

JUNE, 1898.

The Brotherhood

UNIVERSAL BROTHERHOOD

A MAGAZINE

DEVOTED TO THE BROTHERHOOD OF HUMANITY
THE THEOSOPHICAL MOVEMENT.

PHILOSOPHY · SCIENCE · AND · ART.

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



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"Universal Brotherhood"

DEVOTED TO

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

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

WILLIAM Q. JUDGE.

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

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

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

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

A sound basis for ethics should be found.

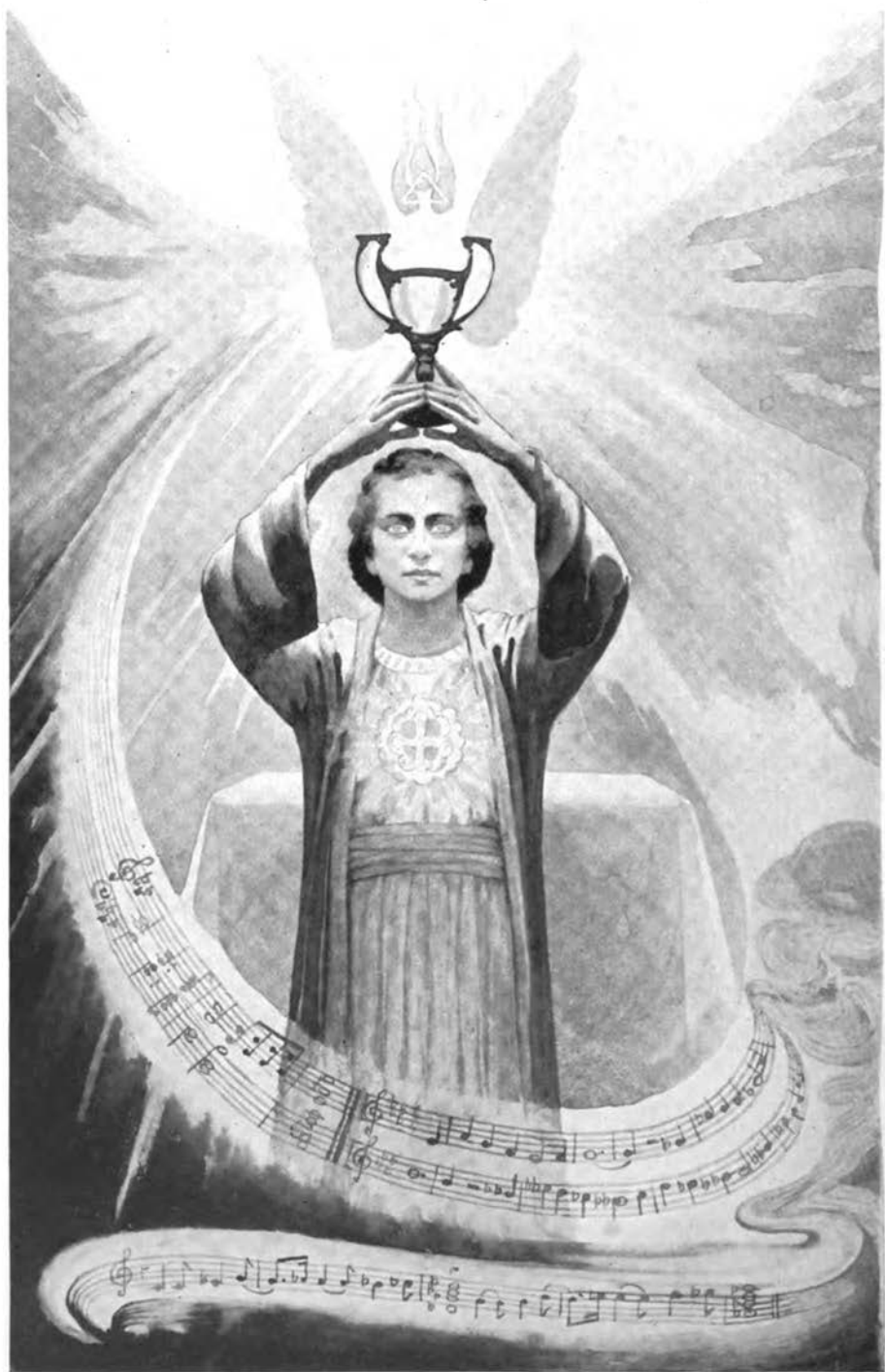
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It is hoped that every sympathizer with the cause of brotherhood will endeavor to assist us in enlarging the circulation of this magazine. Subscribers will greatly oblige by sending us the names and addresses of individuals known to them as willing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

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

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Miracle of highest redemption!
Redemption to the Redeemer!

Parsifal, Act III, Closing words.

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"There is no purifier in this world to be compared to spiritual knowledge; and he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time."—*Bhagavad-Gita*, Chapter IV.

UNIVERSAL BROTHERHOOD

VOL. XIII.

JUNE, 1898.

No. 3.

THE NEW ORDER OF AGES.

BY ALEXANDER WILDER.

ALL human progress is in circles, and never directly in straight lines. Such is the course of events, the order of the seasons, the career of the stars in the sky. After all advancing there is an apparent going backward; all growth has its periods of retardation, all ascent its descendings likewise. We find this abundantly confirmed by example in the brief space of human activity of which we have been able to obtain historic records. Where it has been imagined otherwise, we can find it only apparently so. Where there is evolution and manifestation, there has always been a prolific seed to set the development in motion. The fragrant *Nymphaea*, the creamy pond-lily, or the sacred lotus, may have sordid mud for its birthplace and maintenance, but it began with a rudimentary plant. The like is always engendered from its like.

We may be content, therefore, to contemplate ourselves as having a human ancestry all the way to remote ages. We are perfectly safe in relegating the simian races to their own, with the assurance of the Creed—"as it was in the beginning, is now, and ever shall be, world without end." The origin of human beings may be counted as from the source to which their nobler aspirations tend. The oak and the pine grow toward the sky, because the effort is in-

stinctive in the seed. We have good reason to presume as much in regard to ourselves. In regard, however, to conjectures about dates and periods we do not care to speculate. The point in the past is yet to be found at which a memorial of human beginnings may be set. Indeed, it is a matter entirely beyond our power of thinking. We do well to rest content with deducing what we may from the facts at our hand, and from the intuitions with which we are endowed.

There is innate in us all a desire and aptitude to learn what is beyond the scope of our present knowing. Our animal wants come first, and are peremptory, but the gratifying of them does not set us free from unrest. We are conscious that we are something else than brute animals, and it is manifest in the passion to know, and possess. The infant child will cry for the moon, explore the flame of the candle with his fingers, and pull the doll to pieces in order to find out the mystery of its construction. He even becomes curious about existence. I have heard a child that had attained to vocal speech discourse extensively and as from actual memory, of his residence and employments in the years before he was born. When, likewise, the phenomenon of dying is beheld, children become inquisitive about it, eager to know what has actually oc-

curred, whether it is all or there is still living and being in some mode and form not plain to them. They are not willing to admit that the person is no more.

In this eager passion for more perfect knowing, and in these curious conjectures, are manifested the instinct of that life which is beyond time, and scintillations of the grander truth. The mind seems to exhibit the reflection of some concept, some memory of the Aforetime, and to have caught with it as by refraction from the other direction, an impression of the life continuing. From views like these the poet Wordsworth was prompted to write his memorable verse: "Heaven hangs about us in our infancy."

There has been in every people having as such a worship and literature, the memory or conception of a primitive period of felicity. "The races of men were wont to live as gods," says Hesiod. "Their life was devoid of care, labor and trouble; no wretched old age hung imminent over them, but with hands and feet always vigorous as in youth they enjoyed themselves without any illness, and when at last they died it was as though they had been overcome by sleep. They are now benignant demons hovering about the earth, and guardian spirits over human beings."

In the Aryan records of India are similar traditions of the Hiranya or Golden Age of righteousness, in which was no labor or sorrow, no priests or sacrifices, and but one God and one Veda. The *Yasna*, or Book of Worship of the Parsis, also describes the happy reign of Yima, in which there was neither cold nor heat, neither decay nor wasting disease, nor malice inspired by the devas; * father and son walked forth each like

the other in the freshness of fifteen years. "Men enjoyed the greatest bliss in the Garden which Yima made."

Akin to this legend is that of the Garden or Park of Eden depicted in the Book of the *Genesis* in Hebrew story, copied apparently from that of the Grove or Park of the Gods in Babylonia. We may perceive a striking resemblance in the outcome. The serpent came; Yima beginning to desire the wrong, the celestial light withdrew. Long ages of evil followed, ages of silver and copper and iron, full of trial and calamity. Yet the Divine One has by no means wholly abandoned the children of the Earth. Here and there along the succession of ages, the "kingly majesty," or radiance unites itself with heroic men and gifted sages, till the circuit shall be completed. "That which hath been is that which shall be," and not absolutely new. The Golden Age, the Treta Yug, that preceded all, comes again as the cycle returns upon itself. "Now comes again the Virgin Astræa, the Divine Justice," sings the poet Vergil; "the reign of Saturn returns, and there is now sent down a new-born child from on high." The "kingly splendor," the light of the ages, now attaches itself to the new prophet Sosianto, the greatest of the sages and to all who are with him, in order to accomplish the restoration of all things. "The world will now continue in a state of righteousness; the powers of evil will disappear and all its seed pass away." (*Zamyad Yasht.*)

A very similar culmination is set forth by early Christian teachers. It is related that the Apostle Paul was brought before the court of the Areopagos at Athens, by several Stoic and Epikurean philosophers, to explain certain of his doctrines which they accounted strange and alien. He protested that he was simply describing a Divinity whom they were worshipping without due intelligence of his character. He is the Creator and Disposer of all things, the apostle de-

* *Deva*, which in Sanskrit signifies a divine being, here means a devil. The ancient schism between the two great Aryan peoples is indicated in these conflicting definitions of characteristic words. Thus Yima, who is described in the *Avesta* as the ruler set by Ahuramazda over living men in the Garden of Bliss, is changed in India into Yama, the first man and sovereign in the region of the dead. There are many other of these counterparts.

clared; and does not dwell in temples or depend upon offerings from his worshippers. Nor, is he far from any one of us, for in him we live and move and are, as several of the poets have affirmed: "We likewise are children of God." The former want of intelligence, however, is not regarded, but now a superior way of life and truth* is announced to all mankind everywhere: inasmuch as he has set a day or period in which the habitable earth will be ruled with justice and the Right hold sway thereafter.

This expectation has been a significant feature in subsequent history. It was not confined to any single religion. Not only was it general in the Eastern world, but it was also current in the new Continent of the West. The natives of Mexico greeted the coming of Cortes as the promised return of the "Fair God," Quetzalcohuatl, which would be followed by the establishment of a new reign of peace. The Mayas of Yucatan exhibited a similar confidence. These illusions were speedily dispelled when the Spaniards began to manifest their insatiable rapacity and merciless cruelty, but the belief is still cherished in many parts of that country that Motzuma himself, who was in some unknown way, adopted in place of the other, as the primitive hero of the people, is now living in a celestial abode, and will yet come and restore the Golden Era. The Peruvians had also a tradition that Viracocha will come from the region of the Dawn and set up his kingdom. Other cities and tribes have similar beliefs.

Christianity began with a like conception of a happier era for mankind. The epistles of the Apostle Paul mention it as an event near at hand, and even in the Evangelic writings are many sentences affirming the same thing. The

prediction is recorded in them that "this gospel of the reign of heaven shall be proclaimed in the whole world for a testimony to all the various nations, and then the end will come." The Apostle supplements this by the emphatic statement that it had been proclaimed in all the created world beneath the sky, and thus gives his sanction to the general expectation. The unknown author of the *Apocalypse* seems to have been somewhat less catholic than Paul and covertly denounces him. He sets forth the concept of a new Jerusalem, which he describes as the holy city, complete in every respect, with the names of the tribes of Israel inscribed on its foundations and of twelve apostles on its gates, descending out of the sky from God, and illuminating the Gentile nations with its light.

The beatific vision failed of being realized but the expectation remained all through the Middle Ages as an important element of Christian doctrine. At the beginning of the Tenth Century this appeared in conspicuous form. This was a period of calamity almost unparalleled, war unceasing, years of famine, frequent earthquakes, and pestilence rapidly supervening upon pestilence, as though the human race was doomed.

The belief was general throughout Europe that the present order of the world was about to be dissolved. The augurs of ancient Etruria had predicted that the time of national existence for their country would be a thousand years and it had been verified. The duration of Christendom it was supposed would be for a like period. The coming judgment was at once the hope and the terror of that time. Under this conviction the Crusades and wars of extermination against heretics and unconverted peoples were undertaken in rapid succession. The Pontiff at Rome claimed divine authority over the nations. The Emperor of Germany followed by assuming to be Prince of the Holy Empire to whom all kings and rulers owed alle-

* Greek, *μετανοεῖν*, *metanoein*. This term is translated "to repent," in the authorized version of the New Testament, but I have taken the liberty to render it as a noun, by the phrase here given, considering it as meaning etymologically, to go forward to a higher moral altitude, or plane of thought.

giance, and the attempt was made by force of arms to plant peace perpetually in the world. Frederick Barbarossa perished in a crusade, but his faithful people continued for hundreds of years firm in their belief that he was only sleeping in the tomb, and would yet awake to realize the hope of the nations.

In these days of repression and violence it did not seem possible to divest men's minds of the persuasion that the expected reign of justice would be a dominion of external state and magnificence, and to show them instead that it was to be a brotherhood of charity, in which the pure thought, pure word and pure deed are prominent.

Yet several writers in the New Testament appear to have declared this very distinctly. Paul affirms that the reign of God consists in justice, peace and joyfulness in a holy spirit. It is also recorded that Jesus himself described it as not of this world to be supported by war and violence, or to make its advent with external manifestation, "Lo, the reign of heaven is within you"—such is the explicit statement. But men looked for the star, not in the sky over their heads, but rather in the pools that were beneath.

Some juster conception, however, was possessed by clear-seeing Mystics who flourished during the Middle Ages. There were gifted men, devoted to the profounder knowledge, who sought to escape persecution by the use of a secret speech with a covert meaning intelligible only to one another. Perhaps they were a fraternity like other sodalities. Some thought them illuminated from above; others, that they were dabbling in forbidden arts. What was not easily understood was accounted as magic. When the Renaissance came, the dense cloud began to dissipate, and men began to apprehend more clearly. The early Reformers had some distincter perception, but the obscurity was still too dense for open vision.

And thus the centuries passed.

It is said to be darkest just before daylight. This figure is employed to indicate the woeful period that often precedes a happier one. The Sixteenth Century was characterized by crime and calamity. From that time has been a steady bettering. It was as the slow coming of morning. There were no changes to be considered marvellous, no miracles except as every event about us, if we might but see more deeply, is a miracle. There was, however, a gradual unfolding of higher principles of action, and a broadening dissemination of knowledge. For those whose eyes were open there was much to be descried; and those who had ears to hear caught the sounds of the harbingers of the new day. Emanuel Swedenborg, the Swedish Illuminate, looking into heaven like the Martyr Stephen, beheld it opening to reveal the winding up of the former order of things, and the evolution of the new. We may interpret him as we are best able, but the intrinsic verity of his revelation may not be denied.

The world of thought is enlarging itself as never before during the historic period. There is no Holy Office or Star Chamber with its tortures to repress and punish dissenting beliefs. There is greater freedom in regard to religious faith, and a wholesome increasing independence of formal creeds and dominating teachers. Yet while perhaps drifting more widely apart in speculative opinion, there is evidently an approximating to a closer unity of sentiment and a higher standard of duty.

We are nearing the end of the period when conquest, slaughter and rapine are honored as glorious war. There is a public opinion maturing among the "plain people" that all controversies can be determined justly without such recourse. In this the self-interest of the selfish and the conscience of the conscientious concur as one. The reign of God is the reign of justice, and the reign of justice is the reign of peace.

Nevertheless, we may not expect any speedy developing of Eutopia, or an ideal commonwealth of nations. There is an infinitude of preparation necessary, not merely in teaching, but in doing. The mills of the gods grind slowly, and there are hundreds of millions that people the earth that are not in condition to realize a very hopeful development. They require other discipline than that described by the Zulu chief: "First a missionary, then a consul, and then an army." The century that is about to open has in store for us, we trust, better things than have marked the long array of ages in the historic past.

It is not enough that scientific learning is widely extended, and mechanic

arts developed to greater perfection. Civilization, properly understood, means something more vital and essential. It embraces life as a whole, a knowing how to live. In it the strong uphold the weak, the greatest serve the humblest, the wisest are those who dispense the most benefits. It implies a moral development, aiming to realize a perfect society.

The century now about to close, despite its shortcomings, made a long advance in that direction. In many respects it has also retrograded toward the former estate, both in ethics and legislation; but the Twentieth Century taking up its work will doubtless set out anew toward the ideal civilization.

THE LAW.

To the pure there is no taint,
Peril comes not nigh the brave;
Free man dreadeth no copstraint;
Truthful living shuts the grave.

