

SEPTEMBER, 1898.

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.

VOLUME XIII. No. 6. CONTENTS.

Frontispiece, Washington's Last Farewell to his Mother.		
Then—and Now,	Herbert Coryn.	299
Zoroaster, the Father of Philosophy,	Alexander Wilder, M. D.	303
"This Gospel of the Kingdom,"	Mary F. Lang.	308
Man's Relation to Posterity,	Lucien B. Copeland.	311
Theosophy and Universal Brotherhood (concluded),	Zoryan.	317
The Evangel according to Ioannes, <i>Excerpts from a New Translation of "The Gospel according to John",</i> James M. Pryse.		321
The New Movement,	Annie M. Sands.	326
Fragments—Strength,	Adhiratha.	331
Brotherhood:—The Hope of the World,	Cyrus Field Willard.	333
Cycles of Inspiration, IV. (concluded),	Rev. W. E. Copeland.	335
Students' Column,	Conducted by J. H. Fussell.	337
Young Folks' Department. The Dream of a "Little Mother,"	Sœur de la C.	339
Reviews,		341
Correspondence,		342
Theosophical Activities,		345

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

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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.

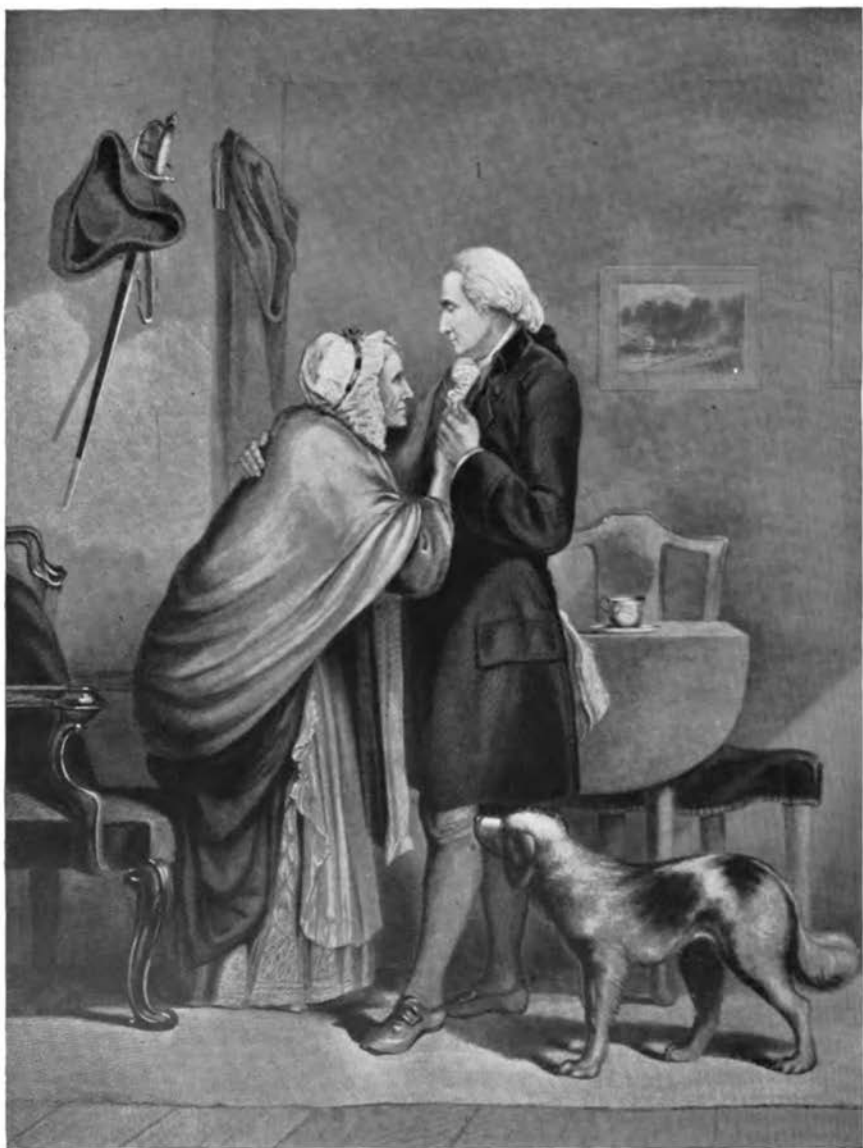
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It is hoped that every sympathizer with the cause of brotherhood will endeavor to assist us in enlarging the circulation of this magazine. Subscribers will greatly oblige by sending us the names and addresses of individuals known to them as willing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

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

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WASHINGTON'S LAST FAREWELL TO HIS MOTHER.
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UNIVERSAL BROTHERHOOD

Vol. XIII.

SEPTEMBER, 1898.

No. 6.

THEN—AND NOW.

BY HERBERT CORYN.

"My spirit has passed in compassion and determination around the whole earth—."

THAT might justly be the claim of H. P. Blavatsky, but the words are Whitman's, another if a lesser, of those "torch-bearers" of the century whose work yet awaits an acknowledgment surely coming.

It is twenty-four years since H. P. B. began her public labors; six since their conclusion. Measured against centuries, twenty-four years seems but a little span, yet within the limits of these last inches of time, the work, the changes of centuries, have been compressed. We could see, day by day, almost hour by hour, we who knew what to expect, the altering color of public thought and feeling.

Though, on earth as we see them, pursuing their myriad ways of life, men are separate units, yet also they have their being in one atmosphere of their collective thought. From this each draws; to it each contributes, just as with the air they breathe. Because of this there are cycles, rhythms, epochs of general thought; times of general bent this way or that; times when ideas will bear fruit, and others when they will fall sterile and be no more heard of till their season comes. The state of preparedness prevails among all minds in the

conscious atmosphere; then comes the sower with his opportune seeds, the new ideas for the times, and men seize them eagerly, even when they follow an ancient custom and revile the sower.

So here is the old question—does the Leader create and compel the movement, or does the movement call forth and crown the Leader? The movement is like the coming of spring; no man can create or hasten it; but, if when it is come, no sower of fit grain appear, the summer can but cover the fields with weeds. So the Leader is seed-sower, and before that work can begin he must tear the hard ground into furrows for his seed.

The furrowing against the spring-coming of a new era was the voluntary task of H. P. B., standing almost alone in the grey fields, and the seeds of her sowing have taken root. This must seem absurd to those who now hear, for the first time, of this woman; to those who have no other picture of her than that drawn by her enemies or by those who saw her blindly; and to those who only know of her as the target for ceaseless accusations, infinitely varied, throughout the years of her public work.

What was this work, and what is her place as a maker of history? Her work endures, its results widen day by day;

with those to whom it was confided in her life, or who have assumed it since her death, and who thereby get touch of her living power, in the hands of such are the keys of the future. For that which she taught in its outline to a few will in its fullness constitute the future religion of all humanity. We stand near to the source of a stream flowing outward to all men ; let us see that those who drink of it know whose hands first struck the rock. To say what we know of her, to couple her name with her enduring work, is answer enough, in its good time complete and final, to all the charges that fell about her feet through all those twenty years, charges that never stayed her for a moment. For all future generations we can thus secure that her name and repute shall be as was her life.

Her work was to sow the idea of Brotherhood into the soil of mysticism. From time to time in western history the color of mysticism develops in the general consciousness, manifesting as a desire to search into the hidden deeps of nature and man. The collective mass of men resemble the individual man who is stirred to look within himself, to lead henceforth a life that shall manifest his inner nature. He looks into and attends more closely to his own soul. If in this attempt his aim is high, his intent pure, or if, by following the teaching and example of some one higher than himself, it become high and pure, infinite good will result. But if his aim be or become impure and selfish, he may root some gained power of soul in that selfishness ; or he may break reactively from his quest and plunge back lower than ever into his former way of life. So with the nations, and men collectively. When, at its cyclically returning season, the impulse or atmosphere of mysticism develops in the general consciousness, the never-failing Leader will try to cast far and wide into the air ideas which, taking root in the hearts of

men, would secure the swift coming of that golden age both prophesied and remembered by every people. But hitherto they have failed, died in the inhospitable soil ; and the light of mysticism in the consciousness of men has gone out, leaving always behind it a deepened gloom. Then men have run riot in reaction, broken out into bloodshed, sunk back upon sensation and lust, reasoned themselves into materialism and applied to its blind creeds the sacred name of philosophy.

Such has hitherto been the history of mysticism in Europe.

The mystic is he who sees ; it is the others, and not he, who walk veiled. Mysticism is the consciousness in the soul of its divinity, the awareness of itself as a Light now free or hereafter to be freed, not touchable by death. This consciousness, in the degree of its clearness, is mysticism ; for the man in whom mysticism is perfectly absent there is no consciousness save what is rooted in the sensations and emotions of his body. Mysticism therefore consists in the being aware of certain great facts of which the totally unmythical person (a rarity) is not aware ; and the immediate knowledge or consciousness of these facts has no relation to the clearness or vagueness, the elaborateness or simplicity with which they are intellectualized, systematized, related to common science, thought out, or expressed. Just as common sensations may serve as food upon which the intellect may work to the extent of its ability or which it may leave undigested, so these highest intuitions. And as, whether intellectualized or not, the physical sensations may constitute the whole spring of action, so these highest intuitions. According to the one or the other case, the life lived will be base or noble.

Two forms of Brotherhood may exist among men ; one real, spiritual, rooted (consciously or not) in mysticism ; one false, and ultimately involving its own

destruction. This second is the "Brotherhood" of thieves or of assassins, where men are banded to destroy, to gain for themselves at the expense of others, to thieve collectively the property or rights of others. Of this "Brotherhood" to-day affords us many types. But in the end the "Brothers" and "Comrades" and "Citizens" must turn upon each other and pursue towards each other the policy which formerly they pursued towards their opponents or victims.

The other Brotherhood is real, spiritual, "a fact in nature," known to be so by the spiritual or mystical consciousness. Every soul "sees indeed"—is mystical—when it sees or feels this. Every mysticism is imperfect, impermanent, or utterly evil, when this is no part of it! It is one of the deliverances of the mystical consciousness, perhaps the highest; it is a part of those other deliverances—the freedom of the soul, its divinity, its absolute life, its relation to the ultimate spirit of life—of the mystical consciousness. A gleam of it is present in nearly all men; it is easily apprehensible by the intellect; it affords a complete guide to practical life; it is the readiest mounting-step to all the other spiritual truths, the base and even every step of the ladder.

Taking advantage of the general atmosphere, of the promised spring-time, H. P. B. scattered this idea and formed the Theosophical Society to go on with her work; knowing well that if when men's minds had swung toward mysticism, "occultism," had become for a period more subjective, and would at the same time let fructify the seed-idea of Brotherhood, hope could not soar too high of the glory of the immediate future. She did not argue; she proclaimed her message of many truths; she knew that in this case the far-spreading, interlaced, rank overgrowth of weeds would wither as the fruit-trees rose; that the false "Brotherhoods" and

false "philosophies" would go down before the true.

And so it is. The seed has struck root, the young leaves and treasuring buds are already under the sun.

In 1875 the Theosophical Society was founded; in 1898 it had earned and assumed the title of Universal Brotherhood, meaning that by that principle, applied to "all creatures," the world should be henceforth ever more and more completely guided. Now there is a membership of many thousands and the ranks spread in many countries, in nearly all countries. And this growth has been achieved against opposition, ridicule, slander, hate, such as perhaps no other society has ever had to face. Much of the opposition, sometimes taking intellectual forms, sometimes taking also far subtler and far grosser, has in reality been based on deeper foundations than intellectual dissent. Beside the opposition of bigotry and of the established order in all its forms, there has been the opposition and hate of reactionaries from our own ranks, who, quickly tired of the growing intensity of the real inner life, instinctively shieing at the very thought of self-restraint or self-denial, turned violently about, and in self-defense against even self, were driven to denounce without measure that to which for a moment they had been attached, and in denouncing it to include its Leader and leaders. There has been the opposition of those who, consciously or not, had come to a belief expressed by the words and practice "Let us eat, drink and be merry, for to-morrow we are no more." Much materialistic intellectualization is but an attempt, unconsciously made, to justify a life of sensuality. It is done against the warnings of the real soul which knows that "to-morrow" we do *not* die, but reap what we have sown. They are irritated by the presence of this constant and ancient Witness, and turn vengefully upon whomever ventures to call attention

to what, in denying, they feel to be true. And beyond these there were other and subtler sources and methods of opposition.

But all were useless and the principle of Brotherhood reigns over wider and wider areas. The pulpits repeat the ideas and even the phrases of our magazines. Our lecturers are welcomed and their lectures reported. We have taken place in the public mind and have colored the currents of public thought and action. Brotherhood has even made itself felt at last in the dealing of nation with nation, and whatever the settling of some old accounts may bring about, in the near future, of pain and bloodshed, on the other side of the cloud is the glory of the new day. Here and there on the earth its peace already rests, and in that peace itself a promise of a higher and grander future than we have yet dared to picture, the souls of men

can "drink in wisdom on every hand." But twenty-four years, and so immeasurably great a work! Let another twenty-four pass, another fifty! We can feel the breath of all those who in ages past worked for this hour, worked and waited, and yet worked again. We have learned that Life is not limited by years nor by time; that the will to work for man, resting on love is its power, not ceasing when body and brain must cease. Knowing this, we are already immortal, in thought as in fact. We need no more forget ourselves into mortality, quitting the greater companionship we have begun to feel. The spirit of the age is with us, touching the hearts of all, waking impulses, intuitions, unfelt for ages. A little trust, even a little hope, a willingness to slip loose from old moorings—these are all we need.

"Let thy soul lend its ear to every cry of pain, like as the lotus bares its heart to drink the morning sun.

"Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

"But let each burning human tear drop on thy heart and there remain, nor ever brush it off, until the pain that caused it is removed."

H. P. BLAVATSKY, *The Voice of the Silence*.

ZOROASTER, THE FATHER OF PHILOSOPHY.

BY ALEXANDER WILDER, M. D.

S EVEN cities are named as claiming to have been the birthplace of Homer. His great poem is the classic above other literary productions, but the personality of the man, as well as the period and place in which he lived, is veiled in uncertainty.

A similar curious indefiniteness exists in regard to the great Oriental sage and teacher of a pure faith, Zoroaster. There have been credited to him not only the sacred compositions known as the *Vendidad* and *Yasna*, the remains of which sadly interpolated, are preserved by the Parsis of India, but a large number of *Logia* or oracular utterances which have been transmitted to us by writers upon ancient Grecian philosophy and mythology.

Mr. Marion Crawford has presented him to us in the character of a young Persian Prince, a pupil of the prophet Daniel, who had been made governor of Media by Nebuchadnezzar. He is described as learned in all the wisdom of the prophet himself, and the learning of the wise men of Assyria. Dareios Hystaspis having become the "Great King," Zoroaster is compelled by him to forego the warmest wishes of his heart, and becomes an ascetic. Having retired to a Cave, he performs the various rites of religion, and passes into trances. His body appears as dead, but the spirit is set free, and goes to and fro returning to its place again. Thus he attains the intuitive comprehension of knowledge, to the understanding of natural laws not perceptible by the corporeal senses alone, and to the merging of the soul and higher intelligence in the one universal and divine essence.

The late Dean Prideaux propounded somewhat of a similar statement many

years ago. He did not scruple, however, to represent this Apostle of the Pure Law as a religious impostor and made much account of the theory of Two Principles, as evidence of his perversion of the true doctrine.

The conjecture that Zoroaster flourished in the reign of Dareios Hystaspis, is chiefly based upon two ancient memorials. The Eranian monarch Vistaspa is several times named in the *Yasna* and other writings, and many identify him with the Persian King. Ammianus the historian declares that Hystaspis, the father of Dareios, a most learned prince, penetrating into Upper India, came upon a retreat of the Brachmans, by whom he was instructed in physical and astro-nomic science, and in pure religious rites. These he transferred into the creed of the Magi.

Some countenance for this conjecture appears from a reading of the famous trilingual inscription at Behistun. This place is situated just within the border of Media on the thoroughfare from Babylon to Ekbatana. The rock is seventeen hundred feet high, and belongs to the Zagros * range of mountains. This was

* Occult symbolism, says Mr. Brown in *Poseidon*, has frequently availed itself of two words of similar sound or of one word of manifold meaning. We notice many examples of this in the old classics and in the Hebrew text of the Bible. This name Zagros is strikingly like Zagreus, the Bacchus or Dionysus of the Mysteries, and his worship was carried from this part of Asia. In an inscription of Nebuchadnezzar, we find the name "Shamas Diannisi," or Shamas (the sun-god) judge of mankind. Osiris, the Egyptian Bacchus, had also the title, apparently a translation, Ro-t-Amenti, the judge of the West. The Kretan Rhadamanthus, doubtless here got his name.

The Zagros mountains were inhabited by the Nimri and Kossseans, which reminds us of the text: "And Cush begat Nimrod." For the ancient Susiana is now called Khusistan, and was the former Æthiopia. Assyria was called the "land of Nimrod," and Bab-el or Babylon was his metropolis. (*Genesis* x-8, 10, 11,

engraved about three hundred feet from the foot, and was in three languages, the Skythic or Median, the Persian and the Assyrian. Sir Henry C. Rawlinson first deciphered it, and found it to be a record of Dareios. The monarch proclaims his pure royal origin, and then describes the conquest of Persia by Gaumata the Magian, the suicide of Kambyzes, and the recovering of the throne by himself. He distinctly intimates that he was first to promulgate the Mazdean religion in the Persian Empire. The Kings before him, he declares, did not so honor Ahur'-Mazda. "I rebuilt the temples," he affirms; "I restored the *Gathas* or hymns of praise, and the worship." Doctor Oppert, who read the Medic inscription, asserted that it contains the statement that Dareios caused the *Avesta* and the Zendic Commentary to be published through the Persian dominion.

On the tomb of this king he is styled the teacher of the Magians. In his reign the temple at Jerusalem was built and dedicated to the worship of the "God of heaven," thus indicating the Mazdean influence. Dareios extended his dominion over Asia Minor and into Europe, and from this period the era of philosophy took its beginning in Ionia and Greece.

