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THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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NOTES AND COMMENTS

JULY 1912

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

The Spiritual Organ of Humanity

THE Annual Convention of The Theosophical Society, a report of whose proceedings is contained in this number of The Theosophical Quarterly, was reminded by the Chairman of the Executive Committee that The Theosophical Society is *the spiritual organ of humanity*. The members were asked to keep in mind that we had Mme. Blavatsky's clear assurance, held with full conviction by many, that The Theosophical Society is an expression and an instrument of the Theosophical Movement; and that this Movement is a continuous spiritual force, a continuing spiritual effort, which has had its differing outward expression in a long series of past centuries, and is destined to express itself, in some fitting instrument, in all future ages.

If we recognize the truth and justice of this, if we take Mme. Blavatsky's statement not so much as a dogmatic assertion but rather as a most illuminating guide and clew, and look into the matter for ourselves, we shall be prepared to realize that, in each century the Theosophical Movement has had its proper activity and expression, has formed its own instrument, exactly adapted to the need and character of that age.

The records are defective; in many cases, those who have had the handling of them and who have not yet realized the benign purpose and destiny of the Theosophical Movement, have not so dealt with the records as to make them easy to decipher. Perhaps there has even been voluntary mutilation and confusion. And there has been another power at work, whose importance we are singularly well placed to real-

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ize, since in our own time its influence has been overcome, for the first time in many centuries.

We have been told by Mme. Blavatsky, and many of us, taking her word as guide, have verified the law for ourselves, that, in the last quarter of every century the eternal Theosophical Movement finds its outer expression, its instrument, through which the spiritual powers work, to meet the spiritual need and hunger of the time. And we have likewise been told that, century after century, under the pressure of the closing cycle of the years, that expression, that instrument, has been broken, going to pieces altogether, or remaining like a wreck on the shoals and sandbanks of time. In our day, for the first time in many centuries, in spite of storms and tempests and hurricanes, in spite of wars and convulsions and attacks, the outer organ and expression has held together, thanks to the blessing of the spiritual powers, to the increasing spirituality of mankind, and to the advance of cyclic time, which has brought this victory as divine first fruits of still greater victories to come.

In a certain sense, all the great spiritual religions of humanity are expressions of the Theosophical Movement. Mme. Blavatsky made this convincingly clear, in an article reprinted in the last number of THE THEOSOPHICAL QUARTERLY. They are that, and something more, as they are the expression of deep spiritual forces and powers lying at the very heart of things, and concentrated and brought through to our world by the DIVINE MEN, the Avatars, who, having long ago safely forded the river of death, have in their deep compassion, left the security of the further shore, to return again through the river to this our world, seeking to lead humanity through the dark, mysterious waters.

Each of the great spiritual religions, therefore, as Mme. Blavatsky taught us, has the Divine Man, the Avatar, at its heart; and in this way differs from all other and lesser manifestations and expressions of the Theosophical Movement. But among these lesser expressions are to be reckoned many efforts and impulses, made century after century, to cleanse the great religions, and restore them to their pristine purity and power. And, in the last analysis, these cleansing and restorative efforts go back, in each religion, to the Divine Man, the Avatar, who stands at the head and source of that religion, and of whose spiritual consciousness it is intended and destined to become the expression and outward embodiment.

Mme. Blavatsky and her august Eastern co-workers made this abundantly recognized in the case of the religions in India. She showed that Siddhartha the Compassionate bore his title of Tathagata, "he who

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has come like those before him," because he was indeed "the successor of the Arahat Buddhas of old." The religious movement of which he was the center was not a "new" religion; it was the return to the old religion which inspired the Upanishads, the religion whose mystical Masters were drawn from the race of the Red Rajputs, the Warrior-Kings of the great plain of Western India. There was a single spiritual current, largely fed by the aspiration and effort of that race, but having its divine counterpart in the spiritual world, like the fable of "the heavenly Ganges;" and from this single stream were drawn the purifying waters of life, for which the Buddha labored, with such splendid success, to create a great and enduring reservoir.

We also learned, from Mme. Blavatsky and her august fellow-workers, that the effort, of which the historical founding of Buddhism was an expression, by no means ceased when Siddhartha was translated, but was and is a continuing effort, the spiritual powers of which are symbolized by what are known as the divine re-incarnations in Tibet, the series of which Tsong-ka-pa has been cited as the greatest and most completely successful. There have been, and will continue to be, other movements to conserve and purify the spiritual life of Buddhism, in each of the great Buddhist lands: in Burma, Siam, Ceylon, China Korea, Mongolia, Japan. And each of these has had, and must ever have, one defined purpose and goal: to bring the spiritual thought of that time and land closer to the first ideal, to the continued spiritual vision of the Divine Man, the Avatar, who first gave it birth.

We cannot consider Mahommed to have been an Avatar of the stature of the Buddha, nor was his teaching a mystical and spiritual revelation in the fullest sense. Yet he and his teaching had their divine elements, their vision of the invisible: most of all, their valiant acceptance of the Will of God. Islam means the peace of acceptance, the divine peace that passes all understanding. But we can see the working of the hidden power, the bursting forth of the hidden streams of life, in many mystical movements which arose within the boundaries of Islam, even though they were not logical outgrowths of Mahommed's thought and life. There have been such outgrowths in many of the lands of Islam, in Arabia, in Persia, among the Moslems in India and even China, and in our own day there are signs of such a movement among the Turks.

Take, for example, the mystical movement of the Sufis, the most spiritual, perhaps, that Islam has yet produced. The conquering Moslems overthrew the old Persian kingdom and banished the Zoroastrian faith, with its ancient mystical life which goes back to the same source as the Vedic hymns of Ancient India. The Moslems almost perfectly

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succeeded in destroying and burying the old Persian wisdom-religion, and filling its place with the new teachings of the Koran. But Zoroastrianism had its revenge. Like captive Greece, it led captive its rude conqueror. The spirit of the vanished religion breathed itself into the conquering faith, giving to Mahommedanism a mystical lining which has vivified it ever since.

One might find a parallel in the way in which, in the so-called Neo-Platonism, the ancient wisdom-religion of Egypt sought to breathe its life into third-century Christianity, which threatened to become too narrow, too dogmatic, too much a return to older Judaism, and to fall too far short of the living ideal of its Avatar-Founder. And one might point to many elements and inspirations in these first teachings which are the very life and spirit of most ancient Egypt, and had their antetype in that far earlier Avatar and Divine Man whom we know as Osiris. In one sense, the teaching of Jesus was a new outbreathing of the pristine wisdom of Egypt, just as the teaching of Siddhartha the Buddha was a new expression of the earliest divine teaching of the King-Initiates of India. And in one sense we may say that one mystical movement after another, of those that sought to purify Christianity from the corruptions of the times, was a new outbreathing of the first ideal spirit, a movement of return toward the Avatar, the Divine Man, its source.

So, in many ways, from many lands, in many ages, we seek to illustrate the working of the vast, world-old, world-wide Theosophical Movement: the spiritual current in human life. And we do this, in order to understand and define more clearly the true and magnificent function of The Theosophical Society, which is intended and destined to be the effective instrument of that spiritual current; to be, therefore, *the spiritual organ of humanity*. If time and space permitted, and our knowledge of cyclic law and the great rhythmic harmonies of the races sufficed, we could show in detail, with reference to century after century, to one epoch and phase of civilization after another, that the same want never exactly repeats itself, the same spiritual need never arises twice, in just the same way. It follows from this, first, that the Theosophical Movement is never called on to repeat itself, to do a second time exactly the same thing in just the same way; it follows, in the second place, as cyclic change brings ever new needs, as the great treasure of human consciousness brings forth things old and new, that a repetition of an old curative and restorative process, to meet a wholly new need and condition, would be not only ineffective but impossible. The need calls forth the required expression of the Theosophical Movement. The spiritual demand directs the spiritual supply.

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We have suggested that the present is different from all past centuries in this: that the organ created by the Theosophical Movement in that period of external expression which began in 1875, has survived into the new century, and continues to gather new life, to make healthy and inspiring progress. This was not the case a century ago, with the movement inaugurated by Martinez Pasquales, St. Germain, Cagliostro and Louis Claude St. Martin. The instruments they sought to create, whether Masonic or mystical, broke to pieces in their hands; broke so completely, that only distorted fragments of their history remain, from which harsh, unjust, wholly misleading conclusions are too often drawn.

But, where the movement of the eighteenth century, like so many of its predecessors, failed, the movement of the nineteenth century has succeeded. The Theosophical Society, the organ formed by that movement, survives, grows, gathers strength, manifests its genuine life and power. As *the spiritual organ of humanity*, it has a high destiny: first to discern, and then to supply, from year to year, nay, from hour to hour, the instant needs of mankind, and first of all, as the key to all, the spiritual needs, the needs of the spiritual man. Each century, each quarter-century, each decade, each year, each day, has its own special import, its own special want. It is the high destiny of The Theosophical Society, as *the spiritual organ of humanity*, first wisely to discern these changing needs, and then valorously to supply them.

During the last three months The Theosophical Society has lost by death two valued and esteemed members, Dr. W. A. R. Tenney and Mr. J. D. Bond. Dr. Tenney was for years one of the most active, self-forgetting and effective members of the Cincinnati Branch, one of those who, at a critical time, infused new energy into the Branch, and gave it a new lease of life. Dr. Tenney was justly esteemed, and held a high place in the life of his community; he had the gifts and tastes of a student; he was wholly forgetful of himself, when he saw an opportunity to help another. Mr. J. D. Bond, a veteran of the Civil War, died full of years and after a long term of service in the ranks of The Theosophical Society. He was one of the builders and inspirers of the Branch at Fort Wayne, and the gentleness of his character, his impersonal serenity, his clear devotion to the highest principles, left a permanent impress on the work, and on the hearts of his fellow-workers. In later years, Mr. Bond travelled much, living in California, in the Hawaiian Islands, even making a tour round the world, by way of New Zealand and Ceylon, so that many had an opportunity to learn and value the sweetness and fine serenity which were the dominant qualities of this old and esteemed worker.

C. J.

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FRAGMENTS

MEN have been taught to regard religion as set over against the world, and that the world and the things of the world must be surrendered; making of life a *dual* thing. Theosophy insists upon essential *unity;* declares that all duality is an appearance only—one of the snares of Mara—and though never attempting to deny the appearance—on the contrary, accepting it on its own plane, and allowing and providing for it there—asserts that life is misunderstood until this fundamental truth is fully accepted. Its realization belongs to the second birth, "the birth from above," when the mortal has put on some measure of immortality, and so may have consciousness of the laws and conditions of an immortal world.

Personal life, when mistaken or sinful, has to be given up in many of its expressions, until those expressions, purified and understood, can be experienced as expressions of the soul. This giving up, however, is in reality only temporary, and in order that we may possess more fully and truly later on.

The Master did not come to take things away from us, but to give them to us; "I am come that they might have life, and that they might have it more abundantly." He set the sword of His division between the world and the spirit, until such time as man shall see that the world is but an expression of the spirit; that happiness—personal happiness—lies in obedience to the laws of the spirit; until, in other words, the Kingdom of God shall come in our hearts. Then there is peace; and man enters again the Garden of Eden from which disobedience drove him forth. Then the lion and the lamb shall lie down together, and the desert shall blossom as the rose; and he who has become as a little child shall live in the midst. Dear vision of Paradise! Man has never lost it and never shall, until some day its reality is ours, when by the path of obedience we return whence we came.

All that God created was "good," and He created all things,—in Heaven above and in earth beneath, and in the waters under the earth. Therefore Nature in all her phases is divine, an expression of God, an incarnation of God, because essentially one with the spirit of God, and perfectly obedient to His law. But only to the pure in heart is the vision of God assured.

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The attainment of self-consciousness, God's greatest and last gift to man, necessitates the action of free will; and so man experiments with Nature, misunderstanding and degrading and befouling her, and then turns in wrath upon the deformities he has created. It is, however, only in the sphere where his limited degree of consciousness operates, that this has occurred; great Nature herself remains uncontaminated, and in time filters even his evil to the sweetness of her own eternal purity.

For evil has no existence of itself, even as mind has no existence of itself. Mind is the creator of evil, and both are essentially non-existent—the great delusion. Mind is but a point in consciousness,—consciousness limited rather than universal. The man's *mind* marks the content or limitation of his consciousness; so that while the action of the mind *on this plane* is positive, it is, in and of itself, negative, and can be made truly positive only as it becomes an expression of spiritual will. For Occultism defines mind as the resultant of the action and re-action of the spiritual will (Buddhi) upon the various planes of the psychic world, and maintains that man has to travel by the law of cyclic progression, along the pathway thus cleared, back to consciousness itself; self-consciousness having been gained in the process, since consciousness has seen itself reflected in the mirror of the lower worlds.

One may travel the way to the Path by means of knowledge, for knowledge will lead to love. But he who can love is on the Path already, since God is Love, and in loving we hold God by the hand.

CAVÉ.

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THEOSOPHY AND SECULAR LITERATURE

VIII

THOMAS CARLYLE

"The hero is he who lives in the inward sphere of things, in the True, Divine, and Eternal, which exists always, unseen to most, under the Temporary, Trivial."

IN Christ's parable of Dives and Lazarus, the rich man, in torment, beseeches the All-ruling Father to send Lazarus on an errand of mercy back into the world in order that the brothers of Dives may be converted from their sins. The All-Father makes an unqualified refusal to the prayer: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." The wisdom of Father Abraham's refusal has significant justification in our own day. Our perverse Western generation is like those children of the Jewish market-place who would neither dance with the pipers nor lament with the mourners. It has distorted past credibility its own natural religion—I mean Christianity. It superciliously refuses to receive from the meditative East the teaching which makes Western ambitions seem so petty. It brands as outworn garments, "Mediævalism," those sporadic appearances of the true faith among monks and nuns and kings of the European realms. It asks for some one to rise up and teach in a dialect that is understandable of the people, less alien to Western thought than the form in which Eastern teachings are clothed. It asks for some prophet who will take the West as it is, and lead it by its prejudices, through them, to truth. Thomas Carlyle is just such a prophet. In his case, Father Abraham would seem, for once, to have relented, in order to send to men just the teacher they could follow. Carlyle speaks to the matter-of-fact West in no outlandish jargon. He has no fine dogmas—of Karma and Reincarnation—for which he is proselytising. He does not startle the busy West by telling it to stand still in order to contemplate and behold the power of God. He does not glorify a distant East that seems squalid at the expense of a present West that knows itself luxurious. He speaks to his contemporaries and to us in exactly our own terms. He drives us, who are absorbed in outward action, more energetically into action: he does not say stop working, but he says "man's actions here are of *infinite* moment to him, and never die or end at all." And with all sincerity, he urges men to act vigorously: "Produce! Up! Up! Whatsoever thy hand findeth to do,

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do it with thy whole might." Yet his generation does not heed him. And Father Abraham grimly repeats the old words: "neither will they be persuaded though one rose from the dead."

One would think that those who halt at Carlyle's message, might, at the least, believe him "for the very works' sake." By works, I mean, of course, the great aggregate that is made up of many single acts and words and thoughts—a man's life. Who, but those wilfully blind, can behold, unmoved, the fascinating picture of Carlyle's life, and the splendor of his achievement? Carlyle rubbed away at the dull facts of actual environment until through them he made the Ideal shine. His life is thus a tissue shot with gold. His biography shows the commonplaceness of life heightened to romance. What humor plays around the affectionate mother, who takes two days from her milking and washing to write her admonitory letter to the son in Edinburgh. "Mind your chapters, Tom," she writes, "and when you have finished the Bible, read it over again." What a catastrophe when Tom, that darling boy, makes a short trip to the dreadful French capital! Margaret Carlyle closes the blinds, and darkens her house, represses all laughter and levity in the family, and the little Scotch cottage enters upon fasting and prayer for Tom's preservation from Parisian wickedness. Carlyle felt a little squeamish about sending home the translation of *Wilhelm Meister;* but his mother was too saturated with Old Testament harlotries to balk at modern Aholahs and Aholibahs. How quaint that family circle assembled to determine "Tom's" future. The child at seven had been reported "complete in English" by the Ecclefechan Mentor, and the family was rash enough to deliberate before taking the next step for the boy. Relatives and village friends shook heads and fingers, for the parents' words and looks, guarded as they were, showed desire, on their part, that the lad should have more "learning;" which the gossips of Ecclefechan declared would ruin him. But the prayerful father and mother gain their desire, and start the boy on the pathway of "learning" that leads to the Kirk. How brave the ninety mile walk of that thirteen year old boy to "learning"—to the university at Edinburgh, on home-made cheese and bread!

There is an impulse in all of us that drives some backward to a far-off Golden Age in the Past, while others it sends afield, to seek in alien lands, fairer manners and purer customs. Thus, if we are Americans, we turn away from present-day noise and vulgarity, to follow the lure of milder life in Italy or England. Or, if we are middle-aged, and life is prosaic, we turn, with longing and regret, to the romance of childhood, reading children's books with delight in fairy lore. But if we succeed in reaching the ivoried satin of Elizabeth's England and Lorenzo's Firenze, we discover that the companions we have long sought, and to whom we have now joined ourselves, are, in their turn, aloof from their fellows, and are journeying backward toward a remoter past and to vanished treasure. "The age of the Saints," we

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exclaim, thinking of Dante and Francis and Catherine. Yet, Dante, in anguish, mourns for the time before Constantine made the "great donation." Skeptics and scoffers call this impulse "the fallacy of the elsewhere." But it is genuine aspiration, not fallacy. And, in time, if we are persevering, we discover that the "elsewhere" we seek, though it is an

untravell'd world, whose margin fades
For ever and for ever when we move,

is, nevertheless, close at hand, and that the entrance lies within us, through gates of gold. So, too, with the romance of childhood. We feel as we read those enchanting books, that it is not actual childhood that is pictured and that these books are not for any children we know; for the children we know all desire to be "grown up." If our longing for enchanted youth is sincere and deep, the truth comes to us that our true ideal childhood is a thing not past but of the future, when we shall have returned from exile to the happy home-circle of our Father. Carlyle's experience at Edinburgh illustrates this universal truth. Some of us, to-day, wonder at the superficiality and stupidity of American educational institutions; we can find very little in their methods and curricula that justifies the name educational. With eyes directed across the water we allude to riper and wiser culture. Yet Carlyle's words about the University of Edinburgh, a century ago, startle by their similarity to the words that some of us are now saying about American universities. "We boasted ourselves a rational university; in the highest degree, hostile to mysticism; thus was the young vacant mind furnished with much talk about progress of the species, Dark Ages, prejudice and the like." Yet, because he sincerely desired wiser teaching than that given by the university, Carlyle found it—within him; as we may all find our Golden Age or ideal (whatever it is) within the spacious inner realm.

Until 1830, Carlyle's outer life was a testing and a struggle. Inwardly he had already won victories. But he was not able to bridge over the inner and outer life until he set to work upon *Sartor Resartus*. In the years up to 1830 he tried school-mastering, law, and finally magazine-writing. For a time the "Kirk" had seemed his aim; but the deepening of his religious life led him away from it, and finally, through an omission to leave a written sermon and a candidate's fee with some theological secretary, his postulancy ended. There was no scandal or heresy complaint. He quietly dropped from the ranks, unnoticed save by those at home. He struggled successfully against poverty and almost constant ill-health. He read much in French literature, and from that began to study German, led by Mme. de Stael's book *L'Allemagne*. He made the acquaintance of Jane Welsh, directed her reading and thinking, and later married her. His acquisition of the German language and literature became his stock in trade, and for ten years brought him in whatever money he had. For magazine editors and publishers, he made trans-

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lations of German Romances, and wrote biographies of German authors. In a period of temporary prosperity he was married to Miss Welsh who admired and loved him. They tried life in Edinburgh, but finally, were driven by the "wolf" back to a dreary little moorland estate that Miss Welsh had inherited from her father. Here he continued to write articles, helped along in their publication by Jeffrey of the *Edinburgh Review* who was a relative of the Welsh family. The thing that attracted Carlyle in German literature was the mystical element—especially the symbolism of Goethe's *Faust*. In his essays he endeavored to direct the attention of his countrymen to this spiritual content of the German writers. His realisation of the inward sphere of things, his belief in the infinite nature of duty, all his teaching is found in these early essays. But it is not expressed in the characteristic and vivid form that he later made for himself. His style is still, from the editor's point of view, perfectly "safe." But his writing would be "safer," if the expression of that mysticism were qualified, if the religious ardor were modified, if greater regard were given to the political interests of the hour. Jeffrey was going to retire from the *Review*. His recommendation would be sufficient to place his successor. He felt very friendly toward Carlyle. Carlyle was miserably poor. Jeffrey told Carlyle of his good intentions, and advised Carlyle to place his great talent at the service of the party that controlled the *Review*. To persist in writing about mysticism, Jeffrey urged, would be mere selfishness. Similar offers, temptations, came to Carlyle later, always at periods of great financial strain. His reply was always the same: "If I had but two potatoes in the world and one true thought, my duty would be to exchange one potato for ink and pens, and to live on the other till my thought was written."

Sartor Resartus was Carlyle's task from 1830 to 1833, first to get it written, then to get it published. Essentially, it is as clear as any other writing on spiritual wisdom, and, also, just as unintelligible. The fact that many deem it "mad" is due to Western methods of education, which give to all people the ability to recognize written words while they remain altogether ignorant of the truths which those words symbolize. Like other spiritual treatises, the book *Sartor Resartus* is concerned with two things: to set forth the wonder and beauty and immortality of the inward sphere of things and to point out to aspirants the path that leads thither. It is written from the heart, it is the experience of one who had travelled the path. It is, therefore, profoundly religious, and will illumine for any one who studies it with sincerity the two great duties of life—toward God and one's neighbor. But, though the ground-thought and plan of Carlyle's work is familiar and simple, one very large element of the book makes it, to many not only obscure, but also, offensive. This element is its humor. Carlyle "is a humorist from his inmost soul; he thinks as a humorist, he feels, imagines, acts as a

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humorist." Sport is the element in which his nature lives and works. During the period of preparation, he had written sober and serious essays that could shock not even the gravest of men. But with the attainment of full vigor there comes mirthful frolic. He takes those facts of spiritual science which he wishes to communicate, and embales them in the most fantastic wrappage. He frolics with tumultuous, grotesque pleasantry.

