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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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Mrs. Katherine A. Tingley, Mr. E. A. Neresheimer, Editors.

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"Universal Brotherhood"

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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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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.



Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow them; lest haply ye be found to be fighting even against God.—*Acts V. 38, 39.*

UNIVERSAL BROTHERHOOD

VOL. XIII.

APRIL, 1898.

No. 1.

HYPATIA: A TRAGEDY OF LENT.

BY ALEXANDER WILDER.

“THIS was done during Lent,” says the historian Sokrates.

“There was a woman in Alexandria named Hypatia, a daughter of Theon the philosopher, so learned that she surpassed all the savants of the time. She therefore succeeded to the Chair of Philosophy in that branch of the Platonic School which follows Plotinos, and gave public lectures on all the doctrines of that school. Students resorted to her from all parts, for her deep learning made her both serious and fearless in speech, while she bore herself composedly, even before the magistrates, and mixed among men in public without misgiving. Her exceeding modesty was extolled and praised by all. So, then, wrath and envy were kindled against this woman.”

Little record has been preserved of Hypatia beyond the mention by her contemporaries of her learning, her personal beauty and her tragic fate. That little, however, possesses a peculiar significance, setting forth as it does, the history of the period, and the great changes which the world was then undergoing.

Since the time of Augustus Cæsar, Alexandria had ranked as one of the Imperial cities of the Roman world. It excelled other capitals in the magnificence of its buildings, and in its wealth, created and sustained by an extensive commerce. Its former rulers had been liberal and even lavish in every expen-

diture that might add to its greatness. The advantages of the place had been noted by the Macedonian Conqueror, when on his way to the Oasis of Amun, and afterward, acting under the direction of a dream, he fixed upon it for the site of a new city to perpetuate his own name. He personally planned the circuit of the walls and the directions of the principal streets, and selected sites for temples to the gods of Egypt and Greece. The architect Deinokrates was then commissioned to superintend the work. He had already distinguished himself as the builder of the temple of the Great Goddess of Ephesus, whom “all Asia and the world worshipped,” and had actually offered to carve Mount Athos into a statue of his royal master, holding a city in its right hand. Under Ptolemy, the royal scholar, the new Capital had been completed by him, and became the chief city of a new Egypt, the seat of commerce between India and the West, and the intellectual metropolis of the occidental world.

Its celebrity, however, was due, not so much to its grand buildings or even to its magnificent lighthouse, the Pharos, justly considered as one of the Seven Wonders of the Earth, as to its famous School of Learning, and to its library of seven hundred thousand scrolls, the destruction of which is still deplored by lovers of knowledge. The temples of

Memphis, Saïs and Heliopolis had been so many universities, depositories of religious, philosophic and scientific literature, and distinguished foreigners like Solon, Thales, Plato, Eudoxos and Pythagoras had been admitted to them; but now they were cast into the shade by the new metropolis with its cosmopolitan liberality. The Alexandreian School included among its teachers and lecturers, not only Egyptian priests and learned Greeks, but sages and philosophers from other countries.

The wall of exclusiveness that had before separated individuals of different race and nation, was in a great measure, broken down. Religious worship heretofore circumscribed in isolated forms to distinctive peoples, tribes and family groups, became correspondingly catholic and its rites accessible to all. The mystery-god of Egypt, bearing the ineffable name of Osiris or Hyasir, was now Serapis, in whom the personality and attributes of the other divinities of the pantheons were merged.*

"There is but one sole God for them all," the Emperor Hadrian wrote to his friend Servianus: "him do the Christians, him do the Jews, him do all the Gentiles also worship."

Philosophy likewise appeared in new phases. Missionaries from Buddhistic India,† Jaina ‡ sages, Magian and Chaldean teachers and Hebrew Rabbis came

* The great image of King Nebuchadnezzar, which is described in the book of *Daniel*, was evidently a simulacrum of this divinity; and the Rev. C. W. King further declares in so many words that "there can be no doubt that the head supplied the first idea of the conventional portraits of the Saviour."—*Gnostics and their Remains*.

† "The Grecian King besides, by whom the Egyptian Kings, Ptolemaios and Antigonos (Gangakenos or Gonatos) and Magas have been induced to allow both here and in foreign countries everywhere, that the people may follow the doctrine of the religion of Devananpiga, wheresoever it reacheth."—*Edict of Asoka, King of India*.

‡ This term is derived from the Sanskrit *jnā* to know; and signifies well-knowing, profoundly intelligent. The designation of the new doctrine of that period, the Gnosis, was from this origin.

to Alexandria and discoursed acceptably with philosophers from Asia, Greece and Italy. From these sources there came into existence an Eclectic philosophy, in which were combined the metaphysic of the West and the recondite speculation of the East. The various religious beliefs took other shapes accordingly, and expounders of the Gnosis, or profounder esoteric knowledge abounded alike with native Egyptians, Jews and Christians.

In the earlier years of the third century of the present era there arose a School of philosophic speculation which brought together in closer harmony the principal dogmas which were then current. Its founder, Ammonios Sakkas, was, according to his own profession, a lover and seeker for the truth. He was in no way a critic hunting for flaws in the teaching of others, but one who believed that the genuine knowledge might exist in a diffused form, partly here and partly there, among the various systems. He sought accordingly to bring the parts together by joining in harmonious union the doctrines of Plato and Pythagoras with the Ethics of Zeno and the reasonings of Aristotle, and perfecting it with what is sometimes termed the Wisdom of the East. His disciples were obligated to secrecy, but the restriction was afterward set aside. Plotinos and Porphyry extended the sphere of his teachings, giving them more completely the character of a religion. Iamblichos went further, adding the arcane doctrine and the mystic worship of Egypt and Assyria.*

The Alexandreian School of Philosophy, thus established, included within its purview the esoteric dogmas of all the Sacred Rites in the several countries.

A new Rome came into existence on the banks of the Bosphoros, and a new religion was proclaimed for the Roman world. The changes, however, were far from radical. The earlier Byzantine Emperors were too sagacious politicians

* *Reply of Abammon to Porphyry*.

to permit revolutionary innovations. Religion and civil administration were interwoven in the same web and the subversion of either would be fatal to the other. Constantine himself was a "soldier" or initiated worshipper of Mithras as well as a servant of Christ.*

His successors encouraged an extensive intermingling which should render Christianity more catholic and thus more acceptable to all classes of the population. Meanwhile there arose other diversities of religious belief, violent disputes in regard to ecclesiastical rank and verbal orthodoxy, often culminating in bloody conflicts. The older worship was finally prohibited under capital penalties.

Persecution became general. Nowhere, perhaps, was it more cruel and vindictive than at Alexandria. The modern city of Paris horrified the world with its populace overawing the Government, destroying public buildings, desecrating cemeteries and religious shrines, and murdering without mercy or scruple. Similar scenes became common in the capital of the Ptolemies. The dissenters from the later orthodoxy, followers of Clement and Origen were driven from the city; the Catechetical School which they had maintained was closed, the occult worship of the Cave of Mithras was forcibly suspended, the temple of Serapis sacked, the statues broken to pieces, the Great Library, the glory of Alexandria, scattered and destroyed.

With these violent procedures there came also a wonderful transformation. The temples were consecrated anew as churches, and the rites of the former worship were adopted, together with the symbols and legends, under other forms, as Christian, Catholic and orthodox. Even mummies were carried from Egypt as relics of martyrs.

Learning, however, was still in the

* Sopater, who succeeded Iamblichos as head of the School at Alexandria, had been employed by Constantine to perform the rites of consecration for the new capital; but the Emperor afterward quarrelled with him, and sentenced him to death.

hands of the adherents of the old religion. They continued their labors faithfully, giving as little offense as they were able. Theon, Pappos and Diofantos taught mathematical science at the Serapeion; and some of their writings are yet remaining to attest the extent of their studies and observations.

Hypatia, the daughter of Theon, was worthy of her name* and parentage. Her father had made her from early years his pupil and companion, and she profited richly from his teaching. She wrote several mathematical works of great merit, which have perished with the other literature of that period. She was also diligent in the study of law, and became an effective and successful pleader in the courts, for which she was admirably qualified by her learning and fascinating eloquence. She was not content, however, with these acquirements, but devoted herself likewise, with ardent enthusiasm, to the study of philosophy. She was her own preceptor, and set apart to these pursuits the entire daytime and a great part of the night. Though by no means ascetic in her notions, she adhered persistently to the celibate life, in order that there might be no hindrance to her purposes. It was an ancient fashion of philosophers to travel for a season for the sake of acquaintance with the greater world, and to become more thorough and practical in mental attainments. Hypatia accordingly followed this example. On coming to Athens, she remained there and attended the lectures of the ablest instructors. Thus she now gained a reputation for scholarship which extended as far as the Greek language was spoken.

Upon her return to Alexandria, the magistrates invited her to become a lec-

* The same Hypatia (Ἵπατία) signifies highest, most exalted, best. In this instance it would not be difficult to suppose that it had been conferred posthumously, or at best as a title of distinction. This, in fact, was an Egyptian custom, as in the case of the native kings, and now of the Roman pontiffs.

turer on philosophy. The teachers who had preceded her had made the school celebrated throughout the world, but their glory was exceeded by the discourses of the daughter of Theon. She was ambitious to reinstate the Platonic doctrines in their ancient form, in preference to the Aristotelian dogma and the looser methods which had become common. She was the first to introduce a rigorous procedure into philosophic teaching. She made the exact sciences the basis of her instructions, and applied their demonstration to the principles of speculative knowledge. Thus she became the recognized head of the Platonic School.

Among her disciples were many persons of distinction. Of this number was Synesios, of Cyrene, to whom we are indebted for the principal memorials of her that we now possess. He was of Spartan descent, a little younger than his teacher, and deeply imbued with her sentiments. He remained more than a year at Alexandria, attending her lectures on philosophy, mathematics and the art of oratory. He afterward visited Athens, but formed a low estimate of what was to be learned there. "I shall no longer be abashed at the erudition of those who have been there," he writes. "It is not because they seem to know much more than the rest of us mortals about Plato and Aristotle, but because they have seen the places, the Akademeia, and the Lykeion, and the Stoa where Zeno used to lecture, they behave themselves among us like demigods among donkeys."

He could find nothing worthy of notice in Athens, except the names of her famous localities. "It is Egypt in our day," he declares, "that cultivates the seeds of wisdom gathered by Hypatia. Athens was once the very hearth and home of learning; but now it is the emporium of the trade in honey!"

Mr. Kingsley has set forth in his usual impressive style, the teaching and

character of this incomparable woman.* He depicts her cruel fate in vivid colors. He represents her as being some twenty-five years of age; she must have been some years older at the period which he has indicated.

Synesios, her friend, had now been for some years the bishop of Ptolemais in Cyrenaica. This dignity, however, he had accepted only after much persuasion. He was of amiable disposition, versatile, and of changeable moods. He had consented to profess the Christian religion, and the prelate, Theophilus, persuaded him to wed a Christian wife, perhaps to divert him from his devoted regard for his former teacher. He refused, however, to discard his philosophic beliefs. He had been living in retirement at his country home, when he was chosen by acclamation, by the church in Ptolemais, to the episcopal office. He was barely persuaded to accept upon his own terms. He pleaded his fondness for diversion and amusement, and refused inflexibly to put away his wife or play the part of a hypocrite in the matter. He explained his position in a letter to his brother.

"It is difficult, I may say that it is impossible, that a truth which has been scientifically demonstrated and once accepted by the understanding, should ever be eradicated from the mind. Much of what is held by the mass of men is utterly repugnant to philosophy. It is absolutely impossible for me to believe either that the soul is created subsequently to the body, or that this material universe will ever perish. As for that doctrine of the Resurrection which they bruit about, it is to me a sacred mystery, but I am far enough from sharing the popular view. . . . As to preaching doctrines which I do not hold, I call God and man to witness that this I will not do. Truth is of the essence of God, before whom I desire to stand blameless, and the one thing that I can not undertake is to dissimulate."

* HYPATIA, or *New Foes with an Old Face*.

Singular and incredible as it may appear, this disavowal of doctrines generally regarded as essential and distinctive, was not considered an obstacle that might not be surmounted. The patriarch of Alexandria had been extreme and unrelenting in his violent procedures against the ancient religion. He was, however, politic in his action, and knew well the character of the man whose case he had in hand. Synesios had as a layman, exhibited his ability in diplomatic service, his efficiency in the transacting of public business, and his utter unselfishness in matters relating to personal advantage. Such a man in a province like Cyrenaica, was invaluable.

It would be more difficult, therefore, for a person who had been reared and schooled in the ways of modern times to apprehend intelligently the motives of Synesios himself. He certainly found it almost impossible to overcome his reluctance. Seven months of preparation were allotted to him previous to engaging in the new duties. He prayed often for death and even thought seriously of leaving the country. He was permitted to retain his family circle, and to hold his philosophic beliefs, but only required to give a formal acquiescence to what he considered mythologic fables. Under these conditions he consented to receive baptism and consecration to the episcopal office. Yet in an address to his new associates he expressed the hope that by the mercy of God he might find the priesthood a help rather than a hindrance to philosophy.

He did not, however, break off correspondence with Hypatia. He had been in the habit of sending to her his scientific works for her judgment, and he continued in great emergencies to write to her for sympathy and counsel. His brief term of office was full of anxiety and trouble. He administered his duties with energy and rare fidelity, not shrinking from an encounter with the Roman prefect of the province. But misfortune

came and he found himself ill able to meet it. A pestilence ravaged Libya, and his family were among the victims. He himself succumbed to sickness. In his last letter to her whom he calls his "sister, mother, teacher and benefactor," he describes his sad condition of mind and body.

"My bodily infirmity comes of the sickness of my soul. The memory of my dear children overpowers me. Synesios ought never to have survived his good days. Like a torrent long dammed up, calamity has burst upon me and the savor of life is gone. If you care for me it is well; if not, this, too, I can understand."

It is supposed by historians, that his death took place not long afterward. He was spared, then, from a terrible grief, which he might have considered the most appalling of all. For it was not many months after that his venerated teacher herself fell a victim, under the most revolting circumstances, to the mob in Alexandria.

We are told that Hypatia taught the Platonic Philosophy in a purer form than any of her later predecessors. Her eloquence made its abstruse features attractive, and her method of scientific demonstration rendered these clearer to the common understanding. Like Plotinos, she insisted strenuously upon the absolute Oneness of the Divine Essence. From this radiates the Creative Principle, the Divine Mind as a second energy, yet it is one with the First. In this Mind are the forms, ideals or models of all things that exist in the world of sense.* From it, in due order, proceeded a lesser divinity, the Spirit of Nature, or Soul of the World, from which all things are developed. In abstract terms these may be represented as Goodness, Wisdom and Energy. In regard to hu-

*Reply of Abamnon to Porphyry, VIII., ii.

"For the Father perfected all things and delivered them to the Second Mind, while the whole race of men denominate the First.—*Chaldean Oracles.*"

man beings it was taught that they are held fast by an environment of material quality, from which it is the province of the philosophic discipline to extricate them. This is substantially the same doctrine as is propounded in the Vedanta and the Upanishads.

Plotinos tells us of a superior form of knowing, illumination through intuition. It is possible for us, he declared, to become free from the bondage and limitations of time and sense, and to receive from the Divine Mind direct communication of the truth. This state of mental exaltation was denominated *ecstasy*, a withdrawing of the soul from the distractions of external objects to the contemplation of the Divine Presence which is immanent within—the fleeing of the spirit, the lone one, to the Alone. In the present lifetime, Plotinos taught that this may take place at occasional periods only, and for brief spaces of time; but in the life of the world that is beyond time and sense, it can be permanent.*

Synesios makes a declaration of the same tenor. "The power to do good," he writes to Aurelian, "is all that human beings possess in common with God; and imitation is identification, and unites the follower to him whom he follows."

Much of this philosophy, however, had been already accepted, though perhaps in grosser form, as Christian experience. The legends of that period, abound with descriptions of ecstatic vision and intimate communion with Deity. The philosophers taught that the Divinity was threefold in substance, the Triad, or Third, proceeding from the Duad or Divine Mind, and ruled by the ineffable One. Clement, of the Gnostic school, deduced from a letter of Plato that the great philosopher held that there are three persons, or personations

in the Godhead, and now in a cruder shape, it became an article of faith. To this the Egyptian Christians added the veneration of the Holy Mother, and various symbols and observances which belonged to the worship that had been suppressed.

This was the state of affairs when Cyril became patriarch of Alexandria. Hypatia was at the height of her fame and influence. Not only the adherents of the old religion, but Jews and even Christians were among her disciples. The most wealthy and influential of the inhabitants thronged her lecture-room. They came day after day to hear her explain the literature of Greece and Asia, the theorems of mathematicians and geometers and the doctrines of sages and philosophers. The prefect of Egypt, himself a professed Christian, resorted to her for counsel and instruction.

Cyril was endowed with a full measure of the ambition which characterized the prelates of that time. He was not a man to scruple at measures that he might rely upon to accomplish his ends. Like Oriental monarchs, he was ready with pretexts and instruments for the removal of all who might stand in his way. He was not willing to divide power, whether ecclesiastic or secular. A course of persecution was begun at once. The Novatians or Puritans, a dissenting sect of anabaptists, were expelled from the city, their churches closed and their property confiscated. The prefect strove in vain to check the summary procedure; the mob at the command of the prelate was beyond his authority. The Jews were next to suffer. "Cyril headed the mob in their attacks upon the Jewish synagogues; they broke them open and plundered them, and in one day drove every Jew out of the city." The efforts of the prefect in their behalf only served to turn the current of fanatic fury upon him. Five hundred monks hastened from their retreats to fight for the patriarch. Meeting the prefect in the street in his open chariot, they taunted

* I sent my soul through the Invisible

Some letter of that After-Life to spell:

And by and by my soul returned to me,

And answered: "I myself am Heaven and Hell!"

—Omar Khayam.

him with being an idolater and a Greek, and one of them hurled a stone, which wounded him in the head. They were speedily dispersed by his guards, and the offending monk was put to death with tortures. Cyril at once declared the man a martyr and a saint, but the ridicule which followed upon this proceeding, soon induced him to recall his action.

We have read the story of Haman at the court of the king of Persia. He was advanced above all princes and received homage, except from Mordecai the Jew. Recounting to his wife the distinction to which he had been promoted, he said: "Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." The patriarch of Alexandria appears to have cherished similar sentiments. He was a prince in the Church, with power exceeding that of any official south of the Mediterranean. He had but to give the signal and an army of monks would hurry to his call, ready to do or die. But all this did not avail, while the long train of chariots continued to assemble daily before the door of Hypatia's lecture-room. Like Haman, he resolved to put an end to his mortification. He had not been able to close the Academy, but he could make an end of her who was its chief attraction, and the principal obstacle to his ambition.

"The thing was done during Lent," says Sokrates. At this period the city of Alexandria was crowded by multitudes from other places, desirous to participate in the religious services. Cyril had been zealous to substitute Christian observances for similar customs of the old worship, and this was one of them. Alexandria was for the time at his mercy. He was thoroughly skilled in the art of exciting the passions, and he was surrounded by men who knew well his bent and how to do what he wished without a suggestion from him to involve him directly in the responsibility.

He needed only to indicate the School and its teacher as the great obstacle to the triumph of the Church. They were then ready to carry into effect what he purposed.

Mr. Kingsley has described the occurrence in dramatic style. "I heard Peter (the reader) say: 'She that hindereth will hinder till she be taken out of the way,' And when he went into the passage, I heard him say to another: 'That thou doest, do quickly.'"

It was on the morning of the fifteenth of March, 415,—the fatal Ides, the anniversary of the murder of the greatest of the Cæsars. Hypatia set out as usual in her chariot to drive to the lecture-room. She had not gone far when the mob stopped the way. On every side were men howling with all the ferocity of hungry wolves. She was forced out of the vehicle and dragged along the ground to the nearest church. This was the ancient Cæsar's temple, which had been dedicated anew to the worship of the Christian Trinity. Here she had been denounced by Cyril and her doom determined by his servitors. Her dress was now torn in shreds by their ruffianly violence. She stood by the high altar, beneath the statue of Christ.

"She shook herself free from her tormentors," says Kingsley, "and, springing back, rose for one moment to her full height, naked, snow-white against the dusky mass around—shame and indignation in those wide, clear eyes, but not a stain of fear. With one hand she clasped her golden locks around her; the other long, white arm was stretched upward toward the great still Christ, appealing—and who dare say in vain?—from man to God. Her lips were open to speak; but the words that should have come from them reached God's ear alone; for in an instant Peter struck her down, the dark mass closed over her again, . . . and then wail on wail, long, wild, ear-piercing, rang along the vaulted roofs, and thrilled like the trum-

pet of avenging angels through Philammon's ears."

