broaden the work to embrace those heretofore impossible to reach, and that it would specially benefit the South in reaching the negro under a plan put into effect while at Nashville by Mrs. Tingley.

On Monday morning and afternoon lectures were given in the Auditorium Building on the Fair grounds by Mrs. Tingley taking for her subject "The Hope of the Future;" Mrs. E. C. Mayer on "Influence of Theosophy on Woman;" Judge O'Rourke, Messrs. Neresheimer, Dr. Buck, Hargrove and Patterson speaking on various subjects. In the evening an E. S. T. meeting was held, and many new members were admitted.

Tuesday morning the party left for New York, Mrs. Mayer and Mr. Patterson stopping off at Louisville and Pittsburgh for branch work and to lecture.

A marked feature of the work done at Nashville was the effect produced on the press. Papers which had previously treated Theosophy with indifference, not only gave full and correct reports of meetings, but kept Mrs. Tingley and Messrs. Neresheimer and Patterson busy explaining the Philosophy, the International Brotherhood League, its objects and the various activities being carried on, all of which was published in full, with most favorable comment. These will be copied throughout by the Southern press and awaken public interest.

To sum up, through the work done, Theosophy has been lifted from obscurity, prejudice and misconception swept away, placing it before the public as a broad, ethical philosophy which finds fitting expression in the right performance of the duties of every-day life. F. M. P.

THE THEOSOPHICAL SOCIETY IN EUROPE.

To *Mrs. Katherine A. Tingley*, Leader of the Theosophical Movement; and the Crusaders on the completion of their Tour round the World :

GREETING :

We, the undersigned officers, members and friends of the Theosophical Society in Europe, hereby express to you our heartiest greeting and welcome on this occasion of your return to America, the home of your adoption and the Land of Promise for our entire race.

You have triumphantly executed the mighty purpose with which, on June 13th, 1896, you started from Boston, U. S. A., on a tour around the World, cheered by the God-speed of our American Brothers, and bearing a Purple Banner on which was emblazoned the message of

*Truth, Light, Liberation for Discouraged Humanity.*

That banner was the outward symbol of your great mission to promote the realization of the Ideal of Brotherhood, without distinction of Race, Creed, or Sex, among all peoples of the earth. As you passed from land to land, each state and people has joyfully unfurled its national flag before that glorious symbol in token of its ready response to the thoughts of love, sympathy and helpfulness which you have scattered among nations. These standards often borne by man against his fellow man, as emblems of national jealousy and distrust, now bear witness before the whole world to that deep unsatisfied desire of our hearts to dwell more in unity and less in strife.

The Theosophical Movement, which in this century acknowledges Helena P. Blavatsky as its noble and devoted Founder, and William Q. Judge as its staunch and unswerving champion has recognized you, Katherine A. Tingley, as the Successor of these great fore-runners, to whose loving care and skillful

guidance is entrusted the work of building the great

*School for the Revival of the Lost Mysteries of Antiquity*

the foundations of which you have so recently laid down. Through you has been made manifest that glorious design "to belt the earth as with a cable-tow" of Love and Brotherhood; and it is you and these your trusty comrades who have risked the storm and stress of weather on land and sea, the heat and cold of many climates, faced the fierce opposition of caste and creed among men, and fanned the flame of innate brotherliness and self-sacrifice.

We rejoice with our comrades in other lands that so great success has attended your noble and unselfish efforts, and we recognize this success as due to the absolute devotion, ready self-sacrifice and harmonious coöperation that exists between you all, without which so great a task could never have been accomplished.

The public meetings of thousands in our European cities, the Brotherhood Suppers for our poor and outcast brothers, the weekly gatherings of members, the founding of great national organizations, and the unexampled increase in the number of our branches, are effectual witnesses to the importance of the external work done in our midst: but none of us can measure the incalculable effects produced in the minds and hearts of those of our members, who, from being mere enquirers, have by your exertions been quickened into active living centres, radiating brotherhood on every hand, and developing those soul-powers that shall make of a man a god.

And we recognize that the complete success of this First Crusade around the World is the precursor of other such ideal missions. We are assured that these missions will hasten and care for the growth of all those seeds of Fraternity which you have planted amongst the nations of the World. Thus we hail the

completion of your remarkable enterprise as the substance of our hope that, in a comparatively short time, the dissensions of nations will pass away, and the earth be so illumined that all who will may plainly see that, as of old, the Cause of sublime Perfection beckons them onward and ever onward.