It was his own progress and mishaps along the Path that Carlyle wished to describe. At first, he tried to put this experience in the form of a novel, but, after a few chapters, that plan was abandoned. Then he wrote a long essay, calling it *Clothes*, "a mad thing glancing from heaven to earth in satirical frenzy." His strange title was suggested by a simile in one of the Psalms: "They shall perish, but thou shalt endure: they all shall wax old as doth a garment; and as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall not fail." That essay was unacceptable. He took it back from editors, revising and enlarging it. The present Book II of *Sartor Resartus* is the autobiographical material that was to have formed the novel. It describes Carlyle's struggle and victory. In Book III, there are set forth his beliefs about government, nature, society, the Church, in a word, man's duties. The first book serves as introduction, and is a piece of delicious foolery. Carlyle is well known as a critic and biographer of German authors. In this capacity, he makes mention of a queer volume that has come to him from Germany, presented by its author, a book that treats of *The Philosophy of Clothes*. Carlyle gives many extracts from the book, some grave, some whimsical, to show what an unusual volume it is. These extracts are interspersed with his reminiscences of the author who is a "Professor" of "Things in General" at a German university. Carlyle's own comment on the Professor and the book runs playfully along with these extracts and reminiscences. He takes the reader into his confidence, and acknowledges that the larger part of the book is mere rubbish, "a mad banquet, wherein all the courses had been confounded, and fish and flesh, soup and solid, oyster and sauce, lettuces, Rhine-wine and French mustard, were hurled into one huge tureen or trough." Nevertheless a vein of gold runs through the waste, and Carlyle undertakes to dig out this gold for others. But, as he proceeds in the study of the volume, its contents grow more difficult, almost enigmatical, and he feels that for further understanding of the work, some knowledge of the Professor's life is needed. Just at this point, certain biographical material, promised by a friend of the Professor arrives from Germany and comes into Carlyle's hands. But to his great disappointment and perplexity, this biographical material is nothing but unarranged scraps of notes, bundled, without any arrangement into six paper bags, that are marked with Zodiacal signs.

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Thus ends the first book which is introductory. The second book is Carlyle's spiritual autobiography. The bare outward facts of material existence are not given. Instead, there is the much more interesting record of what he made of outward facts—their spiritual import. Take the matter of birth, for example, and the genealogical data therein involved in an ordinary biography. Carlyle makes his birth a much deeper thing than that: it is not a thing of flesh and blood but a separation and descent, as it were, from the true Father in Heaven; it is a loan to foster parents—(our foster mother, earth, Wordsworth says)—and will in time be required back again with recompense or penalty. This descent of spirit into matter he symbolizes in the child Gneschen who is left by the mysterious stranger in the home of Andreas and Gretchen. A second chapter is entitled 'Idyllic." It pictures the period and condition that Wordsworth has familiarized, when the soul sees its own celestial light reflected from all things. Carlyle drew in, as Wordsworth had done, the beauty and wonder of the divine world of Nature through the outward forms of meadow, tree and brook. "Thus encircled by the mystery of Existence; under the deep heavenly Firmament; waited on by the four golden Seasons, did the child sit and learn. Nevertheless, I were, but a vain dreamer to say, that even then my felicity was perfect. I had, once for all, come down from Heaven into the Earth."

The mysterious child Gneschen must go to school. So he leaves the paternal village, its sunsets, orchards, swallows, and stage-coach, and goes, as the boy Tom had gone, to hide-bound Pedants and mechanical Gerund-grinders. "They knew syntax enough," he writes; "and of the human soul thus much: that it had a faculty called Memory, and could be acted on by appliance of birch-rods." While still at school, Purgatorial discipline began for the boy, with the death of foster-father Andreas. It continued through many years. The boy, grown man, had to surrender his god of tradition, had to surrender his faith in human friendship, to acknowledge that the flower-gilt earth of his childhood was an ash-heap, and man a desolate waif; not until he had thus abandoned trust in every created thing, did he at last find God and a world of sunshine. The pressure and strain which leads up to complete renunciation form The Sorrows of Teufelsdröckh. It is a dark period and full of pain, but even that gloom, as in the case of Job's testing, is shot through with rays prophetic of light: "Never till this hour had he known Nature, that she was One, that she was his Mother and divine. And as the ruddy glow was fading into clearness in the sky, and the Sun had now departed, a murmur of Eternity and Immensity, of Death and of Life stole through his soul; and he felt as if Death and Life were one, as if the Earth were not dead, as if the Spirit of the Earth had its throne in that splendor and his own spirit were therewith holding communion." With renunciation, the fierce struggle ends in joy. "Sweeter than

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Dayspring to the shipwrecked in Nova Zembla; oh! like the mother's voice to her little child that strays, bewildered, weeping in unknown tumults; like soft streamings of celestial music to my too exasperated heart, came that Evangel." Splendor and radiance again shine from earth. Earth is not a charnel house with spectres. The Universe is not a machine; but Godlike, and my Father's. From the god of tradition Carlyle has come close to God, and stands ready to enter within the gates of the "Sanctuary of Sorrow."

The third book of the *Sartor,* is a return to the original German volume on the Philosophy of Clothes, which, now, thanks to the illumination shed by the facts from the life of the author, is more intelligible to an English public. That scheme is a play of Carlyle's humor. The third book is really Carlyle's convictions about things in general. It is the view of the universe and man's place therein that opens before him, after his conversion. Thus a chapter on "Church Clothes" suggests that the religions which at various periods appear in the world are only vestures that are worn by the immortal Body of Religion. The thirty-nine Articles of the Prayer Book, he calls articles of wearing apparel. Then a chapter on Symbols suggests that all visible things are but types and symbols of real things unseen—that the Universe is one vast symbol of God. So through this third part, in which Carlyle's humor plays as freely as it does in the other parts of the book, he sets forth, with much eloquence, and varied illustrations, his central teaching—that all forms whereby spirit manifests itself to sense, whether outwardly or in the imagination, are clothes. "These limbs, whence had we them; this stormy force; this life-blood with its burning passion? They are dust and shadow; a shadow-system gathered round our Me; wherein, through some moments or years, the Divine Essence is to be revealed in the flesh."

The simplicity and clearness of Carlyle's volume must be evident. Briefly the first division is an incentive, it awakens curiosity and desire. Then in a very artistic way, that curiosity and desire are prolonged, while being, in a measure, gratified, by the picture of the soul in its struggle along the way. Finally, in the closing section, the soul has brought itself to look fixedly on Existence, till one after the other, earthly hulls and garments have all melted away and the interior celestial Holy of Holies lies disclosed.

The directions Carlyle gives for advancement along the path are very simple and very familiar. In fact, it is their simplicity and a certain antediluvian character that makes them unattractive to many moderns—they are harsh to the pruriency of curious ears. In the first place, he says that man's first duty is Obedience, and that in all questions of Obedience it is safer to err by excess than by defect: "too early we cannot be trained to know that Would, in this world of ours, is as mere zero to Shóuld, and for most part as the smallest of fractions even to

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Shall." And he adds that without obedience no one can be free. What more unpopular teaching could be given to men and women who glory in asserting their own independence of all things? When the primary lesson of Obedience is learned, man is already on the path with an infallible guide leading onward step by step. He has only to obey, to accept the duty that is nearest, that he knows to be a duty. In doing that his second duty will become clear. Then, Carlyle thinks, man will be ready for the lesson of Renunciation with which Life, properly speaking, can be said to begin. By renunciation he means exactly what is meant in ancient teachings, in the Katha Upanishad, for example. It is not the surrender of all things to blankness; it is merely giving up one thing in order to gain a better thing—a point of light to win the illumination of a whole ray. Renunciation means only the wise choice of "the better" in place of "the dearer." "There is in man a higher than love of happiness: he can do without happiness, and instead thereof find blessedness."

Carlyle's convictions, after his conversion, about things in general are interesting even though these, too, have a certain ancientness about them, and are not at all novel. History, he believes, can only be understood in connection with Theosophy and from the standpoint of Theosophy. "Facts," he says, "are engraved Hierograms, for which the fewest have the key"—a sentence that brings to mind Emerson's dictum that "Time dissipates to shining ether the solid angularity of facts." Carlyle knows that in the case of the individual, outward facts are merely lessons arranged for the soul's learning. And when individuals form a nation, history arises; it is the essence of innumerable biographies. The bigger facts of nations and races are in no sense fortuitous, but are the footprints of Him who moves before his creation guiding it home. The unit of events which makes up a nation's life, and which men of materialistic beliefs, study as political history, religious history, history of manners and customs, of art and science, will never be understood through mechanical analysis and division. The truth of those events will be revealed in one way only: that is, though it seems audacious to say it, by seeing history as God sees it, by becoming one with the silent soul and sharing its knowledge.

Carlyle's attitude toward religion has already been suggested when it was said that he regards the world religions as vestures worn by the unmanifest spirit of Religion; "some, with a transient intrinsic worth; many with only an extrinsic." His feeling toward the religions of which he knew anything is splendidly theosophical; it is not only tolerance, it is sympathy and admiration. No one has gone so deep into Dante's heart as this Scotch dissenter. Who else has so pushed through the alien and repulsive elements of Mahometanism to the sincere heart of the Prophet who in his day found out God. "That gross sensual Paradise of his; that horrible flaming Hell; the great enormous Day of

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Judgment he perpetually insists on: what is all this but a rude shadow, in the rude Bedouin imagination, of that grand spiritual Fact, and Beginning of Facts, which is ill for us too if we do not all know and feel: the Infinite Nature of Duty? That man's actions here are of *infinite* moment to him, and never die or end at all; that man, with his little life, reaches upwards high as Heaven, downwards low as Hell, and in his three-score years of Time holds on Eternity fearfully and wonderfully hidden." Then Thor and Odin and all the Hyper-Brobdignagian business of the North! how vivid Carlyle makes that "strange island Iceland, burst up by fire from the bottom of the sea; towering up there, stern and grim, in the North Ocean; with its snow jokuls, roaring geysers, sulphur-pools and horrid volcanic chasms." Carlyle makes that far-off half-savage life humane and gentle of heart. Because he was truly tolerant, and was genuinely sympathetic with the heart of truth enclosed in the shells of foreign religions, he was entirely loyal to that form of religion in which he was born, and a zealous defender of it as the natural and best religion for the Western world. To him Christianity is the vesture in which the Eternal Religion has manifested itself to the Western world. It would be folly and error to attempt to substitute that natural manifestation by some other Religion that is, in its turn, natural to and suited for certain conditions and races, but is alien to the races of the West. Carlyle knew the difference between organic and mechanical unity, and was never led astray into futile efforts to construct a geometrical brotherhood of man. Difference of material and style in coat and trousers does not hinder brotherliness between individuals of a family; they do not need to wear machine-made garments cut out of the same piece of cloth. Neither does a difference of style in the religious vesture cause separateness. Therefore Carlyle, as he did not endeavor to force his style of coat upon others, likewise did not endeavor to put on their coats instead of his own, which was just as well made, and just as good a fit as theirs. He was a devout Christian, was content, and proud of his creed. "Various enough have been such religious Symbols, what we call *Religions*. If thou ask to what height man has carried it in this manner, look on our divinest Symbol: on Jesus of Nazareth, and his Life, and his Biography, and what followed therefrom Higher has the human thought not yet reached: this is Christianity and Christendom; a Symbol of quite perennial infinite character; whose significance will ever demand to be anew inquired into, and anew made manifest."

It is Carlyle's convictions in regard to things political that turn most men away from his teachings. Something of his beliefs in regard to the reality of the unseen world they might share. But his attitude toward movements in the outer world casts doubt upon the validity of his religious doctrines. Other men have differed from the leaders of thought and action in the affairs of this world. But Carlyle differs so

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diametrically, so unreasonably, that his views seem only madness; and the religious teaching that one might have accepted as the vision of a seer becomes discredited as the hallucination of a maniac. There was not one of the "progressive" movements of his century for which Carlyle had any word but censure. The democratic Paradise on the other side of the ocean seemed to him an illustration of his words that "Democracy is a self-cancelling business with the net result of zero." Parliamentary deliberation was only national palaver. Slave emancipation, the great boast of the century, brought him no glow of feeling. He actually was mad enough and shamelessly inhumane enough to say he did not disapprove slavery. He is a destructive critic; he condemns political systems and reforms, yet he can suggest no improvement upon existing conditions except a vague sort of hero worship that centers upon an ideal and altogether undiscoverable ruler. That is the usual verdict upon Carlyle as a statesman. It is not fair. Carlyle is not outspoken as to his beliefs, but he is not therefore vague. Indeed his very silence may be full of meaning if one can, through sympathy, divine his thoughts. On the subject of government he says "numerous considerations, pointing toward deep, questionable, and indeed unfathomable regions" present themselves. He resolutely abstains from speaking of such unfathomable things. He suggests that the true ruler will be a King, an able man "to whose will our wills are to be subordinated, and loyally surrender themselves, and find their welfare in doing so." Such a relationship, between King and people, would seem that between an aspirant or disciple and his Master. Carlyle was a great student and scholar. Is he thinking of old stories he may have heard—of days and lands where Kings were Adepts who were guiding humanity toward its goal? If he had those old, old days in mind he is surely even more behind his times than his most virulent opponent would declare.

It was a saying that Carlyle often repeated that great men are, at heart, alike; they are powers. The form they take in the world is according to the needs of the epoch. The vesture does not limit the power. Thus, the Poet is Politician, Philosopher, Warrior as well as Poet, and could, if necessary, shine in any of those capacities. Carlyle has presented several aspects of greatness—the prophet, poet, priest, man of letters, etc. If the endeavor were made to class him under any one aspect there would be difficulty. For he is prophet and poet, he is a man of letters and also a priest. Perhaps some would say he is too large to come under any single aspect of greatness, and would prefer to think of him quite plainly as the Hero, one who lives in the inward sphere of things.

C.

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LETTERS TO FRIENDS

IV

DEAR FRIEND:

I HAVE your letter. Truly, as you say, it is not very consecutive, and yet I think I understand better than you believe. Let me see if I can make my understanding clear.

You were disappointed yesterday. It had not been easy for you to come. You had had to plan and contrive and sacrifice to make the time. But your problems pressed heavily, and you felt you *had* to come. So you came, and came with gladness and hope and gratitude in your heart that there were friends to whom you could come and whose counsel you could trust. But, having come, you found others came also, and instead of the intimate talk you had hoped, and the inspiration you had many times received, you found now only what seemed to you the trivialities of social intercourse.

You felt your need was plain and must be known. Again and again it seemed to you there were opportunities which might have been taken to give you the time alone with your host which you craved, or at least to lead the conversation to deeper and more vital themes. But no such lead was followed; and at last, weary, disappointed, pent-up and constrained, you left, saying to yourself that of course it had to be so, but in your heart feeling that it might have been, and that it ought to have been quite otherwise. And as you went home, your problems still unsolved, this feeling grew within you, and with it some bitterness and resentment. Your mind began to talk to you and question. It told you you were a fool to trust in others, or to look outside yourself for help. It pointed to all the sacrifices you had made, and asked to what profit they had been. And wearily you listened, and thought it was clear that you must work out your own salvation, and that it was meant your need should not be met.

Your letter says none of this. But is it not what was in the shadows of your mind as you wrote?

I remember when, very many years ago, such a disappointment had first been mine. It happened to me not once but continuously, day after day for weeks. And all that your mind has whispered to you, my mind had told to me, treacherously and covertly, always ready to deny what it had spoken, but leaving its poison none the less. I felt myself overburdened and alone, my need unanswered and my prayer unheard. Then one day there came to me a friend, who comes and goes unannounced, and stood and looked at me. His eyes have a strange power. For as he looks you seem to look with him, and to see with his

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vision rather than your own. They are very calm eyes, still and dark, but in their depths there is flame, and this flame lights all he looks upon, and one sees beneath the shadows. So he stood and looked, and I looked with him till I could bear no more. Then he sat and talked with me.

I do not remember what he talked of first; for the lesson that his eyes had taught me still held my thought. We can ourselves know but little of our own need, blind as we are to what lies within our hearts and in the background of our minds. But this we can know: To those who have sight and hearing no need is unseen, no prayer unheard or unanswered.

"O ye of little faith!" The past weeks came before me, each day an accusation. Persistently the very substance of my prayer had been offered me and as persistently refused, because it was the substance and not the form of my imagining. Within the form of the denial the gift itself had been made. Day by day there had been acted out for me the solution of my problem, while day by day the deliberate denial, I had thought due to circumstance, was pressing me from my wrong attitude toward it. Could I only have seen! Why had I not seen?

Here, once again, I met my friend's eyes. And again the answer was plain. I had not believed, nor trusted. I had been absorbed in self, though to my thought my care had worn a different guise; and I had been so sure of the kind of answer that my prayer demanded, that I would take none other. I had been like a beggar, spurning gold who had asked for copper, and who knew not the measure of his own need for lodging and for food.

Then my friend smiled, and rose to go. But with his smile the last vestige of my self-pity left me. The windows had been thrown wide and the clean air and wholesome sunshine let in. I, too, smiled and told him I had not heard one word he said. But I knew, as I spoke, that neither then nor through all the past weeks had there been any need for words. The difficulty and obscurity had not lain in my problem, but in the mists of fear and doubt rising from my anxious brooding on it.

Now the point of this story is not that we never have need of words. Very often we have. And when we have, or when we think we have, then we should ask quite simply and directly for what we want. But if our request be denied, or if circumstances make it impossible of fulfilment, then we should look within the denial and within the circumstance for their guidance and their lesson. Circumstances are never barriers, but always opportunities, and denial can never go deeper than form.

In the deepest and truest sense the occultist must always be an opportunist. The "small old Path that leads to the Eternal" lies through circumstance at every step. As Emerson has said, he who

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travels in it "is like a ship in a river; he runs against obstructions on every side but one; on that side all obstruction is taken away, and he sweeps serenely over a deepening channel into an infinite sea."

Far inland and hedged about as our lives are, we forget that it is the river's banks which keep the channel open. Without denial our aspiration would be too shallow to bear us to its goal.

But I mean far more than this when I say that if we are to travel in the Path of Discipleship we must become opportunists, in a sense in which that word is rarely used but for which it may stand for lack of a better. We have to get away from the thought of barriers of any kind, or the possibility of denial. We have to see all things as opportunities, and learn the spiritual alchemy which transmutes the humblest and the basest metals into gold; which takes the common incidents of daily life, pain and gladness, work and play, success and failure, the smile of a friend or the slight and injury of an enemy, and distils from each and all food for the soul's growth, wisdom for its training, and power for its work. We have to learn to see circumstance and all that comes to us as coming from the Master, bearing the gift of his love for us, shaped to meet the need to whose depths he sees and for whose fulfilment we have prayed. We have to learn to recognize in circumstances the answer to our prayers.

I should like to make this as plain as I can. Once we have given our hearts to the Master, and have prayed that we should be guided and led along the Path he has blazed for us, then we are taken at our word. Our prayer is registered and remembered, and upon the circumstances of our lives its answer is imprinted. Our days sift to us through the Masters' hands. They are the Lords of Karma. Through them the Law is fulfilled. But through them also is fulfilled the Love which underlies the Law. Our Karma is of our own making; the present, the outgrowth of the past, and the future, the outgrowth of the present. But the Law by which this growth takes place, by which one effect and not another follows from a given cause, is not of our own making. Nor is it mere blind retributive justice; an eye for an eye, and a tooth for a tooth, as in the old scriptural legalism of the Jews. Rather is it the law of life which brings the lymph to the wound; always healing, always making for health and growth and betterment. It is the outward working of the indwelling principle of Love, of that Spirit of Love which animates all law and which draws each atom of the universe through life after life towards the Divine.

Therefore it is that the Masters are the Lords of Karma, working with it, not against it. When we give our lives to them they do not break the chain of cause and effect, or alter at once all our circumstances. They take our Karma as we have made it. But they take, too, the power of our aspiration and our prayer; and the answering power of infinite compassion is woven by them as a golden thread throughout

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the fabric of our days. It is this golden thread we have to learn to see in all things. It runs through all circumstances, however tangled. It is the thread of our teaching, of the lessons the Masters would have us learn. And it is the clue to our lives.

Do you understand now what I mean when I say that circumstances are never barriers? That each contains a gift to us from the Masters' hands,—the answer to our prayers? The trouble is that it is we who forget our prayers, as those to whom we pray do not. We pray for opportunity; but when our prayer is answered we resent it as a burden.

Another trouble is our inattention. We are not so blind as we are self-absorbed and inattentive. Like a man, bent upon pressing affairs, brushing through a crowd and passing by his friends unnoticed, so we, absorbed in self and driven by self-will, push through the incidents of our day and miss the gifts which each one held for us.

Have you never travelled or camped with a man of one idea? The kind of man, I mean, that will set his mind upon a given climb or expedition for the morrow, and then, if the weather is bad or some untoward accident prevents, will do no one of the hundred other things that are open to him (all of which he means sometime to do), but will only sit and mope and grumble and complain, because on this one day he cannot do the one thing he had planned for it? It is the way most of us go through life. When we learn its folly we learn the truth of Christ's teaching: "Blessed are the meek, for they shall inherit the earth." Or, as it is in the French: "Blessed are the debonair." And for myself I like this latter version better, for it seems more expressive of the disciple's "serene gaiety of heart."

Attention, recollection, detachment. These are our great needs. They are rooted in faith. But as we make them our own our faith becomes rooted in experience. Perhaps we have no less need of courage. For "This is the condition of the battle which man that is born upon the earth shall fight; that if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say."

Faithfully yours,

JOHN GERARD.

Why were the saints, saints? Because they were cheerful when it was difficult to be cheerful, and patient, when it was difficult to be patient; and because they pushed on when they wanted to stand still, and remained silent when they wanted to talk, and were agreeable when they wanted to be disagreeable. That was all. It was quite simple and always will be.—Book of Echoes.

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THE BENEDICTINE RULE

Its Historical Importance

IN the first Epistle to the Corinthians, St. Paul teaches us that "the foolish things of the world hath God chosen, that He may confound the wise: and the weak things of the world hath God chosen that He may confound the strong." As we look back over the history of men's souls since earliest times, we find periods when the callous materialism, self-indulgence, and deliberate wrong-doing of generations of men seemed to open the flood-gates to forces for evil; and all-powerful tides appeared to be engulfing the last remnant of the faithful who were clinging to the Light which had been entrusted to them. At such a time, a man appears,—or remembering St. Catherine of Siena and Jeanne d'Arc should we not rather say a soul appears,—and, by the self-sacrificing strength of its convictions, by an example of simple and unswerving loyalty to principle and to truth, this soul becomes a center of spiritual force, becomes endowed with that subtle power that makes a leader irresistible, and is the instrument whereby the sons of men can with renewed vigor press on their pilgrimage to become the Sons of God. It might almost be said that history resolves itself into the biographies of such souls as these, because in an extraordinary way they become the keystone upon which future generations can proceed to build. The life-work and times of St. Benedict of Nursia were critical in the history of the early European Christianity, and it is difficult to estimate the importance of this famous Father of Monastic life; so a study of the conditions in which he built up his order is a necessary preliminary to any real understanding of the Rule itself.