Will and work and fate, alway
In a certain cycle run:
Eastward gaze brings dawn of day;
Battle given is battle won.

Waking dreamer! shut thine eyes
That thou see more clearly this,
Deep in time own being lies
Heaven's expanse or Hell's abyss.

1864.

—JOHN MILLS.

RICHARD WAGNER'S MUSIC DRAMAS.

BY BASIL CRUMP.

VIII.—PARSIFAL. (*Continued.*)

All (his lives) are cast aside at last, and he enters the great Temple, where any memory of self or sensation is left outside, as the shoes are cast from the feet of the worshipper. That Temple is the place of his own pure divinity, the central Flame which, however obscured, has animated him through all these struggles. And having found this sublime home, he is sure as the heavens themselves. He remains still, filled with all knowledge and power. The outer man—the adoring, the acting, the living personification, goes its own way hand in hand with Nature, and shows all the superb strength of the savage growth of the earth, lit by that instinct which contains knowledge. — *Through the Gates of Gold.*

The perfected "likeness" of the noblest work of Art should, by its arousing influence upon our feeling, point us the way to find the archetype whose "somewhere" must perforce reveal itself to our own *inner* life, set free from Time and Space, and filled alone with Love, and Faith, and Hope. . . .

What untold gain could we bring to those who are on the one hand terrified by the threatenings of the Church, on the other driven to despair by the physicists, could we fit into the lofty building of "Love, Faith, and Hope" a clear knowledge of the *ideality* of the world,—limited as it is by the laws of Time and Space, which are but the fundamental conditions of our perception. Would not, then, each question of the vexed spirit, each "when" and "where" of the "other world" find its answer in a happy smile?—*WAGNER'S Religion and Art.*

SINCE the time when Parsifal left the ruins of the Castle of Perdition on his long and weary quest, the condition of the Grail Brotherhood has gradu-

All this, together with the weariness and sorrow of Parsifal's wanderings, is depicted in the Prelude to the third Act, which opens as follows:—



ally become worse. Amfortas has refused to again unveil the Grail, and the Knights, deprived of its miraculous sustenance, have ceased their noble deeds, each seeking in the forest *for himself* the common sustenance of roots and herbs. The aged Titurel, whom only the divine light of the Grail could keep in being, has at last pined away and died; while his faithful armorer and companion, Gurnemanz, has retired to a hut in the forest to prepare by meditation for his end.

We also hear the Thoren-motive, that divine promise which now announces the coming of the Regenerator. It is the dawn of Good Friday and Gurnemanz is roused by a groaning from a thicket hard by. Going to it he discovers Kundry, clad in the coarse garb of the first Act and apparently rigid and lifeless. Let us remember that she represents the material forces of Nature now about to awake with the Spring and the dawn of a New Cycle—a Cycle of material and

spiritual regeneration. "Awake!" says Gurnemanz, "Awake to the Spring!" He chafes her hands and brow and at length arouses her from her torpor; but how different now is her mien! All the wildness has vanished, and the only two words she utters in this Act are "Service—Service!" Setting about some useful work she presently draws the attention of Gurnemanz to a figure in the distance clad from head to foot in black armor with closed helmet and lowered lance. The stranger approaches in a dreamy, hesitating manner and seats himself on a knoll with an air of patient but intense weariness. Questioned by Gurnemanz he answers only by silent movements of the head, until requested to put off his weapons in honor of the holy day; then he thrusts the lance upright into the earth, and laying his helmet and other weapons beside it, kneels before it in silent prayer. Gurnemanz is overcome with emotion, for he recognizes Parsifal and the recovered Sacred Lance; so also does Kundry, who gazes calmly and intently upon him. Rising, he greets the aged Gurnemanz tenderly, and to his question whence he came, answers:

"By paths of error and suffering I came; am I to deem my wanderings over and feel that my struggle is at an end. . . . Or—must I wander further?" Then he tells him that it is Amfortas whom he ever seeks, the wounded brother "whose bitter wail I listened to once in foolish amazement, to whom I may now consider myself as chosen to bring salvation." But the curse laid upon him by Kundry had caused him to be continually baffled and to engage in many painful conflicts. One may ask how it was

that Kundry had the power to do this? Because in her evil aspect as temptress she represented the misuse of Nature's forces through selfish desire, and the Higher Self or Christos in man has to endure the results of that sin in its effort to redeem the lower self. That redemption is deferred until those results are worked out under the law of Cause and Effect. Parsifal *lives* for the world instead of dying for it; guarding the sacred Lance, which he might never wield in *his own* defense, he suffers many a wound, but brings it back undefiled to the Grail's domain.

Now he hears from Gurnemanz that his wanderings are at an end; but the recital of the sad events culminating in Titurel's death fills him with distress and self-reproach that his blind foolishness should have permitted all this misery to come about. Notice here that Titurel does not entirely depart until the new Messenger is ready to undertake the sacred trust. Humanity is never completely deserted by its Elder Brothers, although through its own folly it may have to pass through dark cycles of error and suffering. "The Light has never faded and never will."

Parsifal is now conducted to a spring where Gurnemanz removes his dusky armor, revealing beneath a garment of pure white. While Kundry loosens his greaves and washes his feet, he asks if to-day he will be led to Amfortas. Gurnemanz assures him that will be so, for the funeral ceremony of King Titurel is to take place, and Amfortas has promised once more to unveil the Grail. Then, at Parsifal's request, he sprinkles his head, the following motive accompanying this act of baptism:



Kundry now takes a golden phial from her bosom and anoints Parsifal's feet, drying them with her hair. Taking the phial gently from her he hands it to Gurnemanz, saying to her: "You have anointed my feet; now let the companion of Titurel anoint my head, that to-day he may yet hail me as King." So Gurnemanz performs the solemn and touching rite, folding his hands upon his head: "So was it promised to us," he says reverently, "so do I bless thy head—and hail thee as King. Thou—pure one—compassionate sufferer, enlightened deliverer! (The Thoren-motive is heard.) As thou hast borne the sufferings of the

and Kundry, her representative, looks up at her conqueror and deliverer, her eyes filled with tears. "Thy tears have also become a dew of blessing"; he says, "thou weepst, see, the meadow smiles;" and bending down he kisses her gently upon the brow.

The bells of Monsalvat are now heard, and they hasten to invest Parsifal with his Knight's mantle. Grasping the Lance he follows Gurnemanz, and this time Kundry comes also. The scenery moves as in the first Act, only in the reverse direction, the accompanying music taking the form of a most impressive Death March in honor of Titurel.



Bells of Monsalvat.

redeemed one, so now take the last burden from his head."

Meanwhile Parsifal unobserved has taken water in his hand from the spring and now sprinkles it on Kundry's head, saying: "My first duty I fulfil thus: be baptized and believe on the Redeemer!" His first act of kingly compassion is to receive forever into the holy community the one who tempted him and then cursed his path. And she—who through many lives could only laugh, storm, and rage—bows her head to the earth and weeps for the first time.

"How beautiful the meadows seem to-day!" says Parsifal, gazing in quiet rapture upon the sunlit landscape, "I once met with magic flowers, which climbing up to my head eagerly sought to clasp me; but never saw I the grass, the flowers, and blossoms, so sweet and tender, nor ever smelled they so childishly pure, nor ever spoke to me with such loving confidence." For, as Gurnemanz explains, "ransomed nature gained this morn her day of innocence,"

The Temple is veiled in gloomy twilight, and the Knights enter in two trains, one bearing Titurel's coffin and the other Amfortas, before whom is borne, as before, the shrine of the Grail. Setting down the coffin in front of the altar, the Knights call upon Amfortas to be mindful for the last time of his office. As Amfortas wearily replies that he would more willingly accept death, the coffin is opened and at the sight of their dead Master the Knights make a sign of horror and utter a cry of lamentation. Addressing the corpse, the wounded son prays that the peace of death may descend upon him; then, as the Knights press around him commanding him in Titurel's name to unveil the Grail, he rushes amongst them in a paroxysm of despair, and baring the bleeding wound to their gaze calls on them to "kill the tortured sinner," and then the Grail will glow for them of its own accord. Meanwhile Parsifal has entered unobserved with Gurnemanz and Kundry; advancing as the Knights recoil in fear from

their distracted king he touches the wound with the point of the Lance, saying, "Only one weapon can avail ! Only the Lance which opened the wound can close it " The face of Amfortas glows with intense rapture and he staggers leaped but fainting into the arms of Gurnemanz.

"Be whole, purified and redeemed ! " continues Parsifal, " For I now perform thine office. *Blessed be thy suffering*, which gave the highest power of pity, and the strength of purest knowledge to the timid Fool."

Marching with stately steps towards the centre of the Temple he raises the Lance, and with his eyes fixed upon its point he calls the Brotherhood to witness that he has restored the sacred weapon to its sanctuary. Then, mounting the steps of the altar, he takes the Cup of the Grail from its shrine and kneels before it in silence. Gradually it begins to glow with a soft light, and the gloom in the Temple deepens as the light from the dome grows brighter, while the celestial choirs and the Knights join in one great pæan of joy and wonder :

Miracle of Highest redemption !
Redemption to the Redeemer !

A ray of light descends upon the Cup which glows with an intense lustre, and, as Parsifal elevates it, the White Dove, emblem of the Divine Spirit, floats down from the dome and hovers over its latest Messenger. Kundry with eyes ever fixed on her Redeemer falls lifeless to the earth ; Desire is dead, and the deceptive, illusory powers of nature are dispelled by the light of Truth. No grander figure was ever depicted than that of Parsifal as he stands, the embodiment of compassionate Love, before the adoring Brotherhood, the "living link " between them and the fount of Divine Love whose light and power now radiate upon them from the Cup he holds.

This last and truly inspired effort of a noble life-work speaks with such clearness and simplicity to our hearts that we must deem any further attempt at interpretation unnecessary. Wagner once said of his Lohengrin drama that all that was needed for its understanding was "a healthy sense and a human heart ; " and if the great lesson of " Parsifal " is Sympathy, so it is by that power, and not by any intellectual process that we shall grasp its true significance.

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

A STUDY FROM THE "SECRET DOCTRINE."*

BY KATHARINE HILLARD.

(Continued.)

THE FOURTH ROUND.

AS this is the cycle of evolution to whose second half the present humanity belongs, it is of course described more fully than any of the others. We have now got beyond stages and steps in the development of a nascent humanity, and have to deal with the seven well defined Root-Races of the Round, described more or less perfectly as they are more or less material, for in each Round the experience of the former cycle is repeated on a new basis, and the early Races resemble in character the earlier Rounds.

With this cycle, we reach the solid state of matter and the centres of consciousness of the Fourth Round have added *earth* as a state of matter to their stock, as well as the other three elements *in their present condition*, for none of them as we have already heard, were in the three preceding Rounds as they are now.† The Fourth Round transformed the gaseous fluids and plastic form of our globe into the hard, crusted, grossly material sphere we are living on. "*Bhumi*" (the Earth) has reached her fourth principle."‡ That is the principle called Kama in theosophical parlance, which is *desire* in the soul of man, *cohesion* in the kingdoms of nature. It is what Jacob Boehme called "the astringent quality," or the principle of all contrac-

tive force, which produces hardness, and solidity, the grossest and densest condition of matter. But it is not molecular matter itself, least of all the human body, which is the grossest of all our principles, but this informing force, the middle principle, the real animal centre, because from it spring the animal passions and desires. But as everything in nature has its two sides, this principle is the motive power that keeps the universe going, for without desire in some form we should have universal stagnation, and in its highest aspect it is aspiration, and leads the soul towards the Divine. And as man develops with the globe on which he lives, it is only in the Fourth Round, the middle-point of the life allotted to our earth, that he completely develops in himself this corresponding Fourth principle, which forms the fitting vehicle for the Fifth principle, which is *Mind*. And as there are no sudden transitions in Nature, but all conditions and states of consciousness shade into one another, so the blending of the Animal Soul, (or the emotional nature) with the Intellectual Soul (or mind), forms what is called Kama-Manas, or the lower mind, sometimes spoken of as the *human* Soul, as it partakes of the human and of the divine elements. It is the special characteristic of this last half-cycle, and with the next, we shall develop the Higher Mind.

"Intellect has had an enormous development in this fourth Round," says a Teacher, "and the world is teeming

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

† *Idem* I, 253.

‡ *Idem* I, 260.

with the results of intellectual activity and spiritual decrease." "From the time of the Fourth Race, the hitherto dumb races acquire our present human speech, language is perfected, and knowledge increases. At the half-way point of the Fourth Race, which is, of course, the half-way point of the Round, humanity passed the axial point of the minor (Manvantaric) cycle."*

We have seen that the differentiation of the primordial germ of life (in the fifth globe of the first Round, or the fifth Creation) has to precede the evolution of the Third Hierarchy of the Forces of Nature before those (so-called) "gods" can become embodied in their first etherical form, and for the same reason animal creation has to precede divine MAN on earth. This is why the fifth Creation called that of "the sacred animals," precedes the sixth, that of "the divinities." In the First Round the animal atoms are drawn into a cohesive, human, physical form. In the Fourth Round the reverse occurs, and the human atoms thrown off during the life of man, are drawn into animal forms according to magnetic conditions developed during life. This is the real meaning of *metempsychosis*,† as explained in H. P. B.'s article on the *Transmigration of Life-atoms*, in *Five Years of Theosophy*. "By his own evil acts, a man may condemn every atom of his lower principles to become attracted by and drawn into the bodies of lower animals by virtue of the magnetic affinity thus created by his passions." For in the Fourth Round, man is the dominant note, and from its very beginning, "all in nature tends to become Man. Man is the *alpha* and the *omega* of the objective creation."‡ And from its initial period, the human kingdom branched off in several directions. "Man was the first and highest (*mam-malian*) animal that appeared in this

creation," says the *Commentary*. "Then came still huger animals; and last of all the dumb man who walks on all fours."* The form of the gigantic Ape-man of the previous Round, was reproduced in this one by human bestiality, and transfigured into the parent form in the modern anthropoid.† This topic will be more fully treated under the head of *Races*, as it is properly a sub-division of the main subject, *human evolution*.

THE FIFTH ROUND.

We are now only in the Fifth Sub-Race of the Aryan, or Fifth Root-Race of the Fourth cycle of evolution, and therefore the next cycle, or Fifth Round, may certainly be spoken of as the "remote future," and it is no wonder that few glimpses can be given us of conditions of existence so far ahead of our own. For this Aryan Race, which is now in its Dark Age, will continue to be in it for 427,000 years longer ‡, and then there are two sub-Races, and two Root-Races, each with its 7 Sub-Races, to follow before the Fourth Round comes to an end. But owing to the often mentioned law of the overlapping of cycles, we find that the characteristic Element and the characteristic "Principle" of the coming Round are already beginning to be foreshadowed in the present one. For we are already endowed with *Mind*, (the Fifth Principle) which is to be fully developed in the next cycle, and are diligently trying to get at the nature of Ether, which is to be the Fifth Element. It is in the Fifth Round that the full development of *Mind* as a direct ray from the Universal Consciousness will be finally reached, a ray unimpeded by matter.§ For as we are told elsewhere,|| with the next Element added to our resources in the next Round, *permeability*

* *Secret Doctrine* I, 189.

† *Idem* I, 455.

‡ *Idem* II, 170.

* *Secret Doctrine* II, 288.

† *Idem* II, 730.

‡ *Idem* II, 147.

§ *Idem* II, 301.

|| *Idem* I, 257.

will become so manifest a characteristic of matter, that its densest forms will seem like a thick fog and no more. This condition of things is admirably illustrated by a Röntgen-ray photograph of a booted foot, where you see the leather, the nails, the stocking, the flesh and the bones like layers of fog of different densities, but perfectly defined form.

This fifth, semi-material element Ether, will become visible in the air, we are told, towards the end of the 5th cycle.* It will then be as familiar to man as air is now, and those higher senses whose growth and development it subserves, will, during that 5th Round, become susceptible of a complete expansion.† This is not the Ether of our scientists, *that* is but a higher form of *physical* matter, one of its seven subdivisions, while the 5th Element is a subdivision of *astral* matter, called Akâsa in its highest form. It is the medium which conveys the vibrations of *thought*, as air conveys the vibrations of sound, and therefore is said to "correspond" to the human mind. Cosmically, it is defined by occult science as "a radiant, cool, diathermanous, plastic matter, creative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles. In the former condition it is called the Sub-Root; and in conjunction with radiant heat, it recalls 'dead worlds to life.' In its higher aspect, it is the Soul of the World; in its lower,—the DESTROYER."‡

* *Secret Doctrine* I, 12.

† *Idem* I, 257.

‡ *Idem* I, 13.