While yet breathing, the assailants in a mad fury tore her body like tigers, limb from limb; and after that, bringing oyster-shells from the market, they

scraped the flesh from the bones. Then gathering up the bleeding remains they ran with them through the streets to the place of burning, and having consumed them, threw the ashes into the sea.

"The thing was done during Lent."

THE SEPTENARY CYCLES OF EVOLUTION. THE SEVEN ROUND AND THE SEVEN RACES.

A STUDY FROM THE "SECRET DOCTRINE."*

BY KATHARINE HILLARD.

MANY persons find the history of evolution, as presented in the *Secret Doctrine*, very difficult to follow, on account of the many digressions and illustrations which enrich, but encumber, the direct line of narration. Beginners in the study of Theosophy, often find the Rounds and Races very confusing, because they plunge, so to speak, into the middle of things, instead of getting a clear idea of the first steps in the labyrinth, and having firm hold of a clue that is to guide them to the end.

That clue will be found in the remembrance of a few general laws, and the careful study of two important diagrams in the *Secret Doctrine*, one representing the *Rounds*, or cycles of evolution,† and the other a diagram of the *Fifth Root Race*.‡ As the whole book is an exposition of the *Stanzas* given in the beginning, it is unnecessary to dwell upon the question of *their* importance to the more advanced student.

Some of the general points to be remembered are:

I. That all evolution, in this solar system, at least, is septenary, and that, therefore,

II. The rates of vibration, the condi-

tions of matter, and the states of consciousness, are also septenary.

III. That man, who is a septenary being, is spoken of roughly as composed of body, soul, and spirit, and must carry out his evolution on these triple lines.

IV. That the purpose of what is called the "Cycle of Necessity" (*i. e.*, the reason why we live) is the acquirement of self-consciousness, or Mind, by the journey of the Monad or Unit of Life, from the spiritual state (or the Divine Unity), through all the conditions of matter and consciousness, back to its starting-point, having gained by the way, individuality and experience. Because there can be no *individualized* existence for Spirit, apart from a union with Matter, through which it manifests. The process of development then, consists in the *involution*, or infolding, of Spirit into Matter, and the *evolution* or unfolding of Matter into Spirit again.

V. A *Manvantara*, or complete cycle of evolution consists of seven *Rounds*, or minor cycles, in which the Monad (or Unit of Life) functions in the seven states of consciousness and seven conditions of matter before mentioned, and in each *Round* there are seven Races, called *Root-Races*, as from them spring all the rest. Each Root-Race is divided into seven *Sub-Races*, and each of these again into seven *Family-Races*, and out of these spring numberless Nations.

* *The Secret Doctrine, the Synthesis of Science, Religion and Philosophy.* By H. P. Blavatsky. References are to the old edition.

† *Idem* I, 200.

‡ *Idem* II, 434.

The *Secret Doctrine* concerns itself principally with our present cycle of development, called the *Fourth Round*, which is the most material of all, being at the bottom of the arc of evolution. The present predominant Aryo-European "Family" race, belongs, we are told, to the 5th Sub-race of the 5th Root-race, and man is therefore past the lowest point of matter, and on the ascent towards Spirit.

The *Secret Doctrine*, while treating principally of the Fourth Round, nevertheless gives many glimpses of the remoter past, and some hints as to the future. This is not the place (nor would it be possible for other reasons) to go into the question of authority or historical evidence, that is fully treated in the book itself. We are given to understand that "the whole history of the world is recorded in the Zodiac,"* and that the Purānas give accurate, but allegorical, accounts of "the seven creations,"† as they call the processes of evolution during the seven Sub-races of the first Root-Race of mankind. Now we are told again and again that there is the closest analogy between all these various cycles, and that not only "every Round repeats on a higher scale the evolutionary work of the preceding Round,"‡ but that "there is a perfect analogy between the 'great Round' (the Manvantara, each of the seven Rounds, and each of the seven great Races,"§ and that "the Sub-races also, guided by Karmic law or destiny, repeat unconsciously the first steps of their respective mother-races."|| For this reason, the hints that are given here and there of the processes of evolution in other Rounds and Races, will help us to understand our own, and *vice versa*.

To begin with some general statements: Every new cycle of cosmic

activity, brings with it a renewal of forms, types, and species, which are all becoming perfected and materialized with the environment. As the globe changes from a soft mist of radiant matter to the solid earth, so everything in and on it grows denser, harder, and consequently smaller, as the present reptiles and ferns are very much smaller than even those of the Secondary Period of geology. This period of course belongs to our own cycle, wherein the mineral Kingdom has reached its densest point, but the previous cycle or Round, which was on the astral plane, furnished the forms of the primeval Root-types of the highest mammalia.* These types of the Third Round repeat themselves in the Third (or Lemurian) Race of this Round.

"The midway point of evolution" is that stage where the *astral* prototypes definitely begin to pass into the physical, and thus become subject to the differentiating agencies now operating around us.†

For esoteric science has long ago formulated an answer to the biological problem now agitating the world, and while agreeing in the main with Weismann's theory of "the eternal cell," differs from him in acknowledging the effect of external influences upon the germ.‡

The present contention of biologists is over the question whether to agree with Weismann, who maintains that every possibility of future variation is contained in the potentialities of the ever-dividing original cell, or with Hertwig and others, who agree with the occult theory in considering such variations as largely the result of external agencies.§

Physical causation, that is, the action of these agencies of natural selection, etc., began as soon as "the midway

* *Idem* II, 730.

† *Idem* II, 736.

‡ *Idem* II, 738.

§ But there is a "spiritual potency in the physical cell that guides the development of the embryo." *Idem* I, 219.

* *Idem* II, 431.

† *Idem* II, 254.

‡ *Idem* I, 187.

§ *Idem* II, 615.

|| *Idem* II, 768.

point" just mentioned was passed, at the middle of the third Root Race. The forms of men and mammalia previous to the separation of the sexes, were woven out of astral matter, and possessed a structure utterly unlike that of our present organisms, which eat, drink, digest, etc. The organs of the physical body were almost entirely woven out of the astral after the seven Root-types began to pass into the physical during the midway halt before mentioned, and then the laws of evolution as known to modern science began their work, on the individual and the race as well as on the cell.* Before this, the astral shadows of the lunar ancestors were the formative powers in the races. Then the higher Ego, the *nous* or mind, takes hold.† That is, the perfected men of the last *great* cycle of evolution, which took place on the Moon, having become Spiritual Intelligences, and the incipient humanity of the present cycle, gradually build the physical body of man out of astral matter which passes into the grosser physical condition, and as soon as it has become a perfect instrument, with a fully developed brain and organs of sex, then the "Solar Ancestors," the "Mind-born Sons," enter the human tabernacle, and endow it with *mind*. From that time on, the now responsible Entity is given the direction of its own destiny, and can make or mar it as it will.

"The most developed Monads (the lunar) reach the human germ-stage in the first Round; become terrestrial, though very ethereal human beings towards the end of the third Round, remaining on the globe during its 'obscurance period' ‡ (as the seed for the future mankind), and thus become the pioneers of Humanity at the beginning of this, the fourth Round." §

* *Idem* II, 736.

† *Idem* II, 110.

‡ The period of rest between two cycles.

§ *Idem* I, 182.

The "Seven Creations" of the Puranas, we are told, allegorize the seven evolutionary changes, or what we may call the *sub-races of the First Root-Race of Mankind*, man having been on earth in some form, from the beginning of this Round.

In any case, the scaffolding, so to speak, of the future human being, is but faintly outlined at first; the forces are gathered and set in motion, the most ethereal luminous shadows represent the coming form, and only by slow degrees and by processes enduring through unknown ages, does that radiant cloud which is to be the body of man, gradually increase in density and shapeliness, and decrease therefore in size. "As the solid Earth began by being a ball of liquid fire, of fiery dust, and its protoplasmic phantom, so did man."*

"Man, or rather his Monad," we read again, † "passes through all the forms and kingdoms during the first Round, and through *all the human shapes* during the two following Rounds." That is, the Monadic Essence that is to become man, which possessed all the divine possibilities folded within it, as the future oak sleeps in the germ of the acorn, embodied itself in the mineral, the vegetable, and the animal kingdoms, devoid of self-consciousness and therefore of individual existence, till it reached the human-germ stage at the end of the first Round, to pass through "*all the human shapes*" (there must therefore have been many), "during the second and third Rounds. Arrived on our earth at the beginning of the fourth Round, MAN is the first form that appears thereon," preceding the animals (as in the second account of *Genesis*, which refers to this cycle of evolution). But even the mineral and vegetable kingdoms which preceded man in this Round, "have to develop and continue their further evolution through his agency." Because,

* *Idem* I, 191.

† *Idem* II, 159.

"since the Monad has passed through the mineral, vegetable, and animal worlds, in every degree of the three states of matter (except the last degree of the third, or solid state, which it reached only at the 'mid-point of evolution'), it is but logical and natural that at the beginning of the fourth Round Man should be the first to appear; and also that his frame should be of the most tenuous matter that is compatible with objectivity."* Or, to put the idea more briefly, during the first Round, animal atoms were gradually "drawn into a cohesive human physical form, while in the fourth Round the reverse occurs."† "Man grows more physical, by re-absorbing into his system that which he had given out. . . . and the stronger physical man became, the more powerful were his emanations, . . . so that from the drops of vital energy which he scattered far and wide, were produced the first mammal-forms."‡

During the first two Rounds, or cycles of Evolution then, the materials, so to speak, for the future edifice are gathered together, and the scaffolding set up; in the third the formative process is completed, and the Mind is installed in its new dwelling-place, of which it takes possession and straightway begins to transform and transmute into something less material and more spiritual. The fourth, our present round, "is the sphere of final evolutionary adjustments, where the balance is struck which determines the future course of the Monad during the remainder of its incarnations in this cycle."§ "During the three Rounds to come, (the 5th, 6th, and 7th), Humanity,

like the globe on which it lives, will be ever tending to assume its primeval form, that of a Dhyān Chohanīc host. Man tends to become a God, and then God, like every other atom in the Universe."* For "every Round brings about a new development and even an entire change in the mental, psychic, spiritual, and physical constitution of man, all these principles evolving on an ever-ascending scale."†

And just as the soft bones of the child harden and consolidate as it grows to manhood, so the physical body changes with the Races, from a luminous shadow to a solid material form, the Earth changing with it, from a cloud of radiant mist to a solid globe, bearing all the children of men upon its surface. But as mind has been given dominion over matter, man's influence is to change not only his own body, but his earthly environment, as he grows more spiritual. In the alembic of his frame the physical atoms are transmuted to something finer and finer, as he grows less material, and "the degree of materiality of the Earth changes *pari passu* with that of its inhabitants."‡

Man and his environment reached their densest and most material point in the middle of the Lemuro-Atlantean Race, or in the fourth Sub-Race of the fourth Root-Race. Our present humanity forms the fifth Sub-Race of the fifth Root-Race, and we have therefore taken many steps towards our dematerialization.§ But we must be careful not to confound this "densest point of matter" with the "midway point of evolution."

(To be continued.)

* II, 180.

† I, 455.

‡ II, 169.

§ I, 182.

* I, 159.

† I, 162.

‡ II, 68.

§ II, 250.

RICHARD WAGNER'S MUSIC DRAMAS.

BY BASIL CRUMP.

VIII. PARSIFAL.

(Continued.)

The King's aim is an *ideal* aim; he desires Justice and Humanity; and if he desires them not, if he desire no more than that which the individual citizen desires, then will the very claim which is made upon him by his rank, and which permits none but ideal interests, make him the betrayer of the *idea* which he represents, and cast him into sufferings, which have ever been the main subject of the inspiration of the tragic poet in his oft-told tale of the fruitlessness of human life and human action. The individual who is called to the throne has no choice in the matter; he cannot listen to the voice of his own inclinations, and must fill a lofty station to which only high natural faculties are adequate. Thus to him is allotted a superhuman destiny which must needs crush a weak nature into nothingness.

—Wagner's *State and Religion*.

OF the glorious Prelude to this drama, or rather Mystery-Play, there is not space to speak here in detail; suffice it to say that it is described by Wagner as expressing the great trinity "LOVE—FAITH—HOPE," erroneously translated in the New Testament as "Faith, Hope, Charity." In it we hear the gentle voice of loving Compassion, the strong hymn of Faith, the agonized cry of the stricken sinner, and the Hope of Redemption.

The first Act opens with a solemn forest scene in the domain of the Grail. From the distance, as if from the Castle, comes, as a reveille, the first theme of the Prelude:

Love-Feast Motive.



At its sound the old but vigorous Gurnemanz awakes and rouses the Esquires who are sleeping around him. He is a similar character to Wolfram in *Tannhäuser* and Hans Sachs in *Die Meistersinger*, representing Intelligence and faithful devotion without the fire

which urges either to sin or to lofty spiritual aspiration. He is the trusty companion of the suffering King Amfortas, and it is through him that Parsifal is brought to the Temple of the Grail.

While he is enquiring after the King's wound the wild figure of the woman Kundry enters on horseback with balsam from Arabia. Amfortas, who is brought in on a litter, accepts the remedy and passes on to his bath.*

The Esquires look askance at Kundry and suggest that she is bewitched; but Gurnemanz reproaches them, saying she is a watchful messenger, ready ever to serve yet never looking for thanks. "She lives here now, perhaps regenerated," he adds, "that she may expiate the unforgiven sins of a former life." In Kundry Wagner has united the characters of Prakriti (Nature in the Hindu Philosophy) from his sketch of *Die Sieger*, Gundryggia the wild serving messenger of Asgard's heroes, and Herodias of the New Testament. It is easy to recognize in her the protean force of Nature which can be used alike for good or evil by the will of man, becoming a delusion and a snare to him who is not strong enough

to resist her. Awake she is the humble servant of the Grail; in the magnetic sleep imposed on her by Klingsor she is used in the service of evil.

Gurnemanz now proceeds to tell the

* Many details must be omitted here and elsewhere through lack of space.

story of the fall of Amfortas. Titurel when he founded the Grail Brotherhood permitted none but those with pure motive to enter it. This power of Titurel to exclude those selfish and evil forces which would do the community irreparable harm is the prerogative of that being who has risen to the height where she or he can work consciously with Nature's laws. Where such a being is recognized and called to the place of King or Ruler, in the true mystic sense meant by Wagner, the utmost benefit to the community results. An example of this is shown in the power given to the Leader and Official Head of the Universal Brotherhood—an organization formed at the commencement of a New Cycle in the evolution of Humanity.

Klingsor strove hard to enter, but Titurel knew he was not fit and refused him. Now mark the words of the drama: "*Powerless to kill sin in his soul, he laid a guilty hand upon his body, and this hand*

never be separated from the Grail—the Will from Wisdom—Amfortas foolishly went forth with it alone to overcome Klingsor, only to fall an easy prey to the transformed Kundry. "Close beneath the fortress," continues Gurnemanz, "the young monarch was separated from us: a woman of appalling beauty had bewitched him, in her arms he lay entranced; the Lance dropped from his hand; a cry of deathly agony! I rushed towards him; Klingsor vanished, laughing, he had carried off the sacred Lance. I fought to cover the King's retreat; but a wound was burning in his side, the wound that will not heal.

"Prostrate before the plundered sanctuary in impassioned prayer, Amfortas piteously implored for a token of redemption: whereupon a holy radiance floated from the Grail, and there shone forth the vision of one who spoke these words:—*"



he again stretched towards the Grail. Its Guardian spurned him scornfully. At this he was enraged, and his fury disclosed to him that his infamous act could give him counsel in the use of black magic; which he now turned to account. He transformed the desert into a wondrous garden of delight peopled with women of diabolical beauty; and there he lies in wait to lure the Knights of the Grail to the pleasures of sin and the pains of hell; those who are entrapped fall into his power, and many there are who have met this fate. Now when King Titurel grew old he conferred the lordship upon his son Amfortas, who spared no effort to end this magic scourge."

Forgetting that the Lance should

As Gurnemanz concludes a wounded swan flutters to the ground with an arrow through its breast, and the youth Parsifal appears, bow in hand. Notice that here, as in *Lohengrin*, the swan precedes the coming of the Deliverer, and exactly the same musical theme is used. Parsifal is bitterly reproached by all for the cruelty of his deed, of which at first he seems unconscious; then, as

*Gurnemanz here uses the "Thoren-motive" afterwards sung by the celestial choirs with such wonderful effect. I give the original German words. The French "Pur Simple" is perhaps the nearest equivalent for "reine Thor"; the English word "Fool" conveys the wrong impression. An accepted translation of the lines is:—"By Pity enlightened, the stainless Fool: Wait for him, my chosen One."

Gurnemanz shows him the helpless wing, the dark-stained plumage, the dimming eye, it dawns upon his *feeling* (though not yet upon his understanding), as it did upon that of the youthful Wagner when the dying hare he had shot in thoughtless sport crawled to his feet and looked into his face. It is perhaps deeply significant that this first lesson in sympathy should come from the animal world, and it will be remembered that exactly the same incident occurs in the life of Buddha, beautifully expressed by Edwin Arnold in his "Light of Asia":

The bird is mine

By right of mercy and Love's lordliness;
For now I know, by what within me stirs,
That I shall teach Compassion unto men,
And be a speechless World's Interpreter,

mother's name was Herzeleide, which means "Heart's Affliction," and she brought him up in the desert unsophisticated and ignorant of arms lest he should share his father's fate. But once he saw in a forest "shining men on beautiful animals." They were the first glimpse of those higher powers which drew him in the direction of the Grail's domain. Inspired by the sight he followed but could not overtake them, passing over hill and dale and using his bow against "wild beasts and great men," who all "learnt to fear the fierce boy." Alas! he now learns from Kundry that Herzeleide has pined and died since his departure, and his grief and self-reproach are terrible to witness. Kundry brings him water from a spring and then crawls away wearily to a thicket, for she feels the terrible magic of Klingsor beginning to assert its sway over her, denoted by the following theme:

Black Magic Motive.



Abating this accursed flood of woe,
Not man's alone.

Parsifal is now asked his name and replies, "Many have I had, but now I remember none of them." Here again, as with Kundry, Wagner indicates that Parsifal has lived many times before under other names. This belief in Re-birth he held in common with Schopenhauer, Emerson, Walt Whitman, and other intuitive thinkers who sensed the deeper truths of life.

The dead swan is borne reverently away, and Parsifal, Gurnemanz and Kundry are left alone. We now learn from the colloquy between them the story of Parsifal's birth and up-bringing. Like Siegfried and Tristan his father Gamuret was slain before his birth. His

Gurnemanz now has a first faint intuition that this seemingly witless boy, Parsifal, is the promised Deliverer, and determines to see if the Law will let him witness the ceremony in the Temple. To Parsifal's artless question "Who is the Grail?" he replies, "That may not be told; but if you are chosen to serve it, this knowledge will not be concealed from you. And see! I think I have recognized you aright! (for they begin to pass towards the Temple.) The pathway to the Grail leads not through the land, nor could any one find it save he whom the Grail itself directs." Here the rythmical theme of the bells of Monsalvat is heard and the scenery begins to move while Parsifal and Gurnemanz appear to walk:



Concerning this extraordinary master-stroke in scenic illusion Wagner wrote :

"The unrolling of the moving scene, however artistically carried out, was emphatically not intended for decorative effect alone ; but, under the influence of the accompanying music, we were, as in a state of dreamy rapture, to be led imperceptibly along the trackless ways to the Castle of the Grail ; by which means, at the same time, its traditional inaccessibility, for those who are not called, was drawn into the domain of dramatic performance."

As the scene proceeds Parsifal remarks in surprise, "I hardly step, and yet I seem already far." "You see my son," explains Gurnemanz, "Time changes here to Space"; indicating, of course, that they are passing into a higher state of consciousness where the ordinary conceptions of Time and Space do not obtain. Just as, in dream, one goes through a life's experience in a few seconds, or traverses vast distances in the twinkling of an eye.