Around the year 480, when St. Benedict was born, the last blows were being dealt to the once supreme political edifice started by Augustus Cæsar; and Latin Christianity was tottering under the savage and scornful persecutions of the hordes of barbarians who were overrunning Europe. In the East, theological disputes, which made desolate the sanctuary, were being settled by force of arms; while Zeno, a tyrant who thoroughly dishonored the throne at Constantinople, made no effort to defend his possessions against the barbarians, but robbed and despoiled right and left. Without cessation for thirty-four years, there followed a period of bloody and miserable strife; until finally Justin I in 518 obtained some semblance of order.

In the west, in 476, Odoacer, the leader of the Herules, had torn the Imperial purple from the shoulders of Augustulus, the last Roman Emperor. Successive masses of wild, rapacious barbarians overran Italy, terrorizing the people, and splitting the country into localized communi-

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ties, strong enough to hold up their heads against the storm. It is interesting to note in passing that a well-built Benedictine Monastery was always defended by outer walls, and contained a fort and other necessary prevision for self-defense. The nobles headed those localized communities, and were little better than robbers; licentious, unscrupulous, and devoid of any real religion. Germany was entirely pagan, as was Great Britain, where the first Christianity had been stifled by the Angles and the Saxons. France was invaded in the north by Franks; while only a portion of the south was still held fast by the Arian Christians. Spain was completely ravaged by the Visigoths, the Sueves, the Alans, and the Vandals; and though these tribes were becoming Christianized, it was still but a case of pagan beliefs and mythology given a new terminology; for the spiritual significance of the Master's teaching was not yet recognized by such crude and untamed peoples. Christian Africa had also been desolated by Arian Vandals, who, in the name of Christ, and under the leadership of Humeric (478) and his successor Gundamund (484), slaughtered and tortured every Catholic Christian that they could find.

Monasticism had already been introduced into Italy; indeed semi-monastic and eremetical living had existed from earliest Christian times. Jewish history is filled with allusions to hermit life, and life consecrated to God. Moses lived as a shepherd and hermit for forty years, and then for another forty as leader of a people whom he ruled by the laws which God himself gave to them through him,—a tribal religious community. One of these laws deals specifically with those who "shall make a vow to be sanctified, and will consecrate themselves to the Lord," setting forth that "they shall abstain from wine," from shaving their heads, and such like strictures. The Essenes, too, lived a fully organized and closely secluded monastic life, having the strictest kind of a rule, requiring labour, chiefly agriculture, and having many practices strikingly similar to the later Christian orders. Modern scholars commonly believe, however, that these pre-Christian realizations of the monastic idea had little influence on its later extraordinary development. Considering that a tradition susceptible of considerable circumstantial proof exists to the effect that Christ himself was educated an Essene, and that therefore his private teachings of which we know so little must have taken this monastic idea into consideration, it is possible that there was more influence and authority for solitary, contemplative, and ascetic life than has been supposed. Certain it is that asceticism early became prominent in Christian history and that men and women abstained from marriage, from meat-eating, and all intoxicating drink; giving themselves over to prayer, religious exercises, and charitable works. This they did at first in their homes, not in any way withdrawing from their families or avocations. But as the Empire broke up, as the religious persecutions became more severe, we find a tendency towards solitary retirement

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becoming more and more universal with those who wished sincerely to devote themselves to discipleship; and by the middle of the third century, especially in Egypt, there were many thousands living in the caves and wildernesses. St. Anthony is commonly called the first Christian hermit, and after living for twenty years a life of absolute seclusion, he came forth to teach clamorous followers his way of truth. There was no organization under St. Anthony, nor any rule; the monks living a semi-eremetical life, and having full freedom to govern themselves as the individual conscience dictated.

St. Pachomius, St. Anthony's famous disciple, was the first to reintroduce a cenobitic or properly monastic community; it being his idea that a confined and secluded life was a bar to man's natural vocations and ability to gain "salvation by works." Provided that these "works" are safe-guarded against self-indulgence and other evils which might arise from them, he advised his monks to take up some regular and congenial task. In order that such a community might run smoothly he introduced a Rule, which tradition tells us was dictated to him by an angel. The story has every mark of verisimilitude, and it is pleasant to believe in such direct inspiration and instruction. Pachomius was sitting in his cell when the angel appeared to him saying, "Since thou hast completed thy discipleship it is unnecessary for thee to dwell here; but come, and go and gather together unto thyself those who are wandering, and be thou dwelling with them, and lay down for them such laws as I shall tell unto thee." The angel here gave Pachomius a tablet on which were written six rules, which had none of the severely ascetic quality so characteristic of the oriental monachism, or even of some of the post-Benedictine orders. The monks might eat, drink, or fast as they pleased, and were to be left entirely without pressure as to their choice. Vigorous and healthy monks were to work, but the weak only according to their ability. The monks lived three together in a cell, and all ate together in common. They slept sitting, with "support" for their heads; and their clothes were prescribed. The angel also ordered that no man be admitted into the monastery until he had passed through a novitiate of three years, during which time he labored for the monks. It can be seen that this Rule was liberal, and gave each individual plenty of liberty to live his own inner life and to regulate his conduct as he pleased. But Pachomius himself was imbued with the austerely ascetic ideal and he threw all his influence on the side of extreme asceticism. For instance the monks' faces were screened by cowls, and silence was required of them at their common meal times. They were also expected to recite Psalms and Scripture while working alone, and to partake of the Eucharist on Saturdays and Sundays. No check was given to the most severe self-discipline, and encouragement was given to those who wished to absent themselves from the common meal by providing bread, water, and salt in the cells. In fact the atmosphere soon became that of

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ascetic rivalry, in which the individual could go as far as he liked. The failure of this early form of monasticism in Europe at that time was undoubtedly due to the return to an exaggerated severity which was impossible to the western temperament and climate, and was also, be it noted, in direct opposition to the spirit of the Rule as dictated by the angel.

St. Pachomius' institution lacked entirely any bond of common feeling, any "*esprit de corps*," which was so strongly emphasized by St. Benedict. When he died in 346, he left nine monasteries for men and two for women. His influence was largely felt in Africa and in parts of Asia Minor up through the fifth century, when the invading barbarians, and after them the newly zealous Mohamedans completely dispersed his followers.

In Asia Minor St. Basil laid down a Rule and founded many monasteries, the first in 356. His Rule is practically confined to methods of ascetic living, as a guide to the monks. He upholds the Bible as the source of all his teachings; much of the Rule consisting of quotations from it with explanations and comments. He believed that a monk's first duty was penance, and he advocates a life of terrible rigor. St. Basil trusted to tradition to establish the discipline of his monasteries, and showed great prudence and wisdom in leaving all details to the superiors,—an idea that St. Benedict thought of the greatest importance. Gradually nearly all the Eastern monasteries accepted the Rules of St. Basil, and down to our present times their inner life has remained extraordinarily stationary; unaffected by the changes in the west, so that through fifteen hundred years practically no modifications of the original mode of living have been introduced.

Coming now to the earliest western monachism, we find St. Athanasius accompanied by two monks Ammon and Isidore, traveling to Rome in 340. All three were disciples of St. Anthony, and they propagated the *Vita Antonii* by translating it into Latin. Asceticism of the Egyptian model became common throughout Italy, parts of Gaul, and North Africa; following the Antonian tendency towards isolation and severe bodily austerities. The more rigorous climate and the utterly different racial temperament rendered this Oriental manner and practice of monasticism unattainable, and by the end of the fifth century the whole monastic institution in western Europe, and especially in Italy, was completely disorganized. The very natural result of an attempt to impose methods contrary to the racial spirit of the West, was that discipline relaxed, the monks became discontented and corrupt, and all the higher ideals were discarded and forgotten. When finally St. Benedict appeared shortly after the year 500, monasticism was practically unknown in Italy, a few insignificant and independent monasteries, each with its own collection of rules depending largely on the Abbot of the moment, being all that remained of St. Athanasius' mistaken effort.

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This lack of uniformity caused restlessness amongst the undisciplined monks, the weaker ones exchanging a conscientious Abbot for one more lenient, by moving to neighboring monasteries.

Amidst the savage disorder and almost universal darkness of the time we see in the center of Italy a young noble fleeing in disgust, alike from the licentiousness of Rome and the barrenness of the schools. Into the wilderness he went, burying himself for three years in a mountain gorge, there to prepare himself for his unsuspected mission of revivifying and making possible for the newly developing European, a higher and truer Christian life. There is something majestic in the picture of this solitary boy of twenty becoming by his act of faith a power to move mountains of unbelief and ignorance; yet by means of such can the Lodge continue to pour its benefits on thankless humanity.

In founding a monastic order St. Benedict had both tradition and example to draw upon; and it is certain that his Rule, as we have it, was written after many years of experiment. His first monastery contained but twelve monks, and his Rule, which must have appeared later, provides for Deans to assist the Abbot if his flock be too numerous. Then, too, those who wash the dishes might have assistants under similar circumstances; and twelve platters and mugs are surely no inordinate task for a healthy monk to wash in one day! The founding of the large monastery of Monte Cassino in about 530 probably marks the date of the completion of the Rule in its present form. It is certainly true that St. Benedict had ample opportunity to study all the records of previous orders, but too much weight can be given to this influence, which probably had less effect on him than is generally believed. St. Benedict must have relied chiefly on his own spiritual guidance and instruction, else how could he have infallibly chosen the best from the preceding systems, without ever using an idea that would not have appealed to his peculiar conditions? Subsequent results alone have proved the boundless wisdom and insight of his Rule. That he did derive some modifications from a study of the earlier institutions is, however, undoubted.

If St. Benedict of himself had deliberately set out to found a successful monastic system under all these adverse conditions, he would probably have failed From the ordinary standards of human judgment he had an impossible task to perform;—a characteristic, by the way, of the work accomplished by such special souls and Lodge emissaries. The people to whom he must make his appeal were crude, unbridled, and of a very undeveloped mentality; while the monks, and those who already professed religion, were either corrupted or disgusted by the failure of the religious institution to realize their ideal. What Church there was had long been divorced from any of the inner spirit of Jesus by unending controversies and persecutions. Faith itself was dying out. St. Benedict did not under these circumstances try to give any new idea to

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the world, he simply took what already existed and made it over, breathing into it the life-giving breath of Truth. He made the same appeal that his forerunners had made to the two great prime instincts in humanity, of mysticism and asceticism, but he presented them free from mental distortion, clear, from above. He fortified his appeal by himself setting the example of unswerving obedience to his vision, and he exacted a like obedience from his disciples. This obedience is the key-note of his success, for St. Benedict established his first monastery only after the greatest amount of urging on the part of his followers, and with considerable reluctance on his own part to leave the seclusion and retirement of his cave. He had no thought of creating a new order, and must indeed have been surprised and delighted at the growth that followed his foundation. He was the leaven that leavened the whole religious world of western Europe, and just the type of faithful disciple that St. Paul tells us God uses to confound the "wise" and "strong."

The Principles of the Rule

St. Benedict's first idea, once he had consented to legislate a monastery, was to reform the abuses and the scandalous laxity of the existing orders, and hence his insistence on complete renunciation of self-will in all its forms. Obedience was to him the virtue of virtues by which the disciple should reach the Heavenly Kingdom. Obedience, however, did not in any way necessitate bodily austerities, and especially not the spirit of rivalry that had crept into the oriental systems with their ascetic practices. In fact St. Benedict perceived that such asceticism was merely a subtler form of self-will and self-indulgence; taking expression, to be sure, in painful and revolting form, but pacifying under this guise the conscience that would not permit of a more agreeable self-gratification. So St. Benedict forbade singularity of any kind and laid great emphasis on humility. Further to strengthen this position and in order to make a positive and creative attitude in the minds of his followers, St. Benedict introduced a great sense of family spirit, a love for the particular community of brethren to which the monk bound himself; and commanded that there should be a sinking of the individual in the community. In other words the monk is professed for his monastery, and not merely for his order. This was indeed striking at the root of the whole subject, and St. Benedict shows his true appreciation of the higher principles involved. It also shows his genius in being able to make out of the defects in the other systems, points of strength for himself.

The two salient characteristics of St. Benedict's Rule are said to be Obedience and Labor, but Labor is but the logical expression of a perfect and comprehending obedience. Heaven is not a quiescent state, and we are put in this world to *work* out our salvation, to accomplish with the particular talents given us the work apportioned to us. Inner

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Obedience cannot mean living in a manner foreign to natural law. And St. Benedict knew that, having started the discipline of Obedience in the heart and mind, physical idleness would be its ruin; so he called upon the greatest disciplinary force for human nature, external labor. This labor could be either manual or intellectual, as best suited the needs and requirements of the monk. In the Prologue to the Rule, a sort of "hortatory preface," he declares his purpose to be the bringing of the individual back "by the labor of obedience to Him from whom thou hast departed through the sloth of disobedience. To thee, therefore, my words are now addressed, whoever thou art that, renouncing thine own will, dost take up the strong and bright weapon of obedience, in order to fight for the Lord Jesus Christ, our true King." The "strong and bright weapon of obedience," what a splendid, stirring phrase! What a strong man's way of looking at a quality too often ignored by the modern individualism.

St. Benedict's expressed intention, then, is "to establish a school of the Lord's service, in the setting forth of which we hope to order nothing that is harsh or rigorous. But if anything be somewhat strictly laid down, according to the dictates of sound reason, for the amendment of vices or the preservation of charity, do not, therefore, fly in dismay from the way of salvation, whose beginnings cannot but be straight and difficult (something which many beginners would do well to consider). . . . Our hearts, therefore, and our bodies must be made ready to fight under the holy obedience of His commands; and let us ask the Master to supply by the help of His grace what by nature is not possible to us."

These are the key-notes of the Rule, the basis on which St. Benedict planned to order the routine of monastery life. It must be distinctly remembered, however, that St. Benedict wrote his Rule for, and addressed it to, the layman and not the cleric. His Rule, therefore, can be accepted, at least in principle, by anyone who so chooses, making such natural and necessary modifications as readily appear advisable for life at home or in the world. Better training by far can be acquired by most in their homes than in the carefully sheltered and guarded life of a monastery. And life in a home governed by such principles as Obedience and Humility will "acquire merit" in direct proportion to the difficulties overcome.

Voluntary submission is the corner-stone of discipline, and there is nothing final in the engagement that bound the Benedictine monk to his brethren. After eight months of trial and examination, and if the novice persevered in his intention to enter the community, he is instructed to draw up in writing in his own words, and proclaim before the assembled monks his "promise of stability, conversion of life, and obedience, in the presence of God and His Saints, so that if he should ever act otherwise, he may know that he will be condemned by Him

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whom he mocketh." This is the only vow—to obey the Rule. "If any brother, who through his own fault departeth or is cast out of the monastery, be willing to return, let him first undertake to amend entirely the fault for which he went away; and then let him be received back into the lowest place, that thus his humility may be tried. Should he again depart, let him be taken back until the third time, knowing that after this all return will be denied him." In this way every chance is given to the aspirant not only to make him feel self-reliance and responsibility, but to force him into the position of choosing freely between obedience and faithlessness. If the Rule were too strict, if the outer bonds were too tightly drawn, the monk could not exercise his will to the same extent, and he would lack opportunity to test himself, or to be tested.

Perhaps the severest trial of a religious organization governed by the practice of absolute obedience is that of restraining those in command, and on this head St. Benedict dwells with great minuteness. It had been the custom for the diocesan Bishop to appoint some Abbot to take charge of the monastery within his charge; often an outsider, who ruled according to personal interests or passions. St. Benedict has the Abbot chosen from amongst the brethren of each community. "In the appointing of an Abbot, let this principle always be observed: that he be made Abbot whom all the brethren with one consent in the fear of God, or even a small part of the community with more wholesome counsel, shall elect. Let him who is appointed be chosen for the merit of his life and the wisdom of his doctrines, even though he should be the last in order in the community." This is in direct accord with St. Benedict's ideal of solidarity, besides the fact that it again throws all results on the free determination of the monks. They choose the man to whom they submit in voluntary obedience.

The Abbot holds the place of Christ; and if his government is to be spiritual, he must show in his own person the qualities of a father. He must not only rule, he must heal; not only guide, but support; not only punish, but make himself the servant of all whom he governs, obeying all while each obeys him. The exercise of his absolute authority is limited in that he must consult all the monks assembled upon any important business. St. Benedict specially enjoins that the youngest be asked their advice in addition to the elders, because the Master often reveals His wishes to them. For lesser matters the advice of the principal members of the monastery is sufficient; but the Abbot can never act without advice, though the right of final decision is reserved for him. An Abbot is elected for life unless evidently unworthy, in which case the Bishop of the diocese can interfere.

St. Benedict then proceeds to point out in the clearest words the tremendous responsibility of an Abbot for his flock, and reiterates that he is always and ever responsible to God, whose steward he is. He reminds the Abbot that the power put into his hands comes from God,

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like all power His attitude of mind should be that he is the servant of the brethren, to labor for them and to benefit them by both his sweetness of affection and his strength in correcting. "Especially let him observe this present Rule in all things" is St. Benedict's final exhortation—a significant reminder. The ideal of the Abbot that St. Benedict holds is exceedingly high because it requires of a man supreme obedience, not merely the obedience to the will, but the will to obey. The latter can only be brought to perfection through love, and so St. Benedict enjoins that the brethren must be won by love rather than by fear, and that the way to win the love of others is first to love them. Without this power he may be able to win their intelligences, but he cannot succeed in persuading their wills Nowhere is there a finer description, not only of the ideal Abbot, but of the ideal disciple. This one soul, having attained already a certain proficiency in human actions, a certain understanding of the divine life, becomes the center of a community concentrated towards one sole end; and an irresistible force from the union of these wills purified by the spirit of sacrifice, is under his single hand. No wonder that the Benedictine cloister, under St. Benedict and his immediate successors, turned the tide against the profligacy of the Empire and the anarchy of barbarian conquest. The whole power of Rome rested upon perfect obedience and discipline, and the Roman Legion is famous for these qualities. Exactly those countries which discipline won for Rome, were reconquered and newly bound together by the Benedictine Rule of Obedience, after corruption and self-indulgence had broken all restraint and demolished the former institution.

The Rule

The Rule itself, comprising seventy-three chapters and a prologue, can be classed under two main heads: matter pertaining to the spiritual life of the monks, and rules as to the organization, maintenance, and daily routine of the order. Chapters 2, 3, 27, and 64 deal with the Abbot; chapters 4 to 7 contain a list of seventy-two precepts called "The Instruments of Good Works," and minute instructions as to obedience, silence, and the practice of true humility. Chapters 8 to 20 lay down regulations for the celebration of the canonical office, which St Benedict calls "the divine work," his monks' first duty, "of which nothing is to take precedence." Faults and punishments are considered in chapters 23 to 30; the cellarer and property of the monastery in 31 and 32; community goods in 33 and 34; various officials and daily life in 21, 22, and 35 to 57; reception of monks and initiation of novices in 58 and 61; while miscellaneous regulations are treated in the remaining twelve chapters. Concerning the detail of the Rule we can have little to say beyond the statement that it displays discretion, humanism, and the combination of common sense practicality with the highest principles of spiritual living and idealism. The consistency of St. Benedict

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accomplishes as much as any single other quality. There are no weak links in his chain, so the chain has held for nearly fourteen hundred years.

As compared to the extreme oriental systems, he is liberal in his consideration of weak human flesh. Restricting the use of meat to the sick, he permits a pound of bread daily, together with two dishes of cooked food at each meal, of which there were two in summer and one in winter. He concedes also an allowance of wine (about a pint a day) to those whose life habit makes it a necessity, but states that it is not properly a monk's drink, and encourages total abstinence if possible. His principle was that the body should be in complete subjection, but should retain its full powers of vigor and usefulness. Many of the Egyptian ascetics ate only two or three times a week, a severe contrast certainly. As to clothing, St. Benedict's provision that habits were to fit, to be sufficiently warm, and not too old, was in great contrast to the poverty of the Egyptian monks, whose clothes, according to Abbot Pambo, should be so poor that if left on the road no one would be tempted to take them. St. Benedict also ordered from six to eight hours unbroken sleep a day, with an additional siesta in summer; and permitted two blankets, a mattress, and pillow. The whole spirit and aim of St. Benedict's Rule seems to have been to keep the bodies of his monks in a healthy condition by means of proper clothing, sufficient food, and ample sleep, so that they could be more fit for the due performance of the Divine Office, and be freed from all that distracting rivalry in asceticism that has already been mentioned. There was, however, no desire to lower the ideal or to minimize the self-sacrifice entailed by entering on this system of monastic life, but rather the intention of bringing it into line with the altered circumstances of Western environment. The wisdom and skill with which St. Benedict did this is evident on every page of the Rule. Bossuet, the celebrated French bishop, who lived in the latter half of the 17th century and who therefore had the fullest historical evidence on which to base his criticism, calls this Rule "an epitome of Christianity, a learned and mysterious abridgement of all the doctrines of the Gospel, all the institutions of the Fathers, and all the counsels of Perfection."

As has been said, the practice of obedience is the very essence of the Rule, and this obedience is a weapon both of attack and defense. St. Benedict compares the spiritual life to an "art or handicraft," and the monastery to a "workshop in which the spiritual craftsmen are busily engaged." In addition, then, to one whole chapter on obedience, St. Benedict gives a list of seventy-two "Instruments of Good Works," which the monk should learn to become skilled in using, and be able to apply when need arises. These instruments deal mainly with interior and exterior mortification, prayer, and charity. Interior mortification includes not murmuring—one of the first expressions of self-will. Ex-

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terior mortification not only requires the negative *do not do* this or that, but says "love fasting," and "love chastity,"—a very constructive and positive task to accomplish.