But *all* the elements, even this mysterious Akâsa, are but *conditional* modifications and aspects of the ONE and only Element, which is the *Source* of them all.* "To put it plainly," we read elsewhere, "Ether is the Astral Light, one of the lower principles of what we call *Primordial Substance*, or Akâsa." And this Primordial Substance is the vehicle or medium of Divine Thought. "In modern language, the latter would be better named Cosmic Ideation†—*Spirit*; the former, Cosmic Substance—*Matter*. These, the *Alpha* and *Omega* of Being are but the two *facets* of the one Absolute Existence,"‡ Ether, or the Astral Light, is the vehicle of every possible phenomenon, whether physical, mental, or psychic.§ And every one of the seven Cosmical Elements each, with their 49 sub-divisions (343 in all, with about 70 of which chemistry is acquainted) is, at one and the same time Life and Death, Health and Disease, Action and Reaction.|| For occult science shows, as our modern chemistry begins to teach, that everything has its good side and its bad, may be healing agent or a deadly poison, and furthermore, that the principle we call *Life*, underlies and is active in what we call *Death*.¶ And so lunar magnetism generates life, preserves and kills it.**

* *Secret Doctrine*, I, 326.

† Cosmic Ideation being the origin of human Thought.

‡ *Idem* I, 13.

§ *Idem* I, 339.

|| *Idem* I, 347.

¶ *Idem* I, 261.

** *Idem* I, 398.

THE SEASON'S MESSAGE.

BY CHARLOTTE E. WOODS.

Is it part of the work of our Movement to remove the scales from the eyes of blind custom, and reveal some of the vital truths which father and support it? If so, a few words on the symbolism of Easter may not be out of place.

This season, resting on the most beautiful of all the Church traditions comes to us instinct with the living poetry of Spring breezes, and opening, flowering life. It carries also the higher poetry of a deep, spiritual significance. The occult fact that in Spring new spiritual forces are awakened into activity may account for the original placing of the Easter Festival in the early part of the year. In Britain, as is well known, the Christians make their Festival a continuation of that celebrated by the Pagans in honor of Eostre, the Dawn-goddess, to whom offerings of cakes were made. Of these our familiar "hot-cross buns" is a Christianized copy. The time-honored "Easter Egg" is also glaringly Pagan in origin. From the "Anguinum" of the Druid, back to the Hiranya Egg of the Puranas we can trace the egg-symbol repeating itself in every ancient cosmogony,—Greeks, Phœnicians, Romans, Hindus, Japanese, Siamese, the North and South American tribes, savages of remote islands even, uniting to reverence in this symbol one of the great ground-facts of the Universe.

Space forbids to enter at length into the seven-fold meaning of the "Easter Egg," even were such a disquisition within my power. A gleaning or two of helpful thought lies, however, in the suggestion that the egg, in all cosmogonies, brings forth a god. Brahmā, Osiris, Itah, Ra, Dionysus, are all egg-born Divinities.

On this account, perhaps, the Chris-

tians—especially the Greek and Latin Churches—fully adopted the symbol, and spiritualized it into a commemoration of Eternal Life, Hope, and Resurrection. That they were also alive to its more occult meanings we cannot, of course, determine.

It is, perhaps, sufficient for us to realize that the Resurrection, or its inner side is no myth but a divine fact in occult nature. Life Eternal, though periodic in manifestation, is ever repeating itself within appointed limits. The God in the Egg is the message of Easter both to the barren earth, and the weary soul of man. Each spring renews the hidden forces of life on all the planes of being; on each human heart the Dawn-goddess sheds her light. The soul may have its Easter, though that inner Festival is timed by no human calendar. Still I am inclined to stand up for the occult basis of times and seasons, even when exoterically determined. And of this present juncture particularly, when the very Heavens are proclaiming a new birth for humanity, we may look for the breaking of the Son-God from this egg, and strive with confidence of faith for a resurrection of all that is best and noblest in ourselves. Our chief drawback lies in not expecting and demanding enough. The resurrection-forces in man need aid from his will, coöperation by heart-belief, and intellectual assent. Not yet have we reached the stage of full and unhindered abandonment to the inner life, which makes external nature an embodied Harmony. Her peace and wondrous beauty of growth was ours once, shall be ours again. "For since by man came Death, by man came also the Resurrection from the Dead." The first Adam and the Second;

the man fallen into the tomb of matter; the man triumphant through matter,—both are complements of nature's greatest Fact. Not one of us but may feel the stirring at his heart of new forces working towards a resurrection that is perhaps nearer at hand than we dare to realize. Come it must, for the time is nearly fulfilled, and the Son-God waits to break forth in glowing radiance upon

the lives of men, and so our Easter symbols become pregnant with spiritual meaning, and a divine hope.

If the Future is big with promise for the world, it is big with promise for us also. We may boldly go forward in a spirit of reverent expectation, knowing that the Dawn comes quickest to those whose eyes are on the East.

THE SCIENCE OF LIFE.

BY REV. FRANCIS EDGAR MASON.

LIFE is a science and can be demonstrated on scientific principles as infallible as the science of mathematics. Man is at present subject to the laws of nature because he has not yet learned his supremacy. Ignorance alone makes him subservient to her laws and decrees. The universe is man's true realm, but his contracted sense of himself has minimized it to a planet. The external world is thought phenomena. Matter is not a cosmic entity, but the phenomena of mind. Commensurate as man's mind improves, the external conforms to the renewed mentality. Life has been placed on a religious instead of a scientific basis, and man has become a pensioner upon hopes and a vassal to traditions. He makes the future the storehouse of his ignorance by relegating thither all that contributes to make life harmonious, and prostitutes the present. Religion has kept man in Adam's shoes for 6000 years and fed him on hopes that mature only in the skies. The Adamic hypothesis of life starts from an effigy and keeps man in the dust of ecclesiastical ignorance, reaping the thorns and thistles of misconception. Man assumes an imperfect hypothesis and imposes upon himself conditions compatible with his

thoughts, for as is the premise so is the conclusion. If man would utterly repudiate the religious* foundation of being and affirm his present and intrinsic perfection he would resurrect himself out of the tomb of ecclesiasticism, and become the sovereign of the universe.

Sin and discord originate with a false conception of man and continue only so long as concessions are made to the belief. The "fall of man" is the substitution of physicality for the spiritual facts of life which is the fact of being. Intelligence alone conquers the world. The God of mysticism† is the acme of ignorance. A god in the sky is merely a mental idol and the superextollation of the Nazarene is the prostitution of the human family. Man is all he can make himself. The possibilities of an Infinite alone mark the circumference of his powers. Man is the counterpart of God, for the mind of man is the climax of divinity. The realization of his divinity gave the Nazarene power over the world. His achievements are within the possibility of all. There is no favoritism in living economies.

* So-called religious. The true religious foundation is also philosophic and scientific.—Editor.

† Of mysticism as popularly misconceived, but not of mysticism in its true sense.—Editor.

SOME WORDS ON DAILY LIFE.*

WRITTEN BY A MASTER OF WISDOM.

IT is divine philosophy alone, the spiritual and psychic blending of man with nature, which by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration, and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life.

"Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical*; and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished. Forget SELF in working for others, and the task will become an easy and a light one for you. * * *

"Do not set your pride in the appreciation and acknowledgment of that work by others. Why should any member of the Theosophical Society, striving to become a Theosophist, put any value upon his neighbor's good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent

to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to outweigh the admiring praise of the friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, and ever placing the approval or condemnation of your own *Inner Self* higher than that of the multitudes.

"Those of you who would know yourselves in the spirit of truth learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that Deity which can never be separated from your *true self*, as it is *verily that God itself*, called the HIGHER CONSCIOUSNESS. Put without delay your good intentions into practice, never leaving a single one to remain only an intention—expecting, meanwhile, neither reward nor even acknowledgment for the good you may have done. Reward and acknowledgment are in yourself, and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court—prosecutor, defense, jury and judge—whose sentence is the only one without appeal; since none can know you better than you do yourself, when once you have learned to judge that self by the never wavering light of the inner divinity—your higher

*Reprinted from *Lucifer* Vol. I, p. 344. It is intended to reprint from time to time some of the early articles written by H. P. B. and others which were published in the early days of the T. S.—Editor.

Consciousness. Let, therefore, the masses, which can never know your true selves, condemn your outer selves according to their own false lights. * * *

"The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent Deity of any idol save their own personalities—their lower selves; for those who try in their walk in life to follow their *inner light* will never be found judging, far less condemning, those weaker than themselves. What does it matter, then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle?

"They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful image of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary *fetish*, succeeding another *fetish* just overthrown, and followed in your turn by another idol. Let, therefore, those who have created that idol destroy it whenever they like, casting it down with as little cause as they had for setting it up. Your Western Society can no more live without its Khalif of an hour than it can worship for any longer period; and whenever it breaks an idol and then besmears it with mud, it is not the model, but the figured image created by its own foul fancy, and which it has endowed with its own vices, that Society dethrones and breaks.

"Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance and selfishness, hidden

under the mantle of hypocrisy. It has to throw all the light it can from the torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouthpiece, the Society, has to tell the TRUTH to the very face of LIE; to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. *As an association*, it has not only the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications—making its accusations, however, as impersonal as possible. But its Fellows, or Members, have *individually* no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations or individuals. No Theosophist should blame a brother, whether within or outside of the association, neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfections of his neighbor, and centre rather his attention upon his own shortcomings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but, whether in the case of a brother, a neighbor, or simply a fellow man, let him rather ever help one weaker than himself on the arduous walk of life.

"The problem of true Theosophy and its great mission are, first, the working out of clear, unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life

as shall offer a field where they may be applied with most equitableness.

"Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion; but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits traced. * * * Do not indulge personally in unbrotherly comparison between the task accomplished by yourself and the work left undone by your neighbors or brothers. In the fields of Theosophy none is held to weed out a larger plot of ground than his strength and capacity will permit him. Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the

inner man can only be known to Karma, and can be dealt with justly by that all-seeing LAW alone. Even the simple presence amidst you of a well-intentioned and sympathizing individual may help you magnetically. * * * You are the free volunteer workers on the fields of Truth, and as such must leave no obstruction on the paths leading to that field.

* * * * *

"The degree of success or failure are the landmarks the masters have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated the shorter the distance between the student and master."

"Human character does evermore publish itself. It will not be concealed. It hates darkness,—it rushes into light. The most fugitive deed and word, the mere air of doing a thing, the intimated purpose, expresses character. If you act, you show character, if you sit still, you show it; if you sleep, you show it. You think because you have spoken nothing when others spoke, and have given no opinion on the times, on the church, on slavery, on the college, on parties and persons, that your verdict is still expected with curiosity as a reserved wisdom. Far otherwise; your silence answers very loud. You have no oracle to utter, and your fellow-men have learned that you cannot help them; for, oracles speak. Doth not wisdom cry and understanding put forth her voice?"—EMERSON, *Spiritual Laws*.

SIGNS OF THE TIMES.

BY WILLIAM E. GATES.

“**OUT** of suffering let sweetness spring; and if one must use a crutch, wherever it is planted, like an Aaron's rod, let blossoms rise.”

The period through which we have been passing has in every direction been understood, or felt, rather, to be one of transition. Over all the world men have looked forward to the new order, to which the old one, passing, shall give place. Materialistic science has with giant strides reached her Ultima Thule, and the great unknown, the X of nature, is becoming manifest. Even when science had come to her final conviction that she was forever fixed in the bondage of matter, her next step has found the unreal to be instead the Real, the True and the Potent. Impelled by the upward necessity of progress men have scratched the surface of things, until with one accord the mind of science has acknowledged them to be only forms and appearances, and man's consciousness, which is his spirit, has rebelled against their emptiness, and demanded Reality in life—and has found it.

This advance towards Reality has not been sudden, but steady. No miracle is being wrought, except the ever underlying wonder of nature's being, the Love which finds its way. Our history for a thousand years has been one of deep suffering and struggle, of search for light through such despair that society has been almost brought to a revolution as the only means whereby to break its chains. So keen has been the agony that many have called for social death rather than this continued bondage. Finding no other plane on which to act than that of matter, form and convention, man has failed to recognize the true divinity of his nature and powers,

has misunderstood himself and them, declared them evil, and utterly missed glories with which the chaos of our social life has been pregnant.

For all this suffering, born of bondage to material life and objects, has been but the motive force developing within us those qualities by which we might break through the crust. Man's nature is not changed, nor the life of humanity, but only unfolded, and the present has no quarrel with the past—it is itself that past born into a new life with wider meaning. For even as we have worked, the term transition has ceased to be most descriptive of the day, and unfoldment taken its place, as the scales drop away from our eyes, and we begin to see the meaning of all those elements in human life which, circumscribed as their too petty field has been, we hated and called evil, but which are now destined, transfigured, to take their place in the economy of a divine society.

The part of America in the advent of this new order bears the deepest interest. The very name has magic in it. Four centuries ago the land of Europe bounded a society where life had lost its zest, and the impulse of humanity streamed across the sea, Ponce de Leon like, to seek the fountain of youth—and found it. A new continent for habitation, symbolical of the new life in store for humanity upon it, a land buoyant with inspiration, with realization, with discovery, lay prepared by ever-responsive nature to crown the yearnings and faith of her children. And in like manner down to the present time do all our struggles and mistakes within our environment, our growing conviction of the emptiness, the deadness of the lower plane of life and our enlarging appreciation of the Reality

underlying all forms and conventions, on the one hand, and the widening of that environment, the manifestation of the inner and real on the part of nature, on the other, seem but the converging lines to one great focus-point of unification and demonstration, out of which now extend into a new life and a new time all the forces and qualities which twisted and tangled in their former narrow quarters threatened to destroy themselves and the race.

There seems a new birth to have come for everything. Out of our suffering sweetness springs, and all our moral, mental, spiritual crutches which we have hated and wished to break, planted even unconsciously under the constraint of the upward striving of the race, burst into blossom and become the shady trees of the new region we are entering.

To one in the midst of the rush for land and gold four hundred years ago the world may well have seemed a chaos of ambition and lust, but at this distance we can see that mankind was but working out the needs of its external destiny, impelled by the inner desire for a broader life. Almost in our own lives we have seen science, impelled by the same force, set out with seeming intent to destroy every possibility of any higher life than the material, only to come face to face with a deeper, inner order of being, which furnishes the key to the seeming chaos, and a confirmation to the longings of the heart. Our men of science have devoted their lives to the denial of a spiritual world and tried to confine life in a chrysalis of matter; but the weapon they forged to break the shackles of superstition was freedom from hard and fast conventions of thought, and finally, however unwillingly, yet because they have been true to this principle at bottom, they have themselves been forced to devour and dissolve to nothingness the very prison they built.

And so too with all this complex social, economic and political life we lead.

It seems all chaos and contest, but a very little below the surface we find its real meaning—and it is here not bad but good. I do not mean alone the great fact that in its pursuit of wealth our civilization has bound the whole world into one great family, in its rage for power has subdued great material forces, brought men a thousand miles apart within sound of each others' voices, preserved their motions and speech for other times, in its efforts for commercial dominion has woven interdependence anew into the lives of nations—has produced a great vampire called international finance in obedience to whose laws the life blood of the economic world, almost coextensive with the physical, ebbs and flows as in a single body. The harshness of all these things is but the incident to be sure of the present economic system, and will drop off under a new order, while the union and interdependence will remain. But I mean that apart from this physical unity, seemingly bought at so great a price as a foundation for the new temple of humanity, there is far less evil in the present life of humanity than we are wont to believe. Our present communal organization is that of a business world, and our social life bows to that, so that under the stress of urgent necessity to hold one's own in business, every iota of brotherhood is crushed out—in business. But separate the men from their bargaining, and in every one, hardly excepting even the thousandth man, you find a ready recognition of brotherhood, a pleasure in kindness—so long as it does not interfere with business, for business is necessity, and men there have no choice. Go further, and you will find among all but a few with whom accumulation has become monomania, making them economic pirates, another way of saying social drones—among the great mass of men you find an infinite weariness of their service at rolling the stone of Sisyphus, a galling of the chains placed

on them by the Frankenstein's monster they have evoked. The system is cruel, awful, degrading, loved by no one, and the very ones who struggle most fiercely to do something within it would hail another order with the greatest joy. And when the system is once removed,—as it must be, since if it ever was necessary for sufficient production it now is so no longer—what may we not expect from the enormous energy of the American people, their innate altruism, their idealism, their deep belief in Man? Our sins are many, but they are the errors of necessity, not crimes of the heart, and for that reason out of all our sufferings will sweetness spring; the activities that now seem destructive will become constructive; the promptness, directness, merciless pruning of superfluities, instant adaptation of means to ends, crushing out of sentimentality, all those qualities in which we have developed and which have made us seem so cruel, our spiritual crutches, will again prove our redeemers, and transfigured by their enlistment under the opened heart of man, build up a world-wide kingdom for the one universal ideal—the Brotherhood of Humanity.

This inspiration to brotherhood, this encouragement of striving humanity, a profound and frank belief in the human heart, it is the work of the Universal Brotherhood to exalt. That organization stands as the crown of a movement whose keynotes have been reality and unity of life. Ever since the formation of the society in 1875 it has passed through steadily successive siftings, ever weeding out by the sheer force of its nature and of events those who allied themselves to the principles of form and selfishness, leaving them to show their own colors, and going on. This sifting out and working through seeming trials to the establishment of an environment, a fitting instrument, at the same time that the body itself was trained up to the point of fitness to use it and to the

establishment of interior trueness and freedom to see the divine work to be done, have been for the entire history of the society so identical and single in their character that this fact cannot be better shown than by extracts from two letters written at a similar period to the present, by W. Q. Judge. They are interesting as showing too how clearly all that has taken place was a part of the original plan of the founders, and how the work now outlined for the Universal Brotherhood was even then really offered to members, only they could not see it and had to wait. And it is noteworthy that these letters were written just before and after the formation of the Esoteric Section, as a haven and protection to the movement in the sifting time.