Porphyry the philosopher also entertained the belief that Zoroaster flourished about this period, and Apuleius mentions the report that Pythagoras had for teachers the Persian Magi, and especially Zoroaster, the adept in every divine mystery. So far, therefore, the guess of Crawford and Dean Prideaux appears plausible.

It should be remembered, however, that other writers give the Eranian teacher a far greater antiquity. Aristotle assigns him a period more than six thousand years before the present era. Hermippos of Alexandria, who had read his writ-

ings, gives him a similar period. Berossos reduces it to two thousand years, Plutarch to seventeen hundred, Ktesias to twelve hundred.

These dates, however, have little significance. A little examination of ancient literature will be sufficient to show that Zoroaster or Zarathustra was not so much the name of a man as the title of an office. It may be that the first who bore it, had it as his own, but like the name Cæsar, it became the official designation of all who succeeded him. Very properly, therefore, the Parsi sacred books while recognizing a Zarathustra* in every district or province of the Eranian dominion, place above them as noblest of all, the Zarathustrema, or chief Zoroaster, or as the Parsis now style him in Persian form, Dastur of dasturs. We may bear in mind accordingly that there have been many Zoroasters, and infer safely that the *Avesta* was a collection of their productions, ascribed as to one for the sake of enhancing their authority. That fact as well as the occurrence that the present volume is simply a transcript of sixteen centuries ago, taken from men's memories and made sacred by decree of a Sassanian king, indicates the need of intuitive intelligence, to discern the really valuable matter. Zoroaster Spitaman himself belongs to a period older than "Ancient History." The *Yasna* describes him as famous in the primitive Aryan Homestead—"Airyana-Vaejo of the good creation." Once Indians and Eranians dwelt together as a single people. But polarity is characteristic of all thinking. Indeed, the positive necessarily requires the negative, or it cannot itself exist. Thus the Aryans became a people apart

* It is not quite easy to translate this term. The name Zoroaster, with which we are familiar, seems really to be Semitic, from *zoro*, the seed or son, and Istar, or Astarte, the Assyrian Venus. Some write it Zaratas, from *nazar*, to set apart. Gen. Forlong translates Zarathustra as "golden-handed," which has a high symbolic import. Intelligent Parsis consider it to mean elder, superior, chief.

and *Micah* v-4.) The term *nimr* signifies spotted, a leopard; and it is a significant fact that in the Rites of Bacchus, the leopard skin or spotted robe was worn.

from the Skyths and Æthiopic races, and again the agricultural and gregarious Eranians divided from the nomadic worshippers of Indra.* The resemblances of language and the similarities and dissimilarities exhibited in the respective religious rites and traditions are monuments of this schism of archaic time.† How long this division had existed before the rise of the Great Teacher, we have no data for guessing intelligently.

It may be here remarked that the world-religions are not really originated by individual leaders. Buddhism was prior to Gautama, Islam to Muhamed, and we have the declaration of Augustin of Hippo that Christianity existed thousands of years before the present era. There were those, however, who gave form and coherence to the beliefs, before vague and indeterminate, and made a literature by which to extend and perpetuate them. This was done by Zoroaster. Hence the whole religion of the Avesta revolves round his personality.

Where he flourished, or whether the several places named were his abodes at one time or another, or were the homes of other Zoroasters, is by no means clear. One tradition makes him a resident of Bakhdi or Balkh, where is now Bamyan with its thousands of artificial caves. The *Yasna* seems to place him at Ragha or Rai in Media, not far from the modern city of Tehran. We must be content, however, to know him as the accredited Apostle of the Eranian peoples.

Emanuel Kant affirms positively that

*The name of this divinity curiously illustrates the sinuosities of etymology. It is from the Aryan root-word *id*, to glow or shine, which in Sanskrit becomes *indh*, from which comes *Indra*, the burning or shining one. The same radical becomes in another dialect *aitk*, from which comes *æther*, the supernal atmosphere, and the compounded name *Aithiopia*. It is therefore no matter of wonder that all Southern Asia, from the Punjáb to Arabia has borne that designation.

† Ernest de Bunsen suggests that this schism is signified by the legend of Cain and Abel. The agriculturist roots out the shepherd.

there was not the slightest trace of a philosophic idea in the *Avesta* from beginning to end. Professor William D. Whitney adds that if we were to study the records of primeval thought and culture, to learn religion or philosophy, we should find little in the *Avesta* to meet our purpose. I am reluctant, however, to circumscribe philosophy to the narrow definition that many schoolmen give it. I believe, instead, with Aristotle, that God is the ground of all existence, and therefore that theology, the wisdom and learning which relate to God and existence, constitute philosophy in the truest sense of the term. All that really is religion, pertains to life, and as Swedenborg aptly declares, the life of religion is the doing of good. Measured by such standards, the sayings of the prophet of Eran are permeated through and through with philosophy.

Zoroaster appears to have been a priest and to have delivered his discourses at the temple in the presence of the sacred Fire. At least the translations by Dr. Haug so describe the matter. He styles himself a reciter of the mantras, a *duta* or apostle, and a *maretan* or listener and expounder of revelation. The *Gathas* or hymns are said to contain all that we possess of what was revealed to him. He learned them, we are told, from the seven Amshaspands or archangels. His personal condition is described to us as a state of ecstasy, with the mind exalted, the bodily senses closed, and the mental ears open. This would be a fair representation of the visions of Emanuel Swedenborg himself.

I have always been strongly attracted to the Zoroastrian doctrine. It sets aside the cumbrous and often objectionable forms with which the ceremonial religions are overloaded, puts away entirely the sensualism characteristic of the left-hand Sakteyan and Astartean worships, and sets forth prominently the simple veneration for the Good, and a life of fraternalism, good neighborhood and

usefulness. "Every Mazdean was required to follow a useful calling. The most meritorious was the subduing and tilling of the soil. The man must marry, but only a single wife; and by preference she must be of kindred blood. It was regarded as impious to foul a stream of water. It was a cardinal doctrine of the Zoroastrian religion that individual worthiness is not the gain and advantage of the person possessing it, but an addition to the whole power and volume of goodness in the universe.

With Zoroaster prayer was a hearty renouncing of evil and a coming into harmony with the Divine Mind. It was in no sense a histrionic affair, but a recognition of goodness and Supreme Power. The *Ahuna-Vairya*, the prayer of prayers, delineates the most perfect completeness of the philosophic life. The latest translation which I have seen exemplifies this.

"As is the will of the Eternal Existence, so energy through the harmony of the Perfect Mind is the producer of the manifestations of the Universe, and is to Ahur' Mazda the power which gives sustenance to the revolving systems."

With this manthra is coupled the Ashem-Vohu:

"Purity is the best good; a blessing it is—a blessing to him who practices purity for the sake of the Highest Purity."

But for the defeat of the Persians at Salamis it is probable that the Zoroastrian religion would have superseded the other worships of Europe. After the conquest of Pontos and the Pirates the secret worship of Mithras was extended over the Roman world. A conspicuous symbolic representation was common, the slaying of the Bull. When the vernal equinox was at the period of the sign Taurus, the earth was joyous and became prolific. The picture represented the period of the sun in Libra, the sign of Mithras. Then the Bull was slain, the blighting scorpion and the reversed

torch denoted winter approaching to desolate the earth. With the ensuing spring the bull revives, and the whole is enacted anew. It is a significant fact that many religious legends and ceremonies are allied to this symbolic figure. It was, however, a degradation of the Zoroastrian system.

It is a favorite notion of many that Zoroaster taught "dualism"—that there is an eternal God and an eternal Devil contending for the supreme control of the Universe. I do not question that the Anhra-mainyas or Evil Mind mentioned in the *Avesta* was the original from which many of the Devils of the various Creeds were shaped. The Seth or Typhon of Egypt, the Baal Zebul of Palestine, the Diabolos and Satan of Christendom, the Sheitan of the Yazidis and the Eblis of the Muslim world are of this character. Yet we shall find as a general fact that these personages were once worshipped as gods till conquest and change of creed dethroned them. This is forcibly illustrated by the *devas*, that are deities in India and devils with the Parsis. Whether, however, the Eranian "liar from the beginning and the father of lying," was ever regarded as a Being of Light and Truth may be questioned. Yet there was a god Aramannu in Æthiopic Susiana before the conquest by the Persians.

Zoroaster, nevertheless, taught pure monotheism. "I beheld thee to be the universal cause of life in the Creation," he says in the *Yasna*. The concept of a separate Evil Genius equal in power to Ahur' Mazda is foreign to his theology. But the human mind cannot contemplate a positive thought without a contrast. The existence of a north pole presupposes a south pole.

Hence in the *Yasna*, in Dr. Haug's version we find mention of "the more beneficent of my two spirits," which is paralleled by the sentence in the book of *Isaiah*: "I make peace and create evil." Significantly, however, the *Gathas*, which

are the most unequivocally Zoroastrian, never mention Anhra-mainyas as being in constant hostility to Ahur' Mazda. Nor does Dareios in the inscriptions name Anhra-mainyas at all. The *druksh* or "lie" is the odious object denounced. But evil as a negative principle is not essentially wicked. In this sense it is necessary, as shade to light, as night to day—always opposing yet always succumbing. Even the body, when by decay or disease it becomes useless and an enthraller of the soul, is separated from it by the beneficent destroyer. "In his wisdom," says the *Yasna*, "he produced the Good and the Negative Mind. . . . Thou art he, O Mazda, in whom the last cause of these is hidden."

In his great speech before the altar, Zoroaster cries: "Let every one, both man and woman, this day choose his faith. In the beginning there were two—the Good and the Base in thought, word and deed. Choose one of these two: be good, not base. You cannot belong to both. You must choose the originator of the worst actions, or the true holy spirit. Some may choose the worst allotment; others adore the Most High by means of faithful action."

The religion of Zoroaster was essentially a Wisdom-Religion. It made everything subjective and spiritual. In the early Gathas he made no mention of personified archangels or Amshaspands, but names them as moral endowments. "He gives us by his most holy spirit," says he, "the good mind from which spring good thoughts, words and deeds—also fullness, long life, prosperity and understanding." In like manner the evil spirits or devas were chiefly regarded as moral qualities or conditions, though mentioned as individuated existences. Their origin was in the errant thoughts of men. "These bad men," the *Yasna* declares, "produce the devas by their pernicious thoughts." The upright, on the other hand destroy them by good actions.

In the Zoroastrian purview, there is a spiritual and invisible world which preceded, and remains about this material world as its origin, prototype and upholder. Innumerable myriads of spiritual essences are distributed through the universe. These are the Frohars, or fravashis, the ideal forms of all living things in heaven and earth. Through the Frohars, says the hymn, the Divine Being upholds the sky, supports the earth, and keeps pure and vivific the waters of preëxistent life. They are the energies in all things, and each of them, led by Mithras, is associated in its time and order with a human body. Every being, therefore, which is created or will be created, has its Frohar, which contains the cause and reason of its existence. They are stationed everywhere to keep the universe in order and protect it against evil. Thus they are allied to everything in nature; they are ancestral spirits and guardian angels, attracting human beings to the right and seeking to avert from them every deadly peril. They are the immortal souls, living before our birth and surviving after death.

Truly, in the words of the hymn, the light of Ahur' Mazda is hidden under all that shines. Every world-religion seems to have been a recipient. Grecian philosophy obtained here an inspiration. Thales inculcated the doctrine of a Supreme Intelligence which produced all things; Herakleitos described the Everlasting Fire as an incorporeal soul from which all emanate and to which all return. Plato tells Alkibiades of the magic or wisdom taught by Zoroaster, the apostle of Oromasdes, which charges all to be just in conduct, and true in word and deed.

Here is presented a religion that is personal and subjective, rather than formal and histrionic. No wonder that a faith so noble has maintained its existence through all the centuries, passing the barriers of race and creed, to permeate the later beliefs. Though so

ancient that we only guess its antiquity, we find it comes up afresh in modern creeds. It is found everywhere, retaining the essential flavor of its primitive origin. It has nobly fulfilled its mission. "I march over the countries," says the Gatha, "triumphing over the hateful and striking down the cruel."

It has survived the torch of Alexander and the cimiter of the Moslem. Millions upon millions have been massacred for adhering to it, yet it survives as the wisdom which is justified by her chil-

dren. The Dialectic of Plato has been the text-book of scholars in the Western World, and the dialogues of Zoroaster with Ahur' Mazda constitute the sacred literature of wise men of the far East.

"The few philosophic ideas which may be discovered in his sayings," says Dr. Haug, "show that he was a great and deep thinker, who stood above his contemporaries, and even above the most enlightened men of many subsequent centuries."

"THIS GOSPEL OF THE KINGDOM."*

BY MARY F. LANG.

STRETCHING down the ages is a luminous chain, the links of which are messengers whose office it has been to bring us tidings of a kingdom which may be ours for the asking—a world in which we may live, will we but take up the claim already preëmpted for us by our own divinity.

Perhaps the light, which, in this closing nineteenth century, has shone the brightest, and flashed its rays to the greatest distance, is that of Ralph Waldo Emerson, who has offered us, over and over again, assurances of a realm into which he has entered—a world in which he has lived.

There can be to my mind, no stronger evidence of the fact of its existence, than its denial by those who cannot understand his message.

That he speaks a language which some are utterly unable to comprehend, is proof that there are, indeed, realms of consciousness, distinct from one another, and to which man is related by corresponding faculties, differing as widely as

do the conditions to which they relate him.

No man *can* speak or comprehend the language of the inner life without having entered therein.

Emerson—as, indeed, each of the links of that luminous chain—points with grateful recognition to those whom he knows as Companions, and, with loving acknowledgment, introduces us to the goodly company of Claude St. Martyn, of the gentle Christian Mystic Jacob Boehme, of the greatly misunderstood Paracelsus, of Plato, and a host of others.

Jacob Boehme, who, just three hundred years ago this very time was being persecuted by the church for daring to believe and to teach the innate divinity of Man, turning back in the same simple fashion, leads us to the mystical Comradeship of St. Paul and of Jesus.

Back still further, link by link, we may trace the shining chain, till we reach the ancient Sages of whom Narada was one, hearing from them each the same story of the world in which they lived, in which we may live.

* Matt. xxiv-14.

That this is indeed a part of our birth-right, is the assurance given to him who understands the mystic language—assurance given by the very fact of understanding.

What is the meaning and the cause of the wide difference in men?

Here is one who lives only to eat, drink, and be merry; who rages when the senses are cheated of enjoyment, and who has no force with which to make himself felt, except when crossed in desire.

This is but molecular activity in human form, with strong affinity for certain conditions.

Here is another whose enjoyments are of a higher order; who reasons slightly, who has ideals apart from personal pleasure, but whose mental vision is bounded by a horizon which includes—with singular inconsistency—only that to which attaches uncertainty, to which attaches a “but,” and an “if,” and a “therefore”; for he does not *know*, and so *must* reason himself into *belief*, which, at best, is only opinion.

For such a temperament there never can be peace.

Here is yet another whose utterances are all affirmative, and this because of knowledge that is one with interior experience; who evinces none of the unrest incident to changes of belief, none of the irascibility, turmoil, passion, inherent in the uncontrolled lower nature.

What constitutes the difference? Is it something so mysterious that we can never understand it? Must we relinquish the problem as impossible of solution?

The materialist cannot solve it. The adherent of orthodox dogma and creed dare not attempt it. The solution is only found in a philosophy which recognizes Man as a being in process of becoming God;—a philosophy which recognizes in every kingdom of Nature, an identical spiritual basis, with gradually yielding limitations; for Consciousness

is *one*, and is only apparently subdivided by that through which it manifests. This very philosophy has been the Gospel of all of the Apostles of “Sweetness and Light,” from the time of the ancient Sages to the present.

If there is, in man, an element of divinity, with what less than this can he gain spiritual perception? If he have gained the condition of spiritual conception, what faculty, or organ, or essential element of his nature,—less than the soul itself—relates him, or can give him, direct cognition of Truth?

“The *natural* man,”—St. Paul declares—“perceiveth not the things that are of the *Spirit*, for they are foolishness unto him; and he cannot know them because they are *spiritually* discerned. But the spiritual man judgeth (discerneth) all things, and himself is judged (discerned) of no man.”

And again:—“What man knoweth the things of a man save the man himself? So likewise the things of God, no man knoweth save the Spirit of God within the man. And the Spirit knoweth all things and revealeth them unto the man.”

Consciousness manifests in the lowest forms of life as affinity. In vegetable life, as affinity expanded into conscious selection. In the animal kingdom it is conscious selection focused in the principle of desire. In man, it is desire, reinforced with more or less of mind.

In some few of the human race, it is intuition, or the dawning perception of the Oversoul to which man is related by his Higher Nature—his real Self.

It is this potentiality which makes possible inspired utterances. The Seer or Mystic has direct cognition, or—as St. Paul puts it—“sees face to face” the truth to which he gives utterance.

To quote Emerson:—“He enters into the closet of God and sees causes.”

Says Patanjali:—“The Soul is the Perceiver; is assuredly vision itself pure and simple; unmodified; and looks di-

rectly upon ideas."

The testimony of all mystics is to affirm the simplicity of the truth.

Says Emerson :—"There is guidance for each of us, and by lowly listening we shall hear the right word."

Says Jacob Boehme :—"Oh, how near is God to all things! Nevertheless, nothing can comprehend him unless it be tranquil, and surrenders to Him its own self-will. If this is accomplished, then will God be acting through the instrumentality of everything, like the sun that acts throughout the whole world."

Says Jesus :—"Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

But while this kingdom is a fact, and its gateways are wide open to all, there is a certain condition attached to entrance therein,—a condition utterly relentless in its inflexibility, yet so slight that its existence is unsuspected until after it has been complied with. Its realization is a part of that process of becoming which is itself the purpose of life. Yet its statement is so simple that to him who does not realize it, it seems mere words,

for it is only that we must believe in the existence of the Kingdom.

Until we do believe that it exists, its gateways may stand as wide open as always, but we cannot see them. For us, they and the realm within, have no existence. But given the password of belief in man's divinity, belief that this divinity is the cause of evolution, there is then established an effect which opens to our perception the "dim star" that will one day become the "infinite light." These are but steps upon the ladder of evolution, the ultimate goal of which is spiritual life. And this must be reached by degrees of growth—not by sudden transition from gross physical experience.