Carrying out his idea of obedience to its fullest extent, St. Benedict devotes Chapters to such considerations as "If a Brother be commanded to do impossible things," and "That the Brethren be Obedient one to the other," "That no one presume to defend another in the monastery," and "that no one presume to strike or excommunicate another." In the first, St. Benedict says that if a task be altogether beyond the ability or strength of the monk, he may then "seasonably and with patience lay before his Superior the reasons of his incapacity to obey, without showing pride, resistence, or contradiction. If, however, after this the Superior still persist in his command, let the younger know that it is expedient for him; and let him obey for the love of God, trusting in His assistance." For the older monks to be expected to obey the younger brethren is also an indication of the radical extent to which St. Benedict carried out this cardinal principle. "Not only is the excellence of obedience to be shown by all to the Abbot, but the brethren must also obey one another, knowing that by this path of obedience they shall come unto God. . . . But if a brother be rebuked by the Abbot, or any of his Superiors, for the slightest cause, or if he perceive that the mind of any Superior is even slightly angered or moved against him, *however little,* let him at once, without delay, cast himself on the ground at his feet, and there remain doing penance until that feeling be appeased, and he giveth him the blessing. And if anyone should disdain to do this, let him either be subjected to corporal chastisement, or, if he remain obdurate, let him be expelled from the monastery." No uncertain terms, these; and a characteristic sample of the direct, perfectly plain, uncompromising straightforwardness of St. Benedict's literary style. The defence of another monk is prohibited, no matter how his motives may be misunderstood, or his actions misjudged. It can readily be seen that objections to the authority of those in command could never be permitted; besides being harmful to the subject, whose trials would be increased by the knowledge that others considered his punishments unfair or unjust.

These examples should give an idea of the comprehensive way in which St. Benedict covers the field of obedience. There are no loopholes left for escape, no equivocation possible. Perfect obedience leads to true humility, which verily opens the way to the Master Himself. "Having, therefore, ascended all these degrees of humility, the monk will presently arrive at that love of God which, being perfect, casteth out fear; whereby he shall begin to keep, without labor, and as it were naturally and by custom, all those precepts which he had hitherto observed through fear—no longer through dread of hell but for the love of Christ, and of a good habit and delight in virtue, which

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God will vouchsafe to mainfest by the Holy Spirit in His labourer, now cleansed from vice and sin." This is the high water mark of St. Benedict's aim and ideal for his monks, and in his treatment of the fruits of obedience, under the general heading of Humility, he indicates the spiritual path of the monk, and the heights to which he should strive to reach. Chapter 7 is given to an exhaustive analysis of the steps of humility, which St. Benedict for greater clarity divides into twelve degrees. The above quotation is the summing of the twelfth. "We go up by descending," says St. Benedict, and he uses Jacob's Ladder as a simile; the ascending and descending angels signifying that we descend by self-exaltation, and ascend by humility. The first seven degrees instruct the monk as to inward humility, or humility of the soul; the last five as to exterior or outward manifestations, or humility of the body. Following is a summary of these degrees.

First Degree.—Recollection and fear of God's nearness and watchfulness. We must check all *sinful* desires.

Second Degree.—We must give up to God our own wills, and deny our will. We must check *all* desires. Pride arises from lack of self-control, so we must gain control first.

Third Degree.—We must submit to and obey, for love of God, all those placed over us in command. We must positively give over the *very faculty* of desire—or self-will.

Fourth Degree.—We must bear suffering, injury, injustice, and harsh treatment gladly, and "embrace" trials.

Fifth Degree.—We must confess temptations and sins to our Director, in order to obtain help, advice, and to "create a new heart."

Sixth Degree.—We must be content with the "meanest and worst of everything." We must think ourselves unfit for any good service or undertaking.

Seventh Degree.—Self-abasement in attitude and in speech. We must believe that we are inferior to everyone.

Eighth Degree.—We must avoid singularity or self-expression by doing nothing outside of the Rule,—follow the beaten track.

Ninth Degree.—We must love and practice silence, together with total self-effacement. This degree is the positive aspect of the eighth.

Tenth Degree.—We must shun immoderate mirth, and be "not easily moved" to laughter.

Eleventh Degree.—We must speak (when spoken to) gently, gravely, quietly, humbly, and with few, well-chosen words.

Twelfth Degree.—We must in all our actions comport ourselves as poor sinners, convinced of our unworthiness, with downcast demeanor to show true humility of soul, and ready at all time to humble ourselves in another's eyes.

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The monk who can pass through these degrees, arrives at a complete dependence on the Master, who is drawn to him by his great self-abasement; and he will be able to *run* the "way of life," in love and great peace. There is absolutely no reason why these degrees of humility should be confined to the purely monastic life, and every disciple will find them worth attention and study. There is nothing rigorous or hard about this "way of salvation"; and especially are the earlier steps within easy reach of any man. This is the heart and soul of St. Benedict's Rule, and it has the strongest appeal in that it leads the religious straight to the Master Himself. In our day of unbelief and absence of faith it is well to remember that these primitive Christians aimed at no lower ideal than union with the Master, and that they realized their ideal by living just this same Rule. Daily and hourly must be the effort, for only so can the crisis when it arrives be successfully faced and passed. St. Benedict lays great stress on this steadiness of endeavor, especially in regard to prayer. He says that in order really to pray at the specially appointed hours, we must maintain "remote" and constant preparation during the entire day. Without this preparation we are unable to bring all the power and feeling into play that should go into heartfelt prayer. In the "Instruments" he gives these rules: (1) To keep guard at all times over the actions of one's life; (2) To know for certain that God sees one everywhere; (3) To dash down at the feet of Christ one's evil thoughts the instant they come into one's heart; (4) And to lay them open to one's spiritual Father; and (5) To listen willingly to holy reading. The ability to exercise these forms of prayer is fostered by the care of the "heart" on which St. Benedict so often insists, and the heart is saved from the dissipation that would result from social intercourse, by the habit of mind that sees Christ Himself in every one. Thus we have a consecration not only of the life as a whole, but of the daily and hourly divisions of that life; and added to these individual efforts, we have the consecration of the community as a whole in the *Opus Dei,* the public worship, praise, and adoration of the Father and of the Son. In private prayer, St. Benedict lays down no rule. "If any one wishes to pray in private, let him go quietly into the oratory (set apart for that purpose) and pray, not with a loud voice, but with tears and fervor of heart" (chapter 52). "Our prayer ought to be short and with purity of heart, except it be perchance prolonged by the inspiration of divine grace" (ibid 20). This is all that he says, and it is because the whole condition and mode of life secured by the Rule, and the character formed by its observance, lead naturally to the higher states of prayer.

This, then, is an outline of St. Benedict's Rule for the first steps of discipleship. He himself called it the "least of all Rules," and writes in conclusion, "Whoever, therefore, thou art that hasteneth to thy heavenly country, fulfil by the help of Christ, this little Rule which we have

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written for beginners; and then at length thou shalt arrive, under God's protection, at the lofty summits of doctrine and virtue of which we have spoken above." For guidance in these higher states the saint refers to the holy Fathers. The Rule is meant for every class of mind and every degree of learning. It can be studied by souls advanced in perfection; and it also organizes and directs a complete life which is adapted for simple folk and for sinners, for the first gropings after light and for "a beginning of holiness." St. Benedict had deep and wide human feeling, and for this reason he appeals to the wavering multitudes of men who would like to be religious, but who lack the courage to commit themselves irrevocably. He does not ask too much at the start, but with infinite skill he opens higher and higher vistas to the progressing disciple, keeping clear before him the vision of the Master as his end and aim.

That such an appeal could not fail to be universal in its effects is obvious. No higher testimony as to the inherent excellencies of this Rule can be adduced than the results it has achieved in Western Europe; and no more striking proof of its inner life is exhibited than its adaptability to the ever-changing requirements of time and place since St. Benedict's day. For fourteen centuries it has been the guiding light of a numerous family of religious, both men and women; and to-day there are over 20,000 Benedictines, supporting 114 secondary schools, and influencing the lives of over 20,000 boys and girls. The essential principle of manual labor alone has produced many of the superb cathedrals, churches and abbeys scattered over Europe, especially in England. "Benedictine erudition" has become a by-word, resulting from the work accomplished in the cloisters.

As to the immediate effect that St. Benedict's work had on the history of his own day, too much cannot be said. The re-establishment of a potent, vital, and sincere ideal, which at the same time was adapted to the race-genius of the West, gave a new direction to the energy of the people. A real religion sprang up within the religious shell of the Church, and an inspiring guide to lead men back to Christ. The result was that many a genuinely religious or spiritually minded man became a Benedictine, because under that Rule opportunity was given him to develop in whatever direction best suited his particular character. The secular clergy were the first to be benefitted by this influence, and they were so purified and strengthened that for a time they seemed to be identified, in the minds of the people, with the monks,—a curious tribute.

In St. Benedict's life-time, as after his death in 543, the sons of the noblest families in Italy, and the best of the converted barbarians, went in multitudes to Monte Cassino. As years went by missionary monks went forth all over the west, spreading both by doctrine and example, peace, faith, a knowledge of the scriptures and secular learning; and above all, the way of light and life as preached by the Master.

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Less than a century after the death of Benedict the dismembered provinces of the destroyed Empire were reunited, not by a political machine, but by the bonds of a common faith and a common belief. All the native strength of the invading peoples was turned from destruction into construction, from a purely physical channel into a spiritual channel. St. Gregory the Great was a Benedictine, giving away all his immense wealth to endow six new monasteries in Sicily. St. Augustine and his companions left a Benedictine monastery to convert England, and carried their monasticism with them, laying the foundations for the future tremendous Benedictine institution, that was not even entirely broken by Henry the Eighth a thousand years later. Hundreds of monasteries and thousands of monks spread over all the countries of western Europe, influencing the courts and the people, leading the thought and culture of the period. The conversion of the Teutonic races to Christianity can properly be called their achievement. Scandals and failures there have been, but wherever the principles that guide men's conduct are founded on a love and longing for the Master, there a vitality exists, that rises above weaknesses, and turns back from evil ways to the only true and satisfying source, to the Master.

JOHN BLAKE, JR.

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WHY I JOINED THE THEOSOPHICAL SOCIETY

"ONCE bodies were offered to flames for man's uplifting. Now souls are bared that men may see the way to grow." It is easy to believe that no one is converted into Theosophy. To tell why one joined The Theosophical Society seems to involve much intimate history of the events which make such a step not only possible but inevitable.

I learned of Theosophy during my first year in Boston. I came in touch with a group of women who take religion as life, comfortably and largely from the æsthetic standpoint. From a maze of elaborate vegetarian luncheons, Temples of Silence, and Swamis, certain fundamental ideas detached themselves and were implanted in my impressionable young mind. The person who had undertaken to "finish off" my education was gravely concerned over my fantastic inclination and discreetly diverted my mind into the more recognized channels of Browning and Emerson. At the end of two years of desultory study I realized that instead of being finished my education had not begun. I had absorbed a number of excellent but ill-assorted ideas in that city of spiritual microbes. My mind felt the need of direction and tempering that cleancut thought would give it. I entered a large university. If I had expected to learn how to study, and how to apply to living the flood of facts and theories that were poured into my bewildered brain I was grievously disappointed. Now and then I would breathlessly consider that if I could only have time to think I could sort out this heterogeneous mass and it would assume a coherent and vital significance. I knew a number of the instructors outside the classroom. The prudent formal theories, backed by weighty authorities, which they droned out in their lectures did not tally with the set of views which they held for themselves. Few fitted the world of thought to the world of fact as I had so vainly imagined. My limited experience in the orthodox church had been the same. Its clergy preached from the expected viewpoint. Personally they had not the faith that brought their hearers together for the message of hope and inspiration that comes from him of profound conviction in the force and reality of the inner life. If then the church and schools stultified themselves one could only build up his code of living from firsthand experience.

After finishing my course at the university I took my place in the world. I soon learned that the coin in greatest circulation was "to amuse" and "to be amused" and that ideals did not pass current. It

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did not take me long to overdraw my account. With ragged nerves I began a querulous search for health. While in California the life of the resort hotels became intolerable. I had heard of restful quarters for the accommodation of the public adjoining the community of the Universal Brotherhood at Point Loma, and although I had not since my early schooldays heard Theosophy spoken of except in the sensational terms of the press I had always retained certain ideas from that earlier period—ideas which I had accepted as finally as the law of gravitation. To make these clearer to the mind seemed imperative. Like so many "reasonable" persons I was unreasonably superstitious. I sought this place expecting my position to be immediately sensed and that I should be given Theosophy in all its pristine clarity. My quest was not fruitful.

After another year of spendthrift diversion I went bankrupt. Mine was the usual experience of bitterness and disappointment in not finding in the world of people and things what I sought. It finally came to me to consider the meaning of

"Lo, all things fly thee, for thou fliest Me!"

It might be well to sound the possibilities within myself. I could not find myself more disappointing than others had been. I went into the country. Ranch life, however, is not one of idle reverie. The chastening effect of dealing with one's fellow ranchmen of disarmingly guileless exterior, the wonder of growing life, the combined working of hand and brain, all brought about a normal state of mind and body. But to what purpose? One could accumulate more facts, acquire more accomplishments, gain a clearer insight into the traits, especially the weaknesses, of one's fellows, and by avoiding these in oneself, could gain a certain small degree of power. But again to what purpose? With a simplification of life and an elimination of desires one's sense of values changes. Dependence upon others in times of stress had long since been given up. I knew I had reached the limit of my vision. Continued effort along the same lines would be but revolving about in a circle. That there were far reaching vistas beyond one's present power to discern was evidenced by individuals about one and in the occasional message found in the world of books. There must be some route by which these persons gained the loftier outlook. What could be more worth while than to seek out the way and learn the terms by which one might attempt the ascent!

Notwithstanding their irrational exposition, I had seen a new and powerful force enter into the lives of more than one adherent of the so-called New Thought movement. I decided that it had been inadequately presented on account of the lack of systematic training of so many of its exponents. I determined at any violence to the intelligence to put myself in the required receptive attitude. I was unable to remain

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there long. There was something revolting in the prostitution of spiritual powers by the stress put upon material gain. I caught, however, a gleam of gold. The few grains I picked up on the very surface held out a dazzling inducement of the possibilities of mining in the solid reef below the mind. I determined to prospect on my own account. One day I mentioned to a friend that I was studying at philosophy and was at a loss how to gain reliable information relating to Oriental Philosophy—the schools ignored it and the charlatans traded upon it. I was immediately referred to a small group of persons who were making a serious study of Theosophy. I sought them out and was most graciously given such explanation as I could grasp, a number of books, and the address of a more advanced student if I wished further enlightenment. For months my sole interest lay in Theosophical reading. With my varying mood I changed from the expository to the devotional. I daily expected a reaction to follow: that I should reach the limit of the teachings and the same revulsion of feeling would follow that I had always felt for persons and things when their apparent possibilities were exhausted. The revulsion did not come as I had expected. The limitations I found only in myself to follow where the teachings lead.

To each new student, Theosophy, embodying as it does, the sum total of Divine Wisdom, must of necessity present some special phase of its teachings with peculiar force and clarity. Not only must the particular aspect strike the individual with a force all its own, but it must take on the color of his own state of consciousness as the channel through which it flows. In my own case I cannot confess to any revelations of truths through the medium of ecstatic emotion. I was forced to a logical recognition of love or selflessness as a universal, unerring law. I saw that obedience to this law to a greater or less degree was the mark of the great ones who had attained the higher levels which I had discerned when I began my quest; and that it was not only possible for the meanest individual to follow this Path upwards, but that eventually he must do so.

When I say that through reason alone specific truths were made clear by Theosophy I am confining myself to the states of mind with which I am familiar. That there were greater and more potent forces I have not a doubt, but any presumptive speculation on my part would be futile to older students and beginners alike.

To each new and earnest miner in Theosophical doctrines the unearthing of each new nugget of truth must come as a rare discovery. Similar and greater nuggets that have gone through the melting pot, are being given in these pages and in other Theosophical literature by more experienced miners, so I will resist exhibiting other newly found treasures.

There must be many who have spent years of vain regret that they cannot feel the burning ardor of the Christ's love for humanity,

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yet recognize it as the highest goal. To such, Theosophy holds out the courage and the means by which the journey may be at least attempted. When once the start has been made, the conviction must follow, that "when things begin they finish."

It would seem that to the sceptical and judicious Theosophy would make a strong appeal. It asks for no submission to authority greater than one's Higher Self, nor for belief in that which one cannot verify for himself. It offers knowledge of the doctrine to him that lives the life. And the life is to actualize those ideals that have been an integral part of the religious training in all times and among all peoples. Unlike the religious of most cults and creeds the student of Theosophy finds that he is neither restrained nor encouraged by arbitrary rules or set conditions. Rather by an acceptance and utilization of the circumstances and duties nearest at hand does he, through the free power of the will, seek to effect in himself that which the church has so long sought to accomplish through organization and authority. He seeks "to stand still amid the jangle of the world, to preserve stillness within the turmoil of the body, to hold silence amid the thousand cries of the senses and desires, and then, stripped of all armor and without hurry or excitement, take the deadly serpent of self and kill it."

To glimpse, even faintly, the significance of "Measure your life by loss and not by gain, not by wine drunk, but by wine poured out," would seem a magnificent achievement; this the teachings of Theosophy make possible of comprehension alike to the simple, and to the erudite.

To gain an ever clearer perception of "I, who saw power, see now love perfect too" is, I believe, why I joined The Theosophical Society.

L. V.

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THE GREAT PARADOX*

PARADOX would seem to be the natural language of occultism. Nay more, it would seem to penetrate deep into the heart of things, and thus to be inseparable from any attempt to put into words the truth, the reality which underlies the outward shows of life.

And the paradox is one not in words only, but in action, in the very conduct of life. The paradoxes of occultism must be lived, not uttered only. Herein lies a great danger, for it is only too easy to become lost in the intellectual contemplation of the path, and so to forget that the road can only be known by treading it.

One startling paradox meets the student at the very outset, and confronts him in ever new and strange shapes at each turn of the road. Such an one, perchance, has sought the path desiring a guide, a rule of right for the conduct of his life. He learns that the alpha and the omega, the beginning and the end of life is selflessness; and he feels the truth of the saying that only in the profound unconsciousness of self-forgetfulness can the truth and reality of being reveal itself to his eager heart.

The student learns that this is the one law of occultism, at once the science and the art of living, the guide to the goal he desires to attain. He is fired with enthusiasm and enters bravely on the mountain track. He then finds that his teachers do not encourage his ardent flights of sentiment; his all-forgetting yearning for the Infinite—on the outer plane of his actual life and consciousness. At least, if they do not actually dampen his enthusiasm, they set him, as the first and indispensable task, to conquer and control his body. The student finds that far from being encouraged to live in the soaring thoughts of his brain, and to fancy he has reached that ether where is true freedom—to the forgetting of his body, and his external actions and personality—he is set down to tasks much nearer earth. All his attention and watchfulness are required on the outer plane; he must never forget himself, never lose hold over his body, his mind, his brain. He must even learn to control the expression of every feature, to check the action of each muscle, to be master of every slightest involuntary movement. The daily life around and within him is pointed out as the object of his study and observation. Instead of forgetting what are usually called the petty trifles, the little forgetfulnesses, the accidental slips of tongue or memory, he is forced to become each day more conscious of these lapses, till at last they seem to poison the air he breathes and stifle him, till he seems to lose sight and touch of the great world of freedom towards which he is struggling, till

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every hour of every day seems full of the bitter taste of self, and his heart grows sick with pain and the struggle of despair. And the darkness is rendered yet deeper by the voice within him, crying ceaselessly, "Forget thyself. Beware, lest thou become self-concentrated—and the giant weed of spiritual selfishness take firm root in thy heart; beware, beware, beware!"

The voice stirs his heart to its depths, for he feels that the words are true. His daily and hourly battle is teaching him that self-centredness is the root of misery, the cause of pain, and his soul is full of longing to be free.

Thus the disciple is torn by doubt. He trusts his teachers, for he knows that through them speaks the same voice he hears in the silence of his own heart. But now they utter contradictory words; the one, the inner voice, bidding him forget himself utterly in the service of humanity; the other, the spoken word of those from whom he seeks guidance in his service, bidding him first to conquer his body, his outer self. And he knows better with every hour how badly he acquits himself in that battle with the Hydra, and he sees seven heads grow afresh in place of each one that he has lopped off.

At first he oscillates between the two, now obeying the one, now the other. But soon he learns that this is fruitless. For the sense of freedom and lightness, which comes at first when he leaves his outer self unwatched, that he may seek the inner air, soon loses its keenness, and some sudden shock reveals to him that he has slipped and fallen on the uphill path. Then, in desperation, he flings himself upon the treacherous snake of self, and strives to choke it unto death; but its ever-moving coils elude his grasp, the insidious temptation of its glittering scales blind his vision, and again he becomes involved in the turmoil of the battle, which gains on him from day to day, and which at last seems to fill the whole world, and blot out all else beside from his consciousness. He is face to face with a crushing paradox, the solution of which must be lived before it can be really understood.

In his hours of silent meditation the student will find that there is one space of silence within him where he can find refuge from thoughts and desires, from the turmoil of the senses and the delusions of the mind. By sinking his consciousness deep into his heart he can reach this place—at first only when he is alone in silence and darkness. But when the need for the silence has grown great enough, he will turn to seek it even in the midst of the struggle with self, and he will find it. Only he must not let go of his outer self, or his body; he must learn to retire into this citadel when the battle grows fierce, but to do so without losing sight of the battle; without allowing himself to fancy that by so doing he has won the victory. That victory is won only when all is silence without as within the inner citadel. Fighting thus, from within that silence, the student will find that he has solved the first great paradox.

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But paradox still follows him. When first he thus succeeds in thus retreating into himself, he seeks there only for refuge from the storm in his heart. And as he struggles to control the gusts of passion and desire, he realises more fully what mighty powers he has vowed himself to conquer. He still feels himself, apart from the silence, nearer akin to the forces of the storm. How can his puny strength cope with these tyrants of animal nature?

This question is hard to answer in direct words; if, indeed, such an answer can be given. But analogy may point the way where the solution may be sought.

In breathing we take a certain quantity of air into the lungs, and with this we can imitate in miniature the mighty wind of heaven. We can produce a feeble semblance of nature: a tempest in a tea-cup, a gale to blow and even swamp a paper boat. And we can say: "I do this; it is my breath." But we cannot blow our breath against a hurricane, still less hold the trade winds in our lungs. Yet the powers of heaven are within us; the nature of the intelligences which guide the world forces is blended with our own, and could we realise this and forget our outer selves, the very winds would be our instruments.