On July 7, 1888, W. Q. Judge wrote: "I wish very much that you had your branch started, because a crisis has arrived in the T. S. in which H. P. Blavatsky wants the coöperation of the American branches. This crisis is not apparent to us in the West for the reason that it exists in the East, but as the T. S. is a living body it feels everything just as a man does what happens in any part of his body. It is therefore better that you should begin with five who have an enthusiasm for her than it would be to start off with a lot who at the very first fright would fly off. As I said, this is a critical time. As a matter of fact we are also in a period when THE REAL CHARACTER OF ALL THEOSOPHISTS IS TO BE UNVEILED WHETHER THEY KNOW IT OR NOT, but I have alluded to this in the Path before under cover for those who might be able to see."

And on Feb. 8, 1889, he wrote again: "Constitutions should be plain and direct. You seem to tend to too much detail and spinning out. The Masters have said this is to be a Universal Brotherhood. You cannot define Theosophy to be this or that thing, but any Branch can if it chooses make itself one

that demands of its members a swallowing of the particular Theosophy of H. P. B. or . . . or any one they like. All constitutions are so much wasted paper if the human beings in the Branch are not (1) Earnest, (2) Brotherly, (3) United, (4) Direct, and (5) Studious or thoughtful. Laws and Rules are useless if men are not fixed at least on something. The something provided by Masters is the ethical and philosophical aspect of the-

osophy, and these in writing They have declared to be our proper work, for the world needs a change of heart and not a change of scene. Follow a plain model and the rest must be left to the members, for a thousand constitutions will not in themselves make a good theosophist and long By Laws are only means for making trouble. Such are my sentiments, You can read this where and when you like and to anybody. William Q. Judge."

THE KINDERGARTEN OF THEOSOPHY.

BY MARIE A. J. WATSON.

CHAPTER VII.—(Continued.)

THROUGHOUT the whole tenor of the writings of the New Testament the doctrine of reincarnation is implied. It is constantly being represented as man being born into the world under a load of guilt and sin. Whence its origin, if not in a preëxistent life? From whom did man inherit his sin, if not from his own acts? If it does not mean this, it means nothing at all, and contradicts every principle of common sense, in that guilt can be contracted without action, or that man can act without existing. So there is a preëxistent life demonstrated by the principles of reason, and we have abundance of evidence in nature herself of this law in the Universe.

Every tree that puts forth flower and foliage each year bears witness to this law. The clematis of last year withered and died, but with return of Spring, new blossoms adorn the vine; the same old root sustained it before and nourishes it now. The transformed caterpillar, now a winged butterfly soaring into the its new element, the air, of which it had no knowledge in its caterpillar state, is another witness to this law; the worm spins its own shroud, makes its own coffin, yet within this, tomb it lives,

emerges into new life, new conditions. The caterpillar casts off its skin seven times before its final metamorphosis, sometimes in a few days, sometimes not until the next summer, and again not until seven years, when comes the last and glorious transformation. The Greeks found in this change the type of the liberation of the soul, hence they called the butterfly *Psyche*, the soul. There is always the *subjective state*, or Devachanic interlude between the death and birth, as the night, when the physical body of man rests, comes between each day of activity; so in the larger cycle of man's life the soul rests between each incarnation. Why should it be thought incredible that the same soul should inhabit an indefinite number of mortal bodies, and thus have opportunity of prolonging experience until it becomes ripe for transplanting into other spheres? Even during this one life our bodies are continually changing, and every seven years, science tells us, that not an atom composing our bodies but what has been decayed and restored by other atoms; so we see that even in this one life the soul inhabits many bodies, and when old age advances we do not therefore say that

the man is other now than he was in his youth. Then why not carry out this principle in the permanent and only real part of man's nature, his trinity, or what is called the reincarnating Ego that wears out its bodies, shedding the personalities, by the same law that the body sheds its atoms.

The one-life theory is only accepted by two classes, either those who do not think, and accept ready-made religious food on blind faith, so starving the spiritual nature, or by the other class who like to shift the responsibility of their misdoings upon a Saviour who is to atone for them by the sacrifice of blood shedding, transferring punishment on the innocent. If punishment may be transferred, so may duties, and chaos is introduced into the moral order of the Universe.

To the just man, the thinker, the doctrines of the law of Cause and Effect, or Karma and Reincarnation, comes like a beacon shining upon the dark waters of human life. He knows that past errors can only be blotted out by right knowledge, and the will to conform to that knowledge. So alone can the character become perfected.

Desire is the basis upon which all character is formed. The Kama principle, or desire, is an impulse, a law, in the Universe as it is in man; but in man there is the *will* to decide what the nature of his desire shall be. To satisfy a desire strengthens it; refusing to act upon a certain desire necessarily represses this particular desire, and weakens all similar desires. A desire never satisfied must die of inanition. It is evident, then, that choice strengthens some desires and weakens others. This must encourage desires of a like kind, whether of a selfish or unselfish nature, and these desires repeatedly expressed in action develop character; and just in the degree in which repeated acts for good have reacted upon the will, does the will spontaneously act for good. It has lost

the power to act for evil in the same proportion. Thus, when an Ego expresses in his character, integrity, charity, morality, clear judgment in distinguishing between the finest shades of right and wrong, this beauty of soul has not been given him by any power outside of his own effort, but by repeated struggles in many lives with the lower nature, by the overcoming of the evil or selfish desires of the animal man. "Unto him that overcometh is salvation" are the words of one Master, and "As ye sow, ye shall reap," came from the same lips.

Man when studied as a septenary being, is again sub-divided into two principal divisions, called the lower quaternary, and the spiritual triad or trinity.

The four lower principles make up the gross physical body which represents the personality and which is subject to decay, since it is made up of substances which are changeable and transitory. We know that the atoms comprising our bodies are continually changing, dropping into decay and being shed, but the consciousness within man is the same and remains permanent; the man of seventy is convinced of the same conscious identity he had at thirty, although his body has entirely changed. But this lower quaternary has inherent in it the potentiality of the spiritual nature which represents the individuality, the real consciousness, the reincarnating Ego. That part of man which sows and reaps, which is responsible for the deeds done in the flesh, is the personality. The higher and lower natures continually act and re-act one upon the other; the sinful or evil nature is in the lower quaternary, but as that is a part of the whole which includes the Ego, the latter is responsible for permitting the lower to rule it and therefore suffers. The Ego sinning in conjunction with one personality, may in another receive punishment through that other as a channel, and in each successive incarnation the Ego shares both the good and the evil, until

it finally has trained the lower nature into obedience to the laws which the Ego has learned in its vast round of experience.

In nature there are seven planes or states corresponding to the seven principles in man, man can become conscious on these planes as he develops his seven-fold nature. The soul does undoubtedly function upon other planes than the physical during sleep, illness, trance, when the physical machine is at low ebb, but as one does not enter upon these other planes voluntarily, by putting *his own will into action*, he cannot impress his lower brain mind with aught that the soul has cognized while temporarily absent from the physical plane, or if the soul brings back anything from its wanderings it is not reliable because it impresses the brain so feebly, that the results become mixed up with the productions of the brain-mind itself, and error and confusion must affect the testimony.

The object of reincarnation, of evolution, is, that the Ego shall become conscious upon all these planes, have experience in all these states while in the physical body, that it may so train the physical organs that they shall become perfect instruments to be used by the Ego on all planes in nature. That there are planes of consciousness other than the material whereon the Ego now functions we have abundance of evidence given in a great deal of the literature of to-day, and of all times, and many have had personal experience of this fact. There are those who remember these

experiences, and the psychic or astral plane, the second and nearest plane to this, is the plane of experience of mediums and sensitives as they are called. This plane is largely influenced by the emanations of the gross, physical plane; it is therefore dangerous to the morals, and the health of the individual who enters it not knowing the law, nor comprehending the nature of the elements making up this plane. The astral body of man corresponds to this plane; both are material, but of a far finer grade of matter; both plane and body are of so subtle and ethereal a nature, compared with the gross physical body and plane, that the astral body of man finds no hindrance, no inconvenience to penetrate gross matter, hence the coming and going of apparitions through closed doors, etc. Now there are those who have developed their inner powers, and who can and do consciously enter these various planes in nature, and have become acquainted with the forces and beings who live on these planes.

All these planes are peopled with beings, some inferior and some superior to man. They represent different degrees of consciousness. The adept can shift his consciousness from one plane to another with equal ease, and knows how to control these forces. He has developed faculties, which are still latent in ordinary human beings. These powers are not miraculous, and because they are not so is the reason of their slow and gradual attainment; they are the result of long training, and self-sacrifice through many incarnations.

THE VOICE OF THE SILENCE.*

THE TWO PATHS.

(Continued.)

BE humble, if thou wouldst attain to Wisdom.

Be humbler still, when Wisdom thou hast mastered.

Be like the Ocean which receives all streams and rivers. The Ocean's mighty calm remains unmoved; it feels them not.

Restrain by thy Divine thy lower Self.

Restrain by the Eternal the Divine.

Aye, great is he who is the slayer of desire.

Still greater he, in whom the Self Divine has slain the very knowledge of desire.

Guard thou the Lower lest it soil the Higher.

The way to final freedom is within thy SELF.

That way begins and ends outside of Self.†

Unpraised by men and humble is the mother of all rivers, in Tirthika's‡ proud sight; empty the human form though filled with Amrita's sweet waters, in the sight of fools. Withal, the birth-place of the sacred rivers is the sacred land,§ and he who Wisdom hath, is honored by all men.

Arhans and Sages of the boundless Vision|| are rare as is the blossom of the

* "The Voice of the Silence and other Chosen Fragments from the Book of Golden Precepts for the daily use of Lanoos (disciples) translated and annotated by H. P. B."

† Meaning the personal lower "Self."

‡ An ascetic Brahman, visiting holy shrines, especially sacred bathing-places.

§ Tirthikas are the Brahmanical Sectarials "beyond" the Himalayas, called "infidels" by the Buddhists in the Sacred Land, Tibet, and *vice versa*.

|| Boundless Vision or psychic, superhuman sight. An Arhan is credited with "seeing" and knowing all at a distance as well as on the spot.

Udumbara tree. Arhans are born at midnight hour, together with the sacred plant of nine and seven stalks,* the holy flower that opes and blooms in darkness, out of the pure dew and on the frozen bed of snow-capped heights, heights that are trodden by no sinful foot.

No Arhan, O Lanoo, becomes one in that birth when for the first the Soul begins to long for final liberation. Yet, O thou anxious one, no warrior volunteering fight in the fierce strife between the living and the dead,† not one recruit can ever be refused the right to enter on the Path that leads toward the field of Battle.

For, either he shall win, or he shall fall.

Yea, if he conquers, Nirvana shall be his. Before he casts his shadow off his mortal coil, that pregnant cause of anguish and illimitable pain—in him will men a great and holy Buddha honor.

And if he falls, e'en then he does not fall in vain; the enemies he slew in the last battle will not return to life in the next birth that will be his.

But if thou wouldst Nirvana reach, or cast the prize away,‡ let not the fruit of action and inaction be thy motive, O thou of dauntless heart.

Know that the Bodhisattva who Liberation changes for Renunciation to don the miseries of "Secret Life,"§ is called "thrice Honored," O thou candidate for woe throughout the cycles.

The PATH is one, Disciple, yet in the end, two-fold. Marked are its stages by

* See page 33, foot-note No. 3; Shangna plant.

† The "living" is the immortal Higher Ego, and the "dead"—the lower personal Ego.

‡ See page 75, foot-note No. 2.

§ The "Secret Life" is life as a Nirmanakaya.

four and seven Portals. At one end—bliss immediate, and at the other—bliss deferred. Both are of merit the reward: the choice is thine.

The One becomes the two, the *Open* and the *Secret*.^{*} The first one leadeth to the goal, the second to Self-Immolation.

When to the Permanent is sacrificed the Mutable, the prize is thine: the drop returneth whence it came. The *Open* PATH leads to the changeless change—Nirvana, the glorious state of Absolute-ness, the Bliss past human thought.

Thus the first Path is LIBERATION.

But Path the second is—RENUNCIATION, and therefore called the "Path of Woe."

That *Secret* Path leads the Arhan to mental woe unspeakable; woe for the living Dead,[†] and helpless pity for the men of karmic sorrow; the fruit of Karma Sages dare not still.

For it is written: "Teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course."

The "Open Way," no sooner hast thou reached its goal, will lead thee to reject the Bodhisattvic body, and make thee enter the thrice glorious state of Dharmakaya which is oblivion of the World and men for ever.

The "Secret Way" leads also to Paranirvanic bliss—but at the close of Kalpas without number; Nirvanas gained and lost from boundless pity and compassion for the world of deluded mortals.

^{*} The "Open" and the "Secret Path"—or the one taught to the layman, the exoteric and the generally accepted, and the other the Secret Path—the nature of which is explained at Initiation.

[†] Men ignorant of the Esoteric truths and Wisdom are called "the living Dead."

But it is said: "The last shall be the greatest." Samyak Sambuddha, the Teacher of Perfection, gave up his SELF for the salvation of the World, by stopping at the threshold of Nirvana—the pure state.

Thou hast the knowledge now concerning the two Ways. Thy time will come for choice, O thou of eager Soul, when thou hast reached the end and passed the seven Portals. Thy mind is clear. No more art thou entangled in delusive thoughts, for thou hast learned all. Unveiled stands Truth and looks thee sternly in the face. She says:

"Sweet are the fruits of Rest and Liberation for the sake of *Self*; but sweeter still the fruits of long and bitter duty. Aye, Renunciation for the sake of others, of suffering fellow men."

He who becomes Pratyeka-Buddha^{*} makes his obeisance but to his *Self*. The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion:

"For others' sake this great reward I yield"—accomplishes the greater Renunciation.

A SAVIOUR OF THE WORLD is he.

Behold! The goal of bliss and the long Path of Woe are at the furthest end. Thou canst choose either, O aspirant to Sorrow, throughout the coming cycles!

OM VAJRAPANI HUM.

^{*} *Pratyeka Buddhas* are those Bodhisattvas who strive after and often reach the Dharmakaya robe after a series of lives. Caring nothing for the woes of mankind or to help it, but only for their own bliss, they enter Nirvana and—disappear from the sight and the hearts of men. In Northern Buddhism a "Pratyeka Buddha" is a synonym of spiritual Selfishness.



HELENA PETROVNA BLAVATSKY.

HELENA PETROVNA BLAVATSKY.

BY JAMES M. PRYSE.

Πῶς ἤλθου βαλεῖν εἰς τὴν γῆν· καὶ τί θέλω, εἰ ἤδη
ἔσθην. Βάπτισμα δὲ ἔχω βαπτισθῆναι· καὶ πῶς συν-
ιγμαι, ὥς σου τελειῶθῃ.

"I came to cast a fire into the earth; and what am I to choose, if straightway it is kindled? Now, I have a lustration to be lustrated with; and how am I constrained until it be accomplished!"—*Luke xii. 49.*

TO kindle anew the spiritual fire in the hearts of the men of this generation, who were fast falling into materialism and concerned solely with the things of earth, was the mission on which H. P. Blavatsky was sent; yet while she strove to arouse, inspire and enlighten others, her own heroic soul was enduring the ordeal of purification through the mystic lustration of fire. In times to come she will be remembered, perhaps be understood. The truly great stand far in advance of their fellows, and are appreciated fully only by the generations that come after; they are understood by but few in their own times. Near scrutiny is only for small things; that which is big has to be observed at a proportionate distance to be judged adequately. It is told that among the statues presented in competition to be placed on a temple in ancient Greece there was one that appeared rough, unfinished and angular, exciting the ridicule of the judges; but when each of the perfectly finished statues had in turn been placed aloft only to be taken down because its details were indistinguishable at so great a height, and the gleam from its polished surface only confused its outlines, the rejected one was finally elevated to the place, and all were lost in wonder at its beauty, for its rough surface kept the outlines clear, and distance softened its rough-hewn curves.