Therefore, in heartfelt gratitude, we welcome you and assure you all of our devotion to the Cause which you have taught us to love.\*

SWEDEN.—In the Annual Convention of the Swedish Theosophical Society held in Stockholm last May, the president, Dr. Zander, gave an account of the activity of the Swedish Theosophical Society from the time it was formed. From this account it becomes apparent that Sweden suddenly has become the field of an unprecedented theosophical activity, expressing itself in a constantly increasing number of branches and members. The number of well standing Swedish F. T. S. amounted last May to 281, while at present, in the wake of the great Theosophical Congress of Europe which took place during the 8th and 9th days of last August, the number of members have sprung up to 318, and reports of the formation of new branches are constantly coming in from the various provinces. In the city of Stockholm the activity has reached its high-water mark. Every evening of the week some class or group of Theosophists meet in the headquarters for purpose of study. Thus: Monday eve, "E. S."; Tuesday, general Branch meeting open for the public and conducted mainly in the American fashion; Wednesday, Bagavad Gita class, conducted by Congressman M. F. Nyström; Thursday, English tuition for F. T. S., which aims to equip the Theosophists with sufficient knowledge of the English language to enable them to converse with prominent Eng-

lish visitors and to be conversant with the current English Theosophical literature, translations and interpretations; Friday, Miss Ellen Bergman leads a Secret Doctrine Class, and Saturday a Theosophic Training class a la American finishes the program of the week.

The first and third Sunday of every month public discourses for large audiences are given, and the Sundays intervening are lectures given in the districts of the workingmen. All the lectures are attended by large and appreciative audiences, and in the discourses ensuing at the end of the lecture the liveliest interest is exhibited. Favorable reports in the newspapers are given of every lecture.

The lectures in the workingman district owe their success to Congressman M. F. Nyström, whose restless and unselfish activity in the theosophic field deserves the highest credit. While engaged as associate editor in the Theosophic magazine "Theosofia," he still manages to get time to turn out sheet upon sheet of a splendid translation of the Bhagavad Gita—mainly guided by W. Q. Judge, and partly by original researches in the Sanscrit language. His lectures in the workingman district are received by grateful audiences, who appreciate the sincerity and truly Theosophic spirit of his delivery. The workingmen have learned to regard him as a brother and a friend and listen to his manly discourses with an interest born out by an unswerving confidence. But not only Stockholm gets the benefit of his lectures. Also to the provinces he extends his activity. Assisted by Mr. Axel E. Gibson he delivered the other day a lecture in the City of Uppsala before an audience of some 3 or 400 persons, mostly college people. For Uppsala is the Oxford of Sweden—the nursery for the literary-scientific-educational forces of the country. The lecture which treated the subject of "character moulding of children from a Theosophic and rational point of view,"

\* Signed by all members of the Theosophical Society in Europe and published *now* by request, having previously been overlooked.

was received with deafening applause and the animated discussion that followed, testified abundantly to the deep impression it had left in the hearts and minds of the listeners. An appreciation from such quarters—the stronghold of the dogmatic, scientific, materialistic school—can without the slightest exaggeration be said to be epoch-making in the religious and moral life of the nation.

The Theosophical movement of Sweden has fortunately succeeded in drawing within its fold some of the finest talents—literary and otherwise—of the country. A name that has become loved and appreciated by every lover of purity, and moral strength as applied to Swedish literature—is that of Mr. Torsten Hedlund of Gothenburg. Though the head man of one of the largest book-publishing enterprises in Sweden, he yet finds sufficient time to make Gothenburg reverberate with Theosophic thought from the one end to the other. Fearless, keensighted, energetic and with an unshaken faith in the power of Theosophy to fashion the destiny of the world—Mr. Hedlund delivers lectures, writes articles, translates, organizes and utilizes every opportunity to inoculate the theosophic lymph into the organism of his community. The sterling integrity connected with his name and public character, gives to his propaganda work—even to the theosophic unbeliever—an irresistible sense of confidence and respect.

Another name, not less appreciated by every true admirer of Swedish art and literature, is the name of Mrs. C. Scholander. Widow of the late professor and jubilee-doctor S. Scholander, one of the most eminent men—painter—poet—philosopher—that the country of Sweden ever produced—Mrs. C. Scholander equipped with the rich experiences of her fortunate position as the life companion of such a genius, devotes all her time and energy to the service of Theosophy. In her work for Theosophy she is indefatigable, The translations

into the Swedish Theosophic Magazine "Theosofia" from English or American authors would by themselves fill a volume. In every number of "Theosofia" one is sure to find some splendid translation undersigned by the well-known initials C. S.

In a coming issue of the "New Century" we shall ask its editor for permission to add a few other names to the above mentioned—names who have become well known and well loved to everyone who has Theosophy dear to his heart. As long as the names of Dr. G. Zander, Dr. F. Kellberg, Dr. Bogren, Major Cederschöld, Mrs. Gerda Nyström and others give to the theosophic movement the stimulating impulse of a pure, unselfish, ever active, ever zealous life, the Swedish Theosophist can calmly and confidently work ahead in firm reliance on the safety and moral excellence of his ideals.

A. E. G.

ENGLAND'S HOME CRUSADE.—On Friday evening, Oct. 15, a most successful and harmonious public meeting was held in the Geographical Institute, Newcastle. Many people interested by the Wagner lecture on the previous Monday were present and seemed quite satisfied with what was said. On Saturday afternoon Dr. Coryn arrived and all three workers addressed the Newcastle Branch on methods of work. In the evening came the second Wagner lecture, when Dr. Coryn interpreted *Tannhäuser*. Some good renderings of the music were given with the assistance of violin and cello.