So it is in life. While a man clings to his outer self—aye, and even to any one of the forms he assumes when this "mortal coil" is cast aside—so long is he trying to blow aside a hurricane with the breath of his lungs. It is useless and idle, such an endeavour; for the great winds of life must, sooner or later, sweep him away. But if he changes his attitude in himself, if he acts on the faith that his body, his desires, his passions, his brain, are not himself, though he has charge of them, and is responsible for them; if he tries to deal with them as parts of nature, then he may hope to become one with the great tides of being, and reach the peaceful place of self-forgetfulness at last.

"FAUST."

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DO WE THINK IN FOUR DIMENSIONS?

SOMEONE said the other day, of Boris Sidis, the *Wunderkind* of Cambridge, Mass., that he can think in four dimensions. This interested me not a little. For I have long held the belief that, not merely a Boston prodigy, but even a common mortal, may and does think four-dimensionally, just as soon as his thinking reaches a certain depth and clearness, with something of the quality of detachment. It is with no desire to lessen the honors of the young phenomenon, but rather to hearten the rest of us, by showing that we may stand on the same high and inspiring level, albeit born far from the banks of the Charles, that this study is undertaken. Let me, therefore, illustrate what I mean.

Think of a tea-cup. That is a simple beginning, such as Horace recommends in his art of poetry, and should not startle even the timid heart of an old maid; nay to such, a tea-cup should make a special appeal. Very well, then; think of a tea-cup; a plain, ordinary tea-cup will do perfectly well; we are not driven to Dresden ware or Sevres. Think of said tea-cup held up before your face, at the comfortable distance of a foot or two, and, for the sake of argument, with the inside of the tea-cup turned toward your eyes. Visualize your tea-cup. Make as clear a mind-image of it as you can, so that you see it before the mind's eye very much as if it were held in your hand, and held up before your bodily eyes. This power to make a clear mind-image, and to see it clearly, is what I meant, a little while back, by the quality of detachment. The mind-image must detach itself a little from the mind, and stand out clear, like a visible object.

Now, having got our tea-cup properly created in space, and I pass over the miracle of that creation, we are ready to go ahead. Think of the tea-cup, as we said, with the inside turned toward your eyes. Now, quickly, think of the bottom of it. Though it is turned away from your eyes, yet you can see it just as well as you see the inside of the tea-cup. Indeed, you can see both inside and outside at the same time, looking at your mind-tea-cup from two opposite directions. And you can do it without the least difficulty. Indeed, you have done that sort of thing ever since you were conscious of thinking, of considering mind-images, at all.

So far so good, and not at all frightful. Now let us take courage, and try again. Think of a box. Any box will do. Bring your own box with you. Choose your box. Only it must have a lid. We cannot

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get on without that; a box at the theater, or even the opera, will not serve our turn. Think, then, oh reader, of a box. Let it stand out, as before, in front of your mind's eye, or eyes, as the case may be. The particular box which I happen to be thinking of, is a brown wicker-work receptacle, lined with quilted silk; a square basket, perhaps, rather than a box. But it will serve. Now you can think of this brown wicker work-box, set in front of your eyes, a couple of feet away; and, for the moment, please think of it with the lid up, so that you can see into the inside; see, in fact, the quilted silk lining, with a pair of scissors lying at the bottom. Now, with your mind's hand, so to speak, for it is just as sensible to speak of a mind's hand as a mind's eye; with your mind's hand close the lid of the box. You can now see the brown wicker top of the lid, as well as the front side of the box. But you can also see the back, and the bottom. Nay, you can also see, and just as well, the inside, with the pair of scissors still lying on the quilted silk. You can see that box inside and out, upside and down, from every point of view; and all this, without thinking of yourself as walking round it, or as turning it over, or opening it again.

Still so far so good. Let us take our courage in both hands, and try again. Think of a room. Do not jump; I mean a perfectly ordinary room; any room; the kind of room you are in now, or that very room. A hall-bedroom will do just as well as a Louis XIV boudoir. Very well, you are thinking of a room. Quite easy, is it not? And not a bit startling or uncanny. Now think of another room, your office, if you happen to have one. Very well. We have got our two rooms. Now how long does it take you, in thought, to get from the one to the other?—to think of yourself first in the one and then in the other? Not very long. Half a second, perhaps; perhaps, if you have one of those quick-acting minds, you can think yourself from one to the other in even less than half-a-second. But that is not indispensable. The great thing is, that you can make the journey; can think of yourself first in one room and then in the other, and then back again, without the slightest particle of difficulty.

Now let us try again. And this time you may jump, if you wish; for I am going to propose something very dreadful; no less a thing than four-dimensional burglary. I did not venture to let that out before. I have been leading up to it gradually; breaking it gently to you, so to speak. Now, are you ready?—and for this kind of burglary you need neither jemmy nor dark-lantern. That is where the full knavishness of its four-dimensionality comes in. So be prepared. Think of a safe. The safest kind of safe you can think of. There is no patent restriction on mind-pictures, so don't be afraid. Spare no expense in your safe; get the best that money can buy,—and don't pay for it. Well, you have thought of your safe. Very good. Begin with it wide open, its grey

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insides exposed to your inquisitive view, just as the work-box was, a little while back.

Now look into your safe. Clearly picture the inside. And now lay upon its floor, on a cushion of satin, if you will, a tiara of fine diamonds, big, white, sparkling stones, that would make Shylock's eyes water; add a handful of rubies; add a thousand fifty-dollar gold certificates, done up in ten packets of a hundred each, such as you see at the bank, once in awhile. If so inclined, add a bundle of stocks and bonds, avoiding carefully those affected by the recent slump. But I am not going to make a point of that. I prefer gold certificates, rubies and diamonds. Get them all nicely placed in the safe. Now close the door, carefully, as befits the magnitude of the treasure within; close the door, get the lock properly fixed, and—forget the combination.

That at least is perfectly, even fatally, easy. The more so, in this case, as we did not think up a combination, before closing the safe. So the safe is closed, closed for keeps. And now, be prepared for necromancy. For, even now your safe is closed, locked, and the combination forgotten; even though its sides be six inches thick, of toughened steel, stubborn as the ribs of a Dreadnought; you can yet see inside of it; can see the aforesaid tiara of sparkling diamonds, handful of rubies, and bundles of gold certificates, peacefully lying on its floor, with or without the bundle of stocks and bonds, as the case may be. Lying peacefully inside; peacefully, but not safely; for you now stretch forth your mind's hand, and yank that boodle out of the safe, and lay it on the table before your depraved and greedy eyes. That, by the way, is a four-dimensional personality. Perhaps I should make a four-dimensional apology? Most willingly. I apologise.

But the fact remains. You, the aforesaid reader, did feloniously and burglariously rob the aforesaid safe, of aforesaid tiara, notes and rubies, with or without bonds and stocks. You are caught with the goods. They are there, on the table before you. But that is not the worst of it. You did it without opening the safe, which still remains closed, its melancholy grey insides blinking at you in the twilight. So you are guilty of four-dimensional robbery, with but one extenuating circumstance: that the property stolen belonged to yourself,—at least if there be property in mind-images.

Well, you will say, and I shall not contradict you, there is nothing extraordinary in all this; nothing that you have not done a thousand times before. The thinking, I mean, not the safe-breaking; though many a good man has mentally done that. There is nothing extraordinary in the thinking, you say; and I agree. It is just the kind of thing you do all the time, though you be not a Boston prodigy, or an infant phenomenon from the Charles river. Exactly. It is what we do all the time. That is half my thesis. Now I come to the second part; to prove that this kind of thing is four-dimensional. Be not

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affrighted. The worst is past. If you have followed me so far, do not desert me now. The wicked part is over. We shall not burgle any more.

Now, to begin with, imagine a flat man. You cannot? Well, let me try to help you. Imagine an ordinary man of normal proportions. Imagine him laid on the floor. Now imagine the Pres—— I mean, imagine some gentleman of great weight and dignity sitting upon him; sitting so effectually as to flatten him out completely. Between ourselves, I do not think there would be any impropriety in thinking of the flattened gentleman as having the features of Uncle Cannon. That may help some Middle-Western imaginations. But the point is, to get him so completely flattened out, that he has no more thickness than a figure cut out of paper. Indeed, if you wish, you can imagine him cut out of paper, if so be that you get him flat enough.

Very well. Imagine your flat man so permanently flattened, that he can only crawl along the surface of the table, or the floor, perhaps we had better say. Yes, let us have him crawl about on the floor. That will be quite pleasant and nice, for us. Possibly not for him. But who would consult the feelings of a flat man? Not a janitor, certainly. This, perhaps, is a four-dimensional joke. If so, and we are not quite certain, we apologise again. But let us have our flat man crawl about the carpet, or even on the bare boards. Perhaps that would be best of all.

Well, you notice that, when he comes to a line in the carpet, or the crack between two boards, he can only see the side of the line, or the crack, which is nearest to him; to see the other side he has to crawl round, and look at it from the opposite direction. But you and I, oh reader, not having been flattened out, can look down upon the line or the crack, and see both sides of it at once. Well? Does the secret begin to dawn? Let us help ourselves out by the simple expedient of counting. We shall not go far; just one, two, three, and, perhaps, four.

The perfectly flat man, I avoid saying simply the flat man, because Harlem has her susceptibilities, and they must be humored;—the perfectly flat man, then, being kept to the level of the floor, can only disport himself in two directions; in the length and breadth of the floor, that is. He cannot go in for the third direction; that is, height. He is too completely flattened out for that. Now it is the fashion, among infant prodigies and Bostonian sages, to speak of these two directions as dimensions. So they would call our flat and crawling citizen a two-dimensional man. But we, who can also soar, who can add height, the third direction, to length and breadth, are in like manner called three-dimensional; because we can disport ourselves in three directions.

And, just because we are thus masters of three directions or dimensions, we can look down from above on the line or crack in the floor, and see both sides of it at once. But, even though we do thus spread

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ourselves in three directions, or, to use the modish term, even though we are three-dimensional, we cannot so look at a tea-cup as to see both sides of it at once; that is, the outside and the inside. We can hold the tea-cup in front of us, and look at the outside; or we can turn it over, and look at the inside; but we cannot take a point of vantage, from which we can see both sides at once. We can, though, in one way; by holding it up before a mirror, whereby we do become able to look at it from two directly opposite points at the same time, and so we see both the inside and the outside at once. But in no other way, in no direct physical way, can we do such a small thing as see the outside and the inside of a tea-cup at the same moment. If we could find a new direction, a point of vantage such as we have, when compared to the flat man, in looking down from above on the crack in the floor, then we could see both sides of the tea-cup at once. We simply need a fourth direction, in addition to length, breadth and height. And a fourth direction is exactly the same as a fourth dimension. So if we could find a fourth direction, or take advantage of the fourth dimension, we could see both the inside and the outside of the tea-cup at once. But that is exactly what we can do, with our think-tea-cup. Therefore, in doing so, we are using the fourth dimension; in our thoughts, that is. Or, in other words, we do think in four dimensions. *Quod erat demonstrandum.* Next, please.

Next came the square basket. Now, for our friend, the flat-man, who is still crawling about the carpet, a square pattern on the carpet would be equivalent to a square basket. More than that, if the square was complete, he could never get inside it, or imagine how anyone else could get inside it. Or, perhaps, he might just be able to imagine it, if he had begun to have three-dimensional thoughts, to think about height as well as length and breadth, though, of course, he would be convinced that there never was such a thing. Well, he could never get inside the four-square pattern on the carpet. For him, it would be a closed box. But we can see inside his closed box, simply by looking down on it from above; that is, by taking advantage of an additional direction, or dimension, besides the two known to him. By analogy, if we could take advantage of a new direction or dimension, in addition to the three we ourselves move about in, we could see into the inside of one of our own closed boxes; see the scissors on the lining at the bottom, without lifting the lid. If we could use the fourth dimension or direction, we could do just that. But we can do just that in thought; did, in fact, do it quite easily a little while back; therefore in so doing, in so thinking, we were thinking in four dimensions. Once more: *quod erat demonstrandum.*

Then again, for our flat and crawling friend, the nearest equivalent idea to a room would be a bigger square pattern on the carpet. If such a square were completed, and he inside it, he could never get out. It would be a dungeon for him, an issueless prison. Or, if outside, he could never get in. Yet, if very imaginative, he might dream of the

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possibility of getting out or in. But we, you and I, reader, who have the freedom of three dimensions or directions, can get into his flat room, simply by stepping on that square of carpet from above. If he were inside, and we did that, he would think it an apparition, a miracle, an entering through closed doors. And then, to puzzle even more hopelessly his poor, flat mind, we could step out again by the same way we came in, whereat he would say: vanished! another miracle! Help! ghosts!

But we are no ghosts, you and I, reader; not yet, at least. Yet we can step from the center of one of his flat rooms, namely one square of the carpet, into another of his flat rooms, to wit another square of the carpet, though both, so far as he can see, are closed, sealed, hermetically sealed. And we have done this, without going near the walls, the boundaries of the squares. We have simply used an additional dimension, and done the trick with ease.

Now, could we use yet another direction or dimension, to wit, a fourth, we could get out of one of our own rooms just as easily, without going near the walls, or even passing through floor or ceiling. We could step from the center of one room to the center of another, though both were closed, by thus using the fourth dimension. And, as we did just this in thought, therefore in thought we used, and intend to go on using, the fourth dimension.

Kind reader, our task is almost done. Need we go on to explain our fourth-dimension jewel robbery? Is it not already evident that, for our poor flat friend on the carpet, any square pattern would represent a safe, in which he might put his flat treasures, to wit, one of the roses that adorn the carpet, supposing it could be moved about. But we, still supposing the rose could be moved, could swoop down on it from the vantage-ground of our added dimension, and take it out of the center of his flat safe, without opening the door, or using the combination. If he had a penny, let us say, carefully put by, in a square of the carpet, we could purloin his penny simply by lifting it up, and it would be vanished mysteriously from his world, gone, gone, for ever.

So, if we could use a fourth direction or dimension, we could take the tiara and gold-certificates from one of our own safes, though it were closed, locked, and the combination gone. But this we did, and did quite easily in thought; therefore in thought we used the fourth dimension. We thought, as we always do, in four dimensions; at least, if there is depth and clearness and a certain detachment in our thought, so that it can fairly be said that we do think at all.

All very true; but after all, is there any real fourth dimension, and do we go there when we die? Really, good reader, that is another story.

JOHN CHARLTON.

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THE DISCIPLE*

IN all Nature's work there is a gradual laying aside, a replacing of forms of expression. The only thing that endures is what we call "consciousness"; and it is masked in many forms. In the rock, the plant and the animal we find this consciousness present. Indeed there could be no form without its presence, for it is really the form-builder. Its mission is to bring to a state of perfection the numerous personalities, or "masks," which are unfolded along the path of life. Through its consciousness the iron bar is moved to respond to the action of heat, the tree to grow and the animal to exhibit the habits of its kind. Consciousness is somewhat latent in the rock-crystal; in the plant it is more clearly defined; in the lower animal forms it is yet further advanced, in the higher animal, man, it has reached its full development, man is "self-conscious." Next he must reach up to the "conscious Self." Man is self-conscious in that he is "personally conscious," has a sense of personality. He measures all things by this personal consciousness, and so his views of life and being are usually narrow. Were he to aspire to the larger view he would soon find within the depths of his own nature vast wells of force, to be drawn on through his aspiring. When man aspires he grows, for "aspiration" is the wonderful talisman that unseals his wells of growing force.

When personal consciousness becomes the larger consciousness of the Soul then the personal view gives place to the impersonal view, the lower nature is merged in the higher. The lower forms of expression are thus outgrown, laid aside and replaced with higher forms. This is what we call "evolution," the growth and development of the self-conscious man, the unfolding of the latent Soul-powers.

Much is said and written about the "Mysteries" and about "Initiation." These terms are often carelessly used in connection with the pseudo-occultism of the many schools of psychism which have sprung up in our land in the last few years. But that is a perversion of ancient and honorable terms. Let us try, in a simple way, to fix upon some definite understanding of the Mysteries and of their import.

We shall find that there are Lower Mysteries and Higher Mysteries. The Lower Mysteries are the mysteries of earth and of earth-life. The Higher Mysteries are the mysteries of Divinity and divine-life. The Disciple is a student of both the Higher and the Lower Mysteries, he learns to discern between the immortal and the mortal. In this he follows the teaching of Jesus, "Seek ye first the kingdom of God," and

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he knows that "all things shall be added" when the "Kingdom" is found. His "Initiation" leads him into all walks of life, he is taught that he cannot stand aside from the evil in life any more than he can from the good, for the cloak of evil which has fallen on another's shoulders to-day may fall upon him to-morrow. The Disciple must live all lives, must know all things, else how can he sympathise with others?

We must remember that all men are in "The Way of Initiation;" the Disciple alone is conscious of the Way. When we ordinary men are facing our first real temptation, the temptation to do evil for evil's sake, we are really brought to a test in our initiation. We stand before the altar erected unto our higher ideals and the test is our desire. If we stand the test of this moment and turn from the evil desire towards the ideal the test has been successfully passed. If our evil desire triumphs we fail in this test and must await the same test in another form before we can pass on. The Disciple knows that before he is well disciplined he must pass every test that comes to man, and that his self-discipline is his only guard against failure.

So we see that the "Way of Initiation" is really our everyday life and that it does not require a solemn procession of hooded priests to lead us to the altar whereon we make our vows. A procession of thoughts and of deeds is what brings each one of us to the altar upon which burns the fire of his highest aspirations—this is the altar of his inner, ideal Self, hid in the secret shrine which no one else can enter.

It is said of a certain idol that it would flash a clear white light from its eyes when a pure soul knelt before it and a fierce red light when a sinful person came into its presence. There is also hidden within our natures the measure of right and wrong; the white light of peace streams about us when we represent our highest ideals, the fierce red light of passion blazes when our selfish desires are expressed. Alternating, as we do, between peace and passion, we have no better guides to right action than this "pair of opposites." After awhile we grow tired of swinging back and forth between peace and passion and the time comes for us to choose which we will serve, the white light of peace or the red light of passion.

In laying aside his sense-perception as his one guide in life the Disciple finds a new power of knowing: it is spiritual perception. Then to him the immortality of the Soul is no longer a mere theory, but a fact. He learns with this new power to discern between the immortal and the mortal, he enters into the joy of immortal life. He lives the life of the Immortal, using his power of sense-perception in its proper place but not being dependent upon it as a guiding influence. Thus the Disciple reaches the "Gate of Life Immortal" and learns the mystery of the Gods. And here he finds his true place in Nature's school and his true relationship to his fellows. He enters into the Peace of the Master,

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and as the Master's power is in His Love, so the Disciple, in partaking of that Love, is invested with its power.

"Before the eyes can see" the path of duty clearly the consciousness must pass through three gates: The one is called the "Gate of Death," the second is the "Gate of Rebirth" and the third is the "Gate of Life Immortal." The Gate of Death leads from the physical plane to the psychical plane; the death of the senses occurs here. The Gate of Rebirth leads from the psychical to the spiritual plane; the rebirth of the senses occurs here, *i. e.,* the merging of them on a higher plane. The Gate of Life Immortal leads into the presence of the Master-Soul. At the Gate of Death the Student lays aside his sense-perceptions as his guide and, passing through, becomes the Novice; at the Gate of Rebirth the Novice lays aside his desire for the satisfaction of the senses and becomes the Disciple; and at the Gate of Life Immortal the Disciple reaps the reward of his self-discipline—he finds his Master; he has spiritual vision.

The worlds of the Higher and the Lower Mysteries may be represented by two circles, one above the other and overlapping it. Where these two circles overlap we may locate the psychical, or intermediate plane. Thus within the two circles we have the three planes, the physical, the psychical and the spiritual. The lower circle represents the "Hall of Ignorance," of which it is written: "In it thou wast born and in it thou shalt die." Where the circles overlap we have the "Hall of Learning;" and we are told not to tarry there, for beneath every beautiful blossom of learning a serpent of self-love lies coiled, ready to strike. The upper circle represents the "Hall of Wisdom," and it is here that we find our spiritual Teacher. To reach this Hall of Wisdom, to become a Disciple, requires awakened aspirations and the courage to apply the rules for disciples to our daily lives.

Let us for a moment imagine the man of sense-perception trying to apply these rules. Being yet a dweller in the Hall of Ignorance and having no inner perception, he of course misapplies them, he applies them to others and not to himself. He sees all the sin and shame of others and none of his own. With his half light how cruel must be his interpretation of the great rule: "Before the eyes can see they must be incapable of tears"!

The Novice, being a dweller in the Hall of Learning, the space where the higher and lower circles overlap, is swayed by contending emotions and is therefore an incompetent judge of the rule. He dwells where the spiritual forces of the higher circle are tending to draw him upward beyond the power of the forces of the lower circle, which tend to draw him downward.

This Hall where the seeker for psychical powers finds himself is a place of many illusions. If we step out of doors after a shower of rain and look into the pools of water by the roadside we see an upside-down

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reflection of our world. When we were children we were very much interested in this topsy-turvey world and built some strange theories and wonderful stories concerning it. When a little puff of wind disturbed the pool, and caused a number of wavelets to break up the still waters, we could hardly recognize the distorted and jumbled forms pictured there. So when the Novice first peers into the astral realm he is very much confused, for it is really a water-world, reflecting the forms of this physical world in a topsy-turvey fashion. Its winds are human emotions, and in the stress of great passional storms its "waters" are broken up and its waves run mountain high.

"Before the eyes can see they must be incapable of tears." The Novice, in his application of this rule, considers only his emotional nature, and being a dweller in the "vale of tears" he applies it inversely—he considers this rule as the one most to be avoided. The Disciple knows that he must apply this rule to himself, that before his eyes can see the path leading to the Gate of Life Immortal they must be dry of the tears of self-pity. Thus the consciousness lodged in each hall interprets the rule according to the light of that Hall. The Disciple, alone, knows the rule.

Consider what marvelous changes would follow a strict observance of another rule for disciples—"Before the tongue can speak in the presence of the Masters it must have lost its power to wound." Supposing that you and I should refrain from saying a single word that would wound or offend another, how long would it be, do you suppose, before there would be no unkind words spoken to us? "To the kind the world is kind" is another way of saying, "As ye sow so shall ye reap." When we lose the power to wound others we gain a new and greater power—the power to speak helpful words, and thus being lifted up beyond the power to wound others we shall draw all men to us by our kindness.