If H. P. Blavatsky appeared rough, crude and even uncouth to those about her, it was only because she had been

cast in a titan mould. In this age of complaisant orthodoxies, conventionalized schools of thought, of commonplaces hackneyed and inane, she seemed strangely out of place; like an old-time prophet, boisterous as Elijah, grandiose as Isaiah, mysterious as Ezekiel, she hurled scathing Jeremiads at the puerilities and hypocrisies of the nineteenth century. She was a forerunner shouting loudly in the wilderness of beliefs. She did not belong to the present age. Her message came from the mighty past, and she delivered it not to the present but to the future. For the present was shrouded in the darkness of materialism, and in the far past was the only light by which the future could be illumined. Not from the living-dead present but from the dead past will the living future emerge. Thus ever, as the wisest of the Greeks has said, "the living are born from the dead." In thus seeking to revive the wisdom of the ancients, she was not so erratic and out of place as she seemed to the unthinking. For she proclaimed, to all those who had ears to hear, the long-forgotten truths of which humanity now has need. She bore witness of the Gnosis to an age that had become agnostic. She brought tidings of the great Lodge, which in times of old was the "good Shepherd" of mankind. In an era when the mysteries had perished, degenerating into unclean orgies even as corruption disintegrates the body after the spirit has fled, Jesus took the place of the mystic Hermes, announcing himself as "that good Shepherd," and restoring for a season the arcane rites. But later his Society became only the tool of a Roman Emperor, the prop of a falling State. The church became the necropolis of the

new-born spiritual hopes which this vilest of Herods had slain. Religion developed into a gigantic "trust"; superstition became an elaborately organized system, which to question was a sin, to doubt—a crime. Humanity had no more a shepherd or a fold, and felt the fang of wolves. If any imagine that men are capable of shepherding themselves, let them study the history of the past twenty centuries. If Christians dream that they are still "one flock, one Shepherd," let them waken long enough to count the number of their sects, and to discover that the wilderness in which they are wandering is not the pasture of their Lord. The Christ, should he return, would have ninety and nine to seek for every one remaining in the fold.

To call the many and to choose the few, bringing them again into the Masters' fold, was part of H. P. Blavatsky's work. Faithfully she discharged her duty, yet it was an odd flock that came together; many have gone out in the desert again, untameable, insubordinate; wolves in sheeps' clothing have often crept into the fold. For every faithful disciple she seems to have had eleven Judases turn against her. But success has already crowned her efforts, and the future will know her again, and understand. For she is one of those over whom death has no power, for she held the key of death and its mysteries. If there is any one thing of which the men of this age are constrained to admit their ignorance, it is the nature of death. The Christian's professed belief that death is but a door giving entrance to eternal bliss does little to lessen his dread to pass through that grim portal. He no longer can take comfort in thinking that the wicked unbelievers will be eternally roasted in the hereafter; for reason and a Revised Version have drawn the fires of hell, and left it as cold and empty as is a church on week days. The Spiritualists had eagerly questioned the ghosts about the secret of death; but the ghosts, though

wiser than the Theologians, only knew of a summer-land and a winter-land where the Shades of the dead are neither happier nor wiser than people are on earth. And the scientists, while admitting their own ignorance, refused to receive the testimony of the ghosts, and even denied the existence of the forlorn Shades. Yet until the problem of death is solved, that of life remains incomprehensible also. The solution offered by H. P. Blavatsky was that of the ancient philosophy, and it is simple enough for even the unlearned to understand it, while every man has in his own interior nature the means to ascertain its truth. Sleep and waking are but life and death in small. It was not mere idle fancy when the old mythology made Sleep the twin brother of Death. Both teach the same lesson, and the one is no more mysterious than the other. Existence is the going outward from the Eternal Life, the divine and changeless Peace; and death is the returning inward to that centre of rest. When man sleeps, his soul passes into the Underworld of the Shades, the realm of ghosts, and thence into the world of spirit, the true home of the soul. The soul of him who is dead traverses the same regions, and takes its rest in the same abiding-place; and like the soul of the one who slumbers it must return to the outer life when its repose is ended. A longer rest it has, and awakens in an outer form purified and renewed, which to the soul is as a change of raiment. As all who live must die, so all who die must live again. Death and sleep are the in-going of the soul, waking and life are its out-going; and the spheres of sleep and of death are the same. It is only deep forgetfulness of the past that makes death seem a thing of terror; yet there is no need that man should thus forget. As long as a man lives almost solely in the things of the outer senses, and pays worship only to a God whom he conceives to be a being apart from himself—thus looking always *outward*—how can

he remember that which is treasured *within*, in the deep recesses of his own soul? All memory is an introversion of the mental vision. To remember past events, as of the day before, the consciousness turns back upon itself, to read the records written on the brain. Mark how the man who is striving to recall some half-forgotten event closes his eyes and abstracts his senses from the things about him. Let a man cease to worship idols, and seek for the light within his own soul, and then the past becomes no more a blank, but a living record; then will he gain self-knowledge and attain that changeless Peace which is the true

centre of man's being, and the only altar of the God of Life. Then, whether the body be living or dead, the conscious life of the man remains ever unbroken, continuous. That H. P. Blavatsky is one of those who live a conscious spiritual existence throughout the ages, scorning to drink of the Lethean waters of the Netherworld, her true followers are assured. They do not look upon her as one dead, knowing that she has but departed for a season, to return at some time when humanity, it is to be hoped, will be better prepared to recognize and welcome Truth's messengers.

"The spiritual Ego of man moves in eternity like a pendulum between the hours of birth and death. But if these hours, marking the periods of life terrestrial and life spiritual, are limited in their duration, and if the very number of such stages in eternity between sleep and awakening, illusion and reality, has its beginning and its end, on the other hand, the spiritual pilgrim is eternal. . . . I have given you once already a familiar illustration by comparing the *Ego*, or the *individuality*, to an actor, and its numerous and various incarnations to the parts it plays. Will you call these parts or their costumes the individuality of the actor himself? Like that actor, the Ego is forced to play during the cycle of necessity, up to the very threshold of *Paranirvana*, many parts such as may be unpleasant to it. But as the bee collects its honey from every flower, leaving the rest as food for the earthly worms, so does our spiritual individuality, whether we call it *Sutratma* or *Ego*. Collecting from every terrestrial personality, into which Karma forces it to incarnate, the nectar alone of the spiritual qualities and self-consciousness, it unites all these into one whole and emerges from its chrysalis as the glorified *Dhyan Chohan*."—H. P. BLAVATSKY, *Key to Theosophy*.

THE ANCIENT DRUIDS. THEIR HISTORY AND RELIGION.

BY REV. W. WILLIAMS.

(Continued.)

IN our preceding remarks on the Ancient Druids, we gave a short sketch of the wanderings and migrations of the Celts from their native land until their final settlement in the northwest of France and the neighboring island of Britain in which the system of Druidism attained to its highest development. Owing to freedom from the incursions of surrounding nations, their numbers increased to such an extent, that the country of Wales, the Isle of Mona, Ireland and part of Scotland became peopled by Celtic tribes who were accompanied by their Druid priests and bards and formed the great strongholds of Druidism, to the spread of which, their extensive forests with their leafy dells and shady groves mainly contributed.

The existing remains of such enormous structures as Stonehenge and Avebury, of huge cromlechs, dolmens and menhirs, in Cornwall, Wales and Ireland, have been we think erroneously attributed to the Druids. It is more probable that these megalithic temples and betylia were already in existence on the arrival of the Celts, and were made use of for their annual assemblies and the celebration of their sacrificial ceremonies with which they were inaugurated. The Celts were not builders like the Suryas or members of the Solar race. They were hunters and agriculturists and the exigencies of their modes of living, left them neither time nor leisure to attend to works of architecture, of which they had no need, as Nature herself had provided them with structures and temples fairer, more enduring and

grander in their proportions than those upreared by human arts and skill.

"The groves were God's first temples. Ere man learned

To hew the shaft and lay the architrave,
And spread the roof above them—ere he framed
The lofty vault, to gather and roll back
The sound of anthems; in the darkling wood
Amid the cool and silence, he knelt down
And offered to the Mightiest, solemn thanks
And supplication. For his simple heart
Could not resist the sacred influence
Which, from the stilly twilight of the place,
And from the gray old trunks that high in heaven
Mingled their mossy boughs, and from the sound
Of the Invisible Breath, that swayed at once
All their green tops, stole over him and bowed
His spirit with the thought of boundless power
And inaccessible majesty."

The existence in America and Africa of structures similar to those of Stonehenge tend to show that they were rather the erection of the Atlantean race, those Cyclops of Antiquity the wrecks and ruins of whose Architecture, fill the minds of all beholders with feelings of wonder and admiration.

It has been observed by students of Comparative Religion, that all systems of belief possess in common certain fundamental ideas and conceptions which according to the prominence given to them, become influential means and powerful agents in developing and moulding national character. Appealing to peculiar mental and spiritual faculties, they bring out and incite to activity latent powers and forces which result in the evolution of those religious systems which have prevailed from time immemorial throughout the world. Confirmatory evidences of this fact are amply furnished in the rise and progress of religion in Arabia, China, India and Christendom. The doctrine of the unity

of the Divine Being lies at the basis of all their cosmogonies and systems of philosophy, to which become attached, in course of time, teachings of Metempsychosis or Reincarnation, of moral and physical causation and speculations which crystallize into dogmas on the nature and ultimate destiny of man. There is also an embryological law which governs their development by which we can account for the many and differing phases of growth which they exhibit, as also the causes of their decline and extinction. Those in which the principle of humanity has been the ruling element, have attained the greatest longevity and become the most active and universal agents in the progress of civilization and the advancement of the Arts and Sciences which ameliorate the conditions of life and enable man to utilize the forces of nature and make them subservient to his welfare and enjoyment.

Religions, like empires, upreared on any other principle than that of humanity, have been transient in duration, disastrous rather than beneficial to the human race, and contained within them the seeds and elements of their own decay and annihilation. Sporadic in origin, as luxuriant in growth as tropical plants, like these they were short-lived, and, having no root in human nature, withered away and became extinct. This, as we shall presently see was the case with Druidism, a graft from that old prehistoric Aryan Religion whose vigorous offshoots attained to marvellous developments under the influences of more southern climes.

The religion of the Celts, like all other ancient religions, was patriarchal in its character, until, as we have stated, their altered circumstances and newly acquired modes of life necessitated a change which resulted in the relegation of religious rites and ceremonies and their celebration to certain individuals characterized for their learning and holiness of life,

who henceforth became known by the name of Druids. In silent forest glades and groves, they had ample opportunity, like the Aranyakas in India, for the development of those high spiritual states of ecstasy in which the whole realm of knowledge and the secrets of nature became unveiled and revealed to their wondering and inquiring gaze, and so long as they were unswayed by ambition and remained content to be advisers and teachers, the fame of their extensive learning and the vast stores of knowledge which they accumulated, caused them to become subjects of the highest reverence. The rumor of them spread throughout all lands, so that students from all parts of the world flocked to them for instruction, and tradition states that Pythagoras himself was indebted to them for the doctrine of Metempsychosis. It is admitted by Greek writers that he was a disciple of the Celtic sages and acquainted with Abaris, a great Druid adept, who instructed him in the doctrine of the Abred or Circle of Courses, which, like the Gilgal Nishmoth or *revolutio animarum* of the ancient Kabbala, is intimately connected with the doctrine of Reincarnation. Iamblichos, in his life of Pythagoras, informs us that it was the common opinion that he had been instructed by the Celts. Diogenes Laertius expressly states that the philosophy of Greece came originally from the Celts. Stephanus Byzantius relates that the name of Abaris belongs to the Cymry or ancient inhabitants of Wales, in whose language it is a familiar term meaning *The Contemplative One*, or as we would now say, *The Philosopher*. We gather from the fragments of Hecateus, an ancient Greek historian and traveller, that Abaris was a Hyperborean, which, taking into consideration the scattered notices of him in other Greek writers, clearly demonstrates that the Hyperboreans, to whom they frequently refer, were the Celtic inhabitants of Britain. This fact receives additional confirmation

from the description which Hecateus gives of the geography, climate, harvest capacity, temples, groves, priests and harpers or bards of the island of the Hyperboreans, which plainly indicate it to have been Britain and no other country. Polyhistor, a great authority with ancient historians, mentions in his book of Symbols, that Pythagoras had visited the Druids, as also the Brahmans, and Aristotle especially affirms that Grecian philosophy was not of indigenous growth, but derived its origin from Gaul, whilst the Roman poet Lucan goes so far as to declare that the Druids alone were acquainted with the true nature and character of the Gods. Herodotus relates that a deputation consisting of two young Hyperborean virgins visited Delos, where they were received and entertained with great honors, and who continued to reside there till their death, after which the young women, in honor of their memory, cut off their hair before marriage, and rolling it around a distaff, deposited it on their tombs, which were situated eastward behind the temple of Diana.

Taking a general review of all these scattered references we are able to form some idea of the widely prevalent influence of the Druids and the vast power they wielded over the popular mind. Arrogating to themselves like the Brahmans, the possession of all knowledge, human and divine, natural and supernatural, they ultimately aspired to become spiritual autocrats and reigned with absolute sway in the domain of conscience to which the impressive and imposing character of their religious rites and ceremonies, their august assemblies in the midst of deep forests together with their mysterious and secluded mode of living greatly contributed. The splendid spectacular display of their annual festivals, their stately processions accompanied with strains of awe-inspiring music, of priests and bards arrayed in magnificent robes and be-

decked with the glittering insignia of their rank and office, their solemn invocations to the great Deity and invisible Gods, and their no less awful curses and dread anathemas and formulas of excommunication thundered forth against offenders, all these tended to invest them in the midst of spectators with the aureole of a regal majesty wielding mystic and direful powers. This was especially the case at the yearly festival of cutting the mistletoe which was celebrated in the depth of those sombre forests in which the Druids had their retreats and principal sanctuaries.

In these immense primeval forests existed vast openings, in the centre of which arose like rounded domes majestic oaks of great antiquity. As the time approached, bards were sent forth in all directions to summon the people to the great religious ceremony of the year. Vast multitudes from all quarters assembled at the appointed place where they stood waiting the commencement of the long looked for ceremony. A feeling of awe and dread seized hold of the vast crowd as the echo of a choral chant first resounded amidst the forest glades and the dim outline of white robed priests bearing lighted torches emerged from out of the darkness leading the sacrifices. Amidst a solemn silence unbroken by the rustle of a leaf, undisturbed by the flapping of the night bird's wing, the august procession came slowly on, headed by three venerable Druids of highest rank and dignity and crowned with ivy, one carrying bread intended for offering, another bearing a vase filled with holy water, the third holding a sceptre of ivory the characteristic mark of the chief Druid. Then followed the high pontiff whose office it was to gather the sacred plant, crowned with a garland of oak leaves, and arrayed in a magnificently embroidered robe aglow with the lustrous emblazonry of mystic symbols. In his hand was a massive golden crosier and on his breast

a large ruby flashing forth rays of a strange and wondrous light. Suspended from his girdle by a chain of precious metal hung a pruning knife of gold, having the form of a crescent. Behind him marched the nobility and others of inferior rank. On arriving at the centre of the grove, a triangular altar of wood was constructed around the oak from which it seemed to rise (*unity in the circle and trinity in the altar*). A circular tablet was then appended to the tree, on which were inscribed mystic letters signifying *God the Father, Sovereign Light, Principle of Life to the World*. Two white bulls were then offered, when a Druid cast upon a fire lighted at each of the angles of the altar a slice of bread on which some drops of wine had been poured and as the mystic flames serpent-like darted and flashed upwards, suddenly the weird stillness was broken by the choral strains of the Bards as they chanted a most impressive litany.

The smallest of the small,
Is Hu the Mighty, as the world judges.
But the greatest of the great to us,
And our mysterious God.
Light his course and active ;
The glowing sun is his car.
Great on land and on the seas.
The greatest we can conceive.
Greater than the worlds.
Let us beware of mean indignity
To Him who deals in bounty.

Ere the strains had ceased to echo through the forest, the Arch Druid by means of a ladder ascended the tree and cut without touching it, the branch of mistletoe with his golden falcion, allowing it to fall upon a white linen cloth, which had never been used, the four cor-

ners of which were held by young Druidesses, great care being taken that it should not touch the ground. In profound silence portions of the sacred plant were distributed amongst the crowd of spectators. The ceremonies completed and the Druids returning again to their sombre retreats and sanctuaries, the remainder of the night was spent in feasting and revels.

Having now finished the sketch of the history, as also of the rites and ceremonies of the Druids we shall next deal with their Theology and review the causes which led to their final overthrow and extinction. We leave them in the possession of fame and power, renowned and respected for their learning, exercising a sovereignty and sway over the popular mind that brooked no dispute, that feared no rivalry. The cynosure of nations, centres of law and religion, hedged about with a sanctity and divinity greater than that of kings, they built up a system of Religion which with its stately priesthood, its magnificent rituals and imposing ceremonies aided by profound learning and occult knowledge appeared impregnable to the assaults and ravages of time, and proof against all the elements of decay, and thus we leave it, equalling in its grandeur and magnificence that famed city of which its monarch and founder said in his heart, "Is not this great Babylon that I have built by the might of my power and for the honor of my majesty."

(To be continued.)

PARALLEL PASSAGES.

BY H. PERCY LEONARD.

READERS of the Bhagavad Gita have often been struck with the thought that they have met with identical teaching in the Christian Scriptures, and the following is an attempt to assist such comparisons. In the absence of direct evidence to show the higher antiquity of the Gita, it has sometimes been claimed that the author of the Gita has copied from the New Testament, but considering the religious pride of the Hindus and their scorn of depending upon outside sources, the idea of plagiarism may be dismissed from the mind as absurd.

N. B. In all cases the quotations from the New Testament are taken from the Revised Version.

BHAGAVAD GITA.

Chap. II. Thou shalt forever burst the bonds of Karma and rise above them.