The spiritual principle, the Christ, has been long crucified, but to-day we hear more and more often and clearly, the testimony of those for whom the stone is "rolled away"—whose eyes are no longer "holden"—and we welcome the dawn of the Renaissance of spirit—the new birth, which Jesus declared to be the only means of entrance to the Kingdom of Heaven.

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best."

JAMES BAILEY, *Festus*.

MAN'S RELATION TO POSTERITY.

BY LUCIEN B. COPELAND.

THAT history repeats itself is a truism which requires no special exemplification at the present day—so constant are the evidences—and the signs of this phase of the times include a realization of present truth in sayings which are popularly supposed to apply particularly, if not solely, to ancient days. What may have been especially meant to the people of Corinth by Paul's allegation that "Old things have passed away" is possible of varying interpretation, but in the present transitional age the familiar words recur with new and definite meaning. Many customs of even a quarter century back are now gathering dust in the realm of abandoned antiquities, and the adventurous spirit of progress seems disposed to make even broader strides; but with the possibility that this transitional tendency may too closely resemble the swinging pendulum, which goes from one extreme to another, only to react in its former direction.

Still the present and its proper employment is of more immediate concern—for it shapes the future—and while one may regret the relegation to obscurity of certain things and methods, yet is there room only for rejoicing that the order of change is sufficiently comprehensive to include improvement in the use of the chiefest faculty recognized in man's possession, that of reason: and while cosmos may contain stronger and more far-reaching search-lights, yet is it a fact that only a beginning has been made in mastering the tremendous potency of intellect.

Another strong tendency of the present day, which unfortunately cannot be included in the general order of change, being as it is a continuance and even ac-

centuation of the hoary past, is the purposing of events for the exclusive benefit of the one purposing,—in plain words, sole regard for self. Through some unknown but beneficent law, posterity does unavoidably profit, unintended though it be, by its predecessors' well-directed energy; but its seeming right to such fruits closely resembles right of ownership in a derelict.

However, thanks to reason and a something all but unconscious which prompts to kindly things, we are beginning to regard coming humanity in new light and to bend closer investigation upon our relations and possible obligations to the younger generations.

It has been tersely said that "man's only inalienable right is the right to do his duty," and while actual disregard of such high ethics cannot rob posterity of the products of industry, it may occasion the loss of what is desirable if not of even what is due. In attempting to determine then the needs of children—for in no other way can we determine our own relation and obligation thereto—the first attitude to claim attention would naturally be that of parent to child; but this is a relation too exclusive to give comprehensive results, to say nothing of being weighted down with precedent and therefore prejudice. It occupies a field by itself and, if objectionable in the manner of its occupancy, can perhaps, like other seeming impregnable positions, be best overcome by a flank movement.

A second aspect would be from the standpoint of that which is too frequently treated as the real individual, the physical body; but the study of hygiene has already very clearly defined what is advisable for proper preservation of health and, although this field of in-

vestigation is far from being exhausted, yet it is a matter which has already acquired such momentum, so to speak, in the right direction, that an attempted spur to further investigation is unnecessary.

One view, however, seems to have been ignored, a view which is most comprehensive of all:—that in which everyone regards himself, as an individual, a human unit: and in considering this position there should be taken into account not merely our indebtedness, but also the child's merit and what it has a right to expect from its elder brothers in the great human family.

The superficial observer may be inclined to echo the "cui bono" of old in the modern parlance, "what is there in it," and thereby does he voice a question which can only be answered by ascertaining the mutual interrelations of mankind. Without extended mention of coöperation and other socialistic theories so rapidly gaining advocacy, it also appears from even brief examination that the invisible bonds which connect all humanity are of a very close character, so close in fact that suffering and want of every kind, occasion, seemingly without reason, a desire to help: and yet, why should one regard another's welfare from any but a personal standpoint? Why should not the spectator be absolutely indifferent unless his own preserves are in danger of encroachment? These are fair questions and thus far have been satisfactorily answered only in one way:—that a law of unity invests humanity, and for that matter the entire universe, resolving into a single unit all that is. Wherefore does it follow that the condition of the individual must be directly dependent upon the condition of the entire human fabric and *vice versa*, even as in the physical body each member only prospers when the entirety prospers and every member suffers when any portion suffers.

Thus, even from selfish motive, does

it behoove every member of the larger unit, humanity, to plan and intend every act, even to his inmost thoughts, for the profit and advancement of all, for in so doing is he but bettering himself; and this good business policy would require that the needs of children have our closest attention and most careful consideration, especially in view of the fact that their immaturity makes them so almost entirely dependent upon their elders not only for material necessities, but also for mental and spiritual pabulum.

Thus then does it appear that the child's needs are my needs, and even as I care for every portion of my physical body and personal environment, so must I, when broader vision is attained, extend my environs until I include therein all of which I can conceive or form a cognition.

In this new relation to humanity we view the coming generations in another light and the nature of the heritage we shall bequeath will be largely determined by the correctness of our answer to the biblical question, "Am I my brother's keeper?"

Of the truth of the saying, "As a twig is bent the tree is inclined," no special proof can be required, the statement being so manifestly axiomatic: and one would naturally be desirous, when applying the adage to the human race, of directing the development of the child in such manner that the mature growth may show symmetry and true progress. If, however, on the other hand, the twig be not bent then the tree perchance will not be inclined, the tendency of nature being to produce correct growth and development if not disturbed by foreign and outside influences. Making a further analogy to man, the suggestion naturally presents that possibly less bending, in other words, attempts at direction, might result in benefit to the subject-matter, which is the child.

Taking into consideration the law of cause and effect and the necessary op-

portunity for its due and full operation, it seems that cause must ever have its due effect and that every effect can properly be ascribable to its adequate cause. A certain confirmation of the existence of such law appears in the scriptural statement that "whatsoever a man soweth, that he shall also reap," and reason must add confirmation of its converse, that "whatsoever a man reapeth, that he must also have surely sown;" for nature's laws are universal and know no exceptions, the latter weakness being ascribable only to laws of human origin. It therefore appears that commencing with very birth we each and all are respectively posing as centres for the reaction of impulses engendered at some prior time or times; and if we are chargeable with bearing the consequences, justice demands that we also be responsible for the initial causes, else is right endeavor and purpose useless, for any other consideration must make of man nothing but the puppet of a superior power, with whose purposes he has nothing to do, against whose dictates it is folly to contend. If then we are responsible beings—and no one can or would believe otherwise—it follows that every individual is what he has made himself, therefore that his characteristics and disposition generally are his own, and that so far as his plane, degree and character of development are concerned he is singular; therefore again, that for the best further development no general formulation of rules is adequate or suitable, for each individual necessarily must grow and evolve in his own way and, so to speak, on lines of least resistance.

Such seems to be the problem with which finite man is confronted in assuming to teach the young idea how to shoot. Did man possess the full development of all his potentialities, it would be comparatively easy to direct a child and minister to its needs; yet it is a fortunate plan of nature's which hinders

one from doing another's duty, else could there be neither true development nor credit for the same on the part of the one assisted.

There are those, however, who do not recognize this truth and the result of their efforts is often lamentable. Owing to the fact that each individual develops in his own way, it happens that our own point of view naturally appeals to us as the one most to be preferred; in other words, as a close approximation toward the truth. Acting on this innate tendency, the would-be teacher is apt to presume that the needs of the child are similar to his own, and attempts to supply the same with materials acceptable to his own inclinations. The result is often apparent in the spoiling of a good farmer or mechanic and the production of a very poor lawyer or physician, though perhaps short-sighted parental ambition may be partially responsible for the undesirable accomplishment. Illustration after illustration of the sad results of this forcing process, readily afforded in every-day life, show how greatly the needs of children are both unapprehended and disregarded.

Then too, a more disastrous error is manifest in the so-called orthodox teachings, which are forced into the juvenile mind at the impressionable age in similar manner as our ancestors of a few generations back administered sulphur and molasses without regard to actual needs, evidently believing it might be a good thing, therefore everybody required it.

Orthodoxy, if it be *orthodoxy*, is indeed a thing to be esteemed; but when a code of ethics, dogma and belief is formulated by fallible man, actuated by motives varying from sincerity to ambition, is then embraced under a blanket-cloak of theology which is claimed to be orthodox and of divine revelation, is labelled "Christianity" and then forced into the human brain when its condition is so plastic that impressions are well-nigh

indelible ; it is barely possible that the future may reveal a certain narrowness, prejudice and actual weakness in the victims as the products of this *volens, volens*, arbitrary policy.

Looking back over our own childhood and early days we readily recall the esteem and confidence with which the parent was regarded. His words were not *considered* infallible, they *were* infallible to us ; and later on, when maturer reason brought greater discernment, with what a shock did we first realize that the father and mother might at times possibly be mistaken. " My mother said so, " is to the child an always unanswerable argument, and when the father or mother teaches the child of a personal God, Who can be swayed by human action to either mercy or wrath, or Who is of such finite foresight that mortal prayers may turn Him from a predetermined course of conduct ; when a parent teaches of a gold-paved Heaven, or a seething Hell ; of an atoning Saviour or an insatiable personal Devil ; in fact, of the thousand and more weird ideas which go to make up the present-day ethics called revealed religion, embracing a theory of irresponsibility and a possible avoidance of the righteous reward of unrighteous conduct ; when the parent teaches the child such ideas, instilling them into the mind in early days, and oftentimes at the closing hours of day, when youthful fancy can without effort people the darkening corners with strange and horrid goblins and other creations of vivid imagination, and with faculties thus morbidly quickened retain with deeper effect the impressions received, it is hardly strange that in after years the early thoughts and impressions should retain their full virility, and difficulty be experienced in learning the truth and recognizing the real.

In reading history we are often surprised and horrified at its numerous records of fanaticism and actual crime resulting from so-called religious zeal ; but are we not to-day paving the way for

its repetition ? Are we not actually imposing on the confidence not only of our children, but of our children's children to many future generations ? That the sins of the fathers bring disaster to their descendants does not apply to the material and physical only, but of necessity must include every plane upon which the original sin operated.

The foregoing treatment of the subject may be criticised not alone by those who advocate the present system of theology, but also by the would-be practical, who evidently deem the objective, or field of results, as the most deserving of attention, presumably disregarding of the fact that true correction should begin at the fountain source, which in the present instance is the domain of the real man. Copious waters however sweet can never purify an already brackish stream. Therefore does it seem particularly advisable to lay stress on ethical teachings. Through experience and that alone do we gain our knowledge, which in due season may blossom into wisdom. Therefore do we do well to examine religious history for the purpose of ascertaining and discarding the false as well as discovering and retaining the true, and in doing it for ourselves are we doing it for all.

In thus realizing the responsibility of our relations with the young and the necessity thereby created for proper ministrations to their needs, man's finite limits and mortal weakness seem to enervate our purpose and cloud our hopes for success, and the question arises " How can man perform this duty when so sadly embarrassed by his own imperfections ? " The recognition, however, of the importance and difficulty of the duty is the first step towards its accomplishment and, even as a child cannot be expected to perform a man's work, even so the man may be pardoned if his efforts are not without imperfections. An analysis of human effort to reach a particular goal, whatever the field of action, reveals one

curious and almost invariable fact : the repeated adoption of wrong methods until experience suggests the right. One seldom, if ever, reaps success with the initial effort and the lesson becomes plain that wisdom is a matter in the gift of no one and is reduced to possession only through constant and unremitting effort. So then does it appear that our obligations will and can only be completely discharged and the task of human existence fully accomplished by the avoiding of methods which experience proves to have been futile or weak and the substitution and resubstitution of other methods as the same present themselves and appear desirable. Nor in such course can one particularly be charged with experimenting, for all life is nothing but one grand experiment, an ever-seeking after an unknown something which is deemed desirable, through countless experiences or experiments, which are adopted because for the time being they seem propitious means for the main accomplishment.

Let us then apply in our conduct toward children a little of the common-sense we employ in every-day life. The sun, for instance, is a most excellent benefactor and has rightly been called the giver of life ; yet a good horticulturist does not for that reason insist on placing all his plants at all times in the full glare of this mighty orb, for while some might thrive, many would be irretrievably scorched and withered. Then again, an intelligent physician does not arbitrarily prescribe the same treatment for every patient even when suffering from the same disease, for a treatment efficacious in one instance might be too severe or even too mild in another ; but he studies the needs of the individual and humors the latter's cravings in his prescriptions. In every-day business matters we ever seek for the lines of least resistance and, when discovered, try to work with and not against nature. The merchant, in buying his stock, con-

siders what his patrons need or may desire. The civil-engineer, in his surveys for a prospective canal ever has in view the nature of water and never does his completed work show an up-hill grade. In other words, we ever try to find the manner in which development can most easily and efficiently be had.

With such criteria would we not be justified in adopting similar means in the rearing of our children ? Would we not be best fulfilling our duty both to them and to ourselves in first studying the subject-matter, the individual child, learning its tendencies and proclivities, and on these lines of least resistance apply, not a lever, but food and material best adapted to its needs ; offering the same for acceptance and assimilation, but not injecting the same with, so to speak, hydraulic pressure ?

Above and beyond all, however, is there one essential which has been almost entirely disregarded, and the making of this criticism will undoubtedly meet with staunch denial ; nevertheless is it a deplorable fact that not only children but also the large majority of adults do not know how to think, and the fault lies largely in the manner of early education. The method almost exclusively in vogue is to tell that which is believed to be the WHAT, but seldom is it attempted to show the WHY. Learning by rote is very well for a parrot, but by man, the noblest work in nature in that he is endowed with reason, that only should be accepted which is voluntarily received and that too because to the individual it bears the trade-mark, so to speak, of truth. It may be claimed that the child is incompetent to exercise such judgment, and yet we have evidence of the child's willingness to become competent, and that evidence lies in its constant query "Why?" The short-sighted parent may answer "Because I say so," but is the child satisfied ? Not for a single moment. It is only silenced, and we in our blindness, may I add laziness,

fail to see in the child the budding of that faculty which outrivals in its accuracy the most delicate balance in determining between the true and the false; and by our treatment of its query do we permanently or seriously impair the ability to recognize the truth, at least do we fail to assist in its development.

Thus becoming accustomed to accepting another's authority, it is but natural that hearsay evidence should find acceptance; that mere belief should masquerade as knowledge; that reasoning man should deteriorate to a human phonograph; and that dogmatism and fanaticism should find exponents of seeming strength, but in reality of puerile weakness.

The child's "Why?" should be answered to the very best of our ability, and furthermore would it indeed be more advisable to stimulate a desire for further and more frequent "Whys?" than to ruthlessly destroy or injure this craving for truth, which our own ignorance on the subject perchance disqualifies us to satisfy.

The very fact that the child so highly regards a parent's dicta is but added reason for encouraging inquiry as to the reason for any injunction given; and while it may be flattering to the parent that its word is law and above question in the mind of its recipient, nevertheless is it a fact that the acceptance of an idea, even though it be the absolute truth, on someone else's authority, whether it be by a child or mature person, is always weakening. It is such methods which result in credulity and weakness, not merely destroying the ability to distinguish with any degree of certainty be-

tween the true and the false but even dwarfing almost to a nullity the power to recognize truth when unmistakably presented unless authenticated by that which is considered authority.

Such are a few of the paths indicated by even brief inspection of man's relation to man and to his children. Unity and the necessity as well as the right of duty point plainly in a single direction, which must be traversed by young feet, as well as old, and reason dictates that the journey cannot be too speedily begun. In attempting to assume our responsibilities many changes in our methods of teaching and in our conduct generally toward the young will be necessitated; but the present purpose is to indicate, not in detail but in general, that which concerns the real man and the permanent rather than the mere temporal environment and immediate future. A comprehensive view would not require that particular attention be given the materialistic side which must and ever will shape itself to conform with the ever-changing and shifting objective theatre of action; but it does demand that the more enduring, which lies back of and occasions all else, shall receive more certain regard. The ship of life may swing this way and that in the turmoils of earth's stormy existence, yet its changeful course cannot and will not be left to chance; but the compass, which is the true individual and purpose, must ever point steadfastly to the positive pole of human potentiality which marks the haven of complete development; and woe must be his who either intentionally or through neglect causes that needle to swerve and lose its infallibility.

THEOSOPHY AND UNIVERSAL BROTHERHOOD.

BY ZORYAN.

(Concluded.)

AND what if a man lives on earth again?

Above the surging waves of life a sweet note arises, which all the waves catch, echo, and repeat,—and thus the never ending song of Brotherhood Eternal proclaims of that one dominant voice, which in all is heard.

Inside the deepest laws of nature the same great breath divine, the fiery spirit of man's soul and its changeless self shines as mover, keynote, and the starry germ of life, passing through many re-embodiments of matter.

Throughout the vistas of the time and their harmonious change it darts and flits as some swift daring bird, achieving hope and carrying the glorious message of the endless ages, whose sufferings are to be consoled and labors vindicated in the great harmony of Karma, that sweetest Law of Justice, which with the tenderest motion surely leads the aspirants to the Divine through many a dark passage of man's own dreaming.

For the enraptured eye of him, who knew the blessed visions beyond the curtain of death, life's great veil of the phenomena of matter is scintillating with the joy of Heaven.

As the early riser in the morning greets the sunlight and knows it to be the same, though it appears azure and gold and red in the skies, blue on the waters, purple on the mountains and sparkling emerald on the dew fresh grass, so the returning heaven-dweller perceives the divine thrill of pearly opalescence running through all the tints of the awakening human fire-gleams of the mind and telling the great message that all Life is One.

It is this that gives the sameness to the thoughts and feelings of me and thee and him and catches the mental essence of the passing dreams of color on to the white screen of ideality, where death and loss and parting are unknown and where to think is to possess.

It is this that makes out of every tear of sorrow a mirror wherein the soul's treasure is again reflected, so that the soul stops weeping and smiles gloriously in silent admiration, seeing an image of the reality which is above all woe.