Sunday was the hardest day of all with private interviews and a discussion on work in the morning, a private meeting in the afternoon and a public Branch meeting in the evening; all at Tynemouth. At the evening meeting such a quantity of written questions were sent up that only about half could be dealt with. Thus concluded a successful week's work in a district which affords a wide field for spreading Theosophical ideas.

VARUNA BRANCH, BRIDGEPORT, CONN., was recently visited by Burcham Harding. The hall acquired by the Branch is elegant in its appointments, seating 200 people. The Mayor of the city and other prominent citizens were among the audience.

The members have adopted one of Mrs. K. A. Tingley's practical suggestions. At the branch meeting each member is given a question bearing upon the first object of the I. B. L. Five minutes is allowed the holder for reply from the platform. At the conclusion of the reply, the members in turn offer suggestions upon the subject, all of which are carefully noted in writing by the original speaker. At the public meetings on Sunday evenings, these questions and replies are repeated. The result of this method was magical, some members realized for the first time their capabilities, and how much can be effected by a few simple remarks when they come straight from the heart. The whole branch is as busy as bees preparing for the bazaar, and much support and assistance is being given by people not connected with the T. S., but who are earnestly desirous of helping in the I. B. L. work. It was remarked that whatever they asked for the work was granted.

PHILADELPHIA, PA.—Krishna T. S. has secured a new meeting room in St. George's Hall, corner 13th and Arch Streets, and lectures continued as before. The visit of Mrs. Tingley, Mrs. Cleather, Mr. Crump and others a few months ago was productive of much good, and helped the Branch to get over some of its difficulties in making Theosophy popular in the Quaker City. We hope it will go forward by leaps and bounds and accomplish more than ever.

IRELAND (DUBLIN).—Lack of funds somewhat cripples the outward activity of the Dublin Branch at present. The ability of the members is directed with

the same energy as ever to the work of publishing "The Internationalist" and carrying on meetings for members and interested enquirers at the Branch rooms. Can Ireland still take care of itself?

TOLEDO.—Mrs. Lang reports that the plans for the Brotherhood Bazaar are well under way. "Have just come home from a Branch meeting," writes Mrs. Lang, "where it seemed to me there was all at once a new impulse liberated." And so the good work goes on incessantly.

OBITUARY.—Mrs. Elizabeth E. Purman, wife of Mr. Andrew A. Purman, of Fort Wayne, Ind., who died recently, was in and out of season a worker for Brotherhood. Altho' she had every opportunity of associating herself with Society functions, she preferred to work on quietly without ostentation. When such Souls withdraw from this field of action they leave a void difficult to fill, and we can assure Brother Purman that he has the sympathy of all true workers in the same cause, for the close tie existing between all such, cannot be broken. That "hope which incarnates from age to age" inspires all hearts with courage. In the life of the Soul there is no separation.

The work in Chicago (Swedish Branch) has suffered a loss by the death of Brother Westerlund. He was a hard and devoted worker, and his place will not be easily filled. We sympathize sincerely with his family in their bereavement.

Brother L. H. Cannon of Milwaukee reports that Mrs. Marion I. Riggle died on Nov. 6th. Her health had always been delicate, but notwithstanding that nearly every step she took was accompanied by pain, she worked the harder, it seemed, so as not to be conquered by it. She carried on the Lotus Work, while confined to her house, composing beautiful thoughts of her own in poetic form for the children to learn. She was undoubtedly a zealous and tireless worker.

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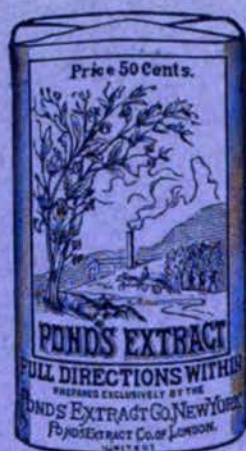
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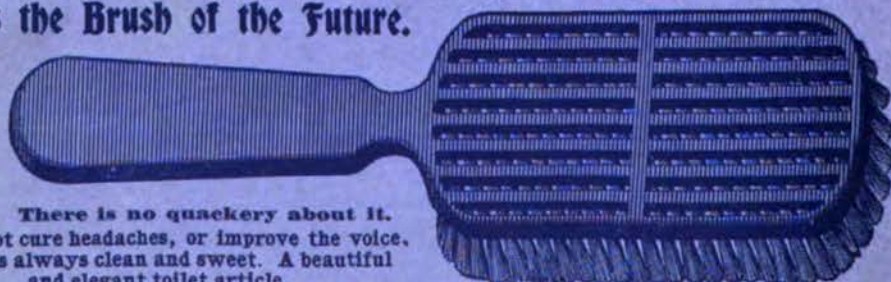
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