Let us pause for a moment and ask ourselves a few questions: Do we really wish to stand in the presence of the Master-Soul? Do we desire to find our True Selves? Do we care to enter into this "Holy of Holies," this inner Ideal Self, and become one with Its divine power and glorious responsibilities? How much of a sacrifice of this lower, personal nature are we ready to make for such a reward?

In the face of what we are pleased to term our "welfare" we are usually governed by our personal desires. "How shall I be benefited?" is our first question. What benefits do we seek? On the physical plane —"Health, wealth and happiness." On the psychic plane, what but the satisfaction of a morbid desire to reach over into the haunts of the dead and to acquaint ourselves with conditions there? The Disciple cares nothing for these, therefore he is not an ordinary man. His desires are for the things immortal and his observance of the rules for disciples leads him to grow into his heritage, "unconsciously, as the flower grows."

We may believe that at this moment we are a long way from disciple-

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ship; but perhaps we are not so far away as we think. The moment when one tries to observe the rules for disciples, he begins his discipleship, even though he fails and fails again. And as he lays down his burden of selfish sorrow a new note of joy comes into his life. Many people imagine that the whole duty of the Disciple is done if he sings in tremulous tones and says his "Amens!" loudly and at the right time during the service. But discipleship is more than this; it is the consecration of the personal self to the impersonal Self, the giving up of all personal preferences, the moulding of the lower nature in the image of the Higher; it is to love God with all thy mind, soul and spirit and to love thy fellowmen as thyself.

In our everyday lives we do not hear much about the Disciple, he is modest to a wonderful degree: his general rule is "To will, to dare and to keep silent." To will to do right, to dare to do right and to keep silent the desires of the lower nature so that he may do right. When he can obey this rule he has learned to "stand alone," as all disciples must. Of course to "stand alone" does not mean that the Disciple must climb to a housetop and stand for several hours blinking at the sun, as some people believe, this only happens in some very foolishly written books, never in the life of the Disciple. To "stand alone" means that he has learned to "stand" unmoved by any selfish ambition or personal desire, and of course he must "stand alone" in this—for how many of us would take such a "stand" with him, or even honor his courage?

The things of value in this world, the things which we ordinary people seek after with so much eagerness, are appraised at their true value by the Disciple; and in this he must necessarily be alone. Above all questions the one "How shall I be benefited?" must never be the subject for his thought. Is not this a rigid test of courage? Does it not require wonderful courage to rise above the lure of material values; to place the Soul's value above our common desires? The way of the Disciple is something to grow into, something to attain, and it is only accomplished by working in an impersonal way all the time.

The dweller in the Halls of the Lower Mysteries is called "householder," that is he lives in the "house" of his senses; he marries, looks diligently after his business, enters heartily into the way of the world and is interested only in its works. Usually the "householder" measures his success in life by the returns from his business. The successful man is proud of his success, is proud of the good opinion of his friends. The Disciple is never proud, he looks dispassionately alike on success and failure, on praise and condemnation. It is enough that he works; he cares nothing for results—they belong to the Soul.

The Disciple takes up the cares and duties of the lower planes in an impersonal way, these duties are just as much a part of his life as the duties of the higher planes, and each duty, wherever met, must be performed impersonally, without fear of punishment or hope of reward.

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The Disciple's only claim is the right to work, the right to serve the great spiritual Lodge of the Masters.

In the world of business the Disciple misses a great many chances to becomes rich or famous, but he is not an ordinary man and his measurements of right and wrong are not made by ordinary rules. In our everyday world men are not always esteemed according to their inner purity of purpose. So the Disciple is often passed by as unworthy of notice, his way and his standards are not those of the world and so they are reckoned impossible. And yet, he goes on in his chosen way, helping here and there to unfold the larger self in men, until he finally accomplishes something that is beyond the power of ordinary men. He gathers up, as it were, a number who are ready to make the spiritual ascent to the heights of aspiration which he has attained and he leads them to the path which stretches, white and pure, to the Gate of Life Immortal.

Many who travel this path pass on through the Gate of Life Immortal and then return to help others to this goal. Many who receive the Spark from the great spiritual Fire return to carry It down into the hearts of men, and It burns and burns until It consumes their desires for the things of the lower world. This is the real plan of salvation. To become fit for the heaven of the Immortals, the home of Souls made perfect through the duties of everyday life, each grain of consciousness must respond to the Love of the Immortal and rise up out of the mire of the under-world. Each Self must grow and develop until the sensual creature of the lower circle is lifted up on the wings of its own aspirations to the godlike being of the upper circle. This is the destiny of all mankind and all must travel the path of discipleship.

The Disciple's mission is to help the spiritual growth of humanity, he is interested in this because it is the Master's work and he is a servant of the Master. Humanity as a whole is but a large family of children dependent upon the Great Father's care. The mental and spiritual growth of this family is of vast importance in God's plan, and the Masters, the elder brothers of humanity, are God's helpers. The Disciple helps the Masters to care for this family and he therefore becomes united with God's plan.

Within the heart of everyone lies a spark of divinity. With most of us It is so wrapped around with selfish desires that It is buried beyond our knowing. This Spark is the center from which comes all our fellow-love, for It is a Spark from the fire of Universal Love and It is in reality the "Christos," the Saviour of mankind. Often when we are bowed down with a great burden of care and sorrow this Spark, which is our Spiritual Self, is released from Its tomb of selfish desires and It becomes our one and only comforter. If we read the Twenty-third Psalm, realizing that this divine Spark is the "Lord" whom David ad-

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dresses, we shall be surprised at the added beauty and simplicity given to these verses.

It is a saddening thought that we are a great deal more interested in material progress than in our spiritual welfare. We are so prone to try to apply every little breath of spiritual knowledge to the satisfaction of our selfish desires that the Masters guard carefully the knowledge of the great spiritual forces. Only those who have reached the point where the Spark is ready to burst into flame can be taught of many things which pertain to the Soul. The Flame should not be invoked in a spirit of selfish interest, lest it become a destroying fire, but when we are ready to turn our thoughts to the upper, the divine circle of life, then the Flame will, upon our prayer, consume all the selfish desires of our lower selves, purify our whole natures, and become our "Body of Immortality."

How many of us are ready for Discipleship?

F. A. Bruce.

THE BULB

THERE was a small bulb in the garden that engaged the attention of God.

"Grow!" said God.

And the bulb, with a leap of joy, shot shining green leaves like a crown. It rested there in the summer light and air,—content.

"Grow!" said the Lord to the bulb as it rested contentedly upon the summer warmth of the garden. (For He saw that its hour had come.)

The spirit of the bulb felt a pang of disturbance at the word of God; it was languid with the summer beauty and the pride of its own unfolding, the stage of greenness and growth that was so gracious. But it knew the Voice of God in the garden and moved upward. There were pangs, and it trembled; then began the miracle of bud and leaf and flower, of coronal and sweet perfume. The wonder accomplished itself; *there* rested the pride of the garden, beloved of all; of bee and butterfly, of child and man.

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(But the wise old gardener, pausing, looked and said:

"'Tis a young bulb yet; aye, but a youngish bulb: there will be more to do, anon.")

Thereafter came autumn winds and rain, despoiling the flower:

"Grow!" said God.

But the storm was so loud that the spirit of the bulb heeded Him not. (Yet did the merciful Lord aid the bulb to accomplish its destiny.)

Mourning, and unaware of God, the life-spirit withdrew into the shining green leaves; autumn bit them; they died.

Mourning, the life-spirit withdrew into the stem, straight and strong, wind defying. The frost gnawed the stem; winter froze it; it withered away.

Mourning, the life-spirit of the bulb withdrew into the root, the bulb. There at the very center it sat, grieving, chilled and alone.

"Grow!" whispered God, very tender and low.

Then out spoke the flower-spirit, murmuring:

"How sayest Thou, Maker of me? Here sit I, cold, dark, alone, mocked at, trodden over by all manner of creeping, peering things. The under world witnesseth my despoiling and my shame. Dost Thou, too, make a mock, oh! King?"

It thundered in the garden as God said:

"GROW!"

And the bulb, sitting in darkness, felt a prayer contritely breathed from the spirit in its heart:

"How, then, Lord of the garden and of me, *shall* I grow?"

A soft cool quietness closed over the bulb. Oh! so dark. Oh! so still. Oh! so sweet, was it there. The small thing lay enfolded in the hand of God. And as it lay there willingly, forgetting its vanished glory, singing its little song of cheerful, patient contentment, the tenderest Voice whispered to the spirit of the bulb:

"There be many ways of growth. But the greatest is to lie quietly in the hand of God."

. . . . . .

Summer came again. The flower-spirit poured its life through stem and leaf into the white splendour of the lily, and all men and things hailed it the Queen of the garden, the flower whose garnered fragrance was dearest and best.

But the wise old gardener mused over it and said:

"Aye; the bulb that has stored up all this glory in the hard winter time, must have lain long under the hand of God."

. . . . . .

The world over, to-day, there are souls deeply mourning, because God has asked them to grow!

J. N.

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ON THE SCREEN OF TIME

"TELL you about the angels," laughed the Student. "No; I cannot do that. But I can tell you what the Wanderer once told me. They played with him when he was a little child. He has always known them. He is so tremendously a man, and therefore so marvellously selfless: one result being that the angels are his friends.

"Angel, of course, means messenger; and in many cases when angels are mentioned in the Bible the term is applied, and is applied misleadingly, to disciples of high degree—to chelas, using the Eastern term. The two angels who visited Lot in the city of Sodom, and who turned into his house and 'did eat,' were chelas. So also were the angels who were seen by Mary Magdalene and others at the tomb of Jesus: 'two men' in 'shining garments,' as they are described by St. Luke.

"But these are perfected men, who have passed through the human kingdom. They have put on 'incorruption'—the greater among them, the 'Archangels,' probably during periods of evolution preceding our own. All the ancient races believed in the existence of such spiritual beings. The Babylonians called them *sukalli*. It is stated in the Talmud of Jerusalem, Rosch Haschanna, that the Jews adopted the names of the angels given them by the Babylonians. It was during the captivity that Daniel attained to vision. You will remember his experience: 'Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.'

"It was not of these that it was said by Paul the Apostle: 'Know ye not that we shall judge angels?' He was speaking of beings who have not as yet reached the human stage—of the Cherubim and Seraphim, so marvellously described by Dante, whose adoration is the adoration of God made manifest, but whose consciousness is not self-consciousness, and whose condition, therefore, though spiritual, is inferior to that which knows the difference between good and evil.

"It would be a mistake to confuse these lights of the spiritual world with the elementals of occult literature. The Gnomes and Undines and Sylphs and Salamanders have their place and purpose in the scheme of nature. They are centres of consciousness in the astral world, and to

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a great extent are man-made—reflecting the thoughts and desires of unregenerate humanity. Earth and water and air and fire are symbols, in this connection, for corresponding sub-planes of the astral (psychic) intermediate sphere. The angels are elemental beings, not of the psychic but of the spiritual world, which is described by the author of *Light on the Path* as the 'higher astral.' They congregate in all centres of prayer. They surround with protective purity all those who, by their purity, attract them. They are the messengers and servants of all white Adepts. They are lovely to behold—radiant with light, breathing benediction, fragrant of heaven. 'Seraphim' means 'burning ones.' They are the embodiment of pure passion. They pour themselves into the channel of selfless, ardent prayer. They live in perpetual adoration, adoring not only that which is adorable, but adoration in and of itself. Have they wings? you ask. Again I tell you that I know nothing about it, and that I repeat to you only that which the Wanderer has told me. He says that it *looks* as if they had wings, owing to the ceaseless quiver of light and of colour which is part of their breathing, and to the stream of ethereal radiance which flows from their every movement. The conventional representation of them, as, for instance, by Fra Angelico, is as near the truth as can be, seeing that they are four-dimensional beings whose appearance, after three-dimensional form has been given them in the mind of the artist, has again to be transferred to surface expression on canvas. When I questioned the Wanderer about it, he referred me to a passage in the autobiography of Saint Teresa, in which, speaking of the celestial light and the difference between that and the light of the sun, she says that 'it is not a splendour which dazzles, but a sweet lustre. It is a brightness infused, which affords an exceeding great pleasure to the sight, and does not tire us.' Then she uses this illustration:

"'It is as if we beheld very pure water running upon crystal, with the sun reflecting upon it and striking through it, in comparison with other very muddy water, seen on a cloudy day, and running upon an earthy bottom. Not that any sun is represented, nor is that light like the light of the sun; in a word, this light (of the spiritual world) seems a natural light, and the other (of the physical world) but an artificial one.'

"The truth is that all we can see of colour in this world is its reflection only: a piece of red paper, for instance, is not red in itself, but possesses the quality of absorbing certain rays of light, and of reflecting other rays, the result being an impression conveyed by our eyes to nerve centres in the brain, and from nerve centres to psychic centres—which, as result, we describe as 'red.' In the spiritual world, colour is seen directly; it is a living thing. In a sense, angels are colours. Yet they are much more. They are sound and they are fragrance. And they differ in appearance, in colour, in sound, and in function, more markedly even than the different races of men. The

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force of Cherubim is static in comparison with the dynamic energy of the Seraphim. The colour-effect of the Cherubim is that of burnished silver, while that of the Seraphim—is different."

The Recorder interrupted: "Have you forgotten the colour?"

"No," answered the Student. "But the Wanderer asked me not to speak of certain things, and that was one of them. If you want to know why, ask him the next time you see him. I am not responsible. For the rest, he said that there are hierarchies of angels, everything and everybody in the real world being arranged in hierarchical order; and that the different play and quiver of force, as seen in different orders of angels, accounts for what appears as the upward or downward or forward stretch of their wings. The Cherubim, for instance, usually are seen as if their 'wings' were folded before them, the general impression being that they are bodiless—the head and face and wings of an angel, and no more. But this is not the case. The form, when seen truly, is complete.

"Are they going to become human? The Wanderer did not say. But I gathered that they belong to a kingdom different from ours; that they have their own path of evolution, and that, if ever they do become human, it will be only when humanity, in some far distant cycle of growth, shall have become purified and spiritualized beyond our present powers of understanding."

* * * * * * * *

A man prayed—prayed with anguish because of his many sins; prayed with desperate longing to live worthily because of his Master's forgiveness. "Take me and break me and make me." he said.

Then understanding came to him. He thought of a mother, praying by the side of her only child; of her brooding love and of her dreams of the child's dear future. Great was her love, great her hope; pure and lovely her vision of things to be. But the man knew that her love and hope and vision were nothing when compared with a Master's vision of one whom he watches and prays for; whom he guides through weary life-times, and whom he, as Master, sees for ever as the ideal self which sin and its darkness conceal.

The sense of it choked him. Praying still, it seemed to the man that his own heart would burst with the passion of love and of yearning which he felt in the heart of his Master; that he could not bear such patience with his corruption; such silent, uncomplaining tenderness; such faith in the splendour of being which he knew he ought to be, and between which and himself there hung nothing but the curtain of his own dark past. "Master," he cried, "for pity of all who love Thee, make Thy dream of me real!"

The Master stretched forth his arms. The silence quivered—though, in the room next to him, the man could hear the shouts of

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drunken revellers. Three times he called the Master desperately by name,—while the angels in the Paradise which touched him, took up and echoed that name. Then there welled up in him these words: "Give me the minutes—and my joy!"

. . . . To give the Master his joy! Surely, yes; for could not a son give joy to his earthly father, and why not to the father of his soul? Then the man meditated on what had been said, and found wrapped round the words this further light: that the Master foresees each day—dreams each day—how we might live that day, from minute to minute, in act and thought and feeling; sees us ideally, sees us as we might and should be, sees us with hope and love, sees us with power; so that his thought of us makes an image and a mould which we, in each minute, should feel for, and, for love of him, should enter. Marvellous would be his joy if we were to do this thing: marvellous our own. And all we need to do is to remember—so that his dream may be real.

. . . . To all who believe in Masters, or in a Master, this way of growth is open. Desire opens it. A day of honest effort makes it visible. And it is a path that leads to heaven. May those who feel the desire realize that their wish is a reflection of what is.

* * * * * * * *

"I would give anything," remarked the Visitor, "to meet a real Adept, a great Occultist, and to be taught directly by him. Why are there no such people in the western world at the present time?"

"There are," cheerfully replied the Gael. "There are. You may have met and talked with them. They may have done their best to teach you directly: and you may have thought them common-place, even if polite. . . . Such things have been known. But you cannot expect to recognize an Adept for what he is, until you have learned to recognize the disciples of that Adept, and until you have learned from them how to recognize him.

"Let us imagine, however, that by some miraculous chance I were able this afternoon to take you to tea at the house of a great Occultist. What do you imagine would happen? Do you suppose that, over the cups and saucers, he would pour out information about the mysteries of the Kingdom of Heaven, or that he would expound the esoteric meaning of the Upanishads? If so, you are mistaken. He would be gracious as host; he would behave as the finished man of the world, and would entertain you on a purely social basis, with conversation of a purely social kind. Probably you would go away terribly disappointed, and perhaps inclined to doubt whether so 'superficial' a person really could be an occultist. His own disciple, present in the room, would have learned a great deal: he would, as H. P. B. once phrased it, have 'watched the shadows on the wall': he would have watched every movement and gesture, would have listened to every word, would have sought

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for that which the surface concealed and for the laws which his Teacher obeyed. Nothing would have seemed trivial—for nothing would have been trivial. He, as a disciple, would have known that the spiritual world can be revealed as clearly in the pouring of a cup of tea as in many learned discourses, and that it is not what is done, but the spirit in which the least thing is done that counts.

"The greater the treasure, the more carefully is it hidden and the greater the effort needed to unearth it. The fact that I talk so much about these things would prove, if proof were needed, how far I am from being an 'Adept': consequently, how uninteresting I must necessarily be to anyone like yourself, seeking as you do—very properly seeking—nothing less than the highest. Sacred things cannot correctly be spoken of except in the silence made by prayer. No Adept will speak unless in response to urgent demand, and to the demand of a man's whole nature. Further, there must be fitting time and place as well as an open heart. On the other hand, the fact that a man is an Adept makes it impossible for him to do less than give, no matter where he is or what he is doing. He embodies and acts the truth, in all circumstances. He is himself the revelation, and the least thing that he says or does is significant of all that he is. Consequently, an 'interview' would be useless until you had seen the wonder of his spirit—the amazing beauty of his soul—the perfection of his manhood—in the mere movement of his hands. . . . I am speaking, of course, of an Adept; and just as it is true that no man is a hero to his valet, for the excellent reason that a valet is a valet, so it needs a man who is a disciple to recognize the greatness akin to, but beyond, his own.

"People such as I am of course have to put up with the lesser light of the disciple. But it is doubtful whether we benefit as we might and as we should. In fact I have heard it said that the opportunities we waste are frightful to contemplate—treating as pleasant relaxation, or as lacking in seriousness, that which ought to serve us as matter for meditation and occult instruction. We proceed too often on the theory that a disciple is illuminating when he talks about discipleship, but is an ordinary mortal when he eats or drinks or when he talks about the weather: the fact being that his life, like that of an Adept, is a continuous whole, and that he expresses discipleship in every moment of time. . . . We might at least have sense enough to ask ourselves what he is saying to us 'on the inside,' while outwardly he is inquiring about plans for our summer vacation! We do not even do that. Yet, how can we expect to hear what Masters say to us—Masters whose eyes perhaps we cannot see—when we do not listen to that which their disciples say to us, whose eyes we can see and whose message of warning or of prompting may be heard with the help of sight and of feeling

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and of contact. Believe me, they talk to us; and the words that they utter are the least of their 'conversation.' "

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"It would be helpful," began the Philosopher, on the next occasion of our meeting, "if someone would undertake to express occult training in terms of ordinary manliness. As I understand it, very few men, relatively speaking, have reached the human kingdom. They have attained to consciousness, but not to personal consciousness; and it is the aim of Masters to bring humanity to the state of being persons. To be a person is to have consciousness as the soul. . . . But that is not my immediate point, which is, that the ideal presented by the average devotional book appears, on the one hand, insipid, while, on the other hand, it lays too much emphasis on suffering and self-sacrifice, without saying one word about the outcome, which is virility. People get the idea that Occultism means giving up manhood, and that to lead the religious life implies a patient and docile acceptance of all that is disagreeable. This is an entire mistake. Everything that the Masters are working for tends to develop a race of more splendidly virile men and more divinely womanly women. In its essence, of course, religion must epitomize *all* the qualities; but until that is understood we should learn clearly to perceive their purposes in the commonest ideals."

"You have touched on a point there that has often interested me," said the Student. "A man is a man, and religion most decidedly should develop that essential quality in him. Christ was of all things a man of tremendous force and power, and yet I have heard many people speak of him as effeminate. Buddha was a warrior Prince. Surely, just as real manliness was one of their attributes, they must expect it of us. We all admire courage, and couple it with the fighting quality. To be living a well-rounded life one must have these in addition to self-control and patience; and an ideal of manhood is impossible without them."

"Courage can be expressed in many ways, and more frequently by perseverance in some task already undertaken than most people are willing to admit," commented the Philosopher. "The fighting quality also is too often identified with mere physical violence. Remember how Joshua took Jericho from the Amorites and Canaanites by the terrible weight of accumulated silence. A trying, nerve-racking siege takes quite as much sheer courage to carry to a successful conclusion, as the storming of a breach. In fact, I think it takes rather more. We all know that the veteran soldier is the one who can stay perfectly quiet when under fire, while the recruit longs for action. The Masters in their ideal for mankind must expect us eventually to acquire all kinds of courage, and the courage of endurance is surely one of the highest. Even in that connection, however, we are apt to think of the means rather than of the result; of the discipline rather than of the strength

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which rewards us. When men train for a race, they do not consider a restricted diet, regular hours, and the actual muscular fatigue, as heroic self-sacrifice. They think of the race to be run, and of winning that race. Why should people think of discipleship so negatively—as the surrender, practically, of everything pleasant in life! Their approach to the whole subject is lop-sided. Surely, to become more manly or more womanly is what each one of us wants."

"Yes," replied the Student; "but what is manliness? We have spoken of courage as typically a quality of manhood. What are the other qualities which go to make up a well-rounded ideal?"

The Sage arrived at this point, and was asked at once for his contribution.