It is this that shines in darkness, takes power and satisfaction from itself, and counts for nought all personal gain or loss, and heeds neither blame nor praise from those who cannot know. It loves the tragedies and carries its banners into the thick of the fray. As says a poet: "Then I saw a terrible mystery, that all souls gather where there is battle, where hearts and helmets are being broken, and shun the places where the spirit has its bed of sleep." Here the soul learns that the most frightful shadows are those projected from its own lower nature, through which the heart fails to shine, and which the soul fights then to the end.

It is this that makes it possible for man's life to become a poem and a song. All beauties of his thought which have been won in battle gather around him, bright and fairy-like, yet potent and real. An army it is indeed, and work for an artist to instill them with greater glow and splendor. But there are poems of the sacrifice, and then the fairy messengers of thought and their harmonious array acquire a soft and cheering voice, a simple garb, a quiet loving

posture, and all their enticing power is substituted by the white childlike simplicity of those who found the one home of all humanity and in their joy of ministration forgot the smaller matters. The Great White Spirit of the Sun shines on such a poem from beginning.

It is this that urges men to dare the Promethean lot of those who are brave enough to find reality in the ideal, even though it makes them see their bodies bound in the dark and stormy valley of Caucasus, their feet washed by the tears of the ocean-daughters, who cannot help now any more, their livers torn by vultures of their own awakening mental skies, which are destined to be made clear and bright and illuminated by a promised child-redeemer; a new born mystery of the soul.

It is this light of love given, which drowns the shadow of love taken, for how can love be taken, when it is within already. At evening's twilight it makes the meditating soul all blissful with the love it sends to all the world through its clear mental skies, and when it is so, no dear friend and companion is absent. There is no loneliness, no doubt, no fear for those who dare to seem to others all in darkness and in shadow and in nothingness the mourners of the past which is not past for them, the Utopians of the future which they carry with them; lost and wandering birds in others' sight, but in truth the messengers of the great golden everpresent cycle, which is the ark of man's salvation.

It is this that makes the heart worship and love one mystery, one treasure and one fire in all the fires of the world. By the oneness of this fire the heart grows one itself and spreads its vision throughout the world. The black lilies that grow on the ruins and the graves, where heroes fought and died, though unfortunate but true,—those are the dearest for the heart, for they are besprinkled with the immortal dew of the great unknowable mystery above this

life, its evil and its sadness. And though of the black lily the heart has in itself a golden counterpart, the vision of the black flower and the sparkling dew enchants it into the primeval purity divine. Evil and suffering of the past turn to be films, which are gone, containing treasures which will never go, and the flower of time is bursting into the air of the eternal light.

The Seven Fires burn in man. The Mind—the fifth—is a link. It sees them all, it recognizes all. It changes passing dreams into imperishable ideas. It divides the wheat from the chaff, dissolves the shadows, saves the truth. It links the gems of thought with the conscious unity and scorns the material base. It came into this world to be a victor and a lord, not the servant of selfishness and passion, and of those forms of matter into which they harden. It came from the changeless kingdom and is not frightened when its embodied song is dying. It repeats it in new lives again and again. The songs grow into poems, the poems grow into the great drama of the whole human kind. Then the song never stops till the cycle runs its course, for the song and cycle become one and fly on the wings of the same bird. All is provided, the bird is waiting, oh! let us hasten, brothers, to go out with our thoughts and hearts towards the sweet spacious fields of all this humanity of ours! The bitterness of life is frightening? O, no! It is not the bitterness of life, but of life's illusion projected on the screen of the separateness. Life is sweet; the joy of life is pure and boundless; earth, water, air and fire are vibrating with it, and only our shells of selfishness are painstricken. Since we know it well after so many sufferings of the dark ages, that have just passed, now is the time for each strong soul to leave below its chrysalis and prison and to enter the fresh and balmy air, where there is neither me nor thee, but the one great light of the human race. That

which looks as a far distant Utopian dream below, will be a potent thought above,—and what is the difference between thought and deed on those clear heights? Reared in their fresh air, clear-headed, free from desires, unmindful of the lot of our own personal shells below, here shall we get that strength and daring, before which the mists shall vanish, scattered by their light and warmth.

And let not any pride mar the work! For, after all, we are only useless servants,—very imperfect channels of the returning cycle, and all our glories and ideals and utopias, which we make true, are simply foreflashes of that which must come from the forgotten past, gliding through us into the future. No poet, no philosopher ever speaks of dreams and fancies, but either of reminiscences of that which was or prophecies of that which is to be. All he can do is to abridge, to mix, and to distort, but even that he cannot do so freely as he thinks,—if he is earnest and sincere. Let us then forsake pride. Our best thought of freedom belongs, perhaps, to a mountain shepherd of some unknown country of the ancient times; our best expression of the sense of justice came, perhaps, to us from some modest devoted mother keeping order among her children. The deepest thoughts may have come to us from the humblest channels, called out by sympathy, by the heart attracted. Let us send them also from the heart, relinquishing all sense of our importance,* for then only that which we send out, will be fresh and sweet and healing and will not strike with terrifying force into the minds of others, but will softly fall like some flower-flakes or a golden rain, and it will give rest, hope and trust and be as a mother's care for the new born of the new cycle.

*All importance which we have, belongs to our heart,—and we know that our heart is not ours, but belongs to all we love. The personal question may just as well collapse.

Thus we transmit our peace, our fears, our doubts, our hopes into the future. We are the threads on the great woof of life and we are the weavers. The beauty of the future is the radiance of our threads and their harmonious interblending. It is for us to choose whether our threads will roll around themselves in selfish lumps and fill the space with meaningless color-blotches, or whether they will spread out and weave together the shining rope of life. It is for us to decide whether we will greet every human being: "Come, dear brother; oh! how we have missed your tint and shade of color in the great pattern of our work!" or whether we dropping him thus undo ourselves. Shall we look on every foreign nation as so many curios good only for a museum, or shall we say to the nations of the seven islands: "From each island a sweet song is wafted on the morning breezes. It seems to come from the great Angels of the rising Sun. What grand shapes are on the smooth and glistening sea? Are they their shadows, or are they simply dawn-colored mists, purple, gold and blue? Are they the fairies or the angels of the islands? Each is more fair than others, each shall we love the best."

Who can then blame the sweet Law which penetrates the world? No jewel more precious can be found than understanding of the depth of mercy therein contained. The Law invites us to take a full hand in making future patterns of our life. Who could see more freedom in any religious conception? Therefore it is called Karma in the East, the web of our own weaving, our own deed and doing, that of the past, returning into the present, so that nothing might be lost, that of the present sent ahead into the future to prepare our way according to our secret wish. And though we serve the Law imperfectly, how perfectly it serves us, preserving our smallest thought, word or deed, including even our own identity and its lining. And

who would like to exchange his own identity for that of another? Therefore the Blessed Law complies with our own secret wish, perfectly keeping away from us that confusion, which would be for us above all dooms and terrors. It is so merciful, that when we have done a wrong and are distressed, and our light is dim, and our skies are dark, and all joys are void and pale and annoying to our inner nature, it is so merciful then to shut those joys away from us, that the pain and cry of our heart might not be insulted, it is so sympathetic as to cry with us: "Come back, dark deed, that I might undo thee," and lo! by the great mercy of the Law the dark deed comes back in all its breadth and length and depth, that the spirit of a man might undo it by its fiery look and better chance and will, so that nothing remains, only the mercy of Karma, which becomes a mercy of a human heart.

Invisible and unassuming, yet it is an anchor of our hopes and trust, and the invisible light of its eternal mercy, surety and fitness of all things, when we find refuge in it and work with it, burns like a pillar of a radiance above our own identity. Thus we open way to our own Divine Fathers, who are the servants of the Law, in their great planetary life. Then, if we choose, we become ourselves the conscious channels between them and the peoples of our humble earth and all its creatures. Then shall we nearer approach in our liberality and mercy to the Great Law,—and as the Sun sends its light on the deserts and the meadows, and as the rain falls on the just and the unjust, so will our heart shed its light and love of equal brilliancy

to all our brothers,—and not for us, but for them, it will be left to decide how much light they must take and how soon they must proceed. There is no screen for the light of the heart on its own transparent sunny plane, and all especial attentions on the earth are simply acknowledgments in the bodies of that which souls already have spoken and accepted.

The Karmic Law may be likened to a wheel of gems. The centre of it is motionless, eternal, sure, divine. Its rays like fiery spokes illuminate, cheer, and liberate all the revolving gems of meaning, love and life in all the cyclic changes of the world. It separates the gems of the spiritual essence in all things from the chaff and husks; the husks it drives away, the gems it attracts along its rays towards its radiant centre. This motion produces other smaller wheels inside the greater wheel, and so on and on, so that the Law grinds by day and night and grinds exceeding fine. As the wheel turns, our chances come and go. At the next turn we get what we left in the same arc before: so much illusions or so much bright helping deed and thought; so much of clear central light or so much darkness, pain and sadness of our outer crusty, unrejected shell.

Then the aspirant will hear the voice not only of Theosophy but of the silent speech of the Great Law itself calling to him through every star and dewdrop, man and angel and all that lives: "Arise, dear child, awake, and join thy numberless companions throughout all nature in our progressive pilgrimage towards the Unity of Life through our labors in the Unity of Truth and Love."

THE EVANGEL ACCORDING TO IOANNÈS.

EXCERPTS FROM A NEW TRANSLATION OF "THE GOSPEL ACCORDING TO JOHN."

BY JAMES M. PRYSE.

[I. 1-9.]

IN a First-principle¹ was the Mind,² and the Mind was in

¹ Gr. *archè*, first cause, inherent principle of evolution as opposed to the primary elements (*stoicheia*), which are the first differentiations of the root-substance. It is the divine spirit of Life pulsating through Chaos, or Space. Considered as the kosmic matrix, or womb of the world, it was symbolized by the crescent moon (typical of female generative power), and by the ark, or ship of life, floating on the "Great Deep," or watery abyss of Space, and preserving the germs of all living things during the intervals between the periods of kosmic objectivity.

² Gr. *logos*, the external expression of the interior thought, and the thought itself; a saying, oracle, divine revelation; a "word" as the embodiment of an idea, but never in the grammatical sense as the mere *name* of a thing. The Vulgate mistranslates it *Verbum*, "Word"; but the Beza has *Sermo*, "Speech"; and Tertullian (*Apol.* c. xxi) gives *Sermo atque Ratio* "Speech and Reason." To render it in English as "Thought" would be misleading and in conflict with the context; for if The God (*ho theos*) be taken as synonymous with absolute mind (*nous*), then it could hardly be said that "the Thought was a God" (*theos*). The Logos must therefore be taken as the Receptive Mind which mirrors the ideas of the Absolute Mind. It is the Archetypal World, containing the Ideas or Souls of all things. The Logos and the Absolute

relation to The God,¹ and the Mind was a God.² This [God] it was who in a First-principle was

Principle (*archè*) are the two aspects of the One.

¹ Gr. *ho theos*, probably from the older form *Zeus*—the Father of the Gods and of men; but still not Absolute Deity, the Unmanifested, which was called *Sigè*, the Silence, and *Buthos*, the Abyss. The God is a collective term for all in the purely spiritual worlds.

² Gr. *theos*, without the definite article, in contrast with *ho theos*, The God. The distinction is clearly indicated also in the preceding phrase (which is emphatically repeated), "in relation to The God," *pros ton theon*, where the preposition *pros*—though commonly translated "with," out of deference to theological notions and in defiance of Greek—has somewhat of an adversative force; in fact, it would be good Greek for "in spite of The God," while the rendering "with God" is wholly unwarrantable. The conception in the text is unmistakably identical with that of Philo Judæus, who speaks of the Logos as "the Second God" (*De Somn.*, i, 655), and makes him the synthesis of all the spiritual powers acting upon the Kosmos. Hermès Trismegistos also (quoted approvingly by Lactantius, *Divin. Institut.*, iv. 6) calls the Logos "the Second God"; he moreover makes the same distinction between *theos* and *ho theos*, calling the Logos "a God," to distinguish him from The God. Justin Martyr held the same view, using the term "Second God."

in relation to The God. All [things]¹ came into being² through him, and apart from him not one single [thing] came into being. That which has come into being was Life³ in him, and the Life was the Light of the Men;⁴

¹ Gr. *panta*, all things; here used absolutely, all, the whole Kosmos.

² Gr. *ginesthai*, to become, to come into objective existence, to come out of the Eternal into Time, as contrasted with *einai*, to be. The God is boundless Duration, which neither *is* nor *is not*; the Logos is Time in the abstract, which eternally *is*; the Kosmos, in manifested Time, is ever *becoming*. Nothing is "created" or "made," but all things emanate from the Eternal Substance (*ousia*), and pass through the sphere of Transition (*genesis*) into the Differentiated World (*kosmos*).

³ Gr. *zôê*, life, as opposed to death. Life is also the Breath (*pneuma*). In cosmic manifestation it is the Solar Energy, which visually is Light. The punctuation of the text as above is incontestably the correct one, having the support of a majority of the orthodox church fathers as well as of all the so-called "heretics." The punctuation which severs the words "that which became" (*ho gegonen*) from the sentence to which they belong, and joins them in a meaningless way to the preceding sentence, is a futile attempt to conceal the fact that Life (the Breath) is one of the Emanations that came into being *in* the Logos. Not only do all ancient authorities prove that the stop should be placed before *ho gegonen* but also the whole sense of the passage imperatively demands it.

⁴ The Men are the twelve zodiacal signs—in the astronomical rendering—the twelve "Patriarchs" of the Old Testament; the twelve months of the year, whether a year of mortals, or the siderical year of about 25,000 years, or a year of the Gods, the whole life-time of the

and the Light illuminates in the Darkness¹ and the Darkness did not overtake it.

There came into being a Man sent forth from a God; his name [was] Iôannês. This [forerunner] came for a witness,² that he might bear witness about the Light, that all might gain intuition³ through him. *He* was not

Kosmos. The zodiacal signs are alternately diurnal and nocturnal, making six periods of activity as days and nights.

¹ The principle of duality, of good and evil. Darkness is the chaotic element, that blind turbulent energy in matter which is the source of all "evil." The imagery in this passage is solar, referring to the ancient mythos of the dragon of darkness pursuing the sun to devour it, but never able to overtake it. The verb used, *katalambanein*, means to catch, to come upon, to overtake; in the middle voice it is used in the *Epistles* in the sense of apprehending mentally, but in the active voice, as here, it can not have that meaning. The word is used also in the passage, "Walk while you have the Light, so that Darkness may not overtake you" (ch. xii, v. 35).

² One who can retain in his physical consciousness the memory of things in the psychic and spiritual worlds is said to "bear witness" when he declares them to men who cannot so remember, to help revive their dormant psychic faculties.

³ Gr. *pisteuein*, to trust in, to rely on, to have conviction; from *pistis*, assurance, good-faith, credit (in business affairs), a pledge, an argument, a proof; in a philosophic sense, certain knowledge based upon *intuitive perception* gained by correlating the physical body with the psychic. Those who had the faculty of *pistis* were called the psychics (*psuchikoi*), as distinguished from the spiritually-regenerated men (*pneumatikoi*) on the one hand, and the carnal or earthy

the Light, but [he was sent] that he might bear witness about the Light. That True¹ Light, which lights every Man, was coming into the Kosmos.²

[III. 1-21.]

Now, there was a man of the Phariseans — Nikodēmos [was] his name,—a leader³ of the Ioudaians. This [man] came to him by night and said :

men (*sarkikoi, choikoi*) on the other. While *pistis* is psychic knowledge rather than spiritual, it is by no means blind faith or unreasoning opinion. For lack of an English verb to convey its exact force, *pisteucin* is here translated "to gain intuition."

¹ Gr. *alēthinos*, the *real*, as opposed to the *apparent*. At the beginning of each of the Life-Cycles there is an outshining of the Light, and a *Messias* (one anointed by the Breath) appears as the spiritual Teacher of mankind for that particular cycle. The cycle of Iōannēs-Iêsous (for the two are really one, the psycho-spiritual man) was that of the Sun in the sign Pisces, the Fishes. Microcosmically, Iōannēs is the psychic or magnetic light which precedes, and prepares the way for, the True Light, the noëtic or spiritual illumination.

² This word is left untranslated, as it has not even an approximate equivalent in English. Its primary meaning is "good order," and it is applied to anything having definite form or arrangement, from an ornament, or a fashion in dress, to the whole manifested universe. Chaos, or rather the primary matter it contains (*hulē*, unwrought material) becomes, through the formative power of the Logos, the Kosmos or objective universe, each department of which is also a Kosmos or world in itself; hence the word applies to the suns and planets in space, to this earth, to humanity in general, and to individual man.

³ Gr. *archōn*, chief, captain; king; magistrate.

"*Rabbi*, we know that you have come from a God as a Teacher; for no one can do these Signs which you do unless The God is with him."

Iêsous answered and said to him :

"Amên, Amên, I say to you, if any one be not born from above¹ he can not see the Realm² of The God."

Nikodēmos says to him :

"How can a man be *born* when he is old? Into the womb of his mother can he enter a second time and be born?"

Iêsous answered :

"Amên, Amên, I say to you, if any one be not born of Water and of Breath, he can not enter into the Realm of The God. That which has been born from the flesh is flesh, and that which has been born from the Breath is Breath. Do not wonder because I said to you, You have to be born from above. The Breath breathes where it wills, and you hear

¹ Gr. *anōthen*, from above; from the first, over again (but very rarely used in this sense). The sidereal body is said to be "born from above," that is, from the brain-centres; the physical body being "born from below." The Immortals are *hoi anō*, "those above," as distinguished from the mortals, who are *hoi katō*, "those below," and *hoi nekroi*, "the dead ones," meaning those incarnated in the *dead* forms (physical bodies), and also those in the nether-world or region of "ghosts"—men in the psychic body, whether the physical body is dead or only in the sleeping state. Nikodēmos, however, takes the word *anōthen* in the sense "over again," thus betraying his ignorance. Such word-plays are common in this Evangel; and Iêsous is usually represented as speaking in a mystical way, while his listeners are made to appear very materialistic, understanding his words only in a crudely literal sense.