The contrapuntal movement in the music grows more and more complex as the sanctuary is approached, until it culminates in the heart-rending wail of anguish associated with the crucified Christos and the wounded Amfortas :

shown in Mr. Machell's picture in the last article, the only light being shed from above through the lofty dome. Gurnemanz places Parsifal at the side where he can watch, saying : "Now pay attention ; and if you are a Fool, and pure, let me see what knowledge and wisdom may be given to you." To the rythmical music, accompanied by the deep-toned bells themselves, the Knights march in, singing a solemn chant, and take their places at the semi-circular tables under the dome, the altar being in the centre. They proceed by regular steps, bringing the heel, at each pace, into the hollow of the other foot. Next appears Amfortas on his litter, in front of him four Esquires carry the shrine of the Holy Grail covered with a crimson cloth and place it upon the altar, Amfortas being placed immediately behind on a raised couch. From the mid-height of the dome comes a chant of youthful voices followed by a still more ethereal choir from the extreme height. Then, after a long silence, the voice of the aged Titurel, as if from the grave, calls from the vault behind Amfortas, requesting him to unveil the Grail, that he may look upon its radiance once more and live.

Passionately the wounded King prays



Parsifal and Gurnemanz now enter the mighty hall where the ceremony of the *Liebesmahl* or Love-Feast is about to be performed ; it is devoid of windows, as

that he, the impure sinner, may die and that his aged father may fulfill the sacred office ; but as he sinks back, almost unconscious, the divine Promise

once again floats down from the height, and Titurel repeats :

Unveil the Grail !

With an effort Amfortas obeys, the golden shrine is opened, and he bends in silent prayer over the ancient crystal Cup. A mysterious darkness fills the hall, while the choirs in the dome sing the following words to the motives of the *Liebesmahl*: "Take unto you My Body, take unto you My Blood; the symbol of our Love." Now a blinding ray of light descends upon the uplifted chalice which glows with crimson lustre; Amfortas, transfigured, waves it gently about and then blesses the mystic Bread and Wine which are divided among the Knights. The choir again invite the partaking of the *Liebesmahl*, and the Knights reply :

"Take of the bread, boldly transform it into bodily strength and power; faithful unto death, braving every danger, to perform the works of the Saviour.

"Take of the wine, transform it anew into the fiery blood of life.

"Rejoicing to fight in comradeship, with holy courage, faithful as Brothers."

The ceremony ended, the brethren rise and, before passing out, embrace one another in a peculiar fashion, clasping the right hand and passing the other over the shoulder. During all this time Parsifal has stood motionless in contemplation of the scene. He had paid no attention when requested by Gurnemanz to join the others, but at the loudest cry of agony from Amfortas he had clutched his heart convulsively and so remained as if benumbed. Gurnemanz now approaches him ill-humoredly and asks if he understands what he has seen. For answer the youth only shakes his head slightly and again clutches his heart. Gurnemanz is now quite angry; "You are, after all, nothing but a Fool!" he cries. "Get out there, go your own

way!" He pushes him through a door, and, as he turns to follow the other Knights, a single Voice from the heights of the dome re-echoes the Promise, as if to remind him of his forgotten intuition concerning Parsifal :

By Pity enlightened, the stainless Fool.

But Parsifal has had his second lesson in sympathy, this time from a fellow human being. In the next Act we shall see how he battles with and overcomes the powers of evil by sheer purity of heart and the fire of his own heroic will. For this is no Deliverer of the "Sweetness and Light" order; he is essentially a Warrior, and, like his prototype of the New Testament, he comes "not to bring Peace but a Sword." As with Siegfried, it is *after* the victory that the peace will come.

What a touching and faithful picture is Amfortas of the humanity of to-day, seared and weakened with the consequences of its own misdeeds, and particularly that misuse of its divine gift upon which Wagner has laid his finger!

And Titurel! Does he not speak to us from out the glories of a golden past when man walked with God and had not yet fallen a prey to the delusions of his lower nature—the enchanted garden of Klingsor? What, then, of the Future? "It is not thinkable," says Wagner, "except as stipulated by the Past." Therefore we know that in Titurel we have the promise of Parsifal, the future Divine Ruler of regenerated Humanity.

The Lance in the possession of Klingsor represents the weapon of the Will of man used in the service of self instead of compassionate Love. Only he who can forget self utterly in sympathy for others will be able to wrest the Will from the clutch of self and restore it to its true place as the weapon and servant of Divine Wisdom.

(To be continued.)

THEOSOPHY AND UNIVERSAL BROTHERHOOD.

BY ZORYAN.

(Continued.)

So, then, those gorgeous vegetable aromas, colors, forms,—are not they ours, part of the vesture of our soul, expression of our hopes and sighs, as they swell and rise towards the clear and cooling moon of pure intellect, and wave their tops, and distill their flavors according to the ebb and flow of the selenic tides.

O! when that vesture will become a part, to be taken by the soul into its bosom? Where is the soul with its light undying? Before the sunlight comes, the red, red shadows must precede the dawn. The animal fires must crowd the sea, the hot and boiling sea of brass, Gehenna of the birth of powers, who have legs and wings, as if to change their sighs into a race and flight towards their distant goal. They *feel*, they move, yet till they reach the mark, how many terrible battles must be fought. Pain must they suffer, and through terror must they pass, and themselves become the shadows of all they feel, the misty images on the clouds of the reflected red sunrise. But the Sun did not reach them yet, though they are now running to it, as the plants did turn their leaves and petals. In minerals the great Mother has touched the atom-sparks in plants—small lives, and shadows in the animals. Steadily rising, there streams upward her harmonious unifying power through these steps of the stairway of the angelic dreams, so that they might live a life and see what is around, thrill to it, sigh for and chase it, and by it feel their Source, as it feels them. Though the first acquaintance is made with tooth and claw, and the first friendly grasp is at the same time the grasp of death, yet it was made, imprinted, felt so suddenly, so strongly, that there is no time

for hate, for malice, for revenge, the sublime punishment of a responsible man, who can rise so high, who can fall so low. No! innocent are the animals and brave, and their feelings are rather awe and admiration and interest aroused and the throbbing of the blood, at the sight of new and wonderful possibilities suggested, and after pain is past and a victim, for instance, of a tiger, rests in its shadow world, the tiger's burning breath seems to be in memory like a fiery kiss of some wonderful being of gold and black, of some power mercifully tearing the apathy of existence, destroying darkness with flashing yellow streaks of fire. Who can explain the first origin of the kiss? And if he can see something in this symbol, and trace it through all evolution, never more will he trifle again with that which means the Mother's touch, and by which the flesh and bones of apathy are torn to shreds, that the light may shine. Those, whose dim clouds of selfish passion and the crafty builder of their house will dare to call their joyous light of Mother, those will get themselves into the Karmic tiger-teeth, that will tear to shreds the earthly caller and its selfish hopes, and that which was to be gladness above all, will seem to turn into a black and yellow monster, merciful because of the destruction done, so that the pure and unselfish part of man, might be set free and bright again. Thus every animal is a symbol of an idea.

Who has not admired the beautiful colors of sea shells and fishes, of insects and birds, flashing in sunlight as some celestial speech of tints, so full of soul and harmony? Who has not asked: "What have you to say to me, dear

creature?" and did not receive some answer? Who has not seen his soul expressed in those million forms and colors, movements and sounds? Who did not find some secret told, some good example given? Who has not in his bright moments felt one with nature and a friend of all creatures?

Let us then follow the footsteps of those, whose every moment is so bright, whose mind is eager to learn the great self by the smallest selves, whose heart is open to see and know the great Inner Life everywhere and feel that all creatures are not outside but inside, not inside of our personality, but, inside of that ray of the Great Divine Soul, which at such moments becomes ours.

Then only our Angel approaches to the power to take his ancient dreams into himself, to gather himself from the four corners of the world. Then the animal Gehenna of the boiling brazen sea of evolution will not scare him any more; no! it will turn into a welcome fuel for his spiritual flame to feed upon and grow in mighty energies. Then the red terrific shapes of dawn will lead him into sunlight, instead of frightening back into the night. Then the gigantic passions, the sleeping, vibrating lightnings of his soul, will be simply helpers to tear the clouds, to clear the sky, to open space toward the rising sun of Spirit. Obedience will they show, and their great sport and glee will turn into the power of the marching order and they will grow themselves more transparent, tender, pure, as they merge into the dawn.

And so they did at the twilight of the Gods, and the first wonder of clear sky was the morning moon appearing. The Lords of the sublunar kingdom came from above, grand, perfect in their way as some aerial glories, pure and luminous in the morning of their descent, human, half-divine and yet mortal, and in them plants and animals of the new cycle, of the Fourth Round of our renovation.

These were the first men, themselves the shadows and the dreams,—yet dreams sublime, full of quiet power and serenity of the great cyclic essence, tender, restful, bright. They know, yet their knowledge is outside, they love, yet their love is dual and know the meeting and the parting ways. They are not earth-born, the whole grand path of lunar evolution is their past, the selenic rest and the radiance of a cycle; do not speak lightly of them, O mortal man, for they are thy Fathers, and *do not worship them*, but only learn how thou camest into the world. Look up from thy gross and suffering body to their diaphanous shining shapes, and know that they are thine, in ages past, in ages future, and that thy present hard and restless form was built by lower earthly powers around thy lunar glory.

Yet in those times the outer coat of skin was slight and just forming, the beings were fresh and clear, and looked up high full of ecstasy and contemplation.

If thou wouldst meditate like them, and become a Son of Will and Yoga, first dispel the clouds, murky, red and wild, from thy soul's sky that thy moon may shine in the clear morning heavens of thy endeavor and that its heaving sigh of the aerial tide and winds keep the air cloudless, fresh and breezy—with such a power that no red monster-cloud endures. When thus uplifted to thy Fathers' plane, when thus entranced with the vastness of the skies, when thus made transparent, pure and cold as virgin snow,* when all thy nature becomes an enraptured longing toward that glorious approaching Morn which will warm thy heart and illuminate thy soul, then thy Moon's face will grow so tenderly tinted, so rosy warm, so trembling with the inner light, as if thy dearest love would beam upon thee from the Universal Mirror of the World.

(To be continued.)

* Secret Doctrine II, 100.

LIFE'S PIONEERS.

JAMES M. PRYSE.

Βουλῆς ἀπεπέσεν λόγῳ ἀληθείας, εἰς τὸ εἶναι
ἐκ ἀρχῆν τῶν αὐτῶ κτισμάτων.

Having *willed*, he gave birth to us by a Logos of Truth, for us to be a sort of first-offering of his embodied beings.—*James*. i. 18.

IT is a teaching archaic and true that all beings and all things are embodied souls, that there is nothing inanimate or dead, but that Life is vibrant in every minutest particle of the boundless whole; and that the soul of man, will-born of God in the World of the True, is Life's Pioneer in all worlds imaged in Space by the Thought Divine. Man is himself the Logos, the uttered Thought of God; he is the pattern of all things that come into existence, Life's messenger, the archetype of all Ideas, the model of all forms. This universe of palpitating Life, with all its ever-shifting states of joy and sorrow, its radiant heavens and its murky hells, is the sacrifice offered up by God unto himself; and Man is the first offering laid upon the altar. It is the tragedy of the Crucified, for Man is God sacrificed, himself unto himself; and without that sacrifice there could be no universe of existing things.

Thomas Taylor, whom Emerson calls "a Greek born out of time," in his "Creed of the Platonic Philosopher," has this article: "I believe that the human soul essentially contains all knowledge, and that whatever knowledge she acquires in the present life is nothing more than a recovery of what she once possessed, and which discipline evocates from its dormant retreats."

For he held with Platōn that "when the winged powers of the soul are perfect and plumed for flight, she dwells on high, and in conjunction with divine natures governs the world," and that "it is the province of our soul to collect things into one by a reasoning process,

and to possess a reminiscence of those transcendent spectacles which we once beheld when governing the universe in conjunction with divinity." It is only by using the free and unfettered power of thought that man can know Truth and return to the realm of true being. He who clings to some petty religious creed, and fears to investigate any fact in nature or to think out any problem of life, is not only cowardly, but lacking in faith. Religious "faith" is usually the worst form of unfaith, in that it fetters mind and soul, and by limiting man to the narrow confines of a formulated creed, practically denies his innate divinity, refuses him his true place as an instrument of God's will in fashioning the worlds, and arrests the inflow of ideas emanating from that infinite Mind which is the only source of inspiration and revelation. It is want of faith that causes men to wall themselves about with religious "beliefs" and execrate as a heretic every one who levels down as useless obstructions whatever limits freedom of thought or hinders the soul from exercising its divine powers. The world's saviours have therefore ever been accounted heretics. He who treads only the well-beaten paths, who accepts unquestioningly the religion inherited from his ancestors, needs neither faith nor courage; but the heretic, as a pioneer in thought-regions, must have faith and be fearless.

There was a time when men believed the earth was flat, and mariners dared not venture far from the coast for fear they might sail off into space. The world of Truth, in the current religious belief, is likewise flat, with a perilous rim projecting over a bottomless abyss. Now, Truth is God's own self, and no one ever found God save through seeking Truth. The interior mind, which is

the real Self of man, mirrors the whole universe, and is as boundless as Deity. No man who bravely thinks for himself, exploring the vastness of his own inner being, can possibly go astray from Truth, for he is treading Truth's own realm. But this holds good only of one who thinks independently, relying solely upon the resources of his own super-sensible consciousness; it does not hold true of one who merely reasons about the things perceived by the senses, or of the mere student of books who makes his mind a museum of thought-images, or of the religionist who feeds on the stale scraps of faith his forefathers have bequeathed him. Sorting out and rearranging other men's opinions is not thinking; nor will the mere investigation of the phenomena of existence ever lead to perception of the noumena of being. Only when a man has for the time closed the avenues of the senses, and has forgotten that there ever were any books or any religions, does he really begin to think, and devotion kindle his soul. Then out of the Eternal he draws Thought unto himself.

The interior mind should be kept unsullied by the things of sense. Of it the Sibylline Oracle says :

"Do not drag it down into this muddy world,

Into its deep gulfs, its sad and black kingdoms,

Sombre hideous hells, entirely peopled with phantoms."

The outer life of man has become degraded; the inner life has to be kept distinct from it to escape being polluted. The only home of the soul is the Eternal; in the world of change and time, it can have no fixed abiding place. All formal religions, rigid systems of philosophy, categorical statements of belief, and forms of organization, are necessarily impermanent; they are more often traps for the mind and prisons for the soul than anything else. At best they are but resting-places for feeble souls,

for minds in which the divine light is dimmed by the smoke of desire. The fanaticism with which men cling to religious dogmas is born of weakness and blindness; and "orthodoxy" is a sort of soul-death. The soul requires the breath of freedom, and the price of mental freedom is perpetual heresy.

Still blinder is the devout adherence to particular forms of organization, as if there were something sacred about churches, societies, or schools. Form is subservient to Life, and must change constantly to be expressive of the varying phases of Life. Whether democratic or despotic, it will have its peculiar defects, and is never more than a temporary adaptation of conditions so as to reach a desired end; for every form of organization is arbitrary, and does not rest upon principles, but is of the nature of a compromise with principles necessitated by the conflict of individual interests and the discord of the whole. A perfected humanity would need no organization, for it would be like a living organism, having harmonious interaction among all its members. The Gods and Heroes are not elected to their positions, but hold them by divine right. In electing a ruler, men only try to select and put in his right place the man who by virtue of his abilities and qualifications naturally should be the ruler. In an age when men have lost the insight necessary for an unerring selection, they inevitably have to endure misrule; and the expedient of giving their rulers only short terms of office safeguards them to a small extent against their own lack of discernment, though it prevents their enjoying the wiser rule and broader freedom to be had under a "benevolent despot." If the spirit of justice and the love of liberty animate the breasts of the subjects and their ruler, the form of government is of small consequence. The measure of freedom is the ability to discern Truth; for only the Truth can make men free.

THE ADEPTS IN AMERICA IN 1776.*

BY AN EX-ASIATIC.

THE following suggestions and statements are made entirely upon the personal responsibility of the writer, and without the knowledge or consent—as far as he knows—of the adepts who are in general terms therein referred to.

The reflecting mind is filled with astonishment upon reviewing the history of the rise of the United States of North America, when it perceives that dogmatic theology has no foundation in any part of the Declaration of Independence or Constitution for the structure which it fain would raise and has so often since tried to erect within and upon the government. We are astonished because those documents were formulated and that government established at a time when dogmatism of one kind or another had supreme sway. Although the Puritans and others had come to America for religious freedom, they were still very dogmatic and tenacious of their own peculiar theories and creed; so that if we found in this fundamental law much about religion and religious establishments, we would not be surprised. But in vain do we look for it in vain did the supporters of the iron church attempt to lay the needed corner-stone, and to-day America rejoices at it and has thereby found it possible to grow with the marvellous growth that has been the wonder of Europe.

The nullification of those efforts made by bigotry in 1776 was due to the Adepts who now look over and give the countenance of their great names to the Theosophical Movement.

They oversaw the drafting of the Declaration and the drawing of the Constitution, and that is why no foothold is to be found for these blatant Christians who desire to inject God into the Constitution.

In the declaration from which freedom sprang "*nature and nature's god*" are referred to. In the second and third paragraphs the *natural rights of man* are specified, such as *life, liberty and the pursuit of happiness*. The king is spoken of as being unworthy to be "the head of a *civilized nation*," nothing being said as to whether he was the head, or worthy to be, of a *Christian* one.

In appealing to their English brethren, the declaration says the appeal is "made to their *native justice and magnanimity*." All reference to religion and Christianity or God's commands are left out. This was for the very good reason that for 1700 years religion had battled against progress, against justice, against magnanimity, against the rights of man. And in the concluding sentence the signers mutually pledge each other to its support ignoring all appeals to God.

In the constitution of 1787 the preamble declares that the instrument was made for union, for justice, for tranquility and defence, the general good and liberty. Art. VI. says no religious test as a qualification for office shall ever be required, and the 1st Amendment prohibits an establishment of religion or restraint of its free exercise.

The great Theosophical Adepts in looking around the world for a mind through which they could produce in America the reaction which was then needed, found in England, Thomas Paine. In 1774 they influenced him, through the help of that worthy Brother Benjamin Franklin, to come to America. He came here, and was the main instigator of the separation of the Colonies from the British Crown. At the suggestion of Washington, Jefferson, Franklin and other Freemasons, whose minds through the teachings of the symbolic

* Reprinted from *The Theosophist*, Vol. V, p. 16.

degrees of masonry were fitted to reason correctly, and to reject theological conservatism, he wrote "Common Sense," which was the torch to the pile whose blaze burned away the bonds between England and America. For "*Common Sense*" he was often publicly thanked. George Washington wrote September 10th, 1783, to Paine: "I shall be exceedingly happy to see you. Your presence may remind Congress of your past services to this country, and if it is in my power to impress them, command my best exertions with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your works." And, again in June, 1784, in a letter to Madison, Washington says: "Can nothing be done in our assembly for poor Paine? Must the merits and services of "*Common Sense*" continue to glide down the stream of time unrewarded by this country? His writings certainly have had a powerful effect upon the public mind. Ought they not then to meet an adequate return?"*

In "the Age of Reason," which he wrote in Paris several years after, Paine says; "I saw, or at least I thought I saw, a *vast scene opening itself to the world* in the affairs of America, and it appeared to me that unless the Americans changed the plan they were then pursuing and declared themselves independent, they would not only involve themselves in a multiplicity of new difficulties, but shut out the prospect that was *then offering itself to mankind through their means*." Further on he says: "There are two distinct classes of thoughts; those produced by reflection, and those *that bolt into the mind of their own accord*. I have always made it a rule to treat these voluntary visitors with civility, and it is *from them I have acquired all the knowledge that I have* "

These "voluntary visitors" were injected into his brain by the Adepts,

* 9 Sparks, 49.

Theosophists. Seeing that a new order of ages was about to commence and that there was a new chance for freedom and the brotherhood of man, they laid before the eye of Thomas Paine, who they knew could be trusted to stand almost alone with the lamp of truth in his hand amidst others who in "times that tried men's souls" quaked with fear,—a "vast scene opening itself to Mankind in the affairs of America." The result was the Declaration, the Constitution for America. And as if to give point to these words and to his declaration that he saw this vast scene opening itself, this new order of ages, the design of the reverse side of the United States great seal is a pyramid whose capstone is removed with the blazing eye in a triangle over it dazzling the sight, above it are the words, "the heavens approve," while underneath appears the startling sentence "a new order of ages."

That he had in his mind's eye a new order of ages we cannot doubt upon reading in his "Rights of Man," Part 2, Chap. 2, "no beginning could be made in Asia, Africa or Europe, to reform the political condition of man. She (America) made a stand not for herself alone, but for the world, and looked beyond the advantage she could receive." In Chap. 4, "The case and circumstances of America present themselves as in the beginning of a world . . . there is a waning of reason rising upon men in the subject of Government that has not appeared before."