"Too big a subject for off-hand definition," he said. "However, if you ask me personally for my ideal, I should like, for one thing, to be able to meet and to deal effectually with any and every situation that might arise. A man should be master of circumstances—never dependent upon them. Further, as I see it, we should not limit our ideal, under this head, to situations of daily occurrence. We should look forward to tests of real and great difficulty. Daily events, to the smallest, should be regarded as opportunities for practice, enabling us to free our minds from personal bias and from passion; enabling us to see things as they are and also as others see them. Until I can place myself inside the brain and heart of another man and see things as he sees them, I shall fall short of my ideal. I must be able to do this in order to help him. And there are different ways of helping him. Suppose that fate were to place me in opposition to others—in business, in war, or in any other branch of the Masters' service. What is the secret of successful generalship if not the ability to foresee the moves of your enemy? Your whole argument, as I understand it, is that occultism is not peculiar or unpractical, but that the demands it makes are those which need to be obeyed by anyone who aspires to first-class performance in any walk in life. Either war or its modern equivalent, business, illustrates the truth of what you say. Imagine the result if the commander of an army were to think only of his own position and mode of advance, and were to fail to take into account the number, position and probable strategy of the enemy! Battles have been won before now by calculating correctly the effect of too good a dinner upon a general whose weakness was gluttony. St. Michael won a victory for the French under Joan of Arc by starting a stag across the track of the English, who revealed their position by loud view-halloos. In essence, that kind of foresight is the same as the ability to put ourselves in the place of another—something we shall never be able to do until we learn to see ourselves as we are, with good and bad and with latent possibilities all recognized impartially."

"You are bringing things down to a very low level," said the Ob-

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jector. "What business had St. Michael, supposing there was such a person, to use his wisdom on behalf of the French and against the English? Would you take that as an instance of occult practice?"

"Why not? You must admit the possibility (I should say the certainty) that he was not acting 'against' the English, but quite as much for them as for the French. As I see it, nothing but moral disaster could have resulted to the English if they had been permitted to remain in possession of France. They, of course, saw their defeat as a disaster. That was natural. Human nature, unregenerate and blind, always sees defeat of its own self-will as 'hard luck,' or as the work of evil spirits, or as God's lack of attention to His duty. In the nature of things those who see spiritually see further. St. Michael, if we recognize him as an agent of Masters, could not have helped the French against the English unless it had been for the ultimate advantage and happiness of both nations. But this law should be observed in business as much as in occultism. There can be no greater folly commercially than for one man to sell to another something which the latter will not be able to use to his own profit. A good salesman should sell for the benefit of the buyer. If he is not able to do this conscientiously, it will be more profitable in the end to wait until he can offer an article which he knows will give satisfaction. It does not matter whether he is handling bonds or gas-engines or potatoes. Suppose he represents a bank, and that he approaches a man who has money to invest. Suppose that by means of lying and persuasion he sells to the investor some bonds on which interest is not paid. The investor will not buy again from that bank. Further, he will do what he can to discredit it. If, on the other hand, the salesman really believes in the value of the bond he is selling, and is content with a fair profit, he benefits his customer by selling it to him; and is justified in using all his ability to present the truth as he sees it in such a way as to overcome preliminary objections. It is folly to call business dishonest. Often it is conducted dishonestly. But that is true of the professions. It is true of every activity of men. In itself, business is the means of supplying others with such things as they need for their physical well-being and which they can obtain most easily and profitably with your assistance.

"If that be understood, it follows that an occultist could conduct a business successfully while obeying in all respects the fundamental principles of occultism. More: it follows that it is only by obedience to occult principles that business can be made successful permanently. Consequently, every business man needs occult training—needs, in other words, to become a man in the highest and most complete sense of the word. Success which is obtained is due to the development of some one or more of the manly qualities; and the greatest of modern business men (those who tower above the rank and file) in every case possess charac-

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teristics and faculties which are superb,—or which would be, if the motive directing them were as highly developed as the faculties exercised.

"Your effort is, as I understand it, to reduce occult training to terms of manliness,—or of womanliness, as the case may be. Think, then, how essential self-control is to success in war or in business, as in occultism. And I mean more than control of the body and nerves: I mean control of the mind, so that facts and things and persons and situations can be studied with unimpassioned and impersonal deliberation, or so that the intuition can act without the distortion which the undisciplined mind invariably gives to it. Then surely we must include in our ideal of manliness—in our desire for ourselves—a fiery, indomitable, but perfectly controlled energy. Of what use would be understanding without the force to give effect to it! Cool judgment and quick intuition must be backed by lightning rapidity of action, or, when there is need, by steady, persistent, sledge-hammer drive. And perhaps, under the head of force, we should include fearlessness—the kind of fearlessnessness that will face ruin rather than do a mean thing, and that will refuse business in direst need rather than swerve from principle. A king who will risk his kingdom rather than plunge his people into a war worked up by demagogues, shows the same kind of courage. He is a man, and he remains a man, whether he lose his kingdom or not: and all the gods in heaven love him.

"Yet, under this head of force, we must not forget that a man of real force invariably is gentle. Bluster is the opposite of force. There must be no sputter of irritation to mar the quality of his strength.

"Next, we must include in our ideal a serene and cheerful heart. If it be our fate to go into battle, let us hope we may do so with that sort of radiant gladness which inspires the weak and steadies the headstrong. Though making light of nothing, we must bring lightheartedness to the most serious of tasks.

"Above all things we must be men, and must never forget the dignity of our manhood. There is a true pride as well as a false; and dignity is the child of self-respect. For this reason we owe it to ourselves to be courteous in manner and in speech, and it would be a poor ideal indeed which did not include the utmost polish of both. Who would not wish, also, that his movements, instead of being noisy and gawkish, might be rhythmical and harmonious,—agreeable to others instead of distressing. For this, quietness of heart and of nerve is necessary. So quietness of heart and of nerve we must have!

"Then there is something called charm. Its more exact definition escapes me. I think it is made up of humility and kindliness. Is there a man anywhere who would not wish to possess it? And yet, if it be lacking, how can it be obtained except by self-abnegation, by stern suppression of self-assertiveness, and by the cultivation of sympathy and gentleness?

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"Unselfishness there must be, if a man truly is to be a man. What can be less manly than self-love, self-broodings, self-preoccupation! And a man should be generous in unselfishness. Is it not Faber who speaks of 'the grace of kind listening' as well as of kind speaking? Generosity is not limited to the giving of things. Nothing less than the gift of oneself should really be counted as generous.

And a man must be uncomplaining of his fate. The grumbler, the creature who whines, is not a man. More than that, to be truly man, he must accept his fate gladly, positively—determined to use it, not to be used by it; to ride on and by means of crest and hollow, success and failure, joy and sorrow, always to victory. One of the differences between a weak man and a strong, is that the former when knocked down, feels himself worsted, while the strong man thinks only of the advantage to be gained from his position and of his next move forward.

"Finally, what man, to be a man, can be less than loyal and faithful? There are men who boast of their infidelities; but they have not reached the human kingdom. They are the brothers of apes. . . . I said 'finally,' but I have hardly scratched the surface of so vast a subject. An ideal of manhood! Could we omit absolute cleanliness of mind as of person; a conscience sensitive to the least departure from honour, from uprightness, from duty? For how else can a man be relied on for his sense of responsibility, and what less manly than a man who has none? To live as though he had a mission from God, though it were only the proper cleaning of windows or the drilling of troops or the manufacture of chairs and tables—that would be to live as a man should live; and perhaps most of it is summed up in that way. . . . You protest? Well,—I am taking it for granted that a man with a mission from God would need to be god-like: and the gods are never revolutionary.

"How about women?" asked the Objector. "Would you suggest that a woman, to be a saint, needs only to be more thoroughly a woman?"

"Needs to be more ideally womanly, would express it better," replied the Sage. "But this is dangerous ground. Perhaps the Philosopher will enlighten us."

The Philosopher turned to the Recorder: "To be continued in our next," he said, and left the room.

T.

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ELEMENTARY PAPER

Are Theosophists Practical?

"WHAT are you Theosophists doing for the world? We should have an awful city if we all lived as you do." These are the words of a woman who was very much in earnest, and I must confess that they shocked me. This is not all that she said, for I had to confess when pressed that I did not know of any Theosophist who was taking an active part in the philanthropic and reform societies of the city except myself. Here again she made me admit that I did not represent the Theosophists but a Christian Church. I pleaded that we were few in number and had our own work to do, and were trying to do good in other ways; that we were interested in all these problems, and that our central belief was Universal human brotherhood. With something of scorn she wanted to know what it could profit the world for us to devote all our time to the study of these theories, and even intimated that we were living selfish lives. "Here are Methodists, Presbyterians, Baptists, Anglicans, Congregationalists, Catholics, Unitarians, Jews and others, all trying to relieve the poverty and misery of the city, all working together in harmony, why don't the Theosophists join in?"

Now this may be an unjust judgment as I protested that it was, but it will do us no harm to face these questions. I was attending a meeting in the Convocation Hall of the University, a meeting which was intended to give information and to awaken a greater interest in the care and treatment of the feeble-minded by the city and by the Government. The meeting was representative of all classes of citizens, including the Mayor and Aldermen of the city, Government officials, lawyers, judges, ministers of religion of all denominations, teachers, merchants, artisans and others—all of whom seemed to be deeply interested in the welfare of these defective classes. All through the meeting this woman's words remained with me; and I was led to ask myself in all seriousness whether we were really spending our time in studying Karma, Reincarnation, and Universal Brotherhood without doing anything to apply this knowledge in everyday life to help our fellows: whether we are devoting time and energy to our own psychical and spiritual development and giving no time to the rescue and guidance of our brothers and sisters in bonds. If so, is not this simply another form of selfishness?

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As I looked over the charts presented by one of the speakers showing the family history of a number of boys and girls in our State Institution, I was greatly impressed with the opportunity and the responsibility of the Community for these unfortunate ones. Of course it would have been easy to criticise the lecturer, easy to say, "Yes, there is some truth in what you say, but your theory of heredity is very defective and Theosophy would help you to a better and more complete knowledge of how a man is indebted to his parents, and to his general ancestry for his physical, psychic, and moral qualities." But the thought came back to me, "What are we, with our superior knowledge, doing to instruct the public to solve these difficult problems of practical life?

If the lecturer had been familiar with the teaching of the *Secret Doctrine* he would not have said some things he did say, nor would he have left without a word of explanation the fact that in some of these families there was only one defective child, while there were four or more normal children with the same parentage and environment. He would have learned from the *Secret Doctrine* that there are three distinct streams of heredity flowing into man. The physical heredity he could plainly see and prove by his own methods, but the mental heredity, while as plainly seen, is not susceptible of proof by the same methods. Yet by another kind of evidence it can be shown that the assimilated results of personal conscious experiences are carried forward by the Ego, or personal experiencer; and this is mental heredity. Each soul brings over from its own past the good and bad qualities it has gathered through experience in past lives, but these qualities are more or less modified by the race and family in which it incarnates. In one life he may be a Caucasian, and in another a Negro, or an Indian; the dark or light complexion and features of one life being changed or modified by the new blood introduced by reëmbodiment in another race.

The scientists have modified somewhat their ideas of heredity during recent years. They no longer believe that diseases are transmitted from parents to offspring (except in special cases), but it is generally agreed, following the curious and partially correct theory of Professor Weissmann, that the taint of weakness is stamped upon certain cells giving them a tendency to yield to certain diseases, or the inability to withstand the attack of these diseases. In some families there seems to be a tendency to cancer, consumption, typhoid or other diseases, and in one family an attack of one of these diseases is nearly always fatal, while in another the attack is generally of a mild character. In like manner we find in one family a tendency to manifest certain passions, appetites, and desires, or to commit certain crimes or vices, and these tendencies are transmitted from parent to child through several generations. So also certain deficiencies of brain and nervous centers are apparently transmitted in the same way. Yet, according to Theosophical teaching, while there seems to be a yielding to the thought of the parents in reproducing

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these undesirable physical peculiarities and mental traits, the real fact is that these tendencies are brought over from a past life and the parents only give the vehicle for their physical expression, or else the same parents would not have both good and bad children. The Theosophical theory alone can account for the differences in character between children of the same parents.

The most important stream of heredity is that which the soul inherits from its own past. Racial, national, and family heredity are but the karmic relations between us and our past. We are reaping exactly what we have sown, and have come back to earth with that character, whether lovely or unlovely, that we have ourselves created. If a child is born with a tendency to a disease which cripples its mentality or leads it to insanity or imbecility, that is not the result of fate, or chance, or the accident of birth. Under the law of cause and effect the soul returns with its powers crippled or expanded by its own actions alone. We Theosophists have got all this clearly fixed in our minds; but surely we do not think that these brothers should be left in their darkness to struggle unhelped. The fact that when left alone they become a scourge to society is proof sufficient that it is our duty to care for them. The neglect of one family (as the Jukes family in New York State) has often cost a state tens of thousands of dollars and many lives. While these feeble-minded ones are *unmoral*—they have no moral judgment—their influence is often fearfully immoral. For example take a common case of a sexual pervert in a public school, and scores of children are made morally unclean in a short time.

What can we do? Under favorable conditions and with the help of stronger souls the Ego may win in this struggle with its physical vehicle and succeed in stamping its own characteristics on the body. If it is not possible to liberate these unfortunates in this incarnation, perhaps we may so help them that they may be free in the next. In this department alone there is great opportunity for all compassionate souls. Three per cent. of all the pupils in the public schools of the United States and Canada are feeble-minded, and taking the whole population there is an even greater proportion of defectives. I believe three per cent. is a low estimate for our schools, as the few that I have been able personally to investigate have a higher percentage than that given above. During the last twenty-five years considerable progress has been made in classification, care and treatment of defectives, and the new methods now adopted for the separate training of backward pupils will give an opportunity to thousands who to-day are not cared for. About ninety per cent. of such children can, by special care and training, be made self-supporting, but not self-controlling. Very few of them can be lifted to the plane of self-direction, but they can be taught habits of cleanliness, and under the care and guidance of others can be taught to earn their own living.

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In addition to these defectives there are thousands of other children, naturally bright, but living in such depraved surroundings that they almost necessarily drift into vice and crime. They are found in all our cities, living in crowded tenements and slums in which drinking is common, poverty universal and the virtues of honesty and truth-telling rare. Where the children play, men and women are working, swearing, fighting, and drinking, or sleeping off the effects of past horrible indulgences, or else making preparation for some new break. In these places children generally swarm in astonishing numbers, but what future can we expect for children who are brought up in such conditions? Of course there is a great deal of sickness and suffering here and we are not surprised if those who seek to relieve these conditions lose patience with the indifference of good people to the work they are trying to do. In all except our very largest cities these conditions are changing rapidly for the better. Our City Health department is condemning over-crowding; our Playground Associations, Children's Aid Societies and compulsory education laws are destroying these unhealthy conditions and giving these hitherto unfortunate ones a chance to breathe pure air and also to come into contact with a purer moral atmosphere, giving them a vision of nobler ideals.

The Theosophist should seek to come into sympathy with all that lives, and this divine sympathy will be an inspiration to unselfish service. When the sense of human brotherhood takes full possession of us we shall be anxious to serve all mankind. We shall no longer be influenced by desire for pleasure, nor by fear of pain, for we shall have come under a new law—the law of sacrifice. The law of sacrifice is the law of life-evolution, and this is the lesson the Wise Ones are trying to teach us. Gradually we have been taught by our religious teachers to sacrifice the lower for the higher, to conquer the body for the sake of the mind, to regulate its activities by directing them into useful channels. Obedience, reverence, charity, and kindness to all have been demanded, and slowly men have been helped to evolve heroism and self-sacrifice until they have joyfully given up life itself for the sake of others. When we come still higher and cease to ask what reward we shall receive for what we do, and associate ourselves with the law of sacrifice as the law of life, and give ourselves in joyful surrender to be channels of love to the world, we shall understand what is meant by the joy of sacrifice and by a life of bliss. For all of us there are opportunities of service, and in no way can progress be made so rapidly and the latent powers of the monad be so quickly awakened as by the understanding and practice of the law of sacrifice. We are told that a Master called it, "The law of evolution for man." Therefore the Theosophist should be first and foremost in all works of practical charity and helpfulness, and in this work should use the knowledge and the discrimination which come from his study of the Great Law.

JOHN SCHOFIELD.

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Speculum Animæ, by W. R. Inge. Some of us have grown accustomed to hear clergymen declare that Christ's message has not yet been apprehended. When we hear such a statement we feel confident that a sermon on socialism is to follow. But when the statement comes from the devout writer of the Bampton lectures on *Christian Mysticism* it stirs hope. "We cannot suppose," says Dr. Inge, in one of four addresses delivered at Cambridge (England), "that the forms which Christianity has so far assumed—Jewish Christian Messianism, the paganised Christianity of Western Catholicism, the fossilised Christianity of the East, the disrupted and fissiparous Christianity of the North—are any better than caricatures of what Christ meant His Church to be." What does Dr. Inge suggest that will bring Christianity, as we have long known it, nearer to the Source of all religion, the Wisdom Religion, from which it has almost cut itself off, trickling away in desert sand?

Happily, he is uncompromising toward all modern psychic shams that minister to sleek well-being: "It is the blasphemy of Christian Science and kindred movements to deny the Cross. And in our soft, self-indulgent age, it is shamefully felt to be a greater difficulty in the way of belief in God that men should suffer than that men should sin. This timid, pain-dreading temper is thoroughly unchristian." His suggestions and recommendations are very simple. He tells his hearers to end their considerations *about* religion and to get into religion. He recommends habits like those of the old Carthusian, Brother Lawrence—exercise in prayer—inward prayer, not oral—"in every place, but not openly to be seen of men; in walks for recreation, in intercourse with others, in silence, in reading, in all rational pursuits." These words from Dr. Inge sound singularly like others that I have heard repeated, and that come from the ancient and distant East. Such practice, I have heard said by those who are familiar with the Vedanta philosophy, constitutes chelaship. Dr. Inge declares that such Practice of the Presence of God raises one to the sphere of true realities, into the unseen real world.

Dr. Inge has certainly found some method of life for himself quite different from what is known as "orthodox Christianity," for he takes for granted in man a principle which does not and cannot consent to sin and which is the point of contact with the Divine. All else than this divine principle in man he calls "the false self," and he writes this striking sentence that brings back golden words of the *Gita:* "The worst shadows that hide the sun from us are those which we make ourselves by standing in our own light, by putting the swollen and lumpish image of the false self between the hidden man of the heart and his God." He seems further to think that Christianity, essentially, is a "way" (as it was called by the early disciples) of bringing the lower false self into subjection to the higher true self; for he quotes that old saying of Athanasius: "Christ became man that we might become Gods."

I rub my eyes as I read such words. "Which is Theosophy," I ask myself, "Christianity or my doxy?" Is it possible that Molière's joke on the good-natured

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bourgeois Mons. Jourdain, is lurking somewhere around. Has Christianity been talking Theosophy all its life and we have not known it? I indignantly repudiate the thought. And I take down a volume on *Christian Dogmatics* published in 1866 "in the good old days." This is the real stuff. This is orthodox Christianity, quite denuded of the purple patches, borrowed from Egypt and India, to hide its foulness. Here are the three Lord Shaftsburies and all the other machinery of their petty universe. I open at total depravity and original sin: "Although man, in virtue of his actual will, may fall from God, according to his *essential* will, in the innermost kernel of his freedom, he is indissolubly united to the divine λόγος." That is not satisfactory. I do not like "innermost kernel of his freedom" and "indissolubly united to the divine λόγος;" it sounds like the *Secret Doctrine*. Let's try Baptism. "Baptism is not only the ground-work of a new consciousness, but of a new life, not only of a new faith, but of a new man, who is more than the self-conscious man. The hidden point of life is the mystery of baptism." That is not satisfactory either. It sounds esoteric. Let's try Transubstantiation. "The Eucharist is not only an aliment for the soul but an aliment for the whole new-man who is germinating and growing in secret." That is more esoteric. *"Par ma foi, il y a plus de quarante ans que je dis de la prose, sans que j'en susse rien."*

ALFRED WILLISTON.

The Coming Order, by Lucy Re-Bartlett. This is a book which should be read by the anti-suffragist to clear her thinking and by the suffragist to test her point of view. For it is written from the standpoint of both, by a woman who shares with them a profound belief that only as Woman (with a capital W) solves the problem of her own higher development will the race be saved.

It consists of twelve essays with an allegorical preface. Two—"Woman" and the "Position of Women" were written for Italians in the *Rassequa Contemporanea* and the *Vita Femminile Italiana*, and one "Sincerity in Social Life" for the modern Englishman in the *Contemporary Review* of April, 1911. Whether the others have appeared before is not indicated. They are written with much clearness and conviction by a woman who is a practical worker in philanthropic fields and whose heart and soul is evidently set on finding a solution of the hideous problem which seems eternally to bar human progress.

Signora Re-Bartlett's subject is the relations of men and women and she takes it at once on to very high ground. She believes that the development of woman depends upon her development of a power peculiar to her which she calls her intuition. This power is latent in all women but is to be roused to consciousness by her rigid adherence to her highest ideals, by her purity, her self-forgetfulness.

"It is when woman forgets herself—loses all sense of her womanhood and its possible limitations in an ideal which brooks no obstacle—it is then that she is most essentially a woman, and most womanly. For she is lifted above her bodily nature with all its weaknesses and becomes a purely spiritual force—an inspiration. And this is her destiny, and in its fulfilment she attains her power. . . . For such women do not represent competition, nor conflict with men. They have educated their intellects certainly, but in points of detail they recognize a wider grasp and a longer experience in men, and they are content on such points to be silent. They speak only to bring their note of insight and intuition regarding some great under-current which the male intellect has insufficiently perceived, and when they so speak they are listened to. . . . "It is an error to believe that it is the man who has impeded or who impedes woman's progress—in the deepest sense it is always the woman herself. She has not developed sufficiently the power which gives her royal progress whenever she uses it—the

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power of inspiration." And again—"Christ said to His disciples 'be ye perfect.' The great Master did not hesitate to impose the idea of perfection because He doubtless knew the immediate attainment to be impossible." This is the note which women today have got to catch. They have got to do away with low standards and low demands—they have got to demand for society, purity. And together with an infinite patience for incomplete attainments, must go a ruthless demand for *complete endeavour*. "It is the spirit of aspiration, and faith and struggle which makes any society sound—its absence which makes it corrupt. Low standards are infinitely more perilous than low attainment. With women lies the duty of fixing social standards where they should be."

. . . . . .