The hungry man loseth sight of every other object but the gratification of his appetite, and when he has become acquainted with the Supreme he loseth all taste for objects of whatever kind.

Chap. V. He whose heart is not attached to objects of sense finds pleasure within himself.

Chap. VI. To whatsoever object the inconstant mind goeth out, he should subdue it, bring it back and place it upon the Spirit.

Chap. VIII. Know that the day of Brahmā is a thousand revolutions of the yugas.

Chap. IX. Taking control of my own nature I emanate again and again this whole assemblage of beings, without their will, by the power of the material essence.

Whatever thou doest . . . whatever thou eatest . . . commit each unto me.

I am the same to all creatures ; I know not hatred nor favor.

Chap. XI. Forgive O Lord, as the friend forgives the friend.

Chap. XII. He is also my beloved servant who is equal minded to friend or foe, the same in honor and dishonor, in cold and heat, in pain and pleasure, and is unsolicitous about the event of things, to whom praise and blame are as one.

NEW TESTAMENT.

Romans VIII. 1. There is therefore now no condemnation to them that are in Christ Jesus.

Matt. V. 6. Blessed are they that hunger and thirst after righteousness for they shall be filled.

John VII. 38. He that believeth on me . . . out of his belly shall flow rivers of living water.

II. Cor. X. 5. Bringing every thought into captivity to the obedience of Christ.

II. Peter III. 8. One day is with the Lord as a thousand years.

Rom. VIII. 20. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it.

I. Cor. X. 31. Whether therefore ye eat or drink . . . do all to the glory of God.

Matt. V. 45. For he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

Matt. VI. 12 And forgive us our debts as we also have forgiven our debtors.

Phil. IV. 12. I have learned in whatsoever state I am therein to be content. I know how to be abased and I know also how to abound, in everything and in all things I have learned the secret both to be filled and to be hungry both to abound and to be in want.

FACES OF FRIENDS.



TORSTEN HEDLUND.

OUR two Swedish friends whose portraits we give are Torsten Hedlund and Dr. Erik Bogren, well known to all the members in Sweden and also to many of English and American members.

Both of them are old staunch supporters of the principles of our Order and with Dr. Zander, whose portrait we gave in the February issue, and Mrs. Scholander and many others have helped to spread Theosophy in Sweden and have held the Fort through all difficulties and trials.

Together with Mrs. Hedlund and Brother Harnqvist and Mrs. Harnqvist they attended the European Convention held in Dublin in August, 1896, the year of the Crusade, and many warm and lasting friendships date from that day. There a link was formed between America and Sweden which was further strength-

ened when in Berlin where Mrs. Scholander, Brother Tonnes Algren and others came to meet the Crusaders and which has been kept firm and strong and is the promise of the progress of the work in the future.

Brother Bogren has also become well known in America, having attended the memorable Convention of February 18th of this year in Chicago, where he became endeared to all who met him.

Another of our Swedish Brothers, Mr. Ljungstrom, was also at the Convention and remained in this country until May 14th. The annual Convention of the T. S. in Sweden is to be held the last week in May and we send Greetings and a friendly hand-clasp to all the faithful hearts in that ancient northern land, to welcome them into the Universal Brotherhood.



DR. ERIK BOGREN.

CYCLES OF INSPIRATION.

BY REV. W. E. COPELAND.

II.

IN the 6th century we find in the last quarter very plain evidence of the commencement of a wave of influence which has affected the whole world. Mohammed was born in the year 569, an event having almost as great an influence on the history of civil and religious liberty, as the birth of Jesus some six hundred years before. How great this influence, we cannot learn, until we study some of the succeeding centuries. To-day, however, the Koran disputes with the Bible for the allegiance of savage races and as a missionary religion in some respects Islamism surpasses Christianity.

During this same period arose an institution in Europe, which was to do much on the one hand to foster religious liberty and on the other to rivet the chains of Orthodoxy over the minds of Europeans. For several centuries there had been monks and anchorites and even collections of monks presided over by an abbot, but this century was made notable by the establishment of the Benedictines at Monte Casino. From this time forth monastic orders flourished, Black Friars, White Friars and Gray Friars, monks and nuns of many orders throughout Europe. Monasteries during the stormy times of the Dark Ages were the asylum of science and letters. Without those religious men, who in the silence of their cells, transcribed, studied and imitated the works of the ancients, those works would have perished. The thread, which connects us with the Greeks and Romans, would have snapped. In the sciences we should have had all to create. In war, Greek Fire was a terrible missile of destruction, in peace the fire of Greek literature has ever been an agent of pro-

gress, and has again and again broken up the crust of conservatism, and this was kept smouldering in the monasteries to blaze out every few centuries and illumine the world !

While monasticism afforded in its cells a refuge for many a radical scholar, destined to do much for civil and religious liberty, as a whole it was an agent of Mother Church to compel conformity.

In the seventh century the work of Mohammed began to have its effect. Just as Jesus was born in the century before the first of the Christian era, preached in the early part of the first century ; and just as Christianity was firmly established in the closing years of the century ; so Mohammed was born in the sixth century, wrote the Koran in the early part of the seventh century, in the latter part of which century Islamism was firmly established. In this century, by the power of the sword, Africa and a part of Asia were converted to Islamism. Syria, once the centre of Christian thought, and Egypt with all Northern Africa, which had once powerfully influenced the Christian creed, became Mohamedan, threw away the Bible and accepted the Koran, replaced the cross with the crescent and declared that Mohammed was the prophet of God.

In the eighth century, most of the Western world is shrouded in densest darkness, but in the Califate of Bagdad, ruled by Haroun al Raschid, and in France ruled by Charlemagne we find centres of light. During this century the Moors made conquests in Europe and founded the Moorish kingdom of Cordova in Spain, whence was to come much that would aid future civilization. In Bagdad were established schools, where scholars could study Astrology, As-

tronomy, Algebra and Arithmetic, Medicine, Surgery, Chemistry and Philosophy. Hither came Jews, Greeks, Persians, Egyptians and Hindus, some to teach and some to learn. Researches into every department of Science, especially the Occult, were encouraged. Once more the flame of learning burned brightly and had an influence potent in succeeding centuries and all this because in the Koran it was written "The ink of the scholar is more precious than the blood of the martyr," thus placing Islamism in direct opposition to Christianity. Islam encouraged study, Christianity put a premium on blind faith.

Yet in France Charlemagne was forming another light centre, which by and by should make itself known throughout Europe. He was giving to the nations of the West some kind of order and was teaching obedience to law as well as the value of study. The most remarkable of European sovereigns was the great Charles of France. Herculean in body, he was equally strong in mind, and at the close of the eighth century he had made ready to have the crown placed on his head, in the last week of the century, as Emperor of the West. He could not do what Haroun al Raschid easily performed in Bagdad, for he had the conservatism of the Church in opposition; but he worked well to make ready for the coming of the light in the later centuries.

Writes Guizot "In whatever point of view, indeed, we regard the reign of Charlemagne, we always find its leading characteristic to be a desire to overcome barbarism and to advance civilization. We see this conspicuously in his foundation of schools, in his collecting of libraries, in his gathering about him the learned of all countries, in the favor he showed towards the influence of the Church,—for everything in a word, which seemed likely to operate beneficially on society in general or the individual man. We also find evidence that the Great Charles was interested in Occult matters and

knew something of the Occult side of Nature and of Man. We may well regard him as one of the great souls of that period and that he furthered the cause of humanity, remembering that sometimes by peace and sometimes by war that cause is advanced; sometimes by the pen of the scholar, sometimes by the brush of the artist, and sometimes by the sword of the soldier.

In the ninth century we can see no particular event in the last quarter which indicates the marked progress of humanity. Yet in 872 Alfred earned his title of the Great, as king of England. Then was established in England trials by jury, of which Coleridge writes, "I gaze upon it as an immortal symbol of that age,—an age called indeed dark,—but how could that age be considered dark, which solved the difficult problem of universal liberty, freed man from the shackles of tyranny and subjected his action to the decision of twelve of his fellow countrymen." In the last quarter of the century we see wandering life decline, population becoming fixed, estates and landed possessions becoming fixed. We trace, writes Guizot, the first dawns of the restoration of Science. If Charlemagne in France may be regarded as a worker for humanity in the eighth century; we may look upon Alfred of England as also a worker in the ninth century, and perhaps he did as much for the progress of human thought as did the great Charles.

The tenth century witnessed a remarkable sight. In Spain we have the light centre of Europe. The Goths, or Christian people of the peninsula, were driven into a small province on the north; all the rest of the country was in the possession of the Moors, then the most civilized, free and intellectual people of the world. To Toledo, Cordova, Seville and Grenada came scholars and artisans from all the world. Even the common people knew how to read and write, while Christian nobles and kings could only make their

mark. Cleanliness, which is next to Godliness, prevailed throughout the Caliphate of Cordova, while Christian Europe had no conception of the value of soap and water. The refinements of modern society were in common use among the Moors. In their schools and colleges, taught by Jews and Orientals of various religions, the beginnings of science were studied and much attention was paid to the mystical and Occult. The architecture and legends bear witness to the presence in this favored land of men far advanced in the arts of civilization and the science of life. The pearls of wisdom were offered to all who would accept, and many were instructed in the mysteries of the higher life. Again the wonderful literature of Greece was opened for the reading of the people, with the usual effect of stimulating thought. There seems to be more power wrapt up in the essays, poems and plays of Ancient Greece than in any other collection of recorded thought now existent in the world. Again and again interest in Greek thought has aroused the thinking

world to take another step forward on the Perfect Way. The Saracens did a vast deal for the civil and religious liberty of the world; never again did the people of Europe become enwrapped in such dense darkness after once the light was kindled in Moorish Spain.

While the Moors in Spain were making ready for a new dispensation, the people of Europe very generally expected the end of the world. They had no conception of the fact that through the efforts of the Moors the old dispensation had ended, but they were expecting a physical dissolution, when the earth should be purified and made ready for the Saints. Interest in the Occult everywhere prevailed. Mystics abounded, many were led to enter upon that path which leads to oneness with the divine, and the influence urging men to a higher life was plainly felt. Everything was being prepared for the next century, which, with 500 B. C., 1 A. D., 500 A. D. and 1500 A. D., are the noticeable centuries during the last 2500 years.

EVOLUTION AND MIND.

BY T. M. S.

WITH the development of mind in man it is not necessary for a changing form of the physical body. Admit, as do De Quatrefages and other anthropologists, that the form of man has not changed since the post-tertiary period and all animal forms have changed; then we should reason that the human form had reached its limit of differentiation.

We are evolving on the mind plane in nature, or humanity is now in the stage of the evolution of mind. The difficulty modern science meets with, is in the doctrine of biogenesis, life from life. Pasteur has shown that spontaneous generation is not a fact in nature.

Evolution is regarded as the law of life—the regulative law of all life. If life is an advantage and evolution is its process, why is it that so many infants do not have a chance to come under its sway? If life is not an advantage why is it that so many are compelled to live to old age?

Assuming, as all thinkers must, that the Universe is under law, then the many problems raised by the foregoing questions are cleared up by the application of the law of reincarnation.

The universe and the whole of creation is eternal. The matter in the universe is neither more nor less than at the beginning—hence it has been used over and over again for these bodies of ours, and as well for other purposes. If force can express itself through matter in the form of humanity once, it can do it again. Matter displays itself on different planes, as on solid, liquid and gaseous, give it the proper conditions and the manifestation follows. The human plane is a plane for the manifestation of matter under a different rate

of vibration of force as compared with the planes just mentioned. When we fully appreciate the universality of intelligence or consciousness, as well as the universality of matter and force, we are enabled to understand both man and nature, in the sense that our scope has been extended, and the view assumes grander proportions.

Just as the earth had a beginning in space as a vapor, separated from all other bodies and yet held to all other bodies, so had man a beginning. The vapor from which has differentiated our earth came from space—that is the potency for its formation was inherent in space. This vapor was ages in condensing and out of that gradually condensing vapor, by a process of differentiation, came all that belongs to the earth.

As man is evolved in and from nature, hence potentially man must have existed in the vapory condition of the earth. Else, where came the first germ? It is just as reasonable to consider man as involved and evolved in nature and as passing through the same stages as did our earth in early time, as it is to wait until after the earth has been formed and then attempt to account for the first germ of life. Hence a vaporous earth and a filmy man, etc. Thus it is that science is hunting for missing links that will never be found, because plastic life had no skeletons to leave in the mud of prehistoric times. And now that mind is the study of the hour they sadly lack a proper basis, a philosophy that will aid in solving the problems of psychic phenomena.

Assume that the earth and all its accompaniments existed in the plastic state and what we see is the unfoldment of in-

herent capabilities, and then extend the same reasoning to man and his attributes, and work out the problem of evolution along that line for a while. It will not

take long to show that the missing links are gradually filled in, for all our missing links are in *our* knowledge of nature and not in nature itself.

SONG OF THE MAID IN THE SERPENT-CAVE.

BY ZORYAN.

In peace,
Enchanted sleep,
O Serpents of the deep !
Till even dreams shall cease
Forevermore.

Afloat
On waves of song
Your soul shall glide along
Till gains the solar boat
The farther shore.

One sound,
Though many a tone ;
Each one is not alone
And each in all is found
Boundless and free.

The chains
Are riven, no cloud
The chanting stars may shroud
That hear in choral strains
Eternity.

Upon
My harp they sing ;
Each serpent now a string—
Sound, Spirit and the son,
A line midst twain ;

Its end,
Where fastened, mute,
A soundless Absolute,
With whom it doth ascend
With Him to reign.

What bliss
On that far side,
Where borne on Music's tide
Each takes the Mother's kiss
With love replete ;
The bold,
Those brothers who disperse
The vibrant Universe,
She gathers to her fold
The One to meet.

Below,
Your shadows gross,
Though stretched upon the cross,
With joy are all aglow,
Radiant and free ;
And round
The Harp and Cross combined
Sweeps the Eternal Wind—
The Great Breath's silent sound
Of Harmony.

STUDENTS' COLUMN.

CONDUCTED BY J. H. FUSSELL.

How do Theosophists regard the writings of Emerson? Is he looked upon as a Great Teacher?

IN most cases one would hesitate to venture an expression of belief for Theosophists as a body, but in regard to Emerson, I think there must be great unanimity of opinion among them. This, notwithstanding the fact that the world at large cannot agree upon his rank or place. Orthodox believers in Creed and Dogma feared his free thought that repudiated all religious forms. The ignorant and materialistic, as always, hastened to criticise what they could not understand, and he is named Pantheist, Idealist, Transcendentalist, Sciolist and even Charlatan. The Theosophist seeks Truth in all her varied forms and pays small heed to the label which the world attaches to a man or to his ideas. So reading Emerson with inquiring, sympathetic mind, he finds him teaching One, Infinite Eternal Cause, the Unity of Soul, the reign of Justice and Immutable Law, — Karma, Reincarnation, Universal Brotherhood and Man's Divine Perfectibility. In short, he finds him teaching pure Theosophy. It is an open question whether he gathered this Philosophy from Eastern Sources, from Plato or from that "Centre in himself, where Truth abides in fullness." He was a student of ancient Religions and Philosophies, but he continually affirms his reliance and dependence on the "Inner Light." There cannot well be doubt that he was one of the world's Great Teachers. His power of stimulating thought in others is most marked and his optimism is a continual inspiration to the "weary and the heavy-laden." My own opinion is that Emerson was born far to the east of other men, so that he grew and blossomed in the full Light of that Sun, of which we just begin to sense

the rising. That he came here from pure compassion for the world, so we might see to what grand height and gracious majesty man may attain.

V. F.

Is it possible to abuse the law of Karma?

Karma being "the Ultimate Law of the Universe, the source, origin and fount of all other laws which exist throughout Nature" (Key, 201, o. e.), the question must be answered in the negative.

The terms "use" and "abuse" apply to the actions of beings whose nature, whether it be good or evil, depends upon Karma. Karma gives back to every man the consequences of those actions, without any regard to the moral character of those actions. It is man who plants and creates causes, and Karma law adjusts the effects, which adjustment is not an act, but universal harmony ever tending to resume its original position. Karma is both "cause" and "effect." In our present condition, individually and collectively, we represent the "effects" of "causes" *produced by ourselves*. In so far as these effects are evil, they arise from the ignoring of the essential divinity of all beings, the interdependence of humanity, the law of Universal Brotherhood.

Every human condition, whether it be high or low, powerful or weak, has its responsibilities to humanity and all creatures. The higher and more powerful the condition the greater the responsibility. It is within our province to abuse our interdependent divine nature, our responsibilities, our opportunities, or to use them for the highest and greatest good. In either case, the stern and implacable law of Karma takes its course, faithfully following the fluctuations.

R. C.

NO ONE WILL EVER KNOW.

A DIALOGUE.

BY ELIZABETH WHITNEY.

Scenic effects : Interior of room ; piano ; table ; box of candy ; lamp ; small basket ; pinwheel papers of rainbow colors.

Characters : Mother ; Bessie and Julia, sisters ; Clara, a friend.

PART I.

Time.—Afternoon.