The "design of the seal" was not an accident, but was actually intended to symbolize the building and firm founding of a new order of ages. It was putting into form the idea *which by means of a "voluntary visitor"* was presented to the mind of Thomas Paine, of a vast scene opening itself, the beginning in America "of a new order of ages." That side of the seal has never been cut or used, and at this day the side in use has not the sanction of law. In the spring of 1841,



THOMAS PAINE.

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when Daniel Webster was Secretary of State, a new seal was cut, and instead of the eagle holding in his sinister claw 13 arrows as intended, he holds only six. Not only was this change unauthorized, but the cause for it is unknown.* When the other side is cut and used, will not the new order of ages have actually been established?

More than is claimed for the Theosophical Adepts than the changing of baser metal into gold, or the possession

*See U. S. State Dep't archives.

of such a merely material thing as the elixir of life. They watch the progress of man and help him on in his halting flight up the steep plane of progress. They hovered over Washington, Jefferson, and all the other brave freemasons who dared to found a free government in the West, which could be pure from the dross of dogmatism, they cleared their minds, inspired their pens and left upon the great seal of this mighty nation the memorial of their presence

NEW YORK, June 25, 1883.

"Everything good in man leans on what is higher."—R. W. Emerson.

THE ROD OF IRON.

BY L. M. F. (Selected.)*

READING the promises of *Revelation* ;
"To him that overcometh "

"Power over the nations" held my
thought ;

Which turned, with questioning wonder,
to the words :

"Them with a ROD OF IRON shall he
rule."

How with a *rod of iron* ? Can this be the
redeemed?

The rule of sinful man is like a rod of
iron,

Hard as fate.—How can this be ?

What is the mystic sense ?

May I yet read its deep significance ?

Then, suddenly, a vision hid the letters
from my sight.

A crownèd head arose before me,

And a form majestically grand.

On looking closer I beheld the face—
alas !

Disfigured, with a look of torturing hate.

The strong hands seized the diadem

From off the wrathful brow,

And hurled it, glittering, far away !

A monarch stood, with empty hands,
Uncrowned, unconquered.

* From the *Journal of the American Akadêmé*.

Following the line of light

The falling jewel made,

Behold the crown ! unjewelled and un-
bent—

Changed to a cross ! that lay,
In meek simplicity, along.

The change wrought in the crown,
Wrought on the uncrowned brow,

A look of deeper pain. The great form
swayed

In agonized despair, and fell upon the
face,

Too keenly wrung, for aught but silent
prayer.

At length the king arose in patient
meekness,

And essayed to take the precious em-
blem

That his Master bore—when, lo ! another
change !

The crown was still a crown ;

But fashioned like the one the Saviour
wore.

The vision quickly faded from my sight,
But long I sat and pondered on the
meaning

Of it all, and tried again to read the
Revelation,

"Them with a rod of iron shall he
rule" —

But now—a light shone on it, and I read.

All rule depends on discipline,

As rigid as the iron of the rod.

Only the just man dares be wholly just.

And through that justice which the State
is ever-functioned to employ, the *rod of
iron*

Reaches everywhere.

Obedience is the secret strength of all.

He who is most obedient rules the world,

Has borne the heaviest cross, and felt the
very iron

In his soul, that he may reach and save,
And rule, through love, the whole.

"Who keeps *my works* unto the end,

"Power o'er the nations shall he have."

Whom ye can serve, them only shall ye
rule,

And represent the One, all powerful,
Servant of all.

'Tis thus the right of ruling is divine ;

And they whose rule is earth-born,

In the selfish greed of power

Shall wear their crowns in trembling and
in fear,

Yea! even in torture and in hate.

And nations that do put their trust in
these,

"Like vessels moulded of mere potter's
clay,

Are broken to shivers."

Thus, through the *living cross of love*,

"Them with a *rod of iron* shall he
rule."

THE LARGER WOMANHOOD.

BY C. M. N.

(Continued.)

THE FOURTH GOOD LEVEL.—RIGHT BE- HAVIOR.

The fourth is Right Behavior. Let each act

Assoil a fault or help a merit grow.

Like threads of silver seen through crystal beads

Let love through good deeds show.

RIGHT Doctrine, Right Purpose and
Right Discourse lead up by a
natural progression to Right Behavior,
and having discussed the former three
there would seem to be little left to say
on this subject.

Yet there is much to be thought of in
connection with this, the outward ex-
pression of the former three. We are
told that actions speak louder than
words, and that faith without works is
dead. Our behavior will be the final
test as to how well we have learned our
past lessons.

"Let each act." Self-mastery is re-
quired here. Our right behavior is not to
be spasmodic, we are not simply to take
care for the (seemingly) important ac-

tions that are to be seen and known by
the world, but each act is to be cared for
and controlled. This leaves no room for
thoughtlessness and careless action. "I
did not think" is not a valid excuse for
the thing we should not have done.
Each act, at home and abroad, is to be
taken into account by an unceasing and
steady self-mastery.

Neither can we depend entirely on a
negative goodness for our onward pro-
gress. It is not enough that we abstain
from doing evil, we must have and keep
a positive line of right behavior. Each
act is to do one of two things, assoil
a fault or help a merit grow. Will we
therefore need to be forever finding faults
and pointing them out or always preach-
ing goodness? No: our lives are to be
the sermons. They are to be so ordered
that each act will make for the general
upbuilding of all merit and the down
pulling of all fault.

Still there are especial ways in which we may assail a fault or help a merit grow. And as in right purpose and right discourse, we must begin at home. All reform to be successful, must start with and spread from the individual. The faults in ourselves are the first which should receive our attention. And when we honestly look for them, how many we find. Then we realize the necessity for bringing in each act of our lives to help on the warfare. And then those faults we are so sure we have not. Oh! those are the worst foes of all. And another crafty foe is that pride in our own humility when we are willing to admit we have a few faults. Surely it is "The Devil's darling sin. The pride that apes humility." We have great need to be watchful that it does not come upon us unawares.

"Self-gratulation, O disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself."

If we have occasion to speak of the faults of others, be it in the family or among our friends, we should be very careful that the reproof is just and is gently and lovingly given and that our actions speak louder than words as a means of help. We should be very careful also that that trait of character which we wish to help some other to correct is really a fault and not merely a mannerism that does not meet our approval.

When we give this good advice it should be followed by practice. We should teach by practice even more than by precept. Showing in our own lives the beauty of right behavior will do more to arouse a wish for and love of it in the hearts of others than any amount of speaking could do without the added force of a good example.

We should not be content that our actions assail a fault. They must help a merit grow. This is a much more pleasant side of the question. It is

pleasanter for us all to look for the merits in ourselves and our friends than to point out the faults. Some one says, "But it is not wise to tell one of his merits, especially if he be a child, for there is danger of making him conceited and arrogant." All this is true unless one is very wise and cautious, but our actions can help the merit grow that we do not call to mind by a spoken word.

Every action should be so unselfish, so full of right purpose, so nobly done, as to be a continual tower of strength to those around us and to exert a continual energizing force upon all that is meritorious and to be a standing reproof to all fault. It is a mother's especial privilege to so live that her life may be a continual inspiration to her children: that the very fact that mother did so shall mean to them that there was a loving, noble purpose in the action. Like all great privileges it requires self-mastery and self-sacrifice, but the victory is worth the battle a thousand times and though we may not succeed at the first trial we shall gain a step each time and persistent effort assures ultimate success.

We should most carefully nurture all the merit that is to be found in ourselves and our friends, but we should not stop here, satisfied with the good our present characters show. We should sow with seeds of merit the fields of future harvests. Each day we should plant the seed of one merit and uproot the weed of one fault in our lives.

Our good deeds should be strung upon
the cords of love,
"Like threads of silver seen through
crystal beads
Let love through good deeds show."

Steadiness or stability of character is the great lesson of life and for that reason it comes up everywhere, nor can it be too often repeated.

Therefore, let our silver threads repre-

sent to our minds continuance in love. Our love must not show now and then in good deeds but must run from day to day, from deed to deed, through all we do. Equally bright and shining in the seemingly insignificant deed as in the great deed and only a cord of love in each, never a tinsel cord of self-aggrandizement or sooner or later the crystal bead will show the tarnished cord of selfishness.

If on the one hand, we must have the silver cord of love running through our good deeds, so on the other hand we must string our silver cord full of good deeds. We must show our love by our good deeds. Faith without works is dead, so our love if living and real will prove itself by good deeds.

If the love of humanity runs through our lives, if we have in our hearts an earnest aspiration for better and higher things, upon these silver threads will appear one by one the crystal beads of unselfishness, charity, kindness, thoughtfulness, cheerfulness, and all the kindred virtues.

This string of jewels, a royal adornment for any woman, will not come to us complete. It is not a gift from any one, nor anything easily won. We must

earn them one by one, and keep them with the greatest care. The crystal beads will lose their beauty and the silver threads will tarnish so soon as we attempt to display these jewels for the admiration of the world.

Little by little, in the silence of our own hearts is our character builded. Right Doctrine and Right Purpose must start from the heart, and their outward manifestation, Right Discourse and Right Behavior, must have their foundation stones laid deep in a right heart or the superstructure, be it seemingly never so fair, will not stand the stress of every day's needs, will fail us and our friends at the most critical point.

No chain, however golden, is ever stronger than its weakest link. Thus we see the necessity for guarding each act. If we would have love, like silver threads, show through good deeds; if we would climb the uphill path and stand on the fourth good level, having conquered all below us; if we would be firm and strong to scale still more rugged heights; we must not lose from our consciousness that great commandment, "Keep thy heart with all diligence, for out of it are the issues of life."

BROTHERHOOD OR DOGMA, CHOOSE!

BY G. G. B.

THOSE who are more or less upset in their minds because of the radical departure from old methods that was inaugurated on February 18th, at the Chicago Convention, will do well to read what Madame Blavatsky has to say upon this very subject: The following is quoted from the last chapter in the "Key to Theosophy." It was written in 1889.

"Its future (the future of the Theosophical Society) will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work, and to direct the Society after the death of its Founders.

"I do not refer to technical knowledge of the esoteric doctrine, though that is most important; I spoke rather of the great need which our successors will have of unbiased and clear judgment. Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard and fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both mentally and physically, and consequently that their judgment is but too likely to be warped and unconsciously biased by some or all of these influences. If, then, they cannot be freed from such inherent bias, or at least taught to recognize it instantly and so avoid being led away by it, the result can only be that the Society will drift off on some sand-bank of thought or another, and there remain a stranded carcass to moulder and die.

"But if this danger be averted, then the Society will live on into and through the twentieth century. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty, and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men. . . .

"If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living, healthy body, when the time comes for the effort of the twentieth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and, as I have said, their prejudices and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical, material, obstacles and difficulties from his path. Think how much one, to whom such an opportunity is given, could accomplish. Measure it by comparison with what the Theosophical Society actually has achieved in the last fourteen years, without any of these advantages, and surrounded by hosts of hindrances which would not hamper the new leader.

Consider all this and then tell me whether I am too sanguine when I say that, if the Theosophical Society survives and lives true to its mission, to its original impulses, through the next hundred years,—tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now."

Read these statements carefully, and many times. They are pregnant with prophecy. In the light of recent events, is it not significant that H. P. B. considers "selflessness and devotion," more necessary to the future of the Society than "a technical knowledge of the esoteric doctrine"; that she fears the Society may degenerate into a mere sect, only to be stranded upon "somesand bank of thought or another"? The words in which she says that the Society will "burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices"; that it will "break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men," contain, as a hidden germ, the very principles which have recently blossomed into the objects of the International Brotherhood League, and the divine, inclusive truth for which the Universal Brotherhood stands to-day.

Was it an accident that H. P. B. should foresee "a numerous, *united* body of people ready to welcome the new torch-bearer of Truth" in case the Society should be able to weather the storms that would mark the closing years of the old cycle? Why did she italicize the word "united"?

More than that, she foresaw the loyalty which would make this organization willing, in case it lived until the close of the cycle, to sacrifice the "merely mechanical, material obstacles and difficulties" that stood in the way of further growth. She saw that it would be necessary and possible for the new leader to use "a language ready for him in

which to clothe the new truths he brings," without frightening away anyone with Sanskrit words and purely technical terms. There is no hint that the leader shall put the new wine into the old bottles. That is not possible. Let us be loyal to our Helper, Katherine A. Tingley. Let us help her in every way that opens to us, to widen and deepen this channel that the "new truths" which she brings to us may flow through unimpeded. For she is unmistakably "the new torch-bearer of Truth" to whom H. P. B. referred as being the one to take up the work "after the death of the Founders," herself and William Q. Judge. It is true to-day no less than four years ago, that "the real issue is around H. P. B." Let us, at least, be loyal to her.

The principal object in establishing the Theosophical Society was "to form a nucleus of Universal Brotherhood." This was neither a mistake nor an accident, although for twenty-three years the subsidiary objects have been first in the eyes of the world and first in the hearts of many theosophists.

The nucleus has been formed. How is it possible to lock universal brotherhood within the shell of a doctrine? How is it possible to expect a movement that is universal in its sweep, to continue along the grooves of a specific and particular track? When the child has outgrown his picture books, when he has appropriated all the culture that his own yard and his own playmates can give him, when he begins to feel the limits of the gate which locks him away from the great world, shall we remind him that, after being satisfied with the book and the little playground all these years, it is simple heresy to go outside? No. The wise mother places the picture book in some top drawer where it is accessible for reference, unlocks the gate, goes forth with her child into the world, and helps him, by all the power and insight at her command, to

grow out of that narrow love which includes only his physical brothers, to that diviner, broader love which sees in all creatures of the universe, his spiritual brothers. It is only the abnormal child that weeps over the "sacrifice" of his picture book or pinafore. He would transform the whole world into books and pinafores if he could. But that is not growth.

If you wish to see the danger of clinging to an old ideal after the soul has grown into the need of something higher, make a careful study of Wilhelm Meister. Poor Wilhelm and the stress that was his because his father denied him the chance to outgrow his youthful dream of the puppet show, are symbolic of the condition of affairs to-day.

The nucleus of Universal Brotherhood has been formed. Nothing can destroy it; and the object for which the Theosophical Society was originally founded has been accomplished. It would be no more possible to do the broader work for brotherhood "along the old lines," than

it would be possible to fit a man for the ministry with the "Child's History of England" as the point of departure.

"If you have patience and devotion you will understand these things, especially if you think much on them, for you have no conception of the power of meditation. . . Kill out doubt which rises within; that is not yourself, *you know*.

"The doubt is a *maya*, cast it aside, listen not to its voice, which whispers low, working on your lack of self-confidence. If you are the Higher Self you are all that is great; but since your daily consciousness is far below, look at the matter frankly and impartially. . . Vex yourself not with contradictions. You know that you must stand alone; *stand therefore*. . . Hold your purpose and your ideals clearly and steadily before you. Desiring truth you shall surely have it; intending righteousness you shall surely so perform, though all things seem to conspire against you."

GOTAMA THE BUDDHA.

A SKETCH OF SPIRITUAL DEVELOPMENT.

PART III (*concluded*).

BY REV. W. WILLIAMS.

RECOGNIZING that he must be up and doing, Gotama first sought out the five co-students who had turned their backs upon him and though as they beheld him in the distance approaching them, they had resolved to ignore and treat him with silent contempt, yet felt so drawn and attracted towards him when he addressed them, that they fell down before Gotama and acknowledged themselves his disciples. He unfolded to them his doctrine and teachings and went with them to the holy city of Benares. At the end of five months, his followers amounted to sixteen in number, when considering them fully instructed in his doctrines he assembled and thus

addressed them: "Go forth," said he, "and proclaim the true doctrines to all nations, whatever their color, whatever the religion they profess, teach and instruct them in the law. Let noble and peasant alike become imbued with it. Let the aged filled with regrets of the past be comforted, and the young and vigorous be taught to trust no longer in the illusions of the world. Let Brahman and pundit delighting in logical subtleties and learned controversy be initiated in simple truth. Let proud Rajah and stalwart warrior feel its subduing and softening influence and avaricious merchant and tradesman, let them renounce extortion and teach also sudras and

pariahs, outcasts of society that Truth is no respecter of persons and is the common saviour alike of rich and poor, of high and low."

The fame of Gotama and his teachings began now to spread like wild fire throughout the length and breadth of India. All classes wherever he went, received him with open arms and after listening to his discourses, enrolled themselves as his disciples. Returning to his native city his aged father, with Gopa and his young son as also his favorite nephew Ananda, acknowledged him as their spiritual teacher and guide.

Inculcating the equality of all men and their equal rights as members of a common brotherhood, Gotama struck at the roots of caste and though priestly Brahmans rose up against him and brought all their occult powers to bear upon him in order to confound and nullify his great work, they eventually retired and gave up the contest, acknowledging his greatness and power as a Buddha and thus for a period of forty-three years, he traversed India, making known the true law of life, comforting the afflicted, consoling the wretched and sorrowing, and healing the sick and suffering. Yet though so truly great, was he not without his troubles and trials. He had to contend with the opposition of the envious and jealous of his fame and amongst his own immediate followers was found a Judas who plotted against his life. The traitor was, however, unmasked and Gotama's pardon and forgiveness were his punishment.

Thus Gotama lived and toiled till his eightieth year; when, feeling his end approaching, he spoke to his followers, who in tears conjured him not to leave them. A short time after, when on a journey to Benares, he was seized with a sudden illness accompanied with great pain which so exhausted him that he was compelled to recline himself under a tree by the roadside. "Bring me a little water," said he to Ananda, "I

thirst." His faithful nephew went to a neighboring stream and returning said, "Master, a caravan has lately crossed the stream. The wheels of the vehicles and feet of the elephants have caused the water to be muddy and unfit to drink; but the Buddha in great pain renewed his request. Ananda on going the second time, found the stream clear and pellucid and filling the utensil gave it to Gotama, who became quite refreshed. At that moment, a rich merchant passing by and catching sight of the reclining form of the Buddha, charged his servants to bring two cloth-of-gold mantles. "Master," said the merchant, "refuse me not the favor of accepting these garments." "Give me one," replied Gotama, "and let the other be for Ananda." No sooner was he arrayed with it when Ananda exclaimed, "Master! such a light emanates from thee, that this gold has become dim." "A Buddha," responded Gotama, "is thus transfigured twice in his earth life, first when he attains to supreme knowledge, and second, when he is about to enter into eternal rest. This night, Ananda, at the third hour I go hence." And then and there the brethren surrounding him, he spoke to them for the last time. "When" said he, "I shall be no longer with you, some of you will perhaps think, 'the Buddha is silent now, we have no longer a Guide and Leader.' Think not so brethren. The doctrines I have enunciated, the precepts I have laid down, by which you may live pure and blameless lives, will remain when I am gone, for they are Truth and that is Eternal." Pausing a moment or two, again he spoke, "Brethren!" he cried, "behold in me the proof of what I have taught you, every thing that is born must perish and pass away; hasten then and lose no time, in acquiring freedom from Self." These were his last words and

Now his eyes grew bright and brighter still,
Too bright for theirs to gaze upon, suffused
With tears and closed without a cloud.
They set, as sets the morning star, which goes

Not down behind the darkened west, nor
hides

Obscured among the tempests of the sky,
But melts away into the light of Heaven.

and Gotama the Buddha, as the sun
dawned bright and resplendent above
the horizon, entered into Nirvana.

PART IV.

In bringing to a close this sketch of Gotama's life and career, we would make it more complete and finished by briefly enunciating a few of the lessons which such a life is calculated to impress upon us. In it, we see depicted the great and silent conflict between the antagonistic principles of light and darkness which from the earliest ages has been and still is being waged on the plane of human nature. It teaches us that victory over self is to be acquired not by separating ourselves and living apart from our fellows, but through a manly discharge and performance of the common duties of life. The field of action is not far to seek, for it lies within us and in the sphere of social and domestic life and therein, to be faithful in few things, is to become ruler and victor over many things. Most of us have doubtless heard of the legend of the Sangreal or Holy Cup which at one time was thought to be hidden in some unknown place and the possession of which would impart eternal happiness to its finder. It is related that a knight once set forth from his home, its duties and delights, in quest of the Sangreal. After undergoing incredible dangers and hardships in a manner that stamped him as a hero of loftiest prowess, he returned home, without having been vouchsafed a glimpse of that, which alone he cared to behold. In his dejection at his failure, he dared not lift his eyes from the ground to meet the loving glances which were ever gazing for him from his castle windows. Reaching his gateway, he found crouching beneath it a group of starving wretches who, flying from the tyranny

of a neighboring lord, had dragged themselves thither for shelter and succor. Seeing their misery, and hearing the dismal story of their wrongs, his compassion strove with his indignation for expression, and wearied as he was, and even before permitting himself to be attended on, he provided them with food and comforts and vowed a solemn vow to lose no time in redressing their wrongs and punishing the evil lord, and as he raised his arm aloft in noble enthusiasm, to swear his vow, his haggard face became transfigured with a glory, for he saw the heavens opened and the Sangreal, bright and throbbing with beams of rosy light, descending towards him. Then he knew that he had been urged on his far and venturesome quest rather by the spirit of a selfish devoteism than by that of a sympathetic humanity. And so he learned that his *happiness* and his *blessing* lay in his *duty* and that his duty was not so far to seek.