² Gr. *basileia*, royal power, dominion, rule; a kingdom, dominion, realm.

its voice;¹ but you do not know whence it comes and where it goes. So is every one who has been born from the Breath."²

Nikodēmos answered and said to him :

"How can these [things] be brought about?"

Iésous answered and said to him :

"Are *you* the Teacher of Israël and do not know these [things]? Amên, Amên, I say to you, That what we know, we speak, and what we have seen, we bear witness to; and our witness you do not receive. If I told you the [things] of the Earth,³ and you did not gain intuition, how, if I tell you the [things] of the Sky, will you gain intuition? And no one has gone up

¹ Gr. *phônê*, a tone, articulate sound; a vowel sound (as opposed to that of consonants); voice, speech. The Breath has seven sounds (the "seven vowels" of the Gnostics) corresponding mystically to the seven planes of the sidereal world. These sounds are heard in succession by the mystic as the Breath awakens the seven brain-centres. They are also called "trumpet-calls" (*salpinges*) in the *New Testament*, the seventh heralding the new-birth or "resuscitation of the dead ones" (*I Cor.*, xv. 52; *Rev.*, xi. 15—xii. 1-2).

² Alluding to the mysterious coming and going of the Initiate in his Fire-body or "mayavi-rupa."

³ Earth (*gaia*) is the lowest of the four subtile elements, and is the material aspect of the World-Soul; Sky (*ouranos*, the expanse of air) being the spiritual aspect. Gaia is therefore represented as the bride of Ouranos, the two standing for the psychic and spiritual worlds respectively. Fire (*pneuma*, the vital Breath) is an active principle; Water (*huddr*) is passive; Air (*ouranos*) is active, and Earth (*gaia*) passive. The "things of the Earth" (*ta epigaia*) are psychic; the "things of the Sky" (*ta epourania*), sidereal.

into the Sky, unless he who came down out of the Sky—the Son of the Man, he who is¹ in the Sky. And as Mōsēs raised on high the Snake in the desert, so shall the Son of the Man have to be raised on high,² that every one who gains intuition into him may not die, but have On-going³ Life. For The God so loved the Kosmos that he gave his son, the Singly-generated, that every one who gains intuition into him may not die, but have On-going Life. For The God did not send his Son into the Kosmos that he might separate⁴ the Kosmos,

¹ That is, whose real being is always in the higher realm, even when manifesting in the lower worlds. Even when incarnate, the "Son of the God"—the true Self of man—still exists independently, as before, in the infinitudes of Space.

² The snake on the cross symbolizes the spiral action of the Breath coiling about the cross in the brain.

³ Gr. *aion*, a period of time; a manifestation of life in time, period of evolution; lifetime (from the Sanskrit root *i*, "to go," the concept of time being inseparable from that of motion, and time being measured by the motion of the heavenly bodies in space). The God alone is Eternal or Boundless Duration; everything manifested has limits in time and space. The highest *aion* is the lifetime of the manifested Universe, considered as a conscious divine being; and each evolutionary cycle—as the lifetime of the planetary system, of the earth, of a human race—is also an *aion* and collectively a being. The sidereal body (*sōma pneumatikon*) of man endures throughout the life-cycle of the Kosmos, and so after the mystic birth "from above" his consciousness is continuous throughout all the lesser cycles of reincarnations, racial periods, etc., which constitute the great On-going or day of the Gods.

⁴ Gr. *krinein*, to separate, put asun-

but that through him the Kosmos might be saved.¹ He who gains intuition into him is not separated; but he who does not gain intuition into him is separated already, in that he has not gained intuition into the Name of the Singly-generated Son of The God. And this separating is because the Light has come into the Kosmos, and the Men loved rather the Darkness than the Light, for their works² were useless.³ For every one who practises worthless⁴ [things]

der; to pick out, choose, distinguish; to decide, determine, judge.

¹ Gr. *sōzesthai*, to be kept alive, preserved, saved; to escape, get well; frequently used in the *New Testament* in the sense of "making whole," "healing."

² Gr. *ergon*, deed, work, action; employment; mental effort. In *New Testament* terminology, works (*erga*) are the labors of purification, by which the soul regains its freedom.

³ Gr. *ponēros*, unlucky, sorry, good-for-nothing; bad, knavish.

⁴ Gr. *phaulos*, paltry, mean, trifling; shabby, ugly; easy. The useless and worthless works are those that are performed from ignoble motives or for

hates the Light, and does not come to the Light, that his works may not be brought to proof. But he who does the Truth comes to the Light, that *his* works may shine forth, for they have been accomplished in a God."¹

selfish ends, and do not make for spiritual progress. The many (*hoi polloi*) who lead thoughtless lives, absorbed in the objects of the senses, and having no definite purpose, no knowledge of the realities of the inner life, are called "the useless ones" (*hoi ponēroi*), "the worthless ones" (*hoi phauloi*), and even "the dead ones" (*hoi nekroi*), as contrasted with "the wise" (*hoi sophoi*) and "the perfect" (*hoi teleioi*), the purified men and the Initiates, who take conscious control of the forces of evolution and become co-workers with the divine principle in nature. The "useless ones" are simply the immature souls, of few incarnations and little experience; and the sense of positive "evil" does not attach to the term, nor is it one of reproach.

¹ That is, they are in harmony with the energies of the World-Soul, or God of this planet.

THE NEW MOVEMENT.

BY ANNIE M. SANDS.

THE title refers to the Theosophical Society's broadened appellation, THE UNIVERSAL BROTHERHOOD. However, the adjective "new" should, I believe, be supplemented by the words "impulse to," making it read "The New Impulse to the Movement," or, it might be spoken of as the New Era—referring, of course, to what we have known for twenty-three years as the Theosophical Movement, through its external channel, the Theosophical Society. We must always distinguish between the two—the impulse or force, and the vehicle or external expression. The failure to do this has caught many unwary ones, who have learned to babble very sweetly of the insignificance of a name or a form—"a rose by any other name," you know—if only the *principle* were kept in mind, and yet, upon application of the crucial test, went down like wheat before the sickle, because they could not give up the bauble they had treasured so long—a name, a set of forms, or what not.

If we are to understand thoroughly the significance of the action of the American Theosophists on February 18th, in broadening its lines of operation under a name better suited to cover all the phases of the work laid out, we must keep in mind the foundations of which this action is the logical outcome; we must depart from the narrow confines of but one branch of the Movement—even though it be its chief instrument at this time—and observe the mark which the system of thought given to the West through the Theosophical literature has left upon the present century, and will stamp upon the one about to be born, through some other means than merely one organization; the literature of the day is saturated with Theo-

sophical ideas,—whether as honest conviction after thorough investigation, or unblushing plagiarism, simply to be "up to date," matters not—it is there; most people who do anything with their heads at all beyond devising means for feeding their stomachs or clothing themselves, know, or think they know, something about "Theosophy," as they term it; even many ministers frankly acknowledge that they must brush up a little bit, and find out what this new teaching is, anyway. What bearing this has upon the recent action, if not now apparent, will be explained later on.

By "movement," we understand a motion, passing, progression, flowing, excitement, or agitation; or, in music, a single strain, having the same measure of time. In our universe, the structure taken as a whole represents the working out of one definite idea, plan, or movement—a passing or procession towards a certain end, yet we must remember that within the general plan are concealed the details, each to be brought out at the proper time, necessary to the production of the whole; in the ocean of life, there is the grand swell, and then the lesser vibrations, perceptible only within certain confines, yet each essential to the entirety. Underlying all manifestation and running through it is one theme which most of us have not heard at all—it is Unity, oneness in essence, the truth that each living creature is indissolubly linked to every other—when we reach the world of Man we call it Brotherhood.

The world which you and I know is Man's; all that it holds is for the use of man; he is its lord, and responsible for the manner in which he wields his power. By "Man" we mean the thinking being who has become conscious that he is

himself and not another; who has the gift of reason, who can analyze and compare and draw conclusions from the process in the problems of life—but who has, in the aggregate, forgotten that he is a paradox, that while he is an individual in every sense, yet that his destiny is closely interwoven with that of every person and everything which he contacts; that interdependence, not independence, is the law.

Time was, we have been told, in the golden youth of the race, when men were ruled over by wise men, Priest-Kings, who taught them spiritual truths; but time wore on and men lost their spiritual purity, becoming so lost in the means that they well-nigh forgot the end—a self-conscious godhood. Then came what we call man's downfall, but, withal, the means to his greatest glory. Matter about him became more dense, his body a prison house; the problem for solution, to relate himself to his spiritual origin. At intervals in the drama, helpers have come to him, to remind him of his birth-right, that he is not a thing of clay; that infinite possibilities are before him, if he will but learn to know himself. The results of such efforts have depended upon conditions existing at the times when they were made; at times a teacher has laid the foundation for what has become a new religion; again, attempt has been made to rejuvenate, as it were, an already established system; or, a philosopher has builded a school of reason. Not always has, or does, the message of higher things come in the line of religion or philosophy, but it may be sometimes in science, or political reform. The work is always done where improvement is most needed. Society is no higher nor better than its lowest stratum, and no system of philosophy, religion or reform of any kind can long exist in its purity until the entire mass has become so far developed as to absorb a part of it. Of many of the ancient systems only traditions remain; messages on stone

and in the earth have been left to remind those who come after of one more effort of the past to strengthen the weak places. The true philosophy of life does not embrace one phase only; all things must be attuned to voice and clothe the true Wisdom.

These friends of man, we are further told, come from the ranks of those further on in the scale of evolution than we; who are, as compared with us, "perfected men"; who have attained that true wisdom which gives birth to love for those below who know less than they, and prompts to constant effort for the uplifting of humanity. In them "Compassion speaks, and says: 'Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?'" It is from these that come the volunteers who seek the freedom of the race from the shackles created by ignorance and carelessness.

It can never be told at what moment such a movement of this kind is given birth; we may only trace it to its organization according to the annals of its history. We may follow the Universal Brotherhood or Theosophical Movement in this century back to November, 1875, when "The Theosophical Society and Universal Brotherhood" was formed in New York—and yet, remember the long years of study and training of its illustrious founder, Mme. H. P. Blavatsky; think of the preparation of the field for the action—and who can say that it began at any certain date. There had, however, in 1875, been crystallized a body through which the work might be begun. Men and women wearied with the existing religions of the West, and realizing the inadequacy of the nostrums offered as palliatives, took advantage of the privilege offered them, and began to read and study the, to them, novel system of philosophy being given to the West, many enjoying personal contact with the Teacher.

During the first years the work was

purely constructive. The literature known as Theosophical, had to be built up, and a road built for it through the bigotry and prejudices of the people; the philosophy and the Society had to be defended from various attacks, and pupils instructed and prepared to take up the work which the Teacher laid out. In short, during this period, broad outlines only, of the great Brotherhood or Theosophical work were drawn, and the foundation laid for the superstructure. It was, we may well say, entirely educational, for the thought of the people required remoulding through those whose minds and inclinations were suited to this preliminary.

With the years, the Society which had made such a small beginning, waxed strong, numbering in its ranks many good and wise men and women, who were willing to give the best they had to the cause of Theosophy and Universal Brotherhood. This was most gratifying, but, we must remember that law rules the universe, and the laws of nature rule in the most august bodies as in the humblest cell. The Theosophical Society proved no exception. A large body of people had become united in one common cause—people of all shades and degrees of previous beliefs and trend of thought; to make the matter apparently worse, a very large number had enjoyed the privilege of being born and reared in this greatest of all countries, and had imbibed to repletion the notions of entire independence which go with the atmosphere we breathe; finally, some of the integral parts of the organization did not agree with the others, and after a time nothing more natural than that little whirlwinds should arise in the ranks. Many lost sight of the real object of the society; differences arose as to methods of government; some thought they were especially constituted to manage things themselves, in which opinion the majority did not share; in short, we enjoyed

all the frictions which beset any organization of considerable size, and especially one which, by its very nature, must be made up of exceptionally strong people. When such conditions began to arise, then the task lay in preserving the integrity of the ideals of the Society, that it should not have its past work, or possibilities for usefulness in the future destroyed by either the misdirected zeal or personal ambitions and idiosyncracies of its own members, which culminated, in 1895, in a reorganization, affording better means for the work, under the name of the Theosophical Society in America, supplemented immediately afterwards by reorganization of the Societies all over the world, along similar lines.

Then came the death of William Q. Judge, who had acted as the preserver of the true intent of the Founder of the Society, and the advent of a new head of the Movement, in the person of Katherine A. Tingley. It at once became apparent that changes in the methods of the work were in order, and they were soon put in operation. These new departures were strongly hinted at before their inauguration, but, notwithstanding, came somewhat as a surprise to many who had become accustomed and attached to the old ways. The first thing into which we were summarily whirled was the Theosophical Crusade around the world two years ago, entailing what, for such a small organization, was an enormous expense, but which was easily met by contributions of the members and which was successful almost beyond belief in arousing a feeling of kinship and Brotherhood among the different peoples whom they visited, attended by the formation of interested and earnest groups for study and spreading of the good work already begun. At home was inaugurated the International Brotherhood League, with its efforts directed to the practical side of the Brotherhood question, viz. :

“To help men and women to realize

the nobility of their calling, and their true position in life; to educate children of all nations on the broadest lines of Universal Brotherhood, and to prepare destitute and homeless children to become workers for humanity; to ameliorate the condition of unfortunate women and to assist them to a higher life; to assist those who are, or have been, in prisons to establish themselves in honorable positions in life; to endeavor to abolish capital punishment; to bring about a better understanding between so-called savage and civilized races, by promoting a closer and more sympathetic relation between them; to relieve human suffering, resulting from flood, famine, war and other calamities, and, generally, to extend aid, help and comfort to suffering humanity throughout the world."

Finally, at the Convention of the American Theosophists in Chicago, on February 18th of this year, came the step of which these activities referred to were the forerunners: reorganization under specific plans for realization of the original plans and ideals on which the Theosophical Society of 1875 was founded, under the second half of its original name **UNIVERSAL BROTHERHOOD**, with the following declaration and purposes:

"First: We, the undersigned, in order to form a Universal Brotherhood, do accept and establish this constitution for the benefit of the people of the earth and all creatures.

"Second: This organization declares that brotherhood is a fact in nature.

"Third: The principal purpose of this organization is to teach Brotherhood, demonstrate that it is a fact in nature, and make it a living power in the life of humanity.

"Fourth: The subsidiary purpose of this organization is to study ancient and modern religion, science, philosophy and art; to investigate the laws of nature and the divine powers in man."

The old objects, you are perhaps all

familiar with: "1. To establish the nucleus of a Universal Brotherhood of humanity, without any distinctions of race, creed, sex, caste or color; 2. To study Aryan and other Eastern religions, philosophies and sciences, and to demonstrate the importance of such study; 3. To investigate the hidden forces in nature and the psychic powers latent in man."

The work under the old Society was largely devoted to the second object. It was necessary that we be educated before we could undertake the practical side of Brotherhood work; that we become convinced that Brotherhood is a fact in Nature; and that all the great religions and philosophies of the past have had the same fundamental principles, and the same source, thus breaking down the prejudices engrafted on our minds. The new Constitution contemplates putting into operation what knowledge we have acquired, carrying the message of "light and liberation to discouraged humanity." This cannot be done by delivering to the people learned lectures, but in the simplest way, so that the philosophy of the teachings will fasten upon their minds and hearts without great intellectual effort. If we would make better conditions for humanity, so as to furnish avenues for a higher development, we have to begin at the foundation, and work in all directions. Work must be done among the poor, who are oppressed by false industrial systems, augmented by their own ignorance, first, to gain their confidence that fraternal motives actuate our efforts; then to point out to them some of the truths which will put a new light upon life and their troubles, and give them fresh courage; we must work among the children, who will become the educators, the fathers and mothers after us; we must remind the so-called "outcasts" of society that theirs is not a binding degradation, but that all things are possible to them. The new plan embraces

The Theosophical Society in America as a department of the work, whose functions shall be, "to publish and disseminate literature relating to Theosophy, Brotherhood, ancient and modern religions, philosophies, sciences and arts"; second, "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."

A few have objected to the new era of activity, and the broadening-out process, crying out that it was the destruction of the Theosophical Society in America, departing from original lines, etc. These people are deluded by their attachment to a name, and a rut. It is against dogma and crystallization that we shall always contend; when such tentacles are permitted to fasten upon the organ of this great movement, then its death-cry will be heard.

"The old order changeth yielding place to new,

And God himself in many ways
Lest one good custom should corrupt the world."

The original name, Theosophical Society and Universal Brotherhood, and the objects were in themselves sufficiently prophetic of the outcome.

I quote from Madame Blavatsky, last chapter of "Key to Theosophy," written in 1889:

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

"I do not refer to technical knowledge of the esoteric doctrine, though that is most important; I spoke rather of the great need which our successors will have of unbiased and clear judgment. Every such attempt as the Theo-

sophical Society has hitherto ended in failure, because sooner or later it has degenerated into a sect, set up hard and fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both mentally and physically, and consequently that their judgment is but too likely to be warped and unconsciously biased by some or all of these influences. If, then, they cannot be freed from such inherent bias, or at least taught to recognize it instantly and so avoid being led away by it, the result can only be that the Society will drift off on some sandbank of thought or another, and there remain a stranded carcass to moulder and die.

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

"If the present attempt . . . succeeds better than its predecessors have done, then it will be in existence as an organized, living, healthy body when the time comes for the effort of the twentieth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and, as I have said, their prejudices and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse

will find a numerous and united body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truth he brings, an organization, which will remove the merely mechanical, material obstacles and difficulties from his path."

This work is now organized as it has never been before; it has at its head a leader whose greatness and ability and

devotion we may rely upon; it offers a field of action for all true lovers of humanity, and invites to its ranks all such. Having outlined to you its history and recited its objects, you may judge for yourselves the probable results in the future. However grand the picture such a consideration gives rise to, it will be no more than is possible if each person who hears the message will lend his or her aid to the Movement.

FRAGMENTS.

BY ADHIRATHA.

STRENGTH.