Bessie and Julia come in from school with hats and books ; throw off hats and unstrap books as they talk.

Bessie.—“Wonder where Mama is !”

Julia.—“Guess she has gone out.”

Bessie.—“Aren't you hungry ? I am.”

Julia.—“What's that on the table ?” (walks to table, reads name on box.) “Candy !” (lifts cover up high and looks in.)

Bessie.—(runs to her side) “Oh my, don't it look good !”

Julia.—“Let's have a piece.”

Bessie.—“Oh no, we mustn't touch it.”

Julia.—“It must be meant for us anyway. It is just like that mama bought last week.”

Bessie.—“But it hasn't been given to us. Mama don't like us to touch things unless we know.”

Julia.—“Pshaw ! candy is different, it's for everybody.”

Bessie.—(looking in box.) “My, isn't that pink one delicious ! um ! it looks fine, don't it ? and that chocolate one. I just know it has a marshmallow inside, how I love 'em ! Oh dear, do you suppose it really is for us ?”

Julia.—“That orange one is mine anyway—here goes.” (She pops it into her mouth.) “Elegant ! um-um—better have one. What's the difference, no one will ever know.”

Bessie.—(turns, looks longingly and

picks up quickly a big chocolate, and takes a bite.) “I knew it ! it is a marshmallow.”

Julia.—“It's a nice big box, isn't it. Let's have another.”

Bessie.—“Oh no, Julia, some way it don't seem right, even if it is meant for us. While you are doing your practicing I'm going to see Clara. Goodbye.” (Bessie goes out the door. Julia walks round the room, stops at box of candy and says :)

“Pouf ! what's the difference, no one will ever know.” (Takes a piece of candy and goes to piano, to practice.)

Enter Mother.

(From adjoining room, where she has heard the conversation—she stops by the piano and says :)

“My dear, as soon as you finish, there is something very pleasant for you and Bessie to do.” (She passes out same door as Bessie.)

Julia.—(jumping up from piano.) “Gracious ! Mama was in the other room all the time. Wonder if she heard us ? Oh well, it wasn't anything wrong anyway, *only a piece of candy* !” (She walks around the room as she talks, then sits at the piano and plays a few chords, Then jumps up, and walks toward window.) “I wish we had let that old candy alone !” (Looks out the window.) “Oh there come Clara and Bess ! I must finish that old practicing.” (Goes to piano.)

Enter Bessie and Clara.

Bessie.—“Oh Julia, do hurry up with your music. We met Mama just now and she says we are to drive with her to the hospital to see the children when you are through.”

Enter Mother.

(With basket full of colored papers.)

Bessie.—"You look like a rainbow, Mama."

Mother.—"I thought we might as well be working while Julia is finishing."

Clara.—"It looks as though it was going to be fun instead of work."

(Julia plays softly as the others sit down by table together.)

Mother.—"This candy was sent to me for the little children at the hospital. Don't you think it will be more fun for them, if we wrap each piece in a different color?" (Takes a piece of paper and fastens up a candy, giving the paper a twist.) "See—this way it looks more interesting, don't it?"

Clara.—"Oh what fun! It will be like a grab-bag. We can put the candies in the basket and the children can choose their color."

Bessie.—"And it will be such a surprise when they open it."

"Isn't that red one a lovely shade?" (Holds up a piece and sings—I am the spirit of Love, etc. The others join and Julia plays the song on the piano.—*Rainbow Series Lotus Song Book*.)

Clara.—"That red ought to go to some one who is very sad. When the children choose their colors wouldn't it be nice to tell them about the meaning and sing the songs about them?"

Bessie.—"They always like music, I think it would be lovely."

"Don't you love the one about Nature—the green color?" (She starts the song and the others join.)

Julia.—"My time is up." (rises from piano and joins the others.)

"My, isn't it pretty!"

Clara.—"Oh, Julia, please go and play the song for the yellow color. I love that one. It makes things shine so when we are singing it." (Julia plays and all sing.)

Julia.—"Now, girls, let's sing the one about Thought. I like the indigo and yellow to go together." (All sing.)

Mother.—"It is a beautiful one. We seem to keep thought in our hearts, yet we can send it out to all the world. Did you ever feel as though your heart really was the whole world? Just as a star shines out with light for the world and yet remains a star, so it seems as though one's heart could beat for the whole world and feel everything and yet remain *your* heart all the time."

Bessie.—"Well, when I think about the stars I feel something like that. It seems as though I went up inside myself somewhere, and kind of spread out into everything—it is all so light and lovely and feels so nice." (Jumps up with a piece of light blue paper, held above her head, and looking up sings "Look to my shining blue star," etc.)

Clara (tips the box and looks in).—"These are getting low—I'm so tired sitting still for (jumps up, singing) 'I am the spirit of Life' " (dances around the room and catches hold of Bessie. The two sing together the second verse of the Orange color.)

Julia.—"Girls, you haven't sung the Violet yet, and it's the best of all—the faithful messenger." (All sing.)

Chorus, "Brothers We" (all sing, while Julia counts the candies and puts them into the basket; Mother pins papers left over together into a circle; Clara and Bessie illustrate the song by standing with arms around each other during first verse, and dance gracefully forward and back during the second verse.)

Mother (at close of song).—"Girls, there seems to be something alike in all those rainbow colors that I never thought of before. (Holds up the wreath.) "Here is Red—Love. It goes everywhere and is in everything. Orange—the spirit of Life. That also goes everywhere and is in everything. Yellow—the spirit of Wisdom, the shining light, seems to be The-Feeling-That-Knows, which is in everything. Green—the spirit of Nature, surely that is

everywhere. Blue—the shining cover, is over everything; like the sky, that has no beginning or end. Indigo—the spirit of Thought, seems to be everywhere at once. We can think of India and California (the extremes of the world) in the same thought. Violet—the faithful messenger——”

Bessie.—“Why, of course! The faithful messenger *surely* can go everywhere. Isn't it funny, each color seems to be everywhere at once, and yet each stays its own color just the same!”

Mother (holds up wreath and quotes).—“‘And we make for truth sake, the White light of Unity.’ Girls, I shouldn't wonder if the whole world was like the rainbow, made up of many things that seem to have no connection if you think of them alone, but put all together, each one in its *right* place, they all blend or melt into each other and make one thing—the White light of Unity, or Brotherhood.”

Clara.—“Do you suppose each of *us* is a real rainbow color. I feel as though I was when I sing the yellow color.”

Mother.—“Perhaps we are. If so, then each of us is not only a special color, but each of us must be the whole rainbow as well.”

Bessie.—“Oh, what fun! I guess that must be why we all seem to be just the same, and yet we all seem to be very different some way.”

Mother.—“We *think* we are different. But really and truly we have the same kind of bodies, and do the same things with them, like putting them asleep and waking them up, and keeping them clean, and dressing and feeding them, and making them comfortable as possible. And we all have the same desires, we want to have everything there is in the world, we want to be happy and we like well enough to give pleasure when it don't interfere with our own comfort, and *sometimes* we give up our pleasure for others, when we don't have to but just because we *want* to. Then

we can all think, and we can learn to read and write. And we all have Life, and we can all love; really each one of us can do everything that any one else can do. The difference seems to be that we don't all do the very same thing at the very same time.

“If each of us is like the rainbow, of course we must be made of all the colors, though we seem to be only one. If each of us would find our *right* place in the big rainbow of life, then we would blend and find out that really we are *one* thing.”

Julia.—“It seems queer to think of the world being like a big rainbow. A rainbow is all so smooth and beautiful, and I never get tired of seeing it, but people and things that happen, don't seem like that. I don't see *why* it is that way.”

Mother. (Holds up circle).—“Like this circle, the world is a perfect thing in itself, each part fitted to every other part, with no beginning or end, all being really one thing. It is a perfect plan of harmony. The force which holds each part in its place in this perfect plan, we call Law. If each part follows the Law, if it lets the force work through it, in order to carry out the perfect plan, then we have Harmony. That means *each* part is doing its share in the great plan. It is helping the Law to make a perfect form in which Life and Love and Light can be expressed. These *three* things, Life and Love and Light, make the *one* thing we call Law which is the force or power which holds things together and builds up the whole world to fit the perfect plan.

“Each of us is a part of this plan and we have to learn that we must follow the Law of Harmony, in order to make the world beautiful, which is the perfect plan. Then each of us will know that we are not only a part, but we are the whole thing.”

Clara.—“But why don't we know it now?”

Mother.—"Because the perfect plan is not finished yet. What is that verse about the embroidery that you girls recite?"

Clara.—"Take your needle my child, and work at your pattern—it will come out a rose bye and bye. Life is like that, one stitch at a time, taken patiently and the pattern will come out all right like the embroidery."

Bessie.—"Oh I see how it is! The world is a kind of pattern and each of us are stitches in embroidery that are put in to make the real thing come out. We don't care for the pattern by itself, we only use it to go by, so as to make a perfect flower, when we put in the different colors. It is such fun to see the colors all coming out into a real thing in the pattern."

Mother.—"That is why we like to watch things growing. They are all following a plan—a pattern—and if nothing interferes, they come out perfect. Each of us is following in the great plan of the world in the same way. The Law of Harmony directs what each of us is to do, but sometimes we don't follow the pattern. We put in wrong stitches and wrong colors. Then we are going *against* the Law. We are not following the great Plan of Harmony, but we are trying to pull the plan into pieces, and we make discord. We try to break the Law of Harmony. But the Law can't be broken, for it is the one thing that is under everything, to hold things together. We pull and push and try every way we can to break it, but all we do is to get out of step with the others; then we are not in our *right* place, and the good Law works and works until things are made straight again. After a time we learn to work with the Law and when *each part* learns to do this, our perfect Plan will be finished."

Bessie.—"How nice it is to be alive when you think of all the things in the world we can all do, and that the world is a beautiful great circle of rainbow colors."

(Takes the wreath of colors and dances around in circles singing.)

[*Circle Song.*]"—*"Never begun and without end,"* etc.

Julia. (Walks to window.)—"The carriage is here, let's get our hats." (All rise.)

(Julia carries basket of colors gracefully on her shoulder; Bessie puts wreath on her head, and all sing as they go out.)

"Colors bright all unite in a heavenly harmony."

PART II.

Time.—Evening.

Enter Mother, Bessie, Julia. (Take off hats.)

Mother.—"Well girls, it was certainly a great pity, but we can't help it this time. If we had known there was to be a new child, we would have given to her first, for the others have had so much since they have been at the Hospital. Next time we will be *sure* to have extra pieces."

Bessie.—"Oh Mama, I'll *never* forget how that little girl looked! Her face was so sad and she didn't make a fuss at all. It seemed as though she was so used to being left out of things, that it didn't make any difference to her. Oh, it made me feel—just—*awfully*!" (Puts handkerchief to her face as she throws herself into a large chair, crying.)

Mother.—"Well dear, it certainly was not your fault, and we will try to make up for it next time."

Bessie. (jumping up.)—"But it *was* my fault, Mama. If I only hadn't eaten that big chocolate! (gesture of despair.) I *felt* it was wrong for we only *supposed* the candy was meant for us. Oh dear!" (Walks around the room unhappily, then turns to Julia.)

"Julia, you said that no one would ever know the difference, but that poor little sad face girl *does* know, I *know* she does, and Oh dear, I'll never, never, *never* feel happy again." (Throws herself in chair as before.)

Julia.—(Who has stood thoughtfully leaning against the back of a chair, head resting on her hand, now steps forward, saying forcibly.)

"I don't see how it is, Mama, that such a little thing as a piece of candy should make such a big difference. It wasn't Bess' fault anyway, for she never would have touched the candy except for me. She *felt* it wasn't right but I didn't see *why*—only a *piece of candy*! no one would ever know the difference."

Mother.—"Well dear, now that you think about it don't you see that someone did know all the time? The *feeling* Bessie had, whispered it was wrong, because it was breaking the Plan of Harmony. But that grinning little imp—Greed, jumped into the way and blocked up the door that leads to the inside place, in the very centre of which the Feeling-That-Knows can be found. So it was only a faint whisper Bessie heard.

"The good Law of Harmony uses every single piece of candy in the plan; nothing, no matter how small and useless it seems, is ever left out. The Plan was for you to help make the children at the Hospital happy and glad, with the candy. Instead, you broke the Plan by taking what was not intended for you, it was not your share. The Plan was for you to give pleasure, and you did the opposite and took away pleasure, for instead of taking to the little sad faced girl, the greatest gift in the world—Hope—you made her feel that the world was unfair and cruel and she had no share in it. The other children who noticed she was left out, felt they were lucky to have been first, and the next time they will be sure to crowd and push to get their share and not be the one left out. So instead of leaving the merry

little companion Joy behind you, the grinning little imp—Greed is there and now the Good Law Harmony will have to work and work to keep the beautiful Plan from being spoiled by discord."

Julia.—"Oh Mama, isn't there something I can do to help the Good Law Harmony?" (she walks around the room excitedly.) "I can just tell you this thing for *sure*. That little imp—Greed, shall not make me break the Plan any more. Mama, I know what you mean now by the Feeling-That-Knows, for I *felt* it when you came into the room and I hoped you had not heard Bess and I; but that horrid imp—Greed, kept saying it was right to take the candy. Guess I'll listen to the Feeling-That-Knows, next time." (turns to Bessie.) "I tell you what it is Bess, I'm going to save my money and buy a whole box of candy just for the little sad faced girl." (Sits down at the piano.)

Bessie.—"Oh Julia, how lovely! and let's take just gold paper to wrap it up in, and I'll get some flowers and then we'll *tell* her how it was she was left out. All because of that imp—Greed, who made us break the Plan; and if we tell her all about the beautiful Plan the Good Law Harmony is making, and that it was all a mistake about our leaving the imp—Greed behind us, perhaps she will help us chase him away from the Hospital, and then the Plan will be all right again." (Walks over to piano.)

Mother.—"Well, dear, if you can only get all the children to work together, the little imp—Greed, will disappear so suddenly, no one will ever know *where* he went. And that will be the very best way to help the Good Law Harmony carry out the beautiful Plan." (All sing "Circle Song.")

REVIEWS.

The Two Paths,* by Marie Watson, F. T. S.—This little novel is on occult lines, and mesmerism, trance, clairvoyance, astral bodies, etc., all have place in its pages. It is readably written, and has the merit—rare in works of this class—of being accurate in its statements. It is difficult to combine occultism with love and the other elements which go to make up the modern novel, but Mrs. Watson has handled the subject skilfully, avoiding incongruities and things improbable. In this respect it is to be hoped that she has set a pattern for those who write romances on these subjects.

The Pacific Theosophist for May.—“Babylonis Imperatrix,” by Dr. J. A. Anderson, is a scathing denunciation of orthodoxy. It is full of fervid enthusiasm, and has many fine lines, though some of the lines have too many feet for orthodox scansion, and are somewhat heterodox in the matter of cæsuras. But the wild energy of the poem carries it triumphantly through these irregularities of versification. The editorial, “Selfish or Selfless,” sums up the present state of affairs in energetic prose. The contributed articles are of a helpful kind, except “Was it Memory or Prophecy,” which is the narration of a “vision”—or rather a nightmare—of the inquisition. Only literary skill of the highest order can present a vision in suitable language; and, on the whole, visions are not wholesome anyway. In Theosophical literature they have never been a success.

The International Theosophist for May is the *Internationalist* under a new name, and with Mr. F. J. Dick on the editorial staff in place of Mr. G. W. Russell. But despite its change of name the magazine

unswervingly maintains its literary individuality and high standard of excellence.

Progress for April deals with the various phases of Christianity. It is as nearly orthodox as a decent regard for modern scholarship will allow, and shows how diplomatic Theology can be when driven to the wall. While admitting that the Gospels are “compilations,” and that the Gospel of Matthew is by “an unnamed author,” diplomatic language in saying that “the fourth Gospel comes from the Apostle John,” explaining that it *comes from him* “either directly (about 80–96 A. D.), or indirectly, through some disciple of his who, after his master’s death, collected certain characteristic material from the apostle’s teaching and put it forth under John’s name (about 100–130 A. D.).” Apparently the modern Christian expositors seem to think that authors of their sacred books, had no higher notions of literary honesty than they themselves have. Having presented Christianity in a most wooden way, literal and materialistic to the last degree, an essay is given on “Christianity, the Universal Religion,” followed by others on “Christianity Compared with other Religions,” in which the “other religions” are misrepresented and decried outrageously. Thus, Brahmanism is said to have “no basis for a fundamental distinction between morality and immorality.” “Brahmanism denies the Fatherhood of God and the brotherhood of man.” “The fundamental weakness of Buddhism is that it denies all reality. According to it there is no God and the supreme aim of man is to cease to be . . . What we call the soul does not survive death.” “Confucius went about doing good, but he did little to

* Alfred C. Clark, publisher, Chicago.


stimulate the God-consciousness. Lao-tze had a profound God-consciousness, but condemned the active philanthropy of Confucius." This is what the University Association calls "the study of universal Religion!"

J. M. P.

The National Intelligencer (Weekly),

edited by George P. Keeney has recently printed several articles on Brotherhood. Among these was "Brotherhood," by James M. Pryse, reprinted from the *UNIVERSAL BROTHERHOOD*. Notices have also very kindly been given of this magazine and the literature connected with our work.