"Hasten to acquire deliverance from Self." These words are as applicable to each one of us as they were to the immediate disciples of Gotama, and especially so at this moment, when we are beginning a new cycle in the history of humanity. Upon our own individual activity and efforts depends whether we be counted worthy to become enrolled in the band of those great and unselfish souls of all ages who have labored and toiled in the service of humanity. The future presents to us two avenues of activity, one by which the deliverance of humanity from those baneful and mortiferous influences to which it has so long been subjected may become more speedily accomplished; the other wherein, we can help to strengthen those powers and forces of evil and selfishness which have been the great obstacle and bane to Man's spiritual regeneration and advancement. The Conflict has been long and protracted through ages of weary effort and ceaseless endeavor, which have not altogether proved futile

and in vain, seeing that it has been the necessary education whereby Humanity has been qualified and fitted for the reception and enjoyment of higher truths. In this great Contest we must all take a part. There can be for us no neutrality, in presence of issues pregnant and fraught with either weal or woe for our race; and only by comprehending and realizing in our inward daily lives Gotama's admonition, *to acquire deliverance from self* can we become endowed with that militant state of spiritual power and moral vigor which are the essentials, as they are the presages of that ultimate triumph which will secure for Humanity an entrance into a loftier and diviner existence.

In finishing this somewhat imperfect and fragmentary sketch of the spiritual life of Gotama, and after unfolding the several stages of inward development through which he passed, with their attendant mental struggles and conflicts between the opposing influences of duty and interest, of worldly ambition and self-renunciation in which is reflected, more or less, the history of each individual soul, and ere taking leave of a character which when stripped of the incrustations of wondrous and incredible legends, the growth and accretion of centuries, which raising him beyond the pale of ordinary mortals have transformed him into an object of divine worship and adoration, we behold him in his true proportions, as he stands revealed before us, wholly human, one of the greatest paragons of Humanity the world has ever beheld. We see in his life the same process which is now operating within every human heart. We observe that he was not exempt from those common afflictions and trials which are incident to all mankind; that he was troubled by the same doubts, perplexed by the same fears and misgivings; swayed by the same conflicting motives and emotions, and animated by the same hopes and aspirations after a

higher life which we all experience in that intervening period which separates the cradle from the grave. Noting all these things and meditating on the lessons of a life like that of Gotama, we arrive at this great truth, which when clearly grasped and realized, makes our lives divine; that the same unalterable and all-pervading laws of spiritual evolution and progress, prevail now as in the remote ages in which he lived and which will result in the final redemption and regeneration of Humanity. Assured of this, human life becomes transfigured with a light and glory which has never been seen on land and sea, and learning that progress is the necessity of existence, the law of the Universe, the secret of human life and destiny, our immortality becomes revealed to us with all its infinite possibilities of thought and activity. An illimitable vista of a Diviner life stretches out before us, the goal of human perfection to be attained by us all through a series of births and rebirths, for from the Divine have we come forth and unto the Divine must we return at last. Slowly and surely, though with many an apparent retrogression, we recognize that each world family is becoming wiser and better, nobler and happier. Slowly and surely, though with many a grievous backsliding we perceive each individual soul manifesting its inherent divinity and growing up to virtue, until with mental and spiritual faculties expanded, our lower natures enfranchised from the thralldom of the senses and blended with our higher selves, purified through suffering, ennobled and glorified by the divine within us, we, like Gotama, calm and unperturbed and in the enjoyment of that inward peace and calm which mark the terminus of life's long and weary pilgrimage and the awakening out of its fitful, and troubled dream, shall attain Nirvana, the beginning and entering on to a higher, a more spiritual and diviner plane of existence.

THE WORK OF THE THEOSOPHICAL MOVEMENT.

BY CHARLOTTE E. WOODS.

IN the Theosophical Movement as it is to-day (which, by the way, is distinct from the Theosophical Society in the same sense as a performer is distinct from his instrument) the world is witnessing the progressive unfolding of great spiritual laws; their action on human hearts; and the result of such action in the slow birth and growth of a new social order. To affirm that Nature on all planes, and in all diversities of manifestation is one, is but to repeat a Theosophical axiom long ago passed into a truism. Nevertheless, in order to understand the full scope of the Theosophical Movement we have to examine it in the light of this hoary and indisputable truth. The world of men is fashioned on principles and by processes analogous to those which prevail in the world of matter. Nature, the great Architect alike of world-systems and social orders, traces the growth of a planet on the same lines as that of a nation, a race, or a humanity. Her laws are as invariable and eternal as the unexplored Spiritual Depths whence they issue. Hence, when we witness and participate in a new Impulse working straight to the hearts of men, we have to acknowledge the presence of Forces operating with as direct an aim, and as far-reaching an effect as those which condensed our Planet from the Fire-mist, or lifted our Continent from its sleep on the ocean-bed. Were it given to the many who now pass us with closed eyes to see behind the surface activities that work under the name Theosophy, they would witness a great thing. They would become conscious of a vast tide of Spiritual Light flowing steadily and surely into the dark crevices of human thought. They would recognize in each sincere worker, however humble, a unit of transforming Force as great, in its entirety, as that which changed, and still is changing, the face of external Nature. And by such affirmations we are not claiming more for our Movement than can be claimed by every activity that has left its mark on human thought and character. The whole long record of human history is but a manifestation, in divers forms, and under cyclic impulse, of the same eternal laws that make for harmony, whether of mind or matter. Nevertheless, in the Theosophical Movement a Force has arisen whose effects are to play a vastly important part on the history of the world. In all natural processes we notice the triple stages of upheaval, contest, and harmony. First, the stage of shock and agitation needful to the firm blocking of the new order, its birth and foundation amid chaotic and alien conditions; then the struggle of atom with atom for balance and coördination,—the bringing about, by force of individual effort, of the ideal condition prefigured in all movement towards progress; finally the harmonious co-working of unit with unit, the striking of a perfect balance; in other words, the setting of Nature's seal upon a finished work. In reading history on philosophical principles, one is brought to see, in all the chaos and violence, all the immaturity, strife, ignorance and unrest, all the triumphs of a people or race, the steady operations of the same triune Force, working slow but exceeding sure; demolishing only to rebuild on higher lines; recapitulating the old stage only for the better consolidation of the new. History is the great object-lesson in the secret of self-development. Herein we see, as in a mirror, a reflection of the stages which lead us on our way. In every soul who essays to realize the Ideal in himself that Force is manifesting which built the Past, and ushers in the

Future; undaunted, restless; ever striving towards a higher and unrealized type.

"Man the worker, ever building something new.

That which he has done but earnest of the things that he will do."

Man it is, and his perfection, towards whom the surge of History has rolled, in ceaseless ebb and flow, since time was. Slowly, and by æons of varied experience, the child Humanity has learnt something of its high destiny, and the wherefore of the strange career by which it has been trained. To-day there dawns for it the beginnings of that final stage of full and harmonious being, for which all its previous trials have been a preparation. A new Humanity, or rather a Humanity at a new and advancing stage is about to dawn, and the Theosophical Movement is its harbinger and nurse. We assert this on the testimony of the principles by which that movement is guided, and the work it seeks to do. And as, throughout the whole course of Nature, stages overlap, and an early element in growth may be found coëxisting with a later, so with the Theosophical Movement. The Forces working through it are working both for destruction and regeneration. Watch the trend of the world to-day, and ask what impulse is prompting the vague unrest, the wild search for change, distraction, and satiety; the eager call upon Life and Death to yield up the secrets of their nature; the growing dissatisfaction with what once passed for good in manners, ways of life, thought, amusement, religion. All these things—the outward result of increasing knowledge and growing means of self-gratification, speak, at the same time, of causes hidden far deeper. The rapid growth of modern civilization has occurred at a time and for a purpose which the study of the law of cycles renders luminous. In the latter half of this century the hour had struck for the Western world to participate in a Revo-

lution as great in reach and importance, —though silent, prolonged, and visible only by its effects,—as that which made 1790 the beginning of a memorable decade for France. The dawn of this universal Impulse towards change and progress was an initial phase of the Movement which, later on, took shape under the name of Theosophy. It inaugurated a necessary but direful period of transition, unrest, and demolition. Old things began their inevitable disappearance from the arena where once they had served a needed purpose. The birth of the New was heralded from afar by a gradual breaking-up of ground that for ages had lain fallow, and by the removal of customs that had long ago become obstructions. The Past was rapidly dying, and the Future had not yet been sighted, save by the longer vision of the few, whom none heeded save to mock. Small wonder, then, that the Present Day was, and still is, deplored by those who fail in the understanding of signs.

But by degrees, the phases changed. The T. S. was born, and gave a decided and special trend to what before was vague and general. After an initial period of uphill warfare against the bigotry and materiality of the age, its leavening permeated so far as to gain for it a recognized place among the most important agents in 19th Century development. At the same time, the great Movement which had incarnated a portion of itself in the T. S., was active in innumerable forms throughout the length of the civilized world. It would be the height of narrow-mindedness to suppose that the flood of Divine Energy at work in our midst to-day confines itself to one channel, or operates in one direction only. Foremost as is our Society among the manifestations of the great Spiritual Will, it comprises but a small part of the real Theosophical Movement. Under the new Constitution this point has received the emphasis it deserves. Henceforth Theosophy, and the T. S. will take their place as sections of

one all-embracing Brotherhood, united under one great Leadership. Within its ranks will one day be included,—is now included spiritually,—all who work unselfishly for another's good. The Lodge has its agents in quarters least suspected by many an "orthodox" Theosophist who, in the blindness of a too great exclusiveness, is often in danger of passing a comrade unawares. Indeed, we may frequently include in the Theosophical Movement, workers who would take it ill if they heard themselves so designated. It is very necessary to keep ever in mind the distinction between a Theosophist, or a worker for the advancement of humanity, and a believer in the Esoteric Philosophy. The one may or may not include the other; but the name is the property only of him who fulfils the conditions implied therein.

What, then, is it to be a member of the Theosophical Movement, the Movement which has lately taken on the simpler name of Universal Brotherhood?

To put it simply, a movement of any sort is unthinkable without a definite trend and idea. That to which we belong is, as its name implies, a movement Godwards. We may write and think for a lifetime without exhausting all that is contained in that tremendous idea. Different workers will view it from different aspects, but on one general principle all will be agreed,—that the God-state implies the perfection of man in all parts of his complex nature—body, mind, soul, and spirit; with the consequent establishment of a Brotherhood such as the world has long dreamt of, but never thought to see.

Every dreamer has had his Utopian vision, but the time is now approaching when such happy fancies will be transformed into still happier facts. Certain sects of Christians have long been foretelling the speedy arrival of a Millennium, in which peace and good-will shall cover the earth, as the waters cover the sea. Let those scoff who may, that

time is not only fixed in the immutable decrees of Karma, but it is nearer at hand than we wot of. For its establishment forms the sole rationale of the Theosophical Movement.

Every effort, then, by every worker whomsoever, regardless of race, creed, and locality, which aims at lifting a portion of the human race one step beyond its present level, is an integral part of the work of the Movement. We trace its influence to-day in the development of new and improved ideas on Education; in hygiene; in simpler and more rational modes of living; in improved diet; in the better housing of the poor; in the widening of the means of recreation, and mental development; in greater liberty for women; in a more rational relationship between the sexes; in more liberal thought; greater religious toleration; a deeper insight into natural laws; a keener appreciation of Art and Polite Literature; in the spread of culture, and the dissipation of wide-reaching ignorance; above all, in the growth of mystic thought which, under many names, is rapidly permeating the religion of the day with the true spirit of its Founder.

The development of man is a theme which inspires many an ardent vision of realization beyond the grave. But surely the right place for the consummation of a Race is that on which the training and experience have been undergone. And more than this. Those of us who believe in Reincarnation as the law of the Spirit's progress through matter, know of a time before the birth of historic humanity, when, on lands now passed from view, a race of god-like beings laid the seeds of wisdom and progress for their successors in distant ages. The cycle has again turned when those Great Ones seek a new incarnation in new prepared conditions. They come again, that God-like Race, and we who hold to the testimony they left behind in those of their Race who per-

sisted for the guidance of the new Humanity, will recognize them when they come, and lend a willing hand to the building of conditions that shall be worthy of their exalted Presences.

So much for the objects of our Movement. Its methods, as we have seen, have been, first of all, destructive, and, to an extent, will still be so, as long as ignorance, prejudice, and materiality remain to be overthrown. But another principle is growing daily more prominent,—a principle significant of the final stage upon which the Race, as an Entity, has entered. Nature, as I have shown, crowns her highest growth with peace. Struggle, violence, upheaval, are stages which have their early use, but which pass out of existence as permanent factors in the perfected life. Now a new commandment has gone forth again among men, as new and much needed to-day as when, 2000 years ago, it was uttered by the Reformer of the Mosaic Dispensation. To love one another is as great as the establishment of many religions, or the founding of deep systems of thought. To plant a great Society whose fruits shall be felt in the carrying out of wide-spread reforms is a grand and needed work, but it is not the highest. To form the basis of an International Brotherhood, on the single principle "that ye love one another," will be the finishing task of a Race grown strong and wise by the self-discipline of countless weary years. This work,—the distinguishing feature of the Theosophical Movement,—has begun to-day, for perfection throughout the ages. Although on the outer side much remains which may take centuries in the doing, yet on the inner side, the battle is practically won. All that is now wanted is to complete the touch between the interior and exterior planes, so that the harmony of Nature's inner life may be reflected on the surface, and Brotherhood become a completed fact. This is all; but the

"all" comprises hard and unceasing activity. It is not enough to rest on the prospect of a promised victory. Every grade of Nature must feel the thrill of that promise transformed into actual fact. The making of converts to the Esoteric Philosophy is of less importance, at the present juncture, than the sowing of broad, brotherly thoughts; and wise, kindly acts. By such methods we help to arouse the Self in every man; and no Movement, be it philosophical, ethical, or religious, has motive grander than that. For by so doing, we have done all we can, and our highest, for any man. The rest lies with That which is aroused. Being, it must never be forgotten, is better than believing. Indeed, I doubt if the ideal humanity will be found united under one form of thought and faith. It is difficult to see how uniformity of thought can exist apart from mental stagnation. On the mental plane there must be diversity, for it is the plane of differentiation. Only, in the grand future which is coming, diversity will be harmonized by a living, spiritual unity behind it. The only faith is the knowledge of man's inherent godhood; and those who have that may depict that godhood to their brains in whatever terms they find most helpful. Never in the history of the world, did the cry for toleration sound so clearly as it is sounding to-day. It is for all to remember, to whom that cry comes, that the stage of destruction is passing; and their only warfare now is with dead forms, and unliving conventionalities. Even here, too, they do well to be careful lest they crush one vital spark among the lingering ashes.

It is good to be alive in these days; it is supremely good to put one's self in line with the great World-Forces which make up the true Theosophical Movement. All can do it who will; and with each new worker comes the hastening of the Dawn.

A FALSE NOTE OF INDEPENDENCE.

BY BURCHAM HARDING.

LET us be guarded lest we sound a false note of independence, which is discordant with the true harmony of brotherhood. The foes of mankind are watchful at all times and seek out our weak spots for attack; vanity, ambition, jealousy, are but weapons we allow to be used against our own interests, we sharpen the weapons and give them a keener edge and wider play by permitting them to linger in the mind.

In "Esoteric Buddhism" one chapter deals with the "progress of humanity," and it is there stated that progress depends upon spirituality being able to dominate the intellect. It is well to recollect that the basic ideas in "Esoteric Buddhism" were furnished by a Master hand. The present false note of independence is but one more phase of this contest with intellect. The individual is an independent being, able within certain limits to determine his own course. He can assert his independence at every step, and put himself in opposition to his surroundings. He can even go so far, if he has the courage, as to commit suicide.

The two paths of right and wrong are open to all, for unless man were free to commit moral, mental and physical shipwreck, he could not learn to control that instrument the mind, and acquire the power to exercise perfect self-control, which alone can fit him to be entrusted with greater powers. Probably all the readers of this paper will agree that the true path for mankind is summed up in the word "Brotherhood," that spirit of helpfulness which springs spontaneously from the heart, and causes help to be rendered to all in need of it.

Is independence compatible with Brotherhood? It seems to me, that as the desire to help others imbues our

nature, we seek to curb the feeling of independence and transmute it into interdependence. It is true we can be independent, but in our present stage of evolution, where the mind is the point of development, the hardest fight is to make this independence subservient to the general welfare. To insist upon independence seems therefore to be a step backward in evolution, and is a direct barrier to progress.

That brotherhood involves interdependence is obvious. Nature teaches it in every direction. Unless all parts of the tree cooperate, no growth can take place, and without the help of every element, air, water, heat, and the soil, not a seed will grow. Similarly, unless all the bodily organs work in harmony, sickness or death takes place. Consider for a moment what would happen if the heart were removed from a physical body, could you expect that great things would result from that mutilated body? Or if you wish to visit a friend, and your limbs claimed their independence and refused to carry you, or if the hand asserted its independence and refused to carry out your wishes! All such insistence upon independence but cripples the individual, and paralyzes his efforts. Independence can only rightfully be asserted in the fulfilment of duty, and that duty is based upon the interdependence of all creatures.

An amusing story was told the other day in relation to this question: a family agreed that each of its members should be independent, and possessed a right to act without reference to the others, and in fact their duty was to live independently. Each of them made their own clothes; those of the husband, who was not a tailor, bespoke the fact at every seam, reminding you of Robinson Crusoe.

Being independent, each marketed separately,—and was found later cooking and making their own meals. To an ordinary human being, the household was a chaotic pandemonium. Even the cat was independent, and could not be interfered with, even when walking over the tea table, lapping the milk from the pitcher, licking the butter, and sitting on the bread.

The very genius and spirit of the Theosophical movement is brotherhood, a mutual dependence of every part from the innermost centre to its outer body. From the central Founders, who are unknown to us, to the humblest individual whose heart has been illuminated with a desire to help suffering humanity.

A very superficial study of the philosophy, which is based on Nature's law, shows how the higher kingdoms are assisting the lower to reach a higher stage in evolution, the vegetable raises the mineral, the animal helps the vegetable, and man is given power to assist all the kingdoms below himself. The system displays throughout a constant interdependence, and assistance given by the higher to the lower.

Similarly with man, the higher principles are ever contending with the lower, training and helping them. In our present phase of evolution it is spirituality endeavoring to raise the intellect to its own level. Sometimes the intellect rebels and refuses to allow the inner light of spirituality to guide it,—but in such a case progress is arrested,

In the Theosophical movement, its adherents are fortunate in possessing a direct link with its very heart, and can receive guidance if they choose to work in harmony therewith. In every organization, even in a business house, there is a head which directs all who are engaged in its operations. The head is not expected to divulge the whole of his plans to the subordinates, but each is given his special work. Would we consider it in accordance with common sense that the office boy should assert his independence and demand to be consulted in every operation? No, each in his position has his duty to perform, and it suffices if that be done well. We have to *obey trustingly*, in the conviction that there is a wise hand and a clear head directing.

Take away the heart from the body and a corpse is the result; deprive the body of its mind and you have an idiot. Extract the soul, and what is left? All parts have their office and function, and are interdependent, but the higher must control and direct, if the lower are to progress.

If this be so, would it be wise to make the body of the Theosophical movement separate from its heart? Every analogy of nature and common sense clearly proves that such an untoward condition must end in utter shipwreck.

Fortunately the movement is too well guarded, and too well guided for such to occur.

WHY ORGANIZE THE UNIVERSAL BROTHERHOOD AS AN AUTOCRACY?