WHO of us can say: I am strong, I am ready? We sometimes think we have strength and are ready for more power. Then all at once we find ourselves down, and have but to be thankful for not having been given more power, because surely we should abuse it and work mischief. How easy it would be to be strong if some messenger would come and tell us: Now be careful and hold fast, your trial is to begin, and if you stand it you will be accepted. But lo! That would be like an examination of a university student, who, after passing his examination, soon forgets most of what he has learned. Such a forgetting is not admissible in real development, and therefore we are never told to prepare for a trial, but must prove continually ready. Trials come when we are least aware of them, and only when they are over do we begin to see their meaning. Then only we conceive of the wise ruling hand that held back powers which would have been our ruin.

Strength means capacity of resistance. The stronger a bridge the more it can

carry; we are that much stronger the more misery we can bear.

The molecules of steam are stronger according as they are more or less squeezed together or expanded by heat. The strength of our globe is its power of keeping together under the action of accumulated force whereby it whirls about in space. If at a single moment our globe could not resist, it would be shattered to pieces. With us exactly the same; we must be so strong as to resist at *every* moment and not at *some* moments, continually and not at some examination time prepared beforehand. We need not trouble ourselves about trials and impose such or such little torments on us like an Indian fakir, but we must be ready to resist whenever trials come to us. They are sure to come in their regular order without ourselves conjuring them up—our Karma will take care of that.

The beast is always ready to be beastly, and so long as we identify ourselves with the beast, we are it. It is only when we take a higher standpoint, above the beast, and tell him: No, I will not

let you ! that we have strength. But it is of no use to be the beast and try not to be beastly ; this is unnatural. Thus it all depends where we place ourselves, and thus it depends entirely on ourselves and on no other power in the universe.

We have only to go there where strength is and take it and use it, and not try to gain it where there is none. We need strength on the physical, the moral and the intellectual planes before we can attain to spiritual power. Strength on the physical plane means endurance of physical pain and resistance to the senses, when they are stirred up by Kama.* Strength on the moral plane means to be able to support apparent injustice, uncongenial surroundings and direct kamic attacks before the senses are reached. By strength on the intellectual plane is meant the doing of one's own thinking and the turning off of uncongenial thought waves from without. The strength to do all this resides, as I said before, on the spiritual plane, whereto we must strive if we want to become our own master physically, morally and intellectually. This tendency alone will give us strength and will lead ultimately to spiritual power, which may

* Kama, the passionate nature.

then manifest itself on the three planes mentioned. Thus becomes evident the utter foolishness of some people who wish for power before they have strength, as the former without the latter is an impossibility and can neither be gained nor conferred.

Some people think that having done all that seems to them necessary, why do they not make more progress. This lack of progress is a sure sign that they are not strong enough and may fail at some new trial. Thus they had better be on their guard and keep ready for whatever may come to them. Think of even such a high being as Gautama, the Buddha, and of the severe trials he had to pass, before he became the channel through which the highest truths flowed for the benefit of millions of men.

Our strength depends on our will, and the time to gain it depends on our past Karma, of which more or less is drawn upon us in a given time, as we will it. The will cannot modify our Karma, but it can call up the effects of past deeds, and thoughts to work on us in less time. The path is surely one of sorrow, but by patiently enduring, our strength increases, and at no time have we to carry more than we can bear.

BROTHERHOOD:—THE HOPE OF THE WORLD.

BY CYRUS FIELD WILLARD.

BROTHERHOOD is the recognition of the unity of the race, the solidarity of humanity. It is not only a sentiment; it is a recognition of a fact existent in nature.

The physical constituents of our animal bodies are drawn from the common storehouse of our great mother, the earth, and to it they return. Our minds are likewise of common origin, the intangible Ether, called in ancient Hindu terminology, Akasa. Man's spiritual intelligence is likewise of common origin, called by Emerson the Over-Soul, or more simply, the One Life.

These three elements in man correspond to the three hypostases or attributes of the atom, recently postulated by modern science as necessary to and inherent in the atom. These attributes are substance, consciousness and will, corresponding to body, mind and spirit. They are all of common origin and demonstrate that the men of to-day are made of the same elements in which they have no proprietary interest and of which they only enjoy the use, in obedience to universal law. This establishes the fact of brotherhood upon an immovable basis and teaches the essential unity of all mankind.

The fact of the unity of mankind must likewise be considered in the light of the theory of Reincarnation in obedience to the law of cause and effect. Reincarnation presents the idea of the human spirit's occupying bodies in stations of high and low degree, now high, now low; gathering experience that shall strengthen the will and widen the area of consciousness. If we look on poverty and its attendant low station (as now falsely considered) we see that it provides the opportunity of strengthening the will and increasing the powers of

endurance. In the same way those who are rich and occupy so-called high positions have the opportunity to add to their experiences in other ways by travel, education and interchange of ideas with their fellow men and thus are in a position to widen their area of consciousness if they will. If such a view be taken, we cease to regard poverty and riches as indicative of men's worth and come to look on the exhibition of moral qualities as the true test. The best criterion for the valuation of men is their devotion to brotherhood. Brotherhood recognizes the truth uttered by Burns, "A man's a man for a' that."

The truths of brotherhood underlie all religions although largely covered and encumbered by ceremonialism and priestcraft. The religions of Confucius, Zoroaster, Gautama Buddha, Mohammed and Christ all teach the brotherhood of man. Their defects lie in their later interpretations which require that all men shall believe according to their standards of belief in order to be regarded as brothers. Each of them has set up a line of division between those who believe and those who do not believe. Thus they have cleft humanity into many parts and destroyed the recognition of its unity;—as though it made any difference what a man believed as truth so long as he treated his brother as a man and a brother. He might believe in the moon's being made of green cheese or that Mohammed's turban worked miracles or in the immaculate conception, but in any case if he treated his brothers as such, the law of cause and effect would bring him his just reward. He might disbelieve in the binomial theory and yet if he wiped away one burning tear from his brother's eye and endeavored to teach that brother to live so as to pre-

vent further sorrow, the good law would bring him its compensating effect of reward and happiness, despite his ignorance or disbelief.

It is man's individual duty to help his brother through compassion, the higher law. Greater than individual duty is national and racial duty. The nation and the race should so live as to carry out the ideas of brotherhood upon a broader, grander scale. Those individuals who have broadened sufficiently in their area of consciousness to grasp this great concept, must be willing to devote their lives to efforts to induce the nation and the race to live up to the ideals of brotherhood and remove the causes which bring their harvests of sorrow, crime, poverty and despair to millions of the human family.

"The sin of the world is my sin." Each and every one of us is to some extent responsible for the sin that exists to-day, if not in this life, in some past life. We are all drops in that mighty river of life that streamed forth from the dark bosom of Eternity at the dawn of manifestation, and in obedience to the universal law of periodicity we are now turning back and returning to our source and home. This recognition of our identity as drops in that great stream must necessarily bring about a sense of oneness with all our fellow men. The interaction and play of one upon another is also a necessary corollary. It can be for good as well as for evil and the race and nation can be affected. If each individual drop in the stream resolves for good, then the nation and race reaches up quicker to loftier heights of brotherhood.

This nation is engaged to-day in a

war with Spain which has for its object to teach that country that it cannot to-day forget the laws of brotherhood in its treatment of Cubans, its own sons, as it did with the old Aztec tribes of Mexico and Peru two and three hundred years ago. This is the great underlying object of the American people. There may be other and baser motives involved, but the one thing that has touched the hearts of the great mass of the American people is the desire to see Cuba free.

In days gone by we have seen nations going to war to enslave other people. To-day we see a great nation going to war to free a people. Thus is brotherhood beginning to manifest itself. But when nations get a clearer idea of the truths of brotherhood, and that they are all brothers, there will be no further need of wars. Wars originate from selfishness, selfishness produces competitive strife between nations and individuals. Generous emulation will tend to assist and thus wipe out this selfishness in the joy and happiness of helping brothers.

Then shall we see the universal desire realized when "swords shall be beaten into ploughshares and spears into pruning hooks," and man shall cease to war against man. Stately cities shall be reared with beautiful and healthy homes for all, and the forces of disease shall be swept away while the channels of the older civilization will be refilled by the love of the new. The slum will be unknown and all will work with cheerful song and laughter. Then will brotherhood demonstrate its mighty power as the hope of the world and be realized by all men in its fullness.

CYCLES OF INSPIRATION.

BY REV. W. E. COPELAND.

(Concluded.)

IV.

IN the sixteenth century the forces of light and of darkness join battle for a tremendous contest. The yeast has begun to work and Europe is once more alive. On the one side Spain, on the other England. Luther, Zwingle, Melancthon, Calvin, wrestle with the popes and the Jesuits. In England we have the Elizabethan period, noted in all English history, when lived Bacon, Shakespeare, Spenser, Jonson, Raleigh; when English ships swept the ocean; when Philip the Second and Queen Elizabeth tested the strength of the Spanish and English; when powers beyond man's control destroyed the Invincible Armada. In this age flourished Galileo, Copernicus, Michael Angelo, Titian, Raphael, Rabelais and Cervantes. The light of mental freedom burned with a steadier light, never again to be extinguished. The powers of conservatism put forth their utmost strength in vain.

In this century occurred one of the most noted contests in the history of Europe, seemingly from the beginning hopeless, the contest between Spain, the mightiest power in Europe, and the United Netherlands. Under the leadership of William the Silent, the Hollanders conquered, but not until with an unequalled heroism they sacrificed all they had and let in the ocean over fertile farms reclaimed from that ocean at vast expense of time and money. Before the intruding waters the Spaniard was compelled to flee, and Holland was forever free. In this century lived Giordano Bruno, the Mystic, burned by the Roman church, honored in the nineteenth cen-

tury by the Roman people with a statue; then, too, lived Jacob Boehme and Nostradamus. The German Cobbler, Boehme, has given us a true Theosophy, whose teachings are as fresh and valuable as when written four hundred years ago.

In the seventeenth century the light burns brighter. In England, destined to be the leader of Europe in freedom, the people rose up against the Stuart kings, and made Oliver Cromwell Lord Protector; great advances towards self-government were made, and intelligence became more widely diffused. In France, under the Grand Monarch, we have the Golden Age of Literature. Racine and Molière made the French stage a teacher of fine manners and advanced thought. Descartes brought metaphysics into prominence and propounded a philosophy which has influenced all succeeding ages. Leibnitz propounded his mystical theory, which gave to the world many ideas and names still used by students of the Occult. George Fox preached in England the doctrine of the Inner Light and founded the sect of Quakers or Friends, who were wont to spend many hours in silent contemplation and have had a profound effect on the world in the interests of Brotherhood and the higher life. Molinos, another Mystic, though in the Roman Church, wrote *The Spiritual Guide*, which can be read and studied with profit in these days. New nations appear; Russia, under Peter the Great emerges from barbarism, and on the North American continent are begun those settlements finally to give us the United States of America.

In this century are formed the first

Lodges of Free Masons after the present fashion of Free Masonry. All through the ages from prehistoric times, there had been Mystic Fraternities, which by symbols imparted esoteric instruction and gave to the initiated something of the Ancient Wisdom. These Masonic Lodges, first brought to public notice in the 17th Century, were destined to do great things for free thought and in the interests of civil and religious freedom and to make great changes in society.

In the 18th century the note of Freedom and Fraternity was again sounded with greater strength and deeper tone than for many previous centuries. The American and French Revolutions change society and open new chapters in the Universal Brotherhood of Humanity. Never since the time of the early Christian Ecclesiae in many respects so closely resembling Masonic Lodges of to-day were there so many collections of men closely knit together and intensely interested in the welfare of the human race. A paper might be very profitably written showing the sources of that movement, which so profoundly stirred society and which indeed entirely altered the social condition of the European peoples; enough to say there is very plain evidence that it was a working out from within; an internal fire kindled in a few receptive souls making its heat and light evident all through society. Interest is awakened in a study of Nature's finer forces. Jung Stilling in Germany and Mesmer in France begin to investigate what we now call Psychic Phenomena.

Immense social changes have taken place in the 19th Century, whose close is so near at hand. Commerce has united all nations, and with the aid of inventions never before so numerous,

has made possible the union of all races. The telegraph by its rapid interchange of thought annihilates distance and makes neighbors of those separated by half the circumference of the earth. This century has witnessed a friendly gathering of all the religions of the world; not for the purpose of mutual warfare, but in the interests of universal peace.

At the beginning of the last quarter of this century, in 1875, was founded the Theosophical Society in New York by H. P. Blavatsky, assisted by William Q. Judge and H. S. Olcott. Spiritualism had already sounded the death-knell of materialism but had no philosophy to offer and no explanation of the phenomena to give to curious and enquiring minds. Then came Madame Blavatsky, and she it was who has again given to the world a complete philosophy of life, not a new philosophy, but the philosophy of the Ages. Her first work was *Isis Unveiled*, followed by the *Key to Theosophy*, *The Secret Doctrine*, *Voice of the Silence*, and innumerable articles. Following her as the great exponent of Theosophy in America was William Q. Judge; then came the present Leader of the Theosophical Movement throughout the world, who in 1897 founded the International Brotherhood League, and in January, 1898, founded the Universal Brotherhood or the Brotherhood of Humanity for the benefit of the people of the earth and all creatures.

It would seem that the effort put forth at the close of each century to weld together those who love in the service of those who suffer, until the loving ones offer themselves as a living sacrifice for the redemption of all creatures, was at last to succeed, and that the Golden Age was already dawning when all men will be united in one grand fraternity.

STUDENTS' COLUMN.

CONDUCTED BY J. H. FUSSELL.

How far is it right to stimulate children and men and women to right action by fear of punishment or hope of reward?

Ethics cannot be taught to any one without impressing upon the mind the good or evil results which must flow from human conduct. If all persons were persuaded that their thoughts and actions would have no effect upon their future, either one way or another, they would become quite indifferent as to their thoughts and actions. The belief that we are moulding our future, that the sum of each present life to the end of bodily existence is the cause of our future and contains within itself the necessary consequences, must have a salutary impression upon us.

If ignorance is primarily the cause of all our suffering, and pain is to be avoided so long as it remains pain to us,—then men, women and children should be taught the actual nature of the human ego; how its consciousness may be expanded without any break, to become one with the divine ego. If we assume that all souls desire a higher state of consciousness, then it becomes evident that the duty of pointing out the way is incumbent on the teacher. The law of Karma must be taught. "Who thwarts it loses, and who serves it gains." If ignorance should be supplanted by knowledge, it is because of the result—a recompense. The soul can be saved by spiritual knowledge. The soul may be lost by the want of it or the abuse of it. Incentives should be held up all along the road. Men, women and children should be instructed in a manner suitable to their capacity. The teacher cannot impart knowledge in the same way to all. And as the student advances the method of teaching changes. If the child or adult cannot comprehend a

truth from one illustration, then some other must be resorted to. If the child or adult cannot be induced to act from a high motive, from lack of comprehension, then the teacher should have recourse to one not so exalted—one that the person can grasp. It cannot be, judging from experience, that there are a large number of persons in the world who are uninfluenced by the hope of reward or the fear of punishment. However, the ideal should be high and pure. And, although it is difficult, an effort should be constantly made to have the mind centred on the ideal, so that it may be drawn or expanded to it. The main idea should be kept prominent, that the reward is not to be enjoyed by one alone, but should be shared in by all others capable of receiving the benefits.

I conclude then, that sorrow for sin from a sense of shame or fear of punishment must be acceptable, and if the teacher is unable to turn the pupil from an evil course, or induce him to do right for love of the truth only, he should urge him, without limitation, to do right to avoid the pain which must follow. If one will continue to do right from fear of punishment for some length of time, he will ultimately grow to a condition that will enable him to do right for the sake of the truth.

E. O'ROURKE.

To make use of the fear of punishment or the hope of reward as a stimulus to right action is to appeal to the lower nature of man instead of the higher. As we help to call forth that to which we appeal, we should recognize the higher nature, the true self, in presenting motives for action. Though the fear of punishment and the hope of reward might bring about right action for a

time, yet they strengthen that part of the nature which tends to wrong action, and hinder spiritual enlightenment. Motive is of first importance, for it has to do with the real being. It is of greater consequence what one is than what one does, and right motive with knowledge will bring about right action.

Neither the fear of punishment nor the hope of reward should be used to stimulate men, women or children to right action unless the teaching of the law of justice,—that "Whatsoever a man soweth that shall he also reap,"—may be considered as so doing. This law with re-birth, which is essential to the carrying out of the law of justice, should be taught together with their bearing on the purpose of the soul's journey through material existence.

And with this should go the teaching that Brotherhood is a fact in Nature, that all are one in the Supreme Spirit, which is the Self seated in the hearts of all beings, and that whatever is done to any one is done to the Self in all. Jesus taught this when he said, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." To lead people to see this unity and to recognize the Self in all, is to furnish a sound basis for right action.

BANDUSIA WAKEFIELD.

What is the theosophical idea of the continuation of the life of a child who dies? Does it reincarnate as a child-soul in another life?

The continuation of the life of any human being is in the after-death states of kama-loka and devachan. In the first of these two states a separation takes place between that which was earthly and that which was divine in

the man who has ceased to live on earth. Then the divine part enters the state called devachan or paradise. This separation in kama-loka is easy or hard to accomplish according as the person's tendencies, while living on earth, were towards satisfying the passions and desires or towards the higher and nobler aspects of life. Now in a child the thinking principle, which alone makes one responsible, is generally very little developed, and if there be any slight struggle in kama-loka for the "child-soul" to free itself, this struggle is so feeble than it can hardly be felt by the "child-soul." It is further taught that it is the spiritual aspirations and the intensity of the efforts for good of the personality, while on earth, which become impressed upon the soul and determine the state in paradise. A child may in this respect be more advanced than a man whose whole life has been almost entirely concentrated on purely intellectual things. We all have to unlearn a great many things before we can perceive the truth and become like unto a little child.

The second part of the question may be answered by pointing out what it is really that reincarnates. The personality never reincarnates, and what is called the child-soul is but a child personality, an expression in a child-form of a very old entity, which is the child's real soul and reincarnates from time to time on this earth. This reincarnating entity has taken up many human forms, as we know them now, since man became man, and therefore can hardly be called a child.

H. P. Blavatsky in the "Key to Theosophy" explains these matters fully. M. A. O.

YOUNG FOLKS' DEPARTMENT.