THEOSOPHICAL ACTIVITIES.

HITE Lotus Day, May 8th, the anniversary of the death of H. P. B. was kept by the Lodges throughout the country. In New York the Universal Brotherhood meeting held in the morning was given over to addresses on H. P. B.'s life and work, the speakers were H. T. Patterson, Elizabeth C. Mayer, J. H. Fussell and James M. Pryse and selections were read from the *Light of Asia* and the *Voice of the Silence*.

The Aryan Hall is now beautiful decorated with the Crusade flags and banners which our Leader has kindly lent. On Sunday evening a special meeting was held at the H. P. B. Lodge to commemorate the day. The Lodge was tastefully decorated with flowers, the speakers were Dr. E. B. Guild, H. Crooke and D. N. Dunlop.

Brother Todd writes from New Britain, Connecticut, of a nucleus for work being formed in Willimantic and says "I shall make an effort to get centres started in all the important places in this part of the State."

In connection with the International Brotherhood League, a Flower Mission has been started at 607 East 14th Street, New York. The purpose of the work is to distribute flowers to the sick among the poor and needy, and in this way much real help can be given in other directions. There is no better way of appealing to the hearts of the sick than by

a flower given with sympathy and love, and in the true spirit of Brotherhood, and in this way it is possible to reach many who would otherwise be overlooked.

J. H. F.

TO THE BRANCHES OF THE THEOSOPHICAL SOCIETY IN AMERICA AND LODGES OF UNIVERSAL BROTHERHOOD.

CRUSADE MEETINGS.

The anniversary of the memorable day, June 13th, 1896, when the Crusade of American Theosophists left the shores of this country on their arduous journey around the world should be fitly celebrated as an event of great importance in the history of the movement. In 1897 the H. P. B. Lodge of New York celebrated the occasion with great success and it had the effect of reviving to memory the achievements of this venture and its bearing on a possible international unity among all the nations of the world.

All great things have small beginnings and the seeds which were scattered along that mystic cable tow of Brotherhood will spring up in due time; the beneficent forces who are engaged in helping Humanity in its onward course have been afforded a point of contact for exercising their influence which shall not only awaken the ideals of Universal Brotherhood but which will also provide a vehicle for intercommunication between all souls who have awakened to the point

where they can be useful to the progress of Humanity.

And this is the *real* significance of the Crusade.

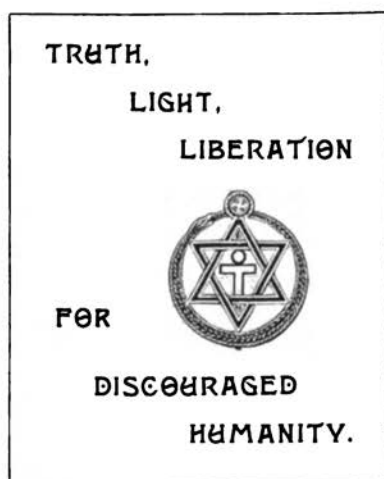
The observance of this anniversary should give opportunity of realizing the magnitude of the undertaking which was brought to an unequivocally successful termination by the wise conduct of our Leader, Mrs. Katherine A. Tingley. Her vigilance to accomplish this result never for one moment relaxed. Nor should it be forgotten that it required most extraordinary foresight, tact and power on the part of the leader to hold and to keep together the body of workers as a unit considering the diversified elements which were represented in their characters and dispositions.

It will be observed that had not the Crusade been accomplished just at the time of its completion, the present troublesome times and the war would have made it impossible.

A special meeting should be called on that date in each year at which appropriate addresses should be made bringing out these facts and their application; music, flowers and decorations with flags of the nations visited by the Crusade should be provided wherever possible.

In the central position of the decorations should be a Crusade Banner similar to that taken around the world by the Crusaders and inscribed with the words "Truth, Light, Liberation for Discouraged Humanity" and with the T. S. seal arranged as below. The Banner should be of purple silk with gold letters and seal, plain edges, no fringe. The dimensions are, height 60 inches, width 44 inches.

The flag decorations will serve a very important purpose in the course of time, and while it is not expected that each branch will at once be able to procure these flags immediately, a beginning



might be made at once with the flag of our own country and as many more as is convenient. But the collection of the flags of these nations should go on one by one until it is completed, no matter whether this will take short or long time. The primary object is that these flags will form permanent decorations of a very unique character of the meeting rooms of our organization which will serve as a constant reminder of the international character of our work. It should be understood from the beginning that these flags shall be the property of the Universal Brotherhood organization, so that they cannot be claimed at any time by any dissenting faction in the branches, they should therefore be voted as belonging to that organization, with a clause that they be forwarded to Headquarters when so demanded where they will be preserved for those who carry forward the link unbroken, thus affording a protection for all time of a symbol of identification for those who are in the right spirit which is connected with the real heart of the movement.

With fraternal greeting I remain,
E. AUG. NERESHEIMER,
President T. S. in A.

HINTS FOR WORK IN UNIVERSAL BROTHERHOOD LODGES.

THE T. S. A.

THE following is stated for the information of members.

By act of the Convention of the T. S. A. held in Chicago, February 18th, 1898, the T. S. A. adopted the Constitution of the Universal Brotherhood Organization and became an integral part thereof. The Universal Brotherhood is a Universal Organization whose objects are to carry out in a broader way than before possible the aims and objects heretofore followed by the T. S. A. as it existed prior to the Convention. The T. S. A. as a department of the Universal Brotherhood now has the following specific objects:

"The principal purpose of this Society shall be to publish and disseminate literature relating to Theosophy, Brotherhood, ancient and modern religions, philosophies, sciences and arts.

"The subsidiary purpose of this Society shall be to establish and build up a great library, in which shall be gathered ancient and modern literature of value to the great cause of Universal Brotherhood."

It should be clearly understood that members of the T. S. A. by becoming members of the Universal Brotherhood do not cease to be members of the T. S. A., but still remain and are kept on the books as such. Also all new members joining the Universal Brotherhood thereby also become members of the T. S. A.

The T. S. A. has simply taken up a more specific work as stated in its objects, and although all the members cannot write, yet each one can help in the distribution of literature, suggestions for which will very soon be sent to all members.

It should be borne in mind that by the action of the delegates at the Convention

of the T. S. A., Branches then and there accepted the Universal Brotherhood Organization, and hence, there was no necessity for any ratification of delegates' actions by the different Branches. Also no others have the right to the name T. S. A. except the members of the Universal Brotherhood.

LODGE NOTICES.

It is suggested that on syllabuses of meetings, letter paper where used, etc., should be given the following information (this should be followed literally).

UNIVERSAL BROTHERHOOD,
Lodge No. , (Address.)

Two of the departments of the Universal Brotherhood are: THE THEOSOPHICAL SOCIETY IN AMERICA, AND THE INTERNATIONAL BROTHERHOOD LEAGUE."

"Extracts from the Preamble and Constitution of Universal Brotherhood." Then follow: Art. I, Sec. 1; Art. II, Secs. 1, 2, 3; Art. X, Secs. 1, 2; Art. XIV, Sec. 2; followed by the objects of the I. B. L.

Where the Lodge uses printed letter paper the above should be printed in a column on the left hand side.

Advertisements and notices, and signs outside Lodge rooms should be:

UNIVERSAL BROTHERHOOD.
Lodge No.—

(Theosophical Society in America.)
(The International Brotherhood League.)

Then follow any notices of meetings as desired. Any inquiries as to the T. S. A. and the I. B. L. can then be answered fully and their objects and relation to the Universal Brotherhood distinctly shown. Where the Lodge has a Library, which visitors are permitted to use, reference should also be made to it,

and wherever possible a reading room should be provided which can be open to the public if only for a few hours each week.

ADVERTISE.

Advertise, if possible. This is one of the greatest possible advantages to a Lodge, it keeps the name before the public, and if a standing advertisement is kept in a paper it helps towards a friendly relationship with the press. At first there may not seem to be any return from advertising, but the very fact of the announcement each week will have its effect and may be the means of calling the attention of many to the existence of the Organization.

SYNOPSIS OF MEETINGS.

It is also an excellent plan to send a *short, concise* synopsis of meetings to the newspapers. It is best as a rule to send this by mail, saying it possibly may be of interest. Keep sending these regularly even if not inserted.

INVITATIONS TO MEETINGS.

Copies of the Syllabus and invitations to meetings should also be distributed and in small towns where the Lodge is only small and even if meetings are held in a private house, invitations should be given to attend; many people can be reached by personal invitation who would not attend otherwise, being ignorant of the purposes of the Organization.

DISTRIBUTING LITERATURE.

I heartily endorse the plan adopted by the Buffalo Lodge for distributing and loaning literature, magazines, etc. This plan was originated by Mrs. E. E. Gates, of Cleveland, Ohio, and was fully described in the May issue of this Magazine.

CONDUCT OF MEETINGS.

The use of Questions and Answers has been largely adopted by many Lodges and has been found of great value and interest. The meetings are opened by reading the objects of the Universal

Brotherhood and of the T. S. A. and particularly Article X, Sec. 2 of the U. B. Constitution—special stress being laid upon this. These should be read at *every* meeting. Then one or two *short* addresses or papers should be given or an appropriate article read from the U. B. Magazine or the *New Century*, and the rest of the time filled up by Questions and Answers. Always have some questions prepared and some one ready to answer them. Questions should be put in writing and handed to the Chairman, who will ask different members to answer. By having extra questions always on hand the necessity of using any personal questions or any liable to arouse antagonism may be avoided. The Chairman should always use his discretion. Also it has been found to be an excellent rule to permit visitors to ask questions in writing but not take part in discussions. Private conversations may always be held with them afterwards and fuller explanations given if needed.

SUBJECTS FOR DISCUSSION.

The subjects, as heretofore, for discussion and questions should all relate to Theosophy, but members should try to always bring in something of the Heart Doctrine. The public meetings should always be conducted for the benefit of visitors, even if only one be present. Addresses should not be simply for students, but for enquirers. All can help at the meetings. Some may feel diffident about talking or reading a paper, but can at least write down a question, or perhaps find some *short* quotation *apropos* of the subject and read it in the meeting, but the very presence of members with sympathetic attention and the desire to help the cause is a great factor in the work.

Lodges should use discretion as to holding closed meetings for members only, but *some* public meetings should be held by all Lodges, and at regular intervals. When, however, any matters

relating to the organization have to be brought before the Lodge—or any explanations to be made—this should be done in a closed meeting for members only.

Any one trying to disrupt the organization or disturb the meetings should be discouraged—we are not asked to tolerate that which would disrupt or disturb the work. The Chairman should always use tact and discrimination. It is not a bad plan to occasionally talk of things which we do not believe in or uphold, and what Theosophy is not, in order to remove misconceptions.

But it would be entirely out of place and contrary to the principles of our work to unkindly criticise other organizations, churches, societies, etc. If we give our ideas and present the truth, this will of itself help to remove error.

MUSIC AND FLOWERS.

Music is a great factor at all times and especially helpful now. It is a great harmonizer and Lodges are requested to make great efforts to have it at all meetings. Always try to have it good, however little you may have. Poor music and bad vibrations are detrimental, and tend to produce discord in the meeting. Friends will often assist in providing music, even if the members themselves cannot provide it.

Another important factor that has a great influence, far more than is generally supposed, is the use of flowers. Always try to have flowers at the meetings or growing plants. Bring the suggestion of nature into all your work and meetings, afterwards the flowers can be taken to poor sick people and help to bring a ray of light into their lives. A flower given to a poor sick little child is of far more real value than a costly work of art. The flower dies soon, but the influence of its beauty may have touched the heart and be a lasting benediction throughout life, and especially when the flower is given in the spirit of love and

true Brotherhood, breaking down for a moment the separation that divides us one from another, by giving from the heart to the heart.

A flower mission has been started in New York for the benefit of the sick poor. Flowers and plants are received every Friday and distributed every Saturday. This is one of the best ways of reaching the hearts of those who are sick and in distress, and opens the way to rendering practical help in other directions. There is great need of working along practical Brotherhood lines and of showing by our active sympathy that we indeed realize the Universal Brotherhood of Humanity and all creatures.

ANNIVERSARY CRUSADE MEETING.

I heartily approve of the suggestion made by Mr. E. A. Neresheimer in the present issue of *UNIVERSAL BROTHERHOOD* of commemorating the anniversary of the starting of the Crusade on June 13th. This will be a constant reminder of the work that was accomplished through the loyalty and devotion of members all over the world and in which the members of the T. S. A. had so large a part.

STUDY CLASSES.

Most of the Lodges have had study classes for the study of Theosophical literature. I suggest that works on History, and general literature be also taken up and studied from a Theosophical standpoint and with relation to Brotherhood. Many people, and especially young people, can be interested in this way. An effort should be made to interest young people as above, and by forming boys' clubs and girls' clubs. More attention should be paid to social intercourse and to bringing out the kindly instincts of our natures. Many young people can be reached in this way, and much good done. It is not necessary that any effort should be made to get them to join the organization, they are

our young brothers and sisters now, and let us help them to understand and realize it.

A SUGGESTION TO SPEAKERS.

It is well-known that a well-written paper or well-prepared address is often spoilt and loses half its value because of bad delivery. More attention should be given to this, it is one of the ways in which members who take part in meetings may become more ready to help in the work of bringing the truth to humanity, and should not be neglected.

BYE-LAWS.

Present Bye-Laws of Lodges—formerly used as Bye-laws of Theosophical Branches, should be retained as they are save to declare the adoption of the Universal Brotherhood Constitution and that they are part of the Universal Brotherhood Organization. This is only a temporary arrangement until the next annual Congress of the Universal Brotherhood, when the matter will be fully presented.

ADJOURNMENT FOR THE SUMMER.

Some of the Lodges adjourn for the summer, others keep up their meetings throughout the year. This is left entirely in the discretion of the individual Lodges.

INTERNATIONAL BROTHERHOOD LEAGUE.

The temporary committees of the I. B. L. previously appointed will continue to act provided the members of the committees have received their diplomas in the Universal Brotherhood; but any one who has not received such diploma ceases to be on such committee.

We must work in harmony in order to do any good. At the same time strangers or others not members of the Universal Brotherhood but wishing to help the practical work of the I. B. L. can do so without joining the Universal Brotherhood and may apply for membership in the I. B. L., but it must be understood

that such persons are not antagonistic to the Universal Brotherhood.

NEW MEMBERS.

New members are not accepted by Lodges but by the Leader and Official Head and do not become members until their diplomas are received. Applications of membership in a Lodge of the U. B. should pass through the President's hands before being sent to the Central Office. It must be plainly seen that this is a protective measure, many persons having at various times sought to come into our organization representing other bodies and seeking to gain a foothold and to represent their own views instead of desiring to help on the work.

DONATIONS TO THE WORK.

Members have often sent money to one or another of the workers at Headquarters requesting that it be placed where most needed. Hereafter all members are requested to state in which department of the work they wish their donation to be placed. In times of stress should any one department be in more need than others information of this will be given.

Members should consider some means by which funds can be raised to help on the work which is increasing all the time. If it had not been for the help given to the finances by the Bazaars held last December in aid of the work, the T. S. A. would have been seriously in debt and the work greatly hampered. The Universal Brotherhood will need funds to continue its work as no dues have been asked for from the old T. S. A. members and the funds on hand at the time of Convention are still the property of the T. S. A. It is therefore suggested that preparations be made to hold some kind of entertainment in December for this purpose—half the proceeds to go to the local work of the Lodge and half to be sent to the Central Office for the general purposes of the organization. If this is properly attended to it should

cause no strain on members and by providing some entertainment for the public, and thus awakening the interest of others, their attendance and help can be obtained.

IMPORTANT.

For whatever department of work money is sent be very careful to properly address it, and please pay attention to the directions given in last issue.

As one of the workers at Headquarters, Mr. A. L. Conger, Jr., has joined the army, no papers or money for the work should be sent to him, as this would lead to much delay. It is with regret that we lose him for a time, but he is fulfilling what he considers to be his duty and we hope will be back again with us in the future.

A Mr. Fuller and a Mr. Webster, stating that they are from the College of the Mysteries have been at San Diego lecturing on "The Mysteries." It is hardly necessary to remind members that they are in no way connected with

the S. R. L. M. A., and we are sure members will not be misled into thinking that they are. From what I hear the lectures are not worthy of the attention of our members.

All the officers of the Universal Brotherhood have entered heartily into my plan to hold the next annual Congress of the U. B. at Point Loma on the grounds of the S. R. L. M. A., and by giving this information thus early it is hoped that many may be able to make arrangements to go. Special rates will be arranged for and the proceedings will last one week.

At the Trans-Mississippi and International Exposition to be held in Omaha, Nebr., from June 1st to November 1st, Brother Lucien B. Copeland and the other members of the Omaha Lodge hope to make arrangements for a Theosophists' Day, similar to that held at Nashville, when a presentation of Theosophy will be made.

KATHERINE A. TINGLEY.

"KNOWLEDGE IS POWER."

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