BY ELLIS B. GUILD.

THE Constitution of the Universal Brotherhood is ordained and established "for the benefit of the people of the earth and all creatures." In completing the details of the organization the Constitution confers upon Katherine A. Tingley, whom it denominates the Leader and Official Head, such powers and prerogatives as are usually termed Autocratic. It is immediately asked "Why does an organization so humanitarian in its purpose and so unselfish in its object vest so much power in one individual?" It is because its objects *are* unselfish. There are no emoluments connected with the office and its only perquisites are unremitting toil and ceaseless effort for the good of others. The office is not a reward but an actual Leadership.

There are many and weighty reasons why there should be one supreme executive power in such an organization. It is a spiritual movement organized to bring about the realization of a brotherhood of all men without any restrictions. It is neither political nor social either in its methods or purpose. Its object is not so much to improve the material conditions of men and add to their comforts as to make men fit to make proper use of better conditions.

We hold that the real man is a soul and as such, all men have a common origin, undergo similar experiences, and have a common destiny. The real man is divine and the conscious knowledge of his divinity is the only power that can raise him from the personal life to the real life—the life of the soul.

The movement which would bring about a realization of the universal brotherhood of man to be most effective upon the hearts and lives of men must operate through an organization concentrating the will and directing the

thoughts and efforts of its supporters.

What form of organization will render it most effective? Let us look for the answer in that universe of which man is the epitome. The planets of our solar system move in orderly sequence and in majestic harmony about the central sun. Through and from that sun go out the lines of force that hold them in that obedience which alone permits their being. Beyond our own universe are solar systems and universes innumerable and of magnitude beyond our comprehension, each marking the cycles of time in obedient revolution about its self-appointed central sun. All the solar systems and universes which make up the Kosmos are themselves in turn revolving in stupendous majesty about the great Cosmic centre. Obedience to the mighty power of Cosmic brotherhood makes possible their existence. Let discord arise among them or let aught disturb the perfect poise of cosmic equilibrium and the instant crash of worlds will follow. Obedience is a Cosmic law. The one Supreme and paramount authority holds the universes in all the Kosmos in one united whole.

Let us back to earth and seek the analogy in the laws that govern all animated beings—even the little brothers of our humanity. The birds of the air wisely choose to follow their self-appointed leader. He leads because he has the qualities of leadership, strength, endurance and bird wisdom. They follow because he demonstrates his ability to lead and because that instinct which is animal wisdom persuades them to obey for their mutual good. In every herd of animals one is leader because of his strength and endurance and his ability to defend the common welfare.

Man himself obeys the Cosmic, univer-

sal, and instinctual laws which are fitted to his complex nature and follows a leader. How unhesitatingly we accept the statement that the great occasion brings out the great leader, and how unavoidably men follow and obey that leader. There must be the ONE in whom converge the thought and wish and effort of the many and through whom the great force of the many may find expression. He is the centre of their effort, the focus of their endeavor and he directs their force to the point of their attainment. It is his genius and skill and his power to converge their will to and through himself that makes him leader—and they choose to follow.

Napoleon organized the impetuous Frenchmen, bringing order out of discord, directed their forces as a unit, and conquered Europe. The "Iron Duke" bound together the wish and will of Europe and the indomitable perseverance of England, and conquered Napoleon.

Napoleon assumed the Dictatorship of France, founded his Empire and controlled the destinies of Europe because he was a leader of men. Wellington deposed Napoleon because he converged to himself the forces of a higher manhood and of nobler motives.

Abraham Lincoln centred in himself the mighty forces of brotherhood vibrating in the hearts of a great people, and in a terrible war conquered selfishness and freed millions of his suffering fellows from the shackles of unholy greed.

There is no such thing as democracy. There is no personal equality among men. Men differ as to power, as to aspiration, as to attainment. Even in republics a leader is leader because of his right to leadership. His fellows choose to follow. It is said that the great palladium of English liberties is the town meeting, yet one, because of his qualities of leadership, directs the wish and will of his fellows.

There is a truth beneath the doctrine of the "divine right of kings." No

man is a leader of his fellows because he is chosen to be such, but because in him inhere the qualities of leadership. He must manifest in himself ideals and motives above those of his fellows.

Obedience is rising to the plane of and acting in harmony with the ideals and motives of the Leader. When that plane is reached, another who manifests within himself higher ideals and purer motives becomes the leader in his stead.

This movement for Universal Brotherhood is a great spiritual movement. Its success at this point in the evolution of humanity depends upon its ability to overcome the powers of the lower nature and to loosen mental bonds, and to give to men the larger freedom of the soul. It is to bring "Truth, Light and Liberation to discouraged humanity." To accomplish this, harmony of effort and concert of action are necessary, and these can be attained only through organization and Leadership.

Man is not moved only through physical desire and mental unrest. The divine spirit within him impels to aspiration, and that to effort. The occasion demands the leader, and the leader must be free to act and have power to combine and synthesize every force and effort in behalf of the one great purpose—Universal Brotherhood.

That power extends only to the organization. There is only one requirement from the membership, and that is devotion to the cause of Brotherhood. There is no catechism. There is no creed. There is perfect freedom of act and thought within the lines of Brotherhood.

This is a spiritual movement, and the only incentive to its membership is the good—not of persons, but of the whole of humanity. Obedience *here* is simply rising to the plane of and acting in harmony with the motive and spirit of the Leader.

It is simply reflecting back upon all men the Light of Love and Brotherhood which has shone alike into the hearts of the Leader and the followers.

UNIVERSAL BROTHERHOOD.*

BY PLUMA BROWN.

THROUGH all the changing schools, theologies, philosophies, and presentations, old and new, runs the vital law or fact that those creatures of creation taking the human form are bound together by something more subtle than the reasoning faculty can analyze:—a something that quickens their interest in each other's welfare, and intensifies according as humanity develops unselfish thinking.

There is a law of unity pervading and underlying all nature that is recognized even in the material world of scientific research. This unity of brotherhood existing in the lower kingdoms is evidenced by the laws of nature. All work or evolution through the mineral, vegetable and animal kingdoms is coöperative, but this coöperation is compulsory.

This is the law in the human kingdom as well, but with this difference: The individual must choose whether he will work in accord or at variance with law.

At present, the whole social fabric woven from the needs and aspirations of human life, is threaded through and through with institutions professing to be founded upon Brotherhood. The thought of fraternity underlies all social organizations and much of the religious and political work. The value and stability of this work depends upon the degree that it recognizes the fundamental basis underlying the profession of Brotherhood.

It is generally accepted that all impulses to right thinking and doing come from some Supreme Wisdom, some Great First Cause. But the fact must not be lost sight of that the Great Cause never suspends established order to work out what may be a benefit to some special

time, place or individuals. Therefore, it will seem evident to all thinkers that the unusual prominence given the idea of Brotherhood now, must be a tidal wave, due at its own appointed time. This is true, and in the measure that we work intelligently with divine cyclic law will be the success of our endeavor.

The immense power gained from Niagara is obtained through working with the natural laws governing the great torrent, not against it, and it was intelligent study into the depths of its possibilities that made its harnessing an achievement.

The wave now starting shall roll high over creed and dogma in the centuries to come and he who would ride on the crest must drop the burden of inherited prejudice and superstition under which we were born. He must begin to think for himself.

Many raise objections to this broad teaching, claiming that it only leads to socialism, anarchy and license without law. This is unphilosophical, unreasoning judgment, and is the result of our past ideas of Brotherhood having been fostered by "isms" and societies, each one trying to force its special doctrines upon humanity to the exclusion of all others.

Universal Brotherhood is a never to be realized "will o' the wisp" unless it have its base in sound philosophy, unless there is scientific reason for its existence. The day is past for unquestioning acceptance of any theory of life based on authority or assumption. The heart doctrine is to supersede the eye doctrine of the past.

Every analogy in nature points to our origin in the one essence of the Absolute, and as such we are but divided portions of that Great All, and therefore, the Universal Brotherhood of Man is a fact in nature.

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Like air, our souls were breathed out into existence and there will be no sense of separateness when we are indrawn to that from whence we came. White, black, yellow, brown, proceeded forth from the one great Father of us all, in whom could exist no shadow of injustice or wrong. Therefore, we cannot say that the experience of one seemingly far removed from us may not have been ours yesterday, or may not be ours to-morrow.

This most visibly lessens the feeling of separateness that is the base of most of the seeming difference between masses and classes to-day. Humanity needs to turn aside from the insane pursuit of material ideas, long enough to recognize that on the spiritual side we are divine, brothers equally pure, with no difference in caste, color or condition. It is only upon the fleshly side, an appearance temporary, that impurity and inharmony

manifest, these depending upon our evolution, or the wisdom to which we have attained.

There are no mistakes in the divine plan. We are each having just the experience most needed for our development. But only as we feel that these experiences are equal, and all necessary to the fulfillment of some Infinite plan, can we be broad-minded, large-hearted, and look from the central standpoint where is no large, no small, no rich, no poor.

When Universal Brotherhood shall once more live in the hearts of men, the division between capital and labor will have ceased. Charity, that parcels out unfortunate humanity in bundles and "job lots" will be exchanged for the love that is now too often but a far-off vision, and that activity now so noticeable in strife and competition, will be given to mutual helpfulness.

THE KINDERGARTEN OF THEOSOPHY.

BY MARIE A. J. WATSON.

CHAPTER SIXTH.

HOW TO STUDY THE BIBLE. INFALLIBLE REVELATION REQUIRES INFALLIBLE UNDERSTANDING TO INTERPRET THE REVELATION. A WORD ABOUT "MASTERS." MEMORY OF PAST LIVES POSSIBLE.

TO study the bible it must be compared with other and older religious books. The truth in it is relative to what has gone before. Mankind has not existed for long periods prior to the history of the Bible without truth. Truth is ever present with man; we absorb and assimilate as much or as little as our condition permits. When we study the bible by itself, it is like dissecting a man's finger, and then declaring that all about the science of anatomy has been accomplished. Who wants to accept a ready

made and finished man-made scheme about God? We are here to grow toward God. The object of religion is to become one with God, and this cannot be done by any religious pap served to us by a clerical robe and a white tie. We must each learn the way and go that way by ourselves. What seemed to us the proper way a few years ago, may not now satisfy us, and if we desire to remove some obstacle that is a stumbling-block to our advancement, we have the right to do it.

If it is necessary that you should run the whole gamut of religious systems, creeds, and sects, do so, if you learn anything by it. Don't be afraid of being called inconsistent, wavering, changeable, for, after all, what many people

pronounce to be a steady Christian gait, may only be the well trodden, stony path of indifference and selfishness hedged about by weeds of self-conceit and prejudice, stifling the growth of sweeter blossoms that may dare to lift their heads. Dare to stand up and say what you think. Don't let policy seal your lips. If the old things are good enough for you; if you do not care to disturb that deadly calm, well and good; but if there is that within you that bids you awaken, heed the voice, for it is the voice of God in your soul. This is the celestial visitor that knocketh, will you admit him, or will you turn a deaf ear and cheat yourself into a belief that you can secure happiness in the old ways?

This spirit of unrest is portent of good; it is the sign of action;—the honest soul tries, in vain, to banish the speculative doubt which has entered the mind. Nothing but a certainty of where we stand can satisfy this unrest. We must either face, Godless and alone, that grey, awful waste of waters, whose horizon is eternity, with no star in the infinite night, and no hope of a haven of rest, or we must get a better understanding of religion, of life and its object. Spiritual truth comes to us through spiritual illumination, which gives birth to that stage we call faith, yet this *faith* is based upon experience, outside of the physical plane, it is true, but Theosophy proves how faith need not be a blind attribute, for it scientifically shows the method by which faith may become knowledge based upon experience. This method embodies the development of the sevenfold nature of man.

Modern Science has been accused of making an inroad upon religion. Geology has proven that the story of creation as taught by theology is false. The men engaged in the pursuit of this knowledge have been branded as infidels. Who wants fidelity to a lie whether that lie was taught from the bible or elsewhere? What does all this mean except

that we must study the bible, with the search-light of the past thrown upon it; we must study it as we would any other work, remembering that it is the product of man's brain, and that, therefore, it is possible that error may have slipped in alongside of the truth. Let us also remember that there must be differences of opinion regarding the meaning and interpretation placed upon the words of any writer or teacher. And then, too, infallible revelation requires an infallible interpretation, and both would be useless without an infallible understanding to comprehend the interpretation.

No one can interpret an intellectual subject unless through the medium of his own consciousness, which is, so to speak, the mirror in which he is compelled to behold what shows itself; but all mirrors are not equally clear. Some of our poets have been greatly astonished at the meaning of certain passages that the critics assign to them. All this must be taken into consideration when we study any writing, book, teacher, or system of religion. But does this prevent man from having religion? Does it hinder him from proving unto himself that God is? *Never*. For he has that power within himself, however latent it may be, whereby he can *know*. Man can cultivate the perception of this inner power. It is self-evident that no one can employ any spiritual power, unless he has come into its possession by the awakening of his own spirituality. God is revealed to man thus only, and man seeks in vain in all the books of history, science and religion, if he expects to put his finger on God outside of himself. Man cannot apprehend God without recognizing and using the God power within himself. It is as useless to seek otherwise as it would be to seek to see the sun, except by the means of the sun itself, or by aid of the light that issues from it. Modern Science teaches the evolution of the physical body; it stops there, it does not touch upon any other

plane of life but the physical ; the lowest and least portion of man's nature.

Theosophy takes up the "missing link" of Science and carries it into other realms of matter ; matter too ethereal for the finest instrument of material science to discover ; but there exists within man himself a lens of such delicate mechanism, which enables him to perceive beyond the domain of physical science. The soul of man, when developed, fashions her own instruments adapted to the planes upon which she wills to function.

Our object in life should be to learn the best way in which to obey the laws of God in the universe ; for this reason we should study religion intelligently and reverently. If we want to know sculpture, painting, or music, we must study the masters of these arts ; we do not restrict ourselves to those at home, but to extend our knowledge we look to those abroad ; we study those of reputation, of experience and knowledge. Theosophy claims to have such masters in Religion and Science. Through the teachings of the wisdom religion, we become acquainted with the truths embodied in Christianity. We learn that the basic idea in all religions is one and the same. The esoteric or spiritual meaning, however, does not lie on the surface ; we must penetrate beyond the superficial ; we must not merely take for granted that which has been asserted, but we must prove all things unto ourselves. This can only be done when man first recognizes the fact that it can be proven by himself unto himself, that this inner perception can be developed.

Theosophical history teaches that there are men, living men, who, by their own effort and will-power have advanced in the scale of evolution to such a state of consciousness that they know the origin and the destiny of mankind. The

existence of these masters or Adepts is a reality. There are living witnesses to this fact. Do you say why do they not come forward and show themselves to the world? Why do they not change things for the betterment of humanity? A number of like questions could be put, and each query could be met with a fit reason as to why it is not done in the way that appears best to our judgment.

First, we can readily see how our own conditions limit the Masters from coming into personal contact with us. Second, that they must regard Karmic limitations, for in many instances interference would retard man's progression instead of enhancing it ; for the iron of the lower nature must be burned to a white heat, before it can be made subservient to the Spirit. How do we know how often the Masters help mankind? How much is due to their help in philanthropic and beneficent works in every country and every clime? Improvements ; inventions that better the material conditions of men ; how many of these owe their origin to the powers behind the throne? In fact the Masters are ever operating to help forward the advance of the race.

Now, there is no such thing as accident in the Universe. There are failures, but no accidents ; everything is governed by law. If we admit one accident, where shall we draw the line? but the Masters have no desire to be praised or worshipped, their motives so far transcend our little concepts of what is worthy, that we cannot fathom them by the shallow plumb-line of our opinions and judgments. We come nearer the truth when we think of them as one great Heart throbbing in sympathy with all that lives, and each heart-beat dispensing rays of feeling, like unto the sunlight going out in all directions, and are as impersonal as the very light of heaven itself.

CHINESE MEDICINE.

BY HULDAH T. GUNN, M. D.

A CHINESE medical doctor has been described by a facetious writer as "a happy compound of pedant, quack, fortune-teller, and spirit-rapper, flavored with a dash of Confucian priest, just for the look of the thing." As I read this definition I thought it was not necessary to go as far as China to meet with M. D.'s of a similar sort, and as they do not represent the status of the medical profession in our own country, perhaps the same might be the case in the Flowery Kingdom. With this idea in view I determined to look up what I could find on the subject of Chinese medicine.

What I have to present is meagre indeed, from the fact that very few of their medical works have been translated into English. They are numerous and very ancient, but are still authority for Chinese practice, as it is a peculiarity of the race to conserve and transmit, rather than to investigate and originate. They abound in traditions, speculations and theories, but lack that cautious and candid spirit of investigation that we call scientific study. They have collected with great care and patient research a great variety of facts, invented many arts and brought a few to a high degree of perfection, but in all departments of learning they are unscientific. But as medicine is the most unscientific of all the sciences, if I may be allowed the paradoxical expression, I find John Chinaman, M. D., fairly abreast of the times in practice, however wild and absurd in his theories of medicine, and in spite of his profound ignorance of the anatomy of the human body. Dissections are interdicted by law in China and discountenanced by public opinion; the people having the idea that a mutilated body will enter the world to come in a dismembered state and remain so forever after. Consequently they have very

vague ideas concerning the internal organs, their relative positions or their functions. Theories are furnished in great variety to account for the nourishment of the body as their knowledge of the circulation of the blood, of absorption, and the various physiological changes is very defective.

They make the "*yin*" and the "*yang*," those universal solvents of Chinese philosophy, account for everything they cannot understand. The *yin* they claim is the male, and the *yang*, the female principle in nature, and when they are in perfect harmony in the body health is the result, and disease is supposed to be owing to a disagreement of these two elements. The brain is said to be the abode of the *yin* principle in its perfection, and the *yang* is located in the heart. The surface of the body receives the closest attention, and there is not a square inch without its appropriate name, suggested by the relation which they suppose it bears to the internal organs. Plasters and lotions are applied to these places according to the diagnosis of the disease, predicated on the dual theory of the *yin* and *yang*.

The pulse is very carefully studied and its condition regarded as the index of every condition of the body. Great parade is usually made by the practitioner in examining it; a combination of solemn nonsense and unfathomable wisdom, that we barbarians delight to emulate. The Chinese doctor attributes to the pulse an endless variety of nice peculiarities and subtle indications, which he has reduced to a classification termed *inch, bar and cubit*; the inch being nearest the hand, and the bar and cubit further up the arm, following the course of the radial artery. There is supposed to be a sympathy between these different points of the pulse and the in-

ternal organs which serves to indicate the nature of the disease, and consequently the state of the pulse is principally depended upon in diagnosis. Discrimination is made also as to which side of the body the pulse is taken, and upon the amount of pressure in determining it. For instance, when the left hand "inch" is lightly pressed, it indicates the heart. When the "bar" is lightly pressed, the state of the gall-bladder is indicated; when heavily pressed the liver responds. The "cubit" lightly pressed sounds the state of the urinary bladder, and heavily pressed tells the condition of the kidneys. The right wrist when examined in the same manner indicates the condition of the intestines, lungs, stomach, spleen and two imaginary organs, which they call the *san tsaon*, or "three passages," and the *ming man*, meaning the "gate of life." Sometimes the *very* wise doctor finds it necessary to feel all these pulses at once, a process, I imagine, resembling very much the fingering of a type-writer.

There is a Chinese theory that every organ of the body is allied to one of what they term the five elements—earth, wood, metal, fire and water. The heart, they say, being allied to the element fire, all derangements of the heart must proceed from excess of the principles of heat and dryness. The bowels being allied to the element earth, become deranged through an excess of wind, and so on. They put great stress also upon what they call the disturbance of the equilibrium of the vital spirits, which means, I dare say, very much the same thing as we do when we talk of nervous prostration. Both terms are very vague, and considerable guess-work is resorted to in the treatment of each. The practice of Dr. Chinaman, however, is far in advance of his theories, and by experience and close observation of cause and effect, symptoms and pains, he is enabled to combat pathological conditions for which he can give no reason-

able explanation, with his limited knowledge of anatomy, physiology and biology; and his methods in many instances are perhaps less harmful than some of our so-called scientific ones.

Out of the four hundred and forty-two medicinal agents enumerated in one of their popular dispensaries three hundred and fourteen are vegetable, fifty mineral, and seventy-eight animal. These medicines are ranged under six heads—tonics, astringents, resolvents, purgatives and alteratives of poisonous humors in the blood. Chinese medical men prefer to extract the active principles of drugs by careful and repeated boilings, for which they employ baked clay vessels. Tea is the grand exception to this rule. They enjoy tea drinking too well to spoil it by boiling.