THE DREAM OF A "LITTLE MOTHER."

BY SOEUR DE LA C.

"**M**USH-A-BYE baby, bye-a-bye," Ellen was softly singing. She held the small brother carefully, and her happy face grew brighter when she saw that the wakeful eyes had at last closed and that baby was fast asleep.

The day seemed very long. In the early morning she had made all neat in the two small rooms in the big tenement she called home. Mother was away at the shop where she sewed every day and so there was only Ellen to mind the baby and be housekeeper. And thus the child lived the life of a "little mother" with a heart filled with gladness and love.

It was wonderful how full of work and joy Ellen's days were. There was baby Willie to wash and dress and feed and keep happy; there were the rooms to keep in order, and the washing to do. Lots of work for a child of twelve, yet she accomplished it all, and it seemed to her that the more she did the happier she grew. It was just as though there was a tiny bird in her heart that kept singing, singing all the time.

That part of New York in which Ellen lived was very crowded. It was filled with tall tenements, many of which contained twenty families.

In the hot summer time the streets were like a blazing furnace, for the high buildings kept out all the fresh air. Ellen found it hard work to keep baby comfortable, but she gave him plenty of baths and soothed and loved him so sweetly that he flourished in spite of all the trials his little life knew.

The father had died when Willie was only a few weeks old. He had been killed in an accident, and since that time Ellen's mother had worked harder than

ever. She had always helped to provide for the family, for her husband had never been able to earn much. And now the two children as well as the mother, often knew what it was to have scarcely enough to eat, and, considering everything, you might have supposed it impossible that the family should be happy, but they were, and it was chiefly due to Ellen.

It was she who always had a loving word and a merry smile to greet her mother when she came home tired at night; and it was she who performed many a kind act to help a neighbor, or give some other little girl happiness. There are many, many ways in which even a child can make the world she lives in brighter and better, and no one is too poor or lowly to be without influence.

Ellen was sitting in a shady corner of the stone steps of the tenement. Baby had been very restless, for he was suffering from the effects of the intense July heat, but now, for a little while, his troubles were forgotten. His sister kissed the warm little forehead and hoped that he would stay asleep until mother came home. The hot air made her drowsy and soon her head drooped over her baby's. The two children were fast asleep.

* * * *

"Heart of gold, heart of gold,

Love shall know till the sun grows cold."

"Heart of gold!" Ellen waked with a start. Why! this was the song she had so long tried to remember. Now it all came back! What lovely grassy country was this she was now in! How soft and fragrant was the air. And baby! Could that be he dancing ahead of her

and stretching out his little hands to the beautiful, fantastic sprites who flitted about him on airy butterfly wings of gold? Some of them hovered over him, others bent down and whispered in his ear, and the baby face grew rosy as he shrieked with joy and tried to catch at them. They filled the air about him with colors of rose and green and purple and all the cloud-tints ever dreamed of; they breathed delightful sounds, different from any Ellen had ever heard before.

Thus baby danced on, following the airy beings, while Ellen walked behind more slowly. She was thinking of the words she had heard, "Heart of gold." There was a beautiful song about it, and sometime, somewhere she had heard it all. Now she remembered more. "Anima, Anima," she whispered.

A soft voice beside her answered, "Little one, I am here." And there, white and radiant, near her walked a beautiful woman. Again the music sounded louder and louder: "Heart of gold, heart of gold, Love shall know till the sun grows cold." Anima pressed a cool hand to Ellen's head. "Remember, little one," she said. A burst of dazzling light and gone were the pleasant fields, vanished her baby, and Ellen remembered.

* * * *

A sunny country, with great snow-capped mountains in the distance; groves of palm trees, and a luxuriance of flowers of many colors. The air is spicy and filled with the music of birds and the hum of a great Eastern city.

In the large hall of a magnificent palace a young girl is lying on a soft couch. All about her are beautiful objects, gorgeous rugs and soft draperies. But the princess looks very sad. She has sent her attendants away and her face looks as though she was thinking very deeply.

"Oh, that I could go to the wretched poor in this my father's city," she says to herself. "If I could only dwell

among them I might show them that sorrow and suffering last only for a short time. The poor babies, how I long to help them! To think that many children might be saved from death every year by the cost of even one of the pearls with which my silken robe is covered."

The princess might never leave the palace except under the escort of her servants. Her father loved her very dearly, but he allowed her no liberty, according to the strict custom of his country. She was not supposed to know that there were such things as starvation and distress. Yet she knew all about them; she knew the want which dwelt among the poor of the city. For she had questioned her servants many times. And often had she sent food and money to the suffering. Yet she longed to do more. She wanted to dwell among them, to understand their needs, to share their sorrows, and show them that love will make the hardest lot sweeter.

As she lay back among her pillows, thinking of these things, she heard:

"Heart of gold, heart of gold,
Love shall know till the sun grows
cold."

Who was singing? She looked up and there stood—Anima!

"Oh, I remember you, beautiful one," she cried. "Tell me, you who know all things, shall I ever be able to help these poor brothers for whom my heart aches?"

Anima answered:

"Heart of gold, heart of gold,
Love shall know till the sun grows
cold;
Love that knows will find the way
And live as a child, her next Birth
Day
Where sorrow and hunger and dis-
tress,
Heart of gold will share and bless."

Anima stooped down and laid her

hand on the princess's forehead. The princess fell fast asleep.

* * * *

"Wake up, wake up, my daughter!" There stood her mother, who had gently taken the baby while Ellen was still asleep.

"Let us go into the house, dear. How soundly you and Willie have slept."

Ellen slowly rose, still dazed from her heavy sleep. They went upstairs to the close rooms. Ellen held the baby while her mother prepared supper. "Mother," said she suddenly, "I'm so very glad I chose to come to live with you and baby. I'd rather be with you than be a princess in a palace."

"Why, you queer child! I'm glad, too, that you're my own dear daughter. Mother does not know what she would do without the help and comfort her little girl gives her."

It was a very happy family that went to sleep that night. There was some lovely thing in the room; something they could not see, but that mother and daughter breathed and felt, even as one feels sunlight, warm and cheering. "Good night, dear mother," said Ellen, as she held her face up for a kiss.

"Good night, my Heart of Gold," replied her mother.

"Heart of gold!" how strange that mother should have called her that! Had she, too, dreamed the beautiful dream!

REVIEWS.

We have received a little poem, *The Song of Universal Brotherhood*, by Nellie E. Dashiell.* It is one of the most tastefully got up booklets that we have seen for a long time. Liberally illustrated with admirable full and half page engravings, with wide margins, on excellent paper and with a most attractive symbolic design on the cover, the little book certainly courts attention very effectively. The poetry is pleasing,

flowing smoothly and rhythmically, and is well adapted for use with music. The authoress is evidently very responsive to the beauty of natural scenery, and pleasingly renders her feelings in verse. But her real theme is the Brotherhood of man, a theme to which her patriotism lends added force. We wish the little poem and its authoress every success in their work for Brotherhood, for both are fully alive with the spirit of this new age.

H. C.

* For sale by Theosophical Publishing Co., 144 Madison Avenue, New York. Price 30 cents.

CORRESPONDENCE.

NEW YORK, July 21, 1898.

To the Editor of the *Crusader* :

It is possible that the workers in England and elsewhere would like to know something of the work here, as it presents itself to a new comer, and the way in which the methods of the Leader appear to one who has not previously worked in her neighborhood.

She is anxious that all over the world the real workers, those who have their work fully at heart, should place themselves ever nearer and nearer in thought and feeling to the forces and activities of the centre. Thus new channels for the outgoing waves of energy will be constantly created, the old ones constantly deepened, and every worker who thus develops himself will feel the whole life of the movement energizing his own individual life and making his efforts a hundredfold more fruitful. Since February 18th of this year there can be no one in our ranks who fails to perceive the possibilities that await the taking up of this inner attitude, the daily maintenance of this sense of touch.

The Leader has no sort of desire to play the part of autocrat, to dictate lines of work, to interfere with the special activities that the Lodges have found to work well in their several districts. We know something of what she is, and what is therefore likely to be the value of any *suggestions* emanating from her; we know the importance of uniform work and lines of thought in our Lodges throughout the world; we know that obedience to a general is the condition of victory. Our voluntary service is therefore easy, pleasant, and fruitful. The value of the power which we have placed in the hands of the Leader is manifest. She is enabled, should occasion arise to protect the work from interference from within or without, to refuse ad-

mittance to those whose aims are known to be selfish or whose influence disruptive, and to remove those whose power is devoted to the service of their ambition. The protection of, the fostering and energizing of, not the domineering over, the work, is the Leader's sole aim, and we have give her a power which, partly because it exists, may never need to be exercised. Before the decisive Convention of February 18, countless letters had been received here, urging the adoption of some such course as that which was taken. What if the move had not been made, power not gathered up into the Leader's hands? We know that she is the distributing station of the highest energy with which our ranks are charged, the Heart of the movement. There might at any time have arisen a real danger in the non-recognition of that fact on the part of some greater or less number led away from their real rallying-ground and therefore from their real headstream of energy by the open or covert suggestion and proffered leadership of some ambitious one or few. Such groups would then have remained *at best* as dead limbs on a living body, limbs disconnected from the general bloodstream.

Now there is a general vigor, enthusiasm, and unity, which is very refreshing. The workers have caught hold of the truth that their best work is done together. Many get hold of excellent ideas and plans of work, excellent in themselves, but at the moment inopportune during the period of solidification. These they are generally willing to drop till the appropriate moment, and to put their whole energy in the general work of their Lodge and its officers, or of the movement as a whole and its Leader. Great things are forthcoming, and if we could look forward five and ten years

we should see results, events, developments, of which we do not now dare to suspect the possibility. I think that some of the old leaders of humanity are with us now, both in Europe and America, waiting for their hour to strike, and many more must now from year to year be drawn into a new incarnation. In this connection the School for the Revival of the Lost Mysteries of Antiquity, now ripening on interior and exterior lines at Point Loma, and of whose rapidly approaching future the Leader has much to say in private conversation, will have much to do. The Brotherhood Congress, to be held next year at Point Loma, will mark an epoch in the history of humanity; partly by reason of the location, for it is a spot dowered with the force of a special and unique history; partly for the connection with a great past that we shall make there; partly because of the force that such a congress under such conditions will develop and whose electric waves will spread out over all humanity, giving new life to every unselfish worker in every field. The School will do a great work for India. Of the noble qualities of this people the Leader speaks much. Quick to penetrate a crust of flattery and insincerity, they readily detect their real friends. The need of India is help on native lines; the attempt to westernize the Hindoos, to educate them exactly after our ways, to baptize them in materialistic science and philosophy, when not fruitless, is mischievous. Their teachers must be in and of themselves; modern machinery, modern methods of work, modern time-saving appliances, these they need; but beyond all this they need the revival of the ancient wisdom in such terms and ways as their poorest can understand. They must be taught by teachers of their own people the forgotten sacred science of life and the soul. And these teachers will themselves be trained at the School at Point Loma. The difficulties of caste will be

carefully studied and solved, not trampled on, and the laws of caste will be perfectly respected, so that each can return to his native country unhindered in the immediate assumption of his noble work for his people.

There are three places, to each of which, early in September, the Leader would like to go. They are India, Sweden, and Point Loma. Point Loma will probably have to be the selected spot, but she would much like to visit Sweden. She has a strong feeling of love for the Swedish people, and much admiration for their stand in the cause of Brotherhood, a stand that will forever after make the work easier in and beyond that country. The recent action of our brothers there has already had far-reaching results.

Here in New York much gratitude is expressed for the strong, steady, absolutely loyal work done by Herbert Crooke. His return is sincerely hoped for. The musical and other work done both here and on the west coast by Mrs. Cleather and Basil Crump is also fully appreciated, and has left a very definite mark. To many it was the beginning of a special kind of education, an education that may reach a culmination in due time at the School on Point Loma.

There are one or two points on which some mistaken ideas exist. First as to the Leader's health. Staying as her guest for many days and closely observing her as a physician, I can only corroborate what she says herself, namely, that her health is absolutely established and that there is no reason why she should not live to eighty. Certain threatening symptoms have totally and finally disappeared.

Secondly, it is said that the legal actions brought by two or three people against various parts of our work are not yet decided. This is mistaken. The set of decisions in our favor are the final close of the matter. Incidentally they have done considerable good in the way

of clearing up certain previously doubtful points in American law relating to voluntary organizations.

With regard to the Publishing Co. the facts are as follows: founded by W. Q. Judge and left by him to two trustees, it was recently thought desirable by one of these that it should be wound up. Action was accordingly taken on these lines, the affair was placed in the hands of a receiver, a new concern was at once organized, and a complete reincarnation has in fact satisfactorily taken place. Money was furnished by various people, and in any event there now exist perfectly worked out arrangements by which the business will remain under perfectly trustworthy control. It should receive the utmost support that our workers can give, and they may rest assured that no official receives anything for his services, and that purchase of one or more of the ten-dollar five per cent. interest-bearing shares will be a real service to the advancement of our work.

It has been a great pleasure to me to meet the old "Judge staff" at Headquarters and around the Leader, people whose names are as well known in England and elsewhere as here. Mrs. Mayer, a Headquarters resident, is known everywhere for her work in the U. B., and especially her Lotus work.

F. M. Pierce we all know for his great work on the Crusade, and probably every

member in the world has come within the range of his kindly presence.

H. T. Patterson is Superintendent of the I. B. L., and exhibits the same untiring energy, kindness, and devotion to the work that have made him everywhere beloved.

At present every effort is being made to render the "War Relief Corps" and its work a triumphant success, and to train nurses, male and female, to send to the front with all possible necessaries for the relief of the suffering resultant on the present war. The aid will be rendered to the armies of America, Spain, and Cuba.

So the field is clear. The work and the degree of success are in our hands.

First, let us concentrate forces; drop fads and hobbies; give our full energy to the general work of our Lodges; found no more periodical publications at present, remembering that a few good ones, well supported, are better than many feebly-fed ones, scantily supported.

Let us publicly and privately live such lives as will not belie the teaching we have received and try to distribute.

Lastly, let us hold daily and continually in heart and thought on to that Centre where the life of W. Q. Judge was spent and may yet be felt, and which the present Leader, his successor and the successor of H. P. B., has filled with her Light and energy.

HERBERT CORYN.

THEOSOPHICAL ACTIVITIES.

INTERNATIONAL BROTHERHOOD LEAGUE.

(UNSECTARIAN.)

FOUNDED APRIL 29TH, 1897.

WAR RELIEF CALL.

Issued by the War Relief Corps of the
INTERNATIONAL BROTHERHOOD LEAGUE
(Unsectarian).

This League was founded April 29th,
1897, by

KATHERINE A. TINGLEY.

OFFICERS OF THE LEAGUE.

KATHERINE A. TINGLEY, *President.*

E. A. NERESHEIMER, *Vice-President and
Treasurer.*

H. T. PATTERSON, *Genl. Supt. and Asst.
Treasurer.*

ELIZABETH C. MAYER, *Genl. Supt. Chil-
dren's Work.*

HERBERT CORYN, *Secretary.*

BOARD OF TRUSTEES.

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FINANCE COMMITTEE.

E. A. NERESHEIMER, F. M. PIERCE,
H. T. PATTERSON, HENRY HARNEY,
WM. LINDSAY.

OBJECTS.

1.—To help men and women to realize
the nobility of their calling and their
true position in life.

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

3.—To ameliorate the condition of un-
fortunate women and assist them to a
higher life.

4.—To assist those who are, or have
been in prison, to establish themselves
in honorable positions in life.

5.—To endeavor to abolish capital
punishment.

6.—To bring about a better under-
standing between so-called savage and
civilized races, by promoting a closer
and more sympathetic relationship be-
tween them.

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

This organization, existing in many
lands, has, in the United States alone,
some hundreds of established Centres,
and during its career has, among other
things, rendered vital aid to thousands
of the famine stricken natives of India;
cared for large numbers of needy children
in many of the cities of the United States,
Europe and Australasia; helped to throw
sunshine into the lives of those in prison;
and uplifted outcast and unfortunate
men and women.

It now proposes to bring its whole
strength to bear in relieving the suffer-
ing incident to the present war. Already
the members have enthusiastically en-
tered into this work of relief and have
been constituted by the President a

WAR RELIEF CORPS.

The League now confidently extends
its appeal throughout the American
Nation, aiming to afford one more prac-
tical channel for that universal compas-
sion, which, not limited to the suffering
of our own soldiers, embraces the call of
all, of whatsoever country, who must
suffer under the horrors of this war.
This work is just as much a part of the

humanitarian work of the American People as is the determined and successful prosecution of the war itself.

To Masons an especial appeal is made. Many members of this League belong to the Craft, and they have found in it a prepared channel for carrying out the Brotherhood principle on which their Order is based.

The Range of Requirements is as follows :

- A—Medical and surgical necessities.
- B—A staff of trained nurses and their accoutrements.
- C—Supplies and provisions for the sick, wounded and destitute.

These may be detailed as follows :

Sheets, rubber draw-sheets, blankets, pillows and pillow-cases, mattresses, surgical dressings, absorbent cotton, lint, sponges, bandages (triangular, roller and abdominal), old linen, chloroform, mosquito netting, Listerine, Sanitas, carbolic and boracic acids, soap, candles, combs, water pillows and cushions of all kinds, splints, eye-cups, meat extracts, fruit juices, jellies, chocolate, cocoa, tea, coffee; tropical clothing, shoes and stockings for men, women and children, handkerchiefs, spectacles of all grades, night shirts, pajamas, wash-rags, towels, duck trousers, slippers, tents (for hospital with double flies), small tables, stretchers, cots, campstools, oil stoves for cooking, kerosene, enameled iron and tin cooking, eating and drinking vessels, knives, forks and spoons, water pails, wash bowls and boards, kettles, hammocks, haversacks, canteens, needles and thread, pins and safety pins, twine, bed-cord, nails, screws, hammers, hatchets, saws, spades.