The element of heat is very properly taken into account by the Chinese doctors. When they direct a decoction to be taken hot, they do not mean it shall be drunk warm. Hot infusions are given in the acute stages of diseases where sweating is called for and spirituous tinctures are employed in chronic diseases. Bread pills are an old and favorite remedy with them, and are said to effect wonders. Browned wheat flour is used in fluxes. A pillow stuffed with fresh barley bran is credited with having cooling, soothing effects in small-pox and other serious eruptive diseases of children. Wild honey is used largely as a household remedy for its pectoral, laxative and emollient properties. It is used as a salve for chapped hands and roughness of the skin, and is also applied in inflammatory conditions of the eye and as a vehicle for unpleasant drugs in making up pills. Oil of sandal-wood is a favorite remedy in many specific diseases. Gentian, or "dragon's gall plant," as the Chinese call it, and many other agents with the bitter principle, they set down as eminently anti-phlogistic and anti-rheumatic. Ginseng is a very old and popular remedy with them,

and is used as a tonic, especially where there is a loss of virility. The flowers of henbane (*hyosciamus niger*) in combination with henbane (*aconite*) root, they use topically when they wish to benumb the tissues for opening boils or abscesses. Prickly ash (*xanthoxylum*) berries they use for indigestion and dysentery. As a rule, the Chinese employ few mineral or metallic substances in the treatment of internal diseases. The poisonous effects of lead are well understood by them. They use it only in making liniments, ointments and plasters. Sulphate of copper is in general use; it is applied as a powder to chronic ulcers, bad sore eyes, and the bite of a mad dog. They also use it as an emetic in cases of opium poisoning.

I might go on enumerating scores of drugs from the Chinese *Materia Medica*, that we employ daily in our practice, with more *science*, perhaps, but with no better results. Many popular writers would lead us to believe that Chinese remedies consisted entirely of such substances as dragons' tusks, asses' glue, silk-worm moth, spotted lizards, scorpions, sea shells, hartshorn shavings, rabbits' milk, stalactite, persimmon tops, lotus seeds, etc., etc., mixed boiled and brewed after the manner of the witches in "Macbeth," and administered with much necromancy, incantations and invocations to the gods of the healing art.

It would be strange indeed, if among the eleven thousand eight hundred and ninety-six formulæ to be found in one of their ancient books on medicine, there was not much that is absurd, ignorant and superstitious; but do not our own pharmacopœias contain many remedies equally useless, if not as disgusting—and obsolete—of course. And when it comes to invoking the aid of the supernatural, have we not our clairvoyants, faith cures and Christian scientists flourishing throughout the land? As for medical mountebanks and charlatans in China, their name is legion, and so is

our own profession honeycombed with them, but so long as they are dubbed "regular" they live and thrive.

In consequence of their ignorance of anatomy, the Chinese doctors have no proper ideas of surgery, and seldom attempt it. In their efforts to reduce fractures and dislocations they present a strange mixture of folly and sense in the procedure. Wells Williams gives an account of an instance where an English traveler fell from his horse and dislocated his ribs. The doctor who was called caused the patient to be stripped to the waist, and then, supported by two men, made to walk in the open air. While walking, he had unexpectedly a basin of freezing water thrown on his chest, which caused him to draw in his breath with great vehemence. Under this infliction he was consoled by being told by the doctor that the sudden hard breathing would restore the rib to its natural position. This method failing, the next operation was to sit the patient on the ground, and then, by the assistance of two men, the doctor held a cloth over his mouth and nostrils till he was almost suffocated. This said the Chinese Esculapius, by causing a violent heaving of the chest will be sure to force in place the dislocated rib; and it did. The gentleman had also received a scalp wound, and that was healed by being stuffed with burnt cotton.

The obstetrical branch of practice is almost entirely in the hands of women in China.

Acupuncture was invented in China, no man knows how many centuries ago, and is still largely practiced with some good results, among many bad ones. They puncture for syncope, for deep-seated pains, for swelling of joints, for sprains, for dry cough, and many other ailments. Indeed, they often treat the human body like a huge animated pin-cushion, and puncture it indiscriminately. The custom of applying caustics and cauteries of various degrees of

power is very general and often entails great suffering. Leeching and cupping is employed to remove blood in some inflammatory conditions, but venesection is discountenanced, especially in fevers; for says the Chinese leech, a fever is like a pot boiling, and it is requisite to reduce the fire, and not diminish the liquid in the vessel, if we wish to cure the patient. Had this philosophy of the Orient been recognized earlier by the M.D.'s of the Occident, many a valuable life might have been spared that has been a victim to the barbarous practice of bleeding.

The practice of inoculation or *planting* for small-pox, as they termed it, originated in China. When, it is hard to estimate; for it was handed down to them from the Sung dynasty, 1014 years before Christ. Their theory is that the poison of small-pox is introduced into the system *ab utero*, and remains concealed till it has developed through the agency of some external exciting cause. The victims to this barbarous practice are the babies, and the propitious seasons for the operation, are spring and autumn, being careful to avoid the 11th and 15th day of the moon.

The *modus operandi* is to impregnate a piece of cotton-wool with the variolous lymph and introduce it into the nostrils. The procession of the morbid influences is marshalled in the following order: "The nose is the external orifice of the lungs; when the lymph is placed in the nose its influence is first communicated to the lungs, which governs the hair and skin; the lungs transfer the poison to the heart; the heart governs the pulse, and transfers the poison to the spleen; the spleen governs the liver; the liver governs the tendons, and transfers the poison to the kidneys; the kidneys govern the bones; the poison of the small-pox lies hid originally in the marrow of the bones; but when it receives the impression from the inoculation it manifests itself and breaks out exter-

nally." Now I doubt if Koch himself can give a more lucid explanation of the occult workings of his famous *consumptive cure*, unless the mantle of Chintung, the supposed originator of the theory of inoculation has descended upon him.

I cannot leave the list of Chinese remedies without noticing the celebrated *red pills* of which we have all heard. Their composition is a secret in the possession of a single family and is transmitted from generation to generation, and jealously guarded. In Peking they have a prodigious celebrity and are unanimously extolled as a universal panacea for all the ills a Chinaman is heir to. They are homœopathic in size, and the dose is from two to two dozen according to the gravity of the case. They are perhaps the most active sudorific known to the Chinese medical world; but the mode of administering them is most remarkable. A single pill is powdered and applied to the nose like snuff, which provokes such a succession of sneezes, that the whole body protests, and breaks out into a profuse perspiration. They depend, too, upon this wonderful pill in prognosis. If a pinch does not make a man sneeze his case is hopeless; if he sneezes but once he will live but one day. Hope revives and grows in exact ratio to the number of sneezes and the vigor with which they are delivered.

The classes of diseases which most prevail in China are ophthalmic, cutaneous and gastric. Intermittent fevers are also common. Dr. Lockhart ascribes the prevalence of diseases of the eye to the practice barbers have of turning the lids over and clearing their surfaces of the natural secretions of the eye. He says: "If the person's eyes are examined after this process they will be found to be red and irritated, and in time conjunctivitis supervenes, which being considered proof of insufficient cleansing, the practice is persisted in till the lids become granulated; in some cases the

tarsal cartilages contract and entropion (turning in of the eyelids) is the result of this *barbarous* practice." In general the Chinese enjoy good health, their mode of living is simple, and their diet, which is principally vegetable, is wholesome and nutritious, in spite of the assertions of some travelers to the contrary; but as their dietetics is not pertinent to this paper, I cannot dwell upon that subject.

Their custom is when ill from colds or fever, to suspend work, go to bed and stop eating food of any kind; which in most cases allows nature to work her own cure. Their medicines, as I have said, are mostly from the vegetable kingdom. This is corroborated by Mr. Shen Woon, ex-Consul to New York city, in a letter I received from him in reply to an inquiry on the subject. He says: "My opinion is that, however ignorant the Chinese may appear in the eye of the Western physician of the science, they must know something by experience and traditions. Canton is a province where medical practice is most deceptive; the central part of China, where I am from, is not in lack of good doctors, and this affirmation is warranted by my personal experience. In China we use chiefly vegetable remedies, which are soothing, invigorating and healing by nature."

The Chinese are also a temperate people; and their moralists have always inveighed against the use of spirits, and the name of I-tih, the reported inventor of spirituous drinks, more than 2000 years before Christ, has been handed down with opprobrium, as he was banished by the great Yu for his discovery. Brandy is used in the collapse stage of dysentery and cholera as a *dernier* resort and is called the "life-prolonging draught." But the people are taught that the habitual use of it "injures the gall bladder, ruins the stomach and rots the intestines"—and these lessons are very near the truth. Whiskey, which they distil from corn, millet, and the

juice of sorgo, they use principally in preparing their tinctures.

In regard to the laws regulating the practice of medicine in China, there are none, except that embodied in section 297 of the Chinese Penal Code, which reads as follows: "When one who shall practice the profession of medicine or surgery without understanding it, shall administer drugs or operate with a piercing or cutting instrument in a manner contrary to established rules and practice, and shall thereby contribute to cause the death of a patient, the magistrate shall convoke other men of the profession to examine the nature of the remedy such practitioner shall have administered, or the wound he shall have made, and which has been followed by the death of the patient. If it should appear that the physician or surgeon has only acted in error, and without injurious intention, he may by a certain payment, obtain the remission of the punishment inflicted on a homicide, in the manner established for cases of killing by accident; *but such physician or surgeon shall be compelled forever to quit the profession.*"

No medical "faculty" has the making of a Chinese doctor. If he can pass the competitive examinations that every Chinaman is subjected to, if he wishes to be anything above a hewer of wood and drawer of water, he has the right to choose the medical profession the same as any other calling. Neither emperors nor mandarins nor literary chancellors, nor imperial commissions charge themselves with any concern in the matter, but philosophically dismiss it with the theory that it is to the interest of the sick millions to see to it that the doctor of their choosing understands his business; and if he does not, Section 297 of the Penal Code is his protection. On the whole, I think their system is rather an improvement on our laws for making and unmaking, licensing and prohibiting, which are becoming more and more complicated and arrogant in our free America.

THE SERPENT SYMBOL.

BY SARAH F. GORDON.

MYSTICS see in the Serpent the emblem of Cosmic Force, a high spiritual essence whose influence pervades the realm of matter.

The emblem of Eternity is a Serpent with its tail in its mouth: a circle, never beginning, never ending. It also represents the Astral Light or Universal Soul from which all that exists is born by separation or differentiation. Through all space thrill the magnetic and electrical elements of animate Nature, the life-giving and death-giving, for life on one plane is death on another plane. In the Secret Doctrine, it says:—"That 'Mystery of the Serpent' was this: Our Earth, or rather *terrestrial life*, is often referred to in the Secret Teachings as the great Sea, 'the sea of life' having remained to this day a favorite metaphor. The *Siphrah Dtzenioutha* speaks of primeval chaos and the evolution of the Universe after a destruction (pralaya), comparing it to an uncoiling serpent:—"Extending hither and thither, its tail in its mouth, the head twisting on its neck, it is enraged and angry. . . . It watches and conceals itself. *Every Thousand Days it is manifested*" (*Secret Doctrine*, II, 504).

In the Kabala, the creative Force makes sketches and spiral lines in the shape of a serpent. It holds its tail in its mouth, the symbol of endless eternity and of cyclic periods.

It is held that the ancients believed more in the spiritual or invisible powers of Nature than the men of the present day. Spirit and Matter were opposite poles of the same essence. The dual is in all, active and passive, male and female. The nearer to the heart of mother Nature man keeps, the more he comprehends spiritual truths. A symbol once adopted is kept by its sacredness, though

with varying meanings according to that which is uppermost in the mind of the user. Hence a knowledge of the soul life of races is the only true guide in the explanation of symbols. The symbolic hieroglyphics of the ancients were based upon the occult science of correspondences. They defended symbolic teaching on the ground that the symbol left so much unexplained that thereby the intellect was stimulated and trained to deep thinking. Often, alas, the reverse is seen; the symbol being accepted as the thing itself. Occultism teaches that the possible in *thought* is possible in *action*. Religion rests on a mental want, we hope, we fear, because we desire. Both emotions prompt action and, to that extent, are opposed to thought. Religion has been through all the forms of self-love, sex-love, love of country, love of humanity, while in each is the germ of the highest love. Develop very strongly any of these forms of love and it will concentrate whatever religious aspirations a person has. All point to one high form which can become a passion for truth. "By the Divine Power of Love all Nature becomes renewed." This is the secret which underlies all the symbols. "Right thought is the path to Life Everlasting: those who think do not die," is an old philosophical axiom. Goethe said "Confidence and resignation, the sense of subjection to a higher will which rules the course of events but which we do not tully comprehend, are the fundamental principles of every better religion."

The Occultist believes that the spiritual and psychic involution proceed on parallel lines with physical evolution; that the inner senses were innate in the first human races.

The serpent is the symbol of the Adept,

of his powers of Divine Knowledge. It is the emblem of wisdom and prudence. Every people revered the symbol. Jesus acknowledged the great wisdom and prudence of the serpent. "Be ye wise as serpents." The serpent also symbolizes the creative power. The creative powers in man are the gift of Divine Wisdom, not the result of sin. The curse was not pronounced for seeking natural union, but for abusing these powers. Thus arose good and evil. This is the real curse alluded to in Genesis.

It is owing to the serpent being oviparous that it becomes a symbol of wisdom and an emblem of the Logoi or the Self-born. The egg was chosen as the universal symbol on account of its form and its inner mystery. Within the closed shell evolved a living creature apparently self-created.

The serpent represents the sensual, magnetic element which fascinates while it causes ruin: the alluring of the spiritual force into the vortex of sentient existence. By the symbol of the serpent the ancients represented fire, light, life, struggle, effort, thought, consciousness, progress, civilization, liberty, independence; at the same time it is the ever revolving circle with its opposite poles, life and death, pleasure and pain, heat and cold, light and darkness, active and

passive. With heat comes expansion and consequent disintegration into new forms of life. It is only through sentient manifestation that man can rise to the plane of life immortal. It is in the experience earned through the tortures of mortality that man may evolve a God. No spiritual and psychic evolution is possible on earth for one who is forever passive. That would be failure on this material plane. Man is born, he has to evolve the angel by long and repeated lives on earth. Human passions correspond to the earth, which is the fructifier of the seed or germ sown in its depths. As the Voice of the Silence says:—"Out of the furnace of man's life and its black smoke, winged flames arise, flames purified, that, soaring onward 'neath the Karmic eye, weave in the end the fabric glorified of the three vestures of the Path." "Inaction based on selfish fear can bear but evil fruit. The selfish devotee lives to no purpose. The man who does not go through his appointed work in life has lived in vain."

"Follow the wheel of life, follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Both action and inaction may find room in thee, thy body agitated, thy mind tranquil, thy soul as limpid as a mountain lake."

THE VOICE OF THE SILENCE.*

(Continued.)

THE TWO PATHS.

THESE vestures are; Nirmanakaya, Sambhogakaya, and Dharmakaya, robe sublime.

The Shangna robe,† 'tis true, can purchase light eternal. The Shangna robe alone gives the Nirvana of destruction; it stops rebirth, but, O Lanoo, it also kills—compassion. No longer can the perfect Buddhas, who don the Dharmakaya glory, help man's salvation. Alas! shall SELVES be sacrificed to *Self*; mankind, unto the weal of units?

Know, O beginner, this is the *Open PATH*, the way to selfish bliss, shunned by the Bodhisattvas of the "Secret Heart," the Buddhas of Compassion.

To live to benefit mankind is the first step. To practice the six glorious virtues ‡ is the second.

To don Nirmanakaya's humble robe is to forego eternal bliss for Self to help on man's salvation. To reach Nirvana's bliss but to renounce it, is the supreme, the final step—the highest on Renunciation's Path.

Know, O Disciple, this is the *Secret PATH*, selected by the Buddhas of Per-

* "The Voice of the Silence and other Chosen Fragments from the Book of Golden Precepts for the daily use of Disciples (disciples) translated and annotated by H. P. B." Published by The Theosophical Publishing Company, 144 Madison Avenue, New York.

† The *Shangna* robe, from Shangnavesu of Rajagriha, the third great Arhat or "Patriarch," as the Orientalists called the hierarchy of the thirty-three Arhats who spread Buddhism. "Shangna robe" means, metaphorically, the acquirement of Wisdom with which the Nirvana of destruction (of *personality*) is entered. Literally, the "initiation robe" of the Neophytes. Edkins states that this "grass cloth" was brought to China from Tibet in the T'oung Dynasty. "When an Arhat is born this plant is found growing in a clean spot," says the Chinese, as also the Tibetan legend.

‡ To "practice the Paramita Path" means to become a Yogi with a view of becoming an ascetic.

fection, who sacrificed the SELF to weaker Selves.

Yet, if the "Doctrine of the Heart" is too high-winged for thee, if thou needest help thyself and fearest to offer help to others—then, thou of timid heart, be warned in time: remain content with the "Eye Doctrine" of the Law. Hope still. For if the "Secret Path" is unattainable this "day," it is within thy reach "to-morrow."¶ Learn that no efforts, not the smallest—whether in right or wrong direction—can vanish from the world of causes. E'en wasted smoke remains not traceless. "A harsh word uttered in past lives is not destroyed, but ever comes again."§ The pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn.

Thou canst create this "day" thy chances for thy "morrow." In the "Great Journey,"¶ causes sown each hour bear each its harvest of effects, for rigid Justice rules the World. With mighty sweep of never-erring action, it brings to mortals lives of weal or woe, the karmic progeny of all our former thoughts and deeds.

Take then as much as merit hath in store for thee, O thou of patient heart. Be of good cheer and rest content with fate. Such is thy Karma, the Karma of the cycle of thy births, the destiny of those who, in their pain and sorrow, are born along with thee, rejoice and weep from life to life, chained to thy previous actions.

¶ "To-morrow" means the following rebirth or re-incarnation.

§ Precepts of the Prasanga School.

¶ "Great Journey," or the whole complete cycles of existences in one "Round."

Act thou for them "to-day," and they will act for thee "to-morrow."

'Tis from the bud of Renunciation of the Self, that springeth the sweet fruit of final Liberation.

To perish doomed is he, who out of fear of Mara refrains from helping man, lest he should act for Self. The pilgrim who would cool his weary limbs in running waters, yet dares not plunge for terror of the stream, risks to succumb from heat. Inaction based on selfish fear can bear but evil fruit.

The selfish devotee lives to no purpose. The man who does not go through his appointed work in life—has lived in vain.

Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of karmic retribution. Gain Siddhis for thy future birth.

If Sun thou canst not be, then be the humble planet. Aye, if thou art debarred from flaming like the noon-day Sun upon the snow-capped mount of purity eternal, then choose, O Neophyte, a humbler course.

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

Behold Migmar,* as in his crimson veils his "Eye" sweeps over slumbering Earth. Behold the fiery aura of the "Hand" of Lhagpa † extended in protecting love over the heads of his ascetics. Both are now servants to Nyima ‡¹ left in his absence silent watches in the

night. Yet both in Kalpas past were bright Nyimas, and may in future "Days" again become two Suns. Such are the falls and rises of the Karmic Law in nature.

Be, O Lanoo, like them. Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope, or consolation, and—let him hear the Law.

Tell him, O Candidate, that he who makes of pride and self-regard bondmaidens to devotion; that he who, cleaving to existence, still lays his patience and submission to the Law as a sweet flower at the feet of Shakya-Thub-pa, § becomes a Srotapatti ¶ in this birth. The Siddhis of perfection may loom far, far away; but the first step is taken, the stream is entered, and he may gain the eye-sight of the mountain eagle, the hearing of the timid doe.

Tell him, O Aspirant, that true devotion may bring him back the knowledge, that knowledge which was his in former births. The deva-sight and deva-hearing are not obtained in one short birth.

* Mars.

† Mercury.

‡ The Sun.

¹ Nyima, the Sun in Tibetan Astrology. Migmar or Mars is symbolized by an "Eye," and Lhagpa or Mercury by a "Hand."

§ Buddha.

¶ Srotapatti or "he who enters in the stream" of Nirvana, unless he reaches the goal owing to some exceptional reasons, can rarely attain Nirvana in one birth. Usually a Chela is said to begin the ascending effort in one life and end or reach it only in his seventh succeeding birth.

STUDENTS' COLUMN.

CONDUCTED BY J. H. FUSSELL.

Would you consider it wise or Theosophical, or right to enforce the collection of a debt by law. Would it not be better to lose than to stir up bad feeling; pitying our debtor rather than hating him?

Would it not be Theosophical to send a receipt in full to all our debtors who show themselves unwilling to pay?

In the first place what is wise is Theosophical, and what is wise and Theosophical must be right. Under the present organization of society ownership is necessary, and it is therefore right for one to protect himself in his lawful ownership. If a debtor is able and refuses to pay a just debt he should be compelled to pay. To collect a debt, justly due, by process of law does not indicate hatred of the debtor by the creditor, but rather a desire for justice from the debtor. To send receipts in full to debtors refusing to pay would be only an encouragement of injustice. He who justly owes and refuses to pay brings upon himself the karma of that refusal, whether it be a suit at law, or the ruin of his credit. Justice is more than a sentiment, it is a principle. Forgiveness is a sentiment only. To "forgive" a just debt and allow it to go unpaid because of the *refusal* of the debtor is to make ourselves the agent for deferring Karma, which *might* have been entirely exhausted by the payment of his debt. We are thus hindering rather than helping him.

PAUL.

Is it consistent for a meat-eater to be an anti-vivisectionist?

Suppose we grant for a moment that it is not consistent. But why should we draw the line at meat-eating? Is it right to take life at all? Then where shall we stop? Plants and vegetables have their life too! Why cut down a plant or uproot a vegetable if in so doing

you destroy its life! Will you any longer pluck flowers and cut short their beauty and fragrance that you may adorn yourself? Or will you refuse to destroy vermin? Then go a step farther, will you continue to breathe when you learn that with every breath you draw you destroy myriads of creatures? Every vital process of the body implies the destruction of living forms.

It may be thought that this is going to extremes and you may say that breathing is essential to the maintenance of life, that too the body requires food but that life can be supported without meat-eating. Yet it is only by viewing the question in all its aspects that we can hope to come to a correct solution of it.

In my judgment the test of right and wrong and of consistency in this as in all matters is duty. If the performance of duty requires bodily health and if in certain cases this cannot be maintained save by meat-eating then, I say, eat meat by all means. It is of no avail to say that some *can* maintain health without meat-eating or that all could do so if they went about it in the right way; the fact remains that as at present constituted the majority of men and women cannot maintain health without meat-eating.

I fully believe there will come a time in the evolution of the race when meat-eating will no longer be necessary or desired, but it is folly for us to pretend that we have yet attained to that point. The majority of men and women in the Western world both desire meat, and cannot maintain health or perform their duties without it.

Apply the same test of duty to vivisection. Is this practice essential to the performance of duty? Has it benefitted man, has it advanced science? The great majority of the medical profession

are opposed to vivisection, and some of the most eminent physicians deny that any good has come from its practice. (See article "*A Great Unpunished Crime*," published in *THEOSOPHY*, July, 1897.) Meat-eating and vivisection do not come in the same category.

Yet as the ideas of Brotherhood spread, as men and women begin to realize that they live not for themselves alone, but for all people and all *creatures*, as we purify our thoughts and ennoble our lives, gradually the present conditions will change, tastes will become simpler, the animal nature more controlled and there will no longer be a desire for meat.

Surely the natural and right way to bring about this condition is to transform one's nature and elevate one's life,—to strike at the cause of the desire, not at the effect.

Mr. Judge once said "it is not a question of what we eat, but of how we eat."

Do we eat for the sake of enjoyment and gratification of the palate or with the view of fitting ourselves to perform our duties? The primal question is one of duty. If this be followed, all minor questions such as that of meat-eating will fall naturally into place and find ready solution.

YOUNG FOLKS' DEPARTMENT.

THE WOODEN SPOON.

BY ONKEL ADAM.

ONCE upon a time there was a wooden spoon that was as fine and neat as ever could be, made of fine juniper wood with carved foliage on the handle. You never could see anything neater than the pretty wooden spoon with its veins flaming between white, yellow, and red, and every one praised the spoon saying: Oh, how pretty you are!

Then the spoon grew proud, for pride clings to all created things, and therefore a wooden spoon can also be proud in its heart, which is in the midst of its crooked waist—in the handle.

"Oh, that I was a silver-spoon," the wooden spoon thought, "for now there are only servants who handle me; but were I a silver-spoon I dare say the king himself might eat rice-milk with me out of a silver-dish. Being only wooden I will have nothing but meal-porridge to wet myself in."

But the spoon said to its mistress, "Dear Mistress, I am rather too good to be a mere wooden spoon; I just feel I am not fitted for the life down-stairs, I

ought to be up-stairs. I cannot bear servants, they are so clumsy and use me so badly. Dear Mistress, help me to be a silver spoon."

Wishing to do as the little spoon wanted the mistress took it to a silver-smith, who promised to silver it. And he laid it over with silver, so that it shone as bright as the sun and it felt so happy, that you almost could feel its little heart beat in the handle. When at home again it was laid in the plate-basket and was allowed to call the silver-spoons by name, the tea-spoons calling it aunt and the silver-forks cousin. Moreover, it counted kindred with a soup-ladle, calling it grannie, although it never saw it before.

But when the spoons were to be used, it always was left in the plate-basket, though it put itself on the top not to be forgotten, so it was not its fault that it was not taken out with the others.

This having happened many times and it always was left, it complained to the mistress saying, "Please tell the maid that I am silver-spoon just as good

as anybody else. I can't understand why she makes any difference between me and the others, as I look much brighter than all of them." "Well," replied the mistress, "from the weight she knows you to be only a silver-plated wooden pin." "The weight, the weight," stammered the wooden spoon, "so it is not only from the brightness outside a real silver spoon is distinguished from a wooden one?" "No, my dear, silver is much heavier than wood, that's the matter." "Well, make me heavier then, I insist on being as good as the others. I can't bear this shame."

Wishing to help her little spoon the mistress took it again to the silversmith. "Oh, dear," she said, "please make this spoon as heavy as a silver spoon." "That's impossible without casting lead into the handle," said the smith. "Ah," the wooden spoon thought, "then he is obliged to pierce my heart . . . but we must suffer everything for the glory. He may pierce my heart and cast it full with lead, can I only be regarded as a real silver spoon." And the silversmith bored deeply through the poor wooden spoon's heart, it felt great pain, but it was silent and suffered. He cast lead into the bored hole, it ran through the heart and stiffened within, but it suffered that too—everything for the glory.

At last it was ready, and new-silvered it returned into the plate-basket. But now the maid took it for a real silver spoon, and it would have enjoyed it, were there not a lump of lead in its heart, but that prevented it from being happy with its glory.

For a year it was thought to be a real silver spoon, so well was it silvered and so well was the weight weighed out. But then the mistress died.

The mistress being the only one who knew the truth the spoon nearly enjoyed her death. "Now nobody knows anything else but my being a silver spoon," it thought; "now my glory is strengthened."

But all the silver was sold and was to be recast. The poor wooden spoon, seeing the melting-furnace, and knowing it had to be thrown in it, got quite frightened and began speaking to the other spoons about the tyranny they exercised against the poor defenseless things.

"To be sure, they will burn us up, they will kill us," it said.

"Oh no, they may very well melt us," said the silver spoons, "sorry to say, we have a little copper within us, that we should like to have burnt away. After that we will be purer and better than we were before."

But the poor wooden spoon would not be consoled, and when they were going to throw it into the melting-pot it said with trembling voice:

"Dear Sir, certainly I am a silver spoon, that's clear, and that you can see outside and feel from the weight too, but still I am not of the same kind of silver as the others, I am of a finer sort, which can stand the fire but ends in smoke."

"Are you quicksilver then?"

"Yes, quicksilver, as I am very quick to understand."

"Oh no, you are not quicksilver, but tin perhaps?"

"Oh dear, what do you think of me?"

"Or lead perhaps?"

"Good Gracious, surely you can see that I am not lead."

"Well, I will see," said the master and would have bent the handle; but crash! it broke, and the lump of lead fell out of it.

"Only a wooden spoon then."

"Yes," said the wooden spoon, which getting rid of the lead felt quite light and happy; "yes, I am a wooden spoon, and now only wish to be so."

Take away the silvering, dear sir, glue me together and put me downstairs together with the other spoons, then I will tell them how foolish it is of a wooden spoon wishing to be of silver."

REVIEWS.

*Progress** has for a special course of instruction (beginning with the September number), the subject of "Universal Religion," presented in a series of lessons by eminent scholars, Asiatic, European and American. The first is an essay on "The Principles of the Science of Religion, or Comparative Theology," by Prof. F. Max Müller. Though displaying a broad and tolerant spirit, Prof. Max Müller is rather too confident in asserting that we now have "accurate knowledge of the actual steps that led from every lower stratum to a higher one, steps not imperceptible or merely postulated, but steps clearly perceptible and definite by which the human mind has risen from the lowest elementary conceptions to the higher and more complex thoughts of the present time." His theory is that "the human mind in its endeavor to apprehend and to comprehend the world by which it found itself surrounded, proceeded naturally from mere percepts to more and more general concepts," and "afterwards it was driven for a long time to poetical, metaphorical, mythological and religious expression of the surrounding phenomena of nature, till it finally reached the stage of abstract thought, and recognized in Kant's Critique of Pure Reason, both the extent and limits of its powers." None of the other writers of the series carry this evolutionary theory to the extreme that Prof. Max Müller does; and the array of facts which they present are sufficient in themselves to show that the theory is erroneous. Thus Prof. Otis T. Mason frankly admits that "the question is mooted whether certain phases of culture are the productions of a people moving upward, or of one moving downward."

In the lesson on "The Religions of

North and South America," Prof. George A. Dorsey says:

"The fundamental belief of Americans, as of nearly all primitive peoples, is that all nature is animated; that every object, both animate and inanimate, lives and has a soul or spirit. . . . The belief in the existence of a human soul seems to have been universal in America. The Eskimos thought that the soul could leave the body in the night, go hunting, dancing or visiting. Among most of the American tribes it was held that the soul could detach itself from the body and wander about more or less at will. . . . Even the trees, the flowers, the stones, all objects of nature, to the Indian think and feel. The voice of nature is to him something real and tangible. . . . But his belief in souls is not confined to the material objects of this earth; there are higher spirits or souls. . . . There exists a Spirit World from which revelations are received at times by means of dreams. But higher still is the pantheon of souls or Gods who dominate the universe. . . . To the American Indian all nature is not only animate, but can be *explained*. He asks the cause of his existence; how he came into being; how was the earth created; what makes the stars to shine; what means the peculiarity of this animal, the plumage of that bird? And he has an answer for all these questions. At times his answer is very long; it is a tale or myth. The mythology of America is extremely rich and beautiful, and is well worthy of close study. . . . In some of the Pueblo tribes there exist mysterious secret societies among the priesthood, entrance into which is possible only after long ceremonies of initiation."

He quotes Dr. Brinton, who says of Viracocha, the Supreme Deity of the Quichuas, whom they called *Illa tici*, "the Ancient Cause":

* Issued monthly by the University Association; University Building, New York; Association Building, Chicago; \$3.75 per year.

"Viracocha was placed above and beyond all other Gods, the essential First Cause, infinite, incorporeal, invisible, above the sun, older than the beginning, but omnipresent, accessible, beneficent. Does this seem too abstract, too elevated a notion of God for a race whom we are accustomed to deem gross and barbaric? I cannot help it. The testimony of the earliest observers, and the living proof of language, are too strong to allow of doubt. The adjectives which were applied to this divinity by the native priests are still on record, and that they were not a loan from Christian theology is conclusively shown by the fact that the very writers who preserved them often did not know their meaning, and translated them incorrectly. . . . The more interesting, in view of this lofty ideal of divinity they had attained, become the Peruvian myths of the incarnation of Viracocha, his life and doings as a man among men."

He also states that reincarnation or transmigration was one of the tenets of the American Indians generally. The simple fact is that in the beliefs of these so-called primitive peoples, and in their marvellous mythology, their lofty conception of the Supreme Cause, there is more real *knowledge* of the phenomena and noumena of nature than is possessed by all the scientists and theologians of the modern school. The whole series of "lessons" on Universal Religion is superficial to the last degree. The religions of China, Greece, Rome, Babylonia, India, Egypt, etc., are presented, not as living faiths, but as skeletons, mummies, and grave-yard dust; and not one of the learned staff of contributors shows the slightest appreciation of the vital truths contained in the old faiths he tries to analyze so "scientifically."

J. M. P.

The Pacific Theosophist, for February-March, has a ring of exultation. The editor gives a clear and convincing ex-

planation of the reasons for the action taken at the Chicago Convention, and rejoices that so great a step forward has been made; and Dr. Allen Griffiths writes in the same strain. The article on "Jesus of Nazareth," by W. B. Wilson, while containing much that is interesting, is by no means based upon the "newer criticism," and makes many slips, such as *Revelations* for *Revelation*, and referring to Paul's *Letter to Philemon* as being "a gracious tribute to Brotherhood, besides being a beautiful example of classic English." The English translators certainly deserve praise for the beauty of their version, but the same praise can hardly be bestowed upon Paul's unclassical and very crabbed Greek. The writer truly says of this *Letter*: "It is the natural expression of a lofty soul touched by the atmanic ray from the super-spiritual planes of being." The sentiment is excellent, but the wording is a little too technical. "The Cause of Discontent," by Miss Anne Bryce, is also slightly blemished by the use of technical phrases, as "hierarchical impulse," and "self-conscious entity"; yet it is tersely written, and sets forth many helpful suggestions in a fearless way.

J. M. P.

How We Master Our Fate. By Ursula N. Gestefeld.* Because there is so much that is really excellent in the work it is to be regretted that the literary form is not smoother, more readable. The style is so disjointed, jerky, usually addressed to the second person, and very didactic, that the reader gets the impression of being hauled around in an unfriendly way. The object of the book is to convince people that they should think for themselves, reason things out for themselves, become rulers of their own destiny. All this is true philosophy, and Mrs. Gestefeld sets forth many cogent reasons for this independence of thought and freedom from the bondage of outer circumstance;

* New York: Gestefeld Pub. Co.

but in her over-enthusiasm in advocating her ideas she thrusts them at her reader on the point of a lance, making him shrink back in dread of being impaled. Now, no one can be made to do his own thinking by compelling him to accept a ready-made system ; riding up and down in an elevator does not strengthen the muscles as exercise in a gymnasium does.

The man in the elevator may be uplifted, but his climbing ability is not increased. Again, the method of treatment of the subject is not coherent, the abstract and the concrete, and the argumentative and the authoritative, being

incongruously combined : at one moment the reader is in the empyrean, at the next he hits the solid ground with a thump ; he follows a close line of reasoning only to run up against an utterly irrelevant biblical quotation. Nor is a consistent terminology developed ; and for this reason it is sometimes difficult to get at the author's real meaning ; thus she makes constant use of the word " create " where the whole force of the word is opposed to the very line of thought which she is elucidating.

The book reveals clear and vigorous thinking, a pure purpose, and noble aspiration.

MISCELLANEOUS NEWS.

NEW YORK.—Since the organization of Universal Brotherhood on January 13th, Brotherhood meetings have been held every Sunday morning in Lansing Hall, 459 Boulevard.

On Sunday evening, March 20th, a meeting was held in Chickering Hall, centrally located on 5th Avenue, and seating 1200 people. Meetings will be held in this Hall every Sunday morning at 10.45. The meeting on Sunday evening was most successful, there was a large and enthusiastic audience and as two strangers remarked afterwards, it was not a magnetic but an electric meeting. H. T. Patterson was Chairman, the speakers were Iverson L. Harris of Macon, Ga., on "The Universal Brotherhood Organization"; Dr. E. B. Guild on "Autocracy"; J. H. Fussell on "The letter killeth but the Spirit maketh alive"; James M. Pryse on "Esoteric Christianity"; Dr. Robt. A. Gunn of New York on "Some phases of Insanity"; Mrs. E. C. Mayer on "Woman"; Basil Crump on "Art"; D. N. Dunlop on "Liberality in Thought."

Selections of music were given by Mrs. A. L. Cleather and Basil Crump and two songs by E. A. Neresheimer.

A great many strangers were present and several enquiries were made after the meeting in regard to the Universal Brotherhood.

Immediately after the Convention Mrs. Alice L. Cleather and Mr. Basil Crump accompanied Dr. J. A. Anderson to the Pacific Coast and visited San Francisco, Los Angeles, and San Diego, giving their musical lectures on Wagner's Music Dramas, and arousing much interest. They also visited Point Loma and spent a day and a night there. On their way back they stopped and lectured at Macon, Ga., and arrived in New York

March 18th. Everywhere they received most favorable newspaper notices.

On Saturday evening, March 19th, at the Waldorf-Astoria Assembly room Mrs. Cleather and Mr. Crump gave an illustrated lecture on Richard Wagner with musical selections and stereopticon views. The lecture was well attended by a very appreciative audience.

On Monday evening they lectured in Boston, returning to New York on Wednesday.

Iverson L. Harris after the Convention made a tour of the Central States and visited 24 Branches. He reports that everywhere with hardly an exception, the new order of things has aroused great enthusiasm and members seem to have taken a new lease of life.

This is certainly the case at headquarters, the work of the office has been overwhelming in all departments but everything goes steadily forward. Never has there been such a spontaneity of effort which however does not flag but seems rather to become greater and more effective as day by day passes.

Over 130 charters have been issued to lodges of the Universal Brotherhood. Many of the Branches of the T. S. A. also sent in formal resolutions endorsing the action of their delegates and supporting the new organization unqualifiedly. Letters from individuals expressing loyalty and devotion are received every day. On every hand the members feel that the work they love so well has been safeguarded from all attacks. Some few of our brothers have left us, some are fighting against us. Alas! that there should be any so blind as to seek to hinder us in our work for humanity. But, though they seek to tear down; we go ever forward, building up, rearing a temple whose stones are the hearts of men,

building a guardian wall which shall for ever keep back the evil forces that seek to impede the progress of humanity.

As an example of the letters received the following is of interest from the New Century T. S., Sacramento :

" We have not had a single secessionist from our local ranks over action of recent convention. All members of Universal Brotherhood Lodge No. 12 seem to realize that 'Brotherhood is a fact in Nature.' "

One member from the West writes ; " This seems like a return to the old days of H. P. B. and W. Q. J. "

Another says : " I wish to say that I am very much encouraged and feel a great hope for the future of the Society and its work for Humanity. "

Every member in the T. S. A. should read the following words written by William Q. Judge in August, 1895 : " A great difference exists between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible, save in effect. A society formed for Theosophical work is a machine for conserving energy and putting it to use.

. . . Organized theosophical bodies are made by men for their better coöperation, but being outer shells they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations. One can see that to worship an organization, even though it be the beloved theosophical one, is to fall down before form, and to become the slave once more of that . . . which the T. S. was meant to overthrow. Some members have worshipped the so-called T. S., thinking it to be all in all, and not properly perceiving its *de facto* and piecemeal character as an organization. . . . H. P. B. herself declared that it were better to do away with the Society rather than to destroy Brotherhood. . . . We have not

changed the work of H. P. B. but enlarged it. . . . It is not Theosophy, nor conducive to its spread, to make legal claims to theosophical names, symbols, and seals, so as to prevent, if possible, others from using them. Those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship form and to sacrifice brotherhood to a shell. "

On the evening of March 21st, the second anniversary of the death of our beloved Chief, William Q. Judge, several of the members met at the house of Mrs. Tingley and stayed until midnight talking about the Chief and the work. All the members of the original Council—which so many know about—except two were present. E. A. Neresheimer was unable to attend, and the other, C. A. Griscom, Jr., is no longer a member of that body. Others present were Elliott B. Page, W. A. Stevens, of Buffalo; Iverson L. Harris, of Macon, Ga. ; and Mrs. S. W. Cape. It will be gratifying to the members to know that Mrs. Tingley's health continues good, the contrast being very great when compared with the state of her health at the time of that memorable first meeting of the Council at her house after our Chief's death. Indeed, she looks quite able to make another Crusade around the World.

Applications for new charters and diplomas under the Universal Brotherhood are coming in from England by every mail. Sweden cabled to Mrs. Tingley the other day the word "Triumphant." Enthusiastic letters have also been received from Holland, Paris, Australia and New Zealand. All are delighted with the new order of things. It is the year one of Universal Brotherhood,—the New Order of Ages. The Heavens approve !

JOSEPH H. FUSSELL.

A. F. U. I }
A. D. 1898. }

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