At 144 Madison Avenue, New York City, the Headquarters of the League, the following lines of practical work are in full activity :

1. Dr. Herbert Coryn, late of London, is giving a course of instruction in the handling and care of the sick and wounded. From this class a number

will be selected to proceed to the seat of war in charge of a competent surgeon. This class meets on Mondays and Thursdays at 8 P. M.

2. The working committee meets daily from 10 A. M. to 5 P. M., for making up material into garments, and attending to other details.

To every reader of this, we therefore make an urgent and confident appeal for aid. We require large supplies of all the articles enumerated.

WHAT TO DO.

A. Send all the money you can, both what you can spare yourself and what you can induce your friends to give.

B. Run your eye over the enumerated list of articles and see how many of them you can send us and how many of them you can induce your tradesmen, friends and acquaintances to send.

N. B.: Attention is called to the fact that no others than those named below and the six signing members of the Committee are authorized to receive subscriptions on behalf of the War Relief Corps; also that no official in connection with this work receives any salary or remuneration.

NEW ENGLAND :

Clark Thurston, Box 239, Providence, R. I.

Robert Crosbie, 24 Mount Vernon St., Boston, Mass.

EASTERN NEW YORK :

E. Aug. Neresheimer, 35 Nassau St., New York City.

WESTERN NEW YORK :

W. A. Stevens, 500 Lafayette Ave., Buffalo, N. Y.

Mrs. R. V. Pierce 653 Main St., Buffalo, N. Y.

CANADA :

S. L. Beckett, 522 Ontario St., Toronto, Ont.

OHIO :

Albion E. Lang, Pres. Traction Co., Toledo, O.

INDIANA :

Judge E. O'Rourke, Fort Wayne, Ind.
 Sam'l B. Sweet, Traffic Manager, Lake
 Erie and Western R. R., Indianapolis,
 Ind.

PENNSYLVANIA :

Wm. C. Temple, Commercial Bank
 B'ld'g, Pittsburgh, Pa.

ILLINOIS AND WISCONSIN :

Alpheus M. Smith, 100 Title and Trust
 B'ld'g, Chicago, Ill.

Col. Leroy T. Steward, 3400 Forest
 Ave., Chicago, Ill.

MINNESOTA :

J. C. Slafter, 265 Syndicate Arcade,
 Minneapolis, Minn.

Mrs. H. G. Stephens, 251 Endicott
 B'ld'g, St. Paul, Minn.

SOUTHERN STATES :

Walter T. Hanson, Bibb Mfg. Co.,
 Macon, Ga.

C. B. Galloway, Peabody Hotel, Mem-
 phis, Tenn.

W. Ross White, Macon, Ga.

MISSOURI :

Dr. J. P. Knoche, Masonic B'ld'g,
 Kansas, City, Mo.

NEBRASKA :

Lucien B. Copeland, New York Life
 B'ld'g, Omaha, Neb.

COLORADO :

Wm. S. Wing, Colo. Midland R. R.,
 Denver, Colo.

UTAH :

Wm. Turton, 259 3d East St., Salt
 Lake City, Utah.

CALIFORNIA :

Dr. Jerome A. Anderson, 1170 Market
 St., San Francisco, Calif.

NORTHERN PACIFIC :

Frank I. Blodgett, People's Savings
 Bank, Seattle, Wash.

HOW AND WHEN TO SEND.

All goods and material should be de-
 livered *free of charge* at 144 Madison
 Avenue, New York City, marked "War

Relief Committee, International Brother-
 hood League."

The name and address of the donor
 should be put on each box, parcel, and
 package. A list of contents of each box,
 parcel and package should be sent to
 the War Relief Committee when the
 goods are forwarded.

As the first shipment will be made
 about September 1st, as much as possible
 should be sent in long enough in advance
 of that date to be included therein.

All supplies should be properly boxed
 for ocean shipment. A list of donations
 and disbursements will be published.

*Many an heroic life has been lost for
 lack of such timely relief as you can now
 send.*

Signed :

E. AUG. NERESHEIMER,
 35 Nassau St.,
 Treasurer, American Carbide Co.
 F. M. PIERCE,
 26 Cortlandt St.,
 Pres't of Frank M. Pierce Eng'n.
 Co.
 H. T. PATTERSON,
 146-150 Centre St.,
 President of Patterson, Gottfried
 & Hunter (Ltd.).
 CLARK THURSTON,
 Box 239, Providence, R. I.,
 Vice-President of American Screw
 Co.,
 President, Canada Screw Co.,
 Director of British Screw Co.
 HERBERT CORYN,
 Member Royal College of Sur-
 geons, etc. (Eng.)
 Mrs. E. C. MAYER,
 144 Madison Avenue,
 Superintendent of Children's
 Work of International Brother-
 hood League.

General Committee.

(This circular was prepared by the
 General Committee for wide distribution
 to the public. Every Local Committee
 should have a large supply on hand, and
 this circular, having been prepared with

great care under the Leader's supervision, is the only one authorized by her. *No other* should therefore be issued anywhere; it may be locally reprinted in its exact terms, with no additions whatever except that the names of the Local Committee, under that heading, may be appended; or any quantity may be ordered from the Headquarters Centre.—ED.)

WAR RELIEF CORPS OF I. B. L.

Directions for Workers.

(These directions are for the use of I. B. L. Committees and Lodges, to guide them *in their own work*. Being for *Lodge use only*, it differs in some particulars from the public "War Relief Call," also printed in this issue. These points of difference should be noted, and both circulars read by every member for that purpose.—ED.)

To some, the seventh object of the I. B. L., when first formulated, seemed visionary. But, lo! in India it almost immediately found its application, and many lives were saved the scourge of famine by the help sent there. Now, already the time has come again when this object has a field of operation. To-day it is in connection with war.

It is unnecessary to harrow the mind by calling up the dire miseries, not only of the fighters, our own and those against us, but also of the refugees and those whose homes and properties have been destroyed and means of livelihood taken away for the time being. Think what it means to have buildings, homes, commerce and business utterly destroyed. Work is at a standstill, and there is no means of providing food and clothing for the well; shelter, medicine and attendance for the sick.

By the latter part of August a member or members of the International Brotherhood League will be sent to one or more of the places of distress to carry help and comfort to those who most need it.

Dr. Herbert Coryn, recently of London, who has now joined us and is co-operating heartily, has arranged to give a course of lectures to the Sisters of Compassion and others, that they may be better prepared for the present emergency, and is ready to go himself, when the time comes, to the field of action.

The work is, however, not one of individuals, but of the whole International Brotherhood League organization. Every member should at once take part. Our efforts will be energized by the intensity of our will to help humanity, and by faith in our power to do so. On this basis let us act and think. If faith is weak our work will be proportionately feeble.

In the new era, where is there a limit to the possibility of what may be accomplished?

Each International Brotherhood League Committee should, without a moment's hesitation, throw itself with a mighty impetus, into this line of activity. It should begin collecting material for the sick, wounded and destitute, and proceed to make it up in the most useful forms. Scarcely anything can come amiss. Ransack old bureau drawers; look in closets and cupboards; call on your friends; go to your neighbors; importune the store keepers with whom you deal—the dry goods merchant, the druggist, the manufacturer, the wholesaler, the retailer. Send on half-worn garments, old handkerchiefs, bed linen, anything and everything you can conceive of. Each of us can do his part, and every thought of compassion, leading to an act, will do something to lift this new burden, suddenly laid on the shoulders of suffering humanity. Every Committee should do its utmost to obtain the sympathy and cooperation of every U. B. member within reach. But it should be remembered that their monetary resources have been heavily drained in humanitarian work of late, and they should not be further impor-

tuned in this direction. The Leader calls special attention to this point. It does not, of course, apply to the public.

Even the little "Lotus Buds" can do their share.

As to the kinds of articles; as said before, scarcely anything can come amiss, and attention is called to the list of articles and material in the circular of this issue, headed "War Relief Call."

It should be noted that flannel is especially needed.

Books are not needed. If wanted plenty can be obtained at the Centre.

Mrs. Tingley is already busy with her band of lady workers, who are meeting daily, sewing and making up material already sent in to Headquarters. The names of this working committee are given below. One evening a week the gentlemen assemble. This plan should be pursued in every Lodge. Each Lodge can send, not only its own contribution of material, but can make appeals, individually and collectively, to the general public, under the supervision of its local I. B. L. Committee.

Especial attention should be paid in this respect to the newspapers. They can and should give their aid gratuitously, and will do it if approached in the right way.

Members at large, and people separated from branches, can send contributions to the New York War Relief Corps Centre, 144 Madison Avenue, to be made up; and this will be done at once.

In the different towns committees could collect from stores, after a general appeal had been made through the papers and otherwise.

In the different Lodges the ladies should work at mending, sewing, repairing and making up, before sending on to New York.

All work is under the general direction of Mrs. Katherine A. Tingley, President of the International Brotherhood League.

The members of the General Committee are Mr. E. Aug. Neresheimer, Mr. F.

M. Pierce, Dr. Herbert Coryn, Mrs. E. C. Mayer, Mr. H. T. Patterson, Mr. Clark Thurston; all correspondence in relation to the general work should be addressed either to the President or Mr. Patterson, and should be very brief and concise.

The members of the Committee assisting Mrs. Tingley are Mrs. Shuler-Shutz, Miss E. C. Whitney, Mrs. Freeman, Mrs. S. W. Cape, Mrs. Dunbar Hunt, Miss Sara Churchill, Mr. J. H. Fussell, Mr. Burcham Harding, Mr. Elliott B. Page, Mr. R. Prater, Mrs. Waldheimer, Miss M. Lloyd, Madame de Santos, Mrs. A. A. Deen Hunt, and others to be named later.

All boxes, packages and bundles should be plainly addressed

"WAR RELIEF CORPS OF INTERNATIONAL BROTHERHOOD LEAGUE,
144 Madison Avenue,
New York,"

and marked with the name of the sender.

All freight and express charges should be prepaid, as otherwise the goods cannot be received.

All boxes must contain a list of their contents, signed by the donor, and the packing and boxing must be thorough, in order to stand long transportation.

An urgent appeal should be made to railroads, freight agents and express companies, for free transportation.

Everything possible should reach New York not later than the 25th of August, to make the first shipment as large as practicable.

We claim that a new era has begun; that we are in truth and deed members of a universal brotherhood. We claim that we are carrying help to a discouraged humanity. Let us strongly seize this opportunity for real work. New York, Boston, Buffalo, Bridgeport and Providence are already hard at work.

At the Hall of the Aryan Branch, which is large and commodious, and on the first floor, a number of ladies will be on hand every day from 9 to 5.

H. T. PATTERSON
(for the General Committee).

NOTES.¹

Brother Willans' manifesto contains, it seems to us, an excellent answer to those students of the Theosophical philosophy who appear to have grown more interested in "autonomy" than was wont to be the case in the glad old days under H. P. B., when it was "cheerfully to serve and promptly to obey." Truth to say, most of us, then as now, were more eager for "orders" than favored with an undue multiplicity thereof. Of suggestions and aids there were and are many; far more than any one of us could either assimilate or carry out; but "orders"? Proud and happy were they who received them; but they were, and are, few.

Really this craze for independence makes one laugh. When we become truly, consistently and continuously filled with boundless compassion for all that lives and breathes; teachers, exponents and living exemplars thereof in all we say and do and think; we shall then know something of real independence.

¹ Reprinted from the *International Theosophist*.

Are we not the veriest children in such matters? Mere babes, surely. On the other hand we have filled our brains with the writings of all ages, more or less, down to the *Secret Doctrine*, and we know—so much! We are quite important, and can now get along finely without extraneous human or superhuman guidance.

But it is all nonsense. Such knowledge is not life. We ought to know that by this time. Nay more, such knowledge is hardly yet for most of us. Much was written not for us, but for the future. Written for men and women yet unborn who will be ON FIRE with brotherhood, and will thus have the swift intuition to understand and apply the knowledge in the right way to uplift and help souls. Not to flatter intellects.

In the recent work of building up this great movement from an overshadowing to a living organism, each cell with its own life, there were intermediate stages—territorial branches and smaller branches,—consolidating, dividing, extruding, and all the time threatened with extinction for want of the life of real brotherly feeling. And it was occasionally necessary to speak of autonomy in connection with these stages. Now we have the living organism with the germs of real freedom, real unity and real independence. The independence of united souls engaged in a universal great work.

The Brotherhood Bazaar, to be held in London in the autumn, for aiding the funds of the U. B. and the Home Crusade, will, it is hoped, have as one of its features an Irish stall. The Dublin committee for this consists of Miss Susan Varian, 91 Talbot Street, and Mrs. Annie Dick, 163 Rathgar Road. Those of Irish nationality—or who have Irish hearts!—and who reside in other parts, will please forward their contributions to Mr. K. M. Lundberg, 3 Vernon Place, London, W. C.

TO THE LODGES AND MEMBERS OF THE
U. B.:

Misunderstandings and complications sometimes arise in Lodges in connection with lecturers outside of our organization being encouraged to lecture at Lodge meetings. Experience taught Mr. Judge and members here at the Centre that it was wisest not to invite any one to lecture who was not a member of our Society, except in some special cases and when endorsed by the Central Office.

Several Lodges in the past have, however, done this with awkward results, placing them in undesirable positions.

Surely there is nothing to prevent members going to hear any lecturers in any place, but when any one lectures at the Lodge who is not a member of the Organization, the Lodge in a sense endorses him. He can then go to another Lodge where perhaps the members are not very familiar with the methods of work of the Organization and representing himself as being endorsed by the first Lodge, gain entrance there also. In this way members may be swerved off the line of their study and endeavor. I must say I cannot approve of this.

There are many lecturers connected with other organizations who copy some of our principal ideas but whose methods are quite contrary to ours, going about the country and seeking to use our Lodges and members for their advancement, working up classes from our membership and often disintegrating our work. For the next few years great precaution should be taken in reference to outside lecturers.

Then again in our own ranks there are many good Theosophists who are fair speakers, but who have not had a wide experience and are not well versed in the philosophy. By no means would I encourage such to give public lectures until they have gained more experience and have made themselves thoroughly familiar with the philosophy. The study classes and closed Lodge meet-

ings should be for all members and opportunity should be given to all to take part in them.

Here at the Centre it is of course possible to see more clearly the progress of the work and to realize the many dangers that menace it, but I am sure that all members will realize the importance of the above suggestions and help to carry them out.

KATHERINE A. TINGLEY.

IMPORTANT NOTICE.

Universal Brotherhood Lodges needing lecturers should not apply to other Lodges or to the members direct, but should send in their request to the Central Office.

Brother Cannon of Milwaukee who is doing local work in his own part of the country, is the only authorized lecturer in the field for this month.

K. A. TINGLEY.

The following letter read at the anniversary meeting of the Crusade has been received from Mr. Dunlop, with the request that it be published in UNIVERSAL BROTHERHOOD.

UNIVERSAL BROTHERHOOD LODGE NO. }
10 AND H. P. B. BRANCH THEOSO- }
PHICAL SOCIETY IN AMERICA, }
142 West 125th Street, N. Y. }

June 13th, 1898.

TO OUR BELOVED LEADER KATHERINE
A. TINGLEY,
Greeting.

On this the second anniversary of the starting of the Crusade around the world we desire to renew our expressions of loyalty and devotion to you, and the cause you so nobly serve. We have learned to love your great heart, and from that love arises a full trust, inspiring us with fresh hope and courage to go on with the work to which we have set our hands.

The work you have accomplished in two years and three months presents quite a phenomenal record, so that we

can only briefly refer to the most important events:

FIRST. The Crusade around the world carrying the message of "TRUTH, LIGHT AND LIBERATION TO DISCOURAGED HUMANITY" was the greatest theosophical achievement of the century, the importance and significance of which will become more apparent as the years go by, until at last all nations are united in the bonds of fraternity, peace and good will.

SECOND. The selecting of the ground for the school for the Revival of the Lost Mysteries of Antiquity at POINT LOMA, California, and laying the foundation stone with appropriate Ceremonial—thus making possible in the near future the realization of the hope of many centuries, the establishment of a visible temple of spiritual light and truth on the earth.

THIRD. The founding of the International Brotherhood League, acknowledged to be the first organization to synthesize all departments of humanitarian effort—thus providing opportunities for putting into service the true philosophy of life on the broadest lines.

FOURTH. The organization of theosophical work among children, on a more practical basis than before, which has already brought about great results and opened the way for even more wonderful developments in the future.

FIFTH. The founding and editing of a weekly illustrated paper, *The New Century*, on the broadest lines of Universal Brotherhood, which is in itself a weekly crusade around the world.

SIXTH. The founding and organizing of the Universal Brotherhood Organization, placing the theosophical movement on the lines originally suggested by the Founders, and inclusive of every department of work. This is to have done something marvellously great in view of the many difficulties which had to be overcome. It is the natural outcome of the Crusade, world-wide, all-embracing, unfettered by past limitations, provid-

ing ways and means to reach every human heart irrespective of any distinctions, who are seeking light and hope in every part of the world. You have by this act laid the foundations for the future religion of humanity, and year by year the full meaning and purport of the Universal Brotherhood Organization will be recognized more and more until at last its final purpose is achieved.

By your wide, large and magnanimous grasp of the work you have turned our eyes to the future so that we may learn to judge of events by the ebb and flow of tides that are universal.

You are one with the great we name H. P. Blavatsky and W. Q. Judge. Where limitations to the future work exist, we are those limitations; but we have interpreted a little of the spirit of your message and know that you have succeeded in giving Theosophy a more human habitation, and a new name whereby it shall be known and recognized by all men. What is all philosophy if we go not with you, and the great ones of all time, to the aid of the sad ones of earth who seek to return once again to the ancient enchantment of the life divine. This task you have undertaken with heart o'erflowing with compassion, and our hearts have responded to this supreme lesson.

Lead on, beloved Leader, and we will try to follow you all the way.

On behalf of the Lodge.

D. N. DUNLOP, President.

We regret to announce the death of one of our devoted members, Victor Farnung, of Fairhaven, Washington, on June 10th, 1898. He is much missed in the work by his fellow Lodge members.

Work goes steadily forward in the great North West and the Lodges are doing excellent work. It is a vast territory but here and there the beacon lights shine out and send forth their rays of truth, touching the hearts of many.

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