"But it behooves woman if she would serve her world today to . . . learn to preach with her whole self, not only with her intuition. With the development of her intellect she must improve her power of utterance, and with her life she must justify it." The power which woman must oppose to the Evil which figures as the Beast in the allegorical preface, is her purity, which, of course, is the condition of her intuitional power. But it is best to again let Signora Re-Bartlett speak for herself. . . . "And it is in the light of this general definition of purity that we would ask woman to comprehend her relation to man. She has got to stand with the things which liberate him—never with the things which bind him. She has got to give him *him*self rather than *her*self. And for the accomplishment of her most difficult task she has got to realise that this gift of his own spirit is a far higher gift—only so will she have strength to achieve.

"For woman's weakness lies in her heart—her impulse to give it so strong that she can only control it if she substitute for one giving a higher giving. The Spartan mothers knew something of this—the wives and mothers of today have got to relearn the lesson in wider form. They too have got to make their sacrific to the 'State,' but it is a 'state spiritual' and its establishment will bring a greater gain to the men who share in it than any earthly state of old could bestow."

These sentences from the first essay on "Woman" indicate Signora Re-Bartlett's point of view—one which makes a demand very different and far beyond that of most advanced modern women. In the essays that follow she fearlessly pursues her subject to its roots.

She scores the woman who accepts things as they are. She pleads for clear thinking, for the preservation of a high ideal, for the belief in and practice of absolute purity. She defines purity—in the relations of young girls with men, in the relations of men and women of the world, of wives and husbands, and parents and children.

In her chapters on "Maternity" and "Marriage" she shows how false and slovenly are the current ideas on these great subjects, how often they ignore the mental and spiritual sides of our threefold nature and are based on a purely physical interpretation of human needs.

She writes with much sureness of touch, often with a tone of authority. She sees the evil, she explains the causes, she suggests the cure. It is in her perception and description of what is wrong that the value of the book lies.

She points out the confusion in most people's minds between sensuality and passion, and shows that while the one is the force that beyond any other degrades humanity "passion in its nobler forms is, at this stage of evolution, the force that best can elevate it." She shows "that passion in its essence is simply intensity and those who are afraid to be intense never do great things."

In the chapter on "Passion as a Spiritual Force," she has really found the

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solution—but from her habit of mind as a working philanthropist she swings back, in her later chapters, to the search for practical remedies; for recipes to hand out to her aspiring sisters in their eager (and complacent?) desire to fill the rôle which she offers them of saviours of the race.

For in spite of the high demands which this little book makes of human nature, one closes it with the disappointed sense, that almost in spite of herself, and of a knowledge of spiritual law which she undoubtedly possesses and applies, Signora Re-Bartlett has made her appeal to Woman as Woman, and not to Truth itself.

Of her own method of finding truth she gives us a hint in an article signed by herself, called "Divine Promptings" in the *Hibbert Journal* for April 1912; and reading it one finds oneself asking what are the implications of the guidance she has discovered to be so blessed and so illuminating a fact? To listen—quietly—to a "prompting" which may reach you at any unprepared moment, to obey quickly, fearlessly, in spite of any consequences of fatigue or pain; to learn by such "listening" and such obedience to be very sure of the "Voice," very sure of the Path along which it leads you, this surely is very different from arranging set programmes by which Woman, possessed in virtue of her womanhood of her secret power, may, by the faithful exercise of it, raise fallen man to his divine self!

Signora Re-Bartlett does not contend that this high power inheres in woman herself; she is simply—when she has emptied herself of her lower nature—its channel. She is the means to the great end of raising men who can only be raised by and through her. Surely this offers her a great rôle—one which should be very sympathetic to the modern woman whose aspirations are a mixture of passionate assertion of her human "rights" and passionate pity for the wrongs of both her working and fallen sisters.

To change these aspirations from their purely personal standpoint—to show women that to save others is a nobler ambition than to save themselves is, perhaps, a step in the right direction and lifts the "Woman Question" from its acute personal stage one plane higher, but does it get the whole subject any nearer the truth? The popular teaching of the day is that we are all "Channels;" so near the divine that we have only to sit still and realise our divinity to make actual all sorts of physical, mental and spiritual potentialities. And the Signora's helpful and suggestive little book savours just a little of this modern fallacy. Woman! —to be sure she must first save herself—but having done that *she* is to be the means of salvation to the rest of the world; and all the time not unconscious of her mission, of the power and prestige of it! But do not the facts point the other way? Have we ever been saved by a programme? Is there any solution to the rotting sores of society other than the solution which each human soul must find for his own sores? Any solution other than the one the Signora has found for herself? She does not hint at the source of the promptings beyond the use of the word "divine." She does not speak of discipleship, but she lays much stress on obedience—and what she describes are the first stages of the Way to the Gates of Gold. By these Gates alone can woman enter to her freedom.

J. B. P.

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QUESTIONS AND ANSWERS

QUESTION 138.—*What is the meaning of the words in Matthew xi, 11, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he"?*

ANSWER.—There is a legal maxim which says, "The least of that which is greatest is greater than the greatest of that which is least." Jesus eulogises John as a great prophet but intimates that he belonged to a lower dispensation that was about to pass away. John stood for law, judgment, vengeance; he preached repentance, not regeneration—flee from the wrath to come, cut out self-indulgence. His ideals were secular not spiritual:—the ax was his symbol, and he thought of Christ as a destroyer not as a Savior. He would have been disappointed with the sermon Jesus preached at Nazareth when he said, "He hath sent me to heal the broken hearted, to preach deliverance to the captive, the recovering of sight to the blind, to set at liberty them that are bruised," for of mercy and compassion John seems to have had little conception. So that while he was great as a reformer and a destroyer he that was least in the new kingdom of the spirit, was greater than he.

J. S.

ANSWER.—John the Baptist was a "yogi"—a great and wonderful and splendid man, but not "twice-born" in the technical occult sense. He had not been "born from above." He was a Messenger; but he had not attained that degree of initiation which gives permanent life in the Kingdom of Heaven. He had vision; but he had not gained full consciousness of himself as an Immortal.

E. T. H.

QUESTION 139.—*Is there such a thing as scorn on the Spiritual Plane? For instance, when Christ drove the money changers from the Temple in that high-handed way, was he acting spiritually?*

ANSWER.—Was not the Master acting a parable? Is not this shown by the fact that "money-changers in the temple" is now as much a proverb as the good Samaritan?

C. J.

ANSWER.—Is not Unity the essence of life on the spiritual plane? Can unity scorn any part of itself, find any smallest section of the great whole worthy of scorn? The sense of separateness is essential to the very notion of scorn. Our Protestant habit of finding justification for every desire in some passage from the Bible leads us into many surface absurdities that would be impossible but for that heedless habit. No one could imagine that a great general would lead a batallion of his army into an engagement that would result only in giving him the personal satisfaction of driving the enemy for once out of a position that he was sure to re-occupy immediately. Yet we can seriously consider whether a Master of Life might give way to a resentment that was personal in its expression and was, in this interpretation, directed against people who merely followed a custom of the times, and would continue the next day to do the same thing, in the same way.

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Surely conservation of force must apply to the spiritual planes, making further impossible such action as that suggested. A. C. B.

ANSWER.—There is no answer to this question except—Find out! It is useless to deliver *ex cathedra* opinions. Argument and reason do not apply. Only experience of spiritual things can give understanding of what is and of what is not spiritual. Live the life and you will know the doctrine. Obey a Master's commandments and you will understand him. Incidentally you will discover that while spirituality makes scorn of persons impossible, scorn of wrong-doing and of evil is not incompatible. X. Y. Z.

QUESTION 140.—*I am a mother with several small children and a household to look after. My life is full of distractions and I am so tired by the end of the day that I find it almost impossible to study and very difficult to meditate or to pray. Yet I should dearly love to draw nearer to Masters and to give myself to their work so far as my duties allow. The trouble is that I have nothing to give except worn-out nerves and an exhausted mind,—although at the best of times I have no mind worth talking about. What can I do?*

ANSWER.—There is no reason why you should not, because of the very things which you regard as obstacles, become as great as any of the saints. The obstacles exist in your mind, not in fact. Actually they are your opportunities. In the first place, that you have no mind, or think you have none is an immense advantage. Most people imagine that they have minds, and convert themselves into a stew of messy mental processes, the result of which is to shut them off from the light which stillness would enable them to receive. The mind is an idiot, and remains an idiot until it has become the obedient servant of the soul. Secondly, duties are the equivalent of prayers, if they are performed in the spirit of prayer: if each act be offered up on the altar of the heart; if the result of all acts be sacrificed to Masters; if we do all that we have to do as in the presence of Masters. If your duties occupy so much of your time that none is left for prayer and meditation, the probability is that earlier to bed and earlier to rise would give you half an hour in the morning which you could use for this purpose. But if every earnest effort to gain a half hour for that purpose should prove futile, accept your deprivation as proof that your path for the present lies in the dedication of all acts to God—or to the Higher Self, or to the Master, whichever may seem nearest and easiest for you. As it is, you find your duties exhausting. This shows in itself that you do not perform them with Recollection; for from Recollection springs Detachment, and that means eternal peace. Recollection must be acquired; and this can be done by selecting certain hours during the day—later, each hour and half hour—for particular recollection in the midst of what you are doing. An ejaculation of prayer—a few words in your heart—words that express your hope and purpose—will serve as piers which, brought closer and closer, finally become continuous as meditation and, therefore, continuous as inner communion. Your outer life will then be no more—and no less—than the expression of your spiritual existence. You will live and move and have your being with Masters, no matter where you are or what you are doing. And this, not as the result of intellectual processes, but because you will give yourself as you are, without reserve or qualification—will give your fatigue and your impatience and your limitations, simply and with faith, trusting, not in your own ability to achieve, but in the ability of Masters to convert nothing into something, and to raise the lowest and the least to divine at-one-ment. E. T. H.

QUESTION 141.—*Some people speak as though self-assertion were wrong. How would it be possible to overcome evil practices or evil opinions, without insisting on better ones? Have not great men always asserted themselves?*

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ANSWER.—In the introduction to *The Song of Life* are given three tasks of the awakened soul. One of these is to second the will of the radiance in others even against their lower selves, and we are told that in so doing we shall draw forth wonder and willing help. This is the direct antithesis of self-assertion, and a little experience of life will show that it is true. By putting ourselves in sympathetic understanding with others we gain their cordial response and coöperation. Imaginative sympathy is a term which has been happily applied to this attitude of mind. It is akin to the teaching of Emerson: Trust men and they will be true to you. Treat them greatly and they will show themselves great.

I once attended a course of lectures on the history of philosophy. The lecturer began at the very dawn of historic Greek thought. Each philosopher that he presented to us, we, the listeners, in turn, thought was his intellectual master, the main points of each system were so sympathetically and forcibly brought out. Finally he said: "The pre-requisite of all criticism is a sympathetic understanding of what your man is driving at." Then we saw why the mustiest of antiquated systems had become vital and suggestive in his hands. They had yielded their secrets to the touch of imaginative sympathy.

But if love begets love, sympathy sympathy, it is equally true that self-assertion and opposition beget self-assertion and opposition. The seeds are in the hands of the sower, and according as he sows will be the crop which is reaped—in this as in all things.

But how be tolerant of intolerance? If you meet intolerance with intolerance you get the first intolerance returned to you twofold. The opposite force in greater measure overcomes its opposite. Evil is overcome with good, not with more evil; darkness with light, not with more darkness; dryness with wetness, not with more dryness. A soft answer turneth away wrath,—not more wrath.

Or to put it differently: Sometimes we think our self-assertiveness is justified because we have honestly faced the facts on both sides of a question, and, therefore, have more right to judge than our intolerant neighbor who refuses to see more than one side. Nevertheless we must not forget that our self-assertiveness impresses him in his walled-in mind as intolerance, and according to perfectly invariable law produces fruit after its kind. He becomes more intolerant, we grow really intolerant, and the coming of the Kingdom of God is deferred. Reasonableness is not enough. We must attain to that "sweet reasonableness" which Matthew Arnold set forth as the very essence of the Christian spirit.

The beauty of the theosophical conception of spiritual life is that it is verifiable at each step. This is because it is based on law and is as legitimate a subject of experiment as any other of the facts of nature. There is nothing up in the air about it, as some think who have never tried verification. Therefore if you doubt that tolerance and "sweet reasonableness" are the best antidote for the poison of self-assertiveness, try both tolerance and self-assertion in turn, and as many other means as suggest themselves to you. After at least half a dozen experiments of each method sum up your results.

Another objection to self-assertiveness which will appeal to some is that it is vulgar. In the very nature of it, it is crude, unrefined, and unsocial. Carlyle puts it bluntly enough in the following passage from *Sartor Resartus*. "Shall Courtesy be done only to the rich, and only by the rich? In Good-breeding, which differs, if at all, from High-breeding, only as it gracefully remembers the rights of others, rather than gracefully insists on its own rights, I discern no special connection with wealth or birth: but rather that it lies in human nature itself, and is due from all men toward all men. Of a truth, were your Schoolmaster at his post, and worth anything when there, this, with so much else, would be reformed. Nay, each man were then also his neighbor's schoolmaster; till at

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length a rude-visaged, unmannered Peasant could no more be met with, than a Peasant unacquainted with botanical Physiology, or who felt not that the clod he broke was created in Heaven."

I remember an analogy of George Eliot which bears in the same direction. She likens the man who monopolizes the conversation to one who would seize and devour all the food at a feast. Moreover everyone knows that a good listener is a great social asset.

But surely, it is objected, this is too strong. Self-assertion is nothing more than the expression of individuality. Self-expression, without which no worthy work could be done, no art developed;—nay the very worlds would not have come into being.

Hardly a paradox, I think. Let us give the last word to our own Emerson. "Insist on yourself," he says. "Never imitate." But again: "It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps *with perfect sweetness* the independence of solitude." L. E. P.

ANSWER.—It is not *assertion* that is wrong but *self*-assertion. One must learn to assert the higher not the lower self. Very often I feel that a certain result can best be brought about in a certain way. Some one questions or disputes that way, and suggests another. I then become positive that the way I propose is the only way. But sometimes the other person's way is adopted. After some weeks I discover that I had been eager, not to accomplish the desired end in the best way but to do it in *my* way. That is self-assertion. It is wrong.

SPENSER MONTAGUE.

ANSWER.—Were evil practices and evil opinions ever overcome by self-assertion? Yes, if we use the words "self-assertion" in their truly occult meaning. For what except the assertion, the domination, of the real self can ever bring about a lasting change? But there is nothing noisy, nothing personal, nothing aggressive about such assertion. It consists in *being* the higher self, quietly, continuously, not in shouldering one's way to the front. Truly great men have certainly "asserted" something of this higher self. For some of them this crowning experience came when they were unknown to the world, came in the quiet of the inner life. They were not always able to maintain that connection when the world, recognising this genuine power, called them out to do it service. Sometimes they forsook the substance for the shadow. Looking on with sympathetic understanding, we ought to be able to distinguish between the life lived from above, for the soul, and that lived from below, for personal gratification. Aggression is of the very essence of personality, it never could make a man great. I. E. P.

QUESTION 142.—*What, briefly, is the Theosophical attitude toward the life of the soul after death?*

ANSWER.—A prolonged experience of our Society's endeavors has taught me that no one would be justified in stating the particulars of the Theosophical attitude toward any single question. The Constitution of the Society defines its attitude in a broad way, as that of unprejudiced, tolerant and therefore impersonal inquiry. The moment anyone of us undertakes to state *the* Theosophical attitude, he comes so near dogmatising that whatever the correctness of his statement his answer contains an element endangering the very essence and *raison d'etre* of the whole Theosophical movement. But I can state with some confidence the view that is held by many *members* of the Society, and which I also share. To my mind, we must not allow our imaginations to set any barriers between the life of

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the soul before and after death. The entire thing with its ebb and flow, its manifest and its invisible conditions, must be taken as a whole. The soul forever goes through an infinite variety of experience, running the chromatic scale of consciousness, every sharp and flat, every minor and major key of which is the best adapted to afford the soul an opportunity for growth and for final glorification. After death we may be radiantly and fully conscious, or torpidly half conscious, we may be happy or miserable, during protracted periods or only in glimpses; and all this for the simple reason that the life of the soul after death must be at least as varied as our present individual lives. Yet one law governs all destinies and regulates all relations; the strict appositeness of cause and effect. This is the all-seeing eye of Providence. This is Karma. In life and after death we are never too far from this law for its immediate operation and we are never isolated enough from each other for our influence on each other not to be as immediate and as inevitable. V. J.

QUESTION 143.—*What, briefly, is the teaching of Buddha about the states after death; and where may an authentic account of that teaching be found?*

ANSWER.—In speaking of "the states after death" the questioner does not make it quite clear whether the states immediately following physical death are meant, or the final state, Nirvana, which represents the ultimate conquest and goal.

In either case, the question is rendered very difficult by two factors: first, the far-reaching failure of a large section of the followers of the Buddha to understand the teachings of their Master, just as large bodies of those who call themselves Christians are far from understanding the ideals and purposes of the Christ; secondly, the further distortion and materialization of these already distorted teachings, by Western students whose minds were full of eighteenth century materialism, and who saw the Buddha's teachings through the twofold mists of European skepticism, and the materialism and nihilism of the Southern Buddhists. The truth is, that the work of interpreting the teachings of Buddhism will have to be done all over again.

As to the teaching of Buddhism concerning the states immediately following death, a good deal of information will be found in Schlagentweit's book on Tibetan Buddhism. Schlagentweit mentions Devachan, the paradise between two lives, some half dozen times, and explains that "Devachan" means, in Tibetan, "the blissful," corresponding to the Sanskrit Sukhâvatî. A further description of this "blissful state" is found in the *Sukhâvatî-vyûha,* a Sanskrit Buddhist text discovered in Japan, and translated in the 49th volume of the *Sacred Books of the East.* This description strongly recalls that of the New Jerusalem, in the *Revelation of Saint John,* the same symbolism, based on the significance of precious stones and their colors being used.

The states of punishment after death, the hot and cold hells, and so forth, which are really states of consciousness (sometimes entered in nightmares, delirium and so on), are described in many Buddhist books; for example, in the *Temiya Jâtaka,* in which the Buddha describes certain states of punishment and purification which he himself had passed through.

As to the ultimate state of Nirvana, the subject is too great to enter on, here. It must be approached through an understanding of the spiritual development of India, and of the race from which the Buddha came: the red Rajputs. The best approach to this subject, on the part of a Western scholar, is that in *The Creed of Buddha,* which the present querent is strongly urged to study.

C. J.

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T·S·ACTIVITIES

THE ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

The Annual Convention of The Theosophical Society was held at the Brevoort Hotel, New York City, on April 27, 1912.

MORNING SESSION

The Convention, having been called in accordance with the Constitution, was declared to be in session at 10.35 A. M., by Mr. Charles Johnston, Chairman of the Executive Committee.

Temporary Organization

On motion of Mr. Hargrove, Mr. Johnston was chosen as temporary Chairman and Mr. J. F. B. Mitchell as temporary Secretary.

On motion the Chair appointed a Committee on Credentials consisting of the Secretary, Mrs. Ada Gregg; the Treasurer, Mr. H. B. Mitchell, and Miss Perkins of New York.

While the Committee on Credentials was preparing its report Mr. Johnston welcomed the delegates.

Address of Welcome

It is the privilege of the Chairman of the Executive Committee to welcome the members of the Convention. During many years, there has never been a Convention which has so filled me with hope, a Convention which has so definitely pointed forward to a splendid future.

As it has been my duty, year by year, to utter words of warning and counsel, so it is my privilege now to speak of splendid hopes and luminous vistas opening before us. I shall, in the report of the Executive Committee, give a more detailed account of the visits, which the last Convention authorized me to make, to numerous Branches in the Old World and the New, but I may anticipate that report so far as to say that at every point I found clear evidence that we are face to face with opportunities greater and richer in promise than at any time in the long and troublous history of The Theosophical Society, opportunities such as have rarely fallen to the lot of mortals. "Prophets and kings have desired to see the things that we see, and have not seen them."

Our chief concern should be to fit ourselves to meet this splendid opportunity, careful lest any shortcoming or obtuseness of ours, any failure clearly to discern and wisely to perform, should stand between us and our hope, between the design of the Founders of The Theosophical Society and its accomplishment. We must ever keep in heart and mind Mme. Blavatsky's wise words of warning in *The Key to Theosophy:* "I spoke rather of the great need which our successors in the guidance of the Society will have of unbiased and clear judgment. Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner

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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 physically and mentally, 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 astray by it, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die."

We must recognize that The Theosophical Society should be *the spiritual organ of humanity;* that its destiny is, at each epoch, at each hour, to discern and meet humanity's instant need; to supply the spiritual impulse, the spiritual sustenance, which that hour requires; to form the channel through which there shall be, for each day, its supernatural bread.

The sense of our obligation and responsibility should fill us with awe, with a new sense of consecration, and we should humbly determine in our hearts that no tolerated sin of ours shall stand in the way of this high mission and destiny.

Report of the Committee on Credentials

The Committee on Credentials then reported that it had examined and approved the credentials submitted. Some expected foreign proxies were missing and were believed to have been lost on the Titanic. But the following 31 Branches, entitled to cast a total of 235 votes, were represented by delegates or proxies.

Aurora, Oakland, Calif.
Blavatsky, Washington, D. C.
Blavatsky, Seattle, Wash.
Brehon, Detroit, Mich.
Cincinnati, Cincinnati, O.
Dayton, Dayton, O.
Fort Wayne. Fort Wayne, Ind.
H. P. B., Toledo, O.
Indianapolis, Indianapolis. Ind.
Middletown, Middletown, O.
New York, New York, N. Y.
Pacific, Los Angeles, Calif.
Providence, Providence, R. I.
Queen City, Seattle, Wash.
Shila, Toledo, O.
Southern, Greensboro, N. C.
Stockton, Stockton, Calif.
Toronto, Toronto, Canada.
Virya, Denver, Colo.
Unity, Indianapolis, Ind.
Venezuelan, Caracas, Venezuela.
British National Branch.
The T. S. in Norway.
The T. S. in Sweden.
Berlin, Berlin, Germany.
North Berlin, Berlin, Germany.
Dresden, Dresden, Germany.
Flensburg, Flensburg, Germany.
Munchen, Munchen, Germany.
Neusalz, Neusalz, Germany.
Suhl, Suhl, Germany.

On motion the report was received and the committee discharged with thanks.

Permanent Organization

On motion of Mr. Griscom, Mr. H. B. Mitchell of New York was unanimously elected permanent Chairman and the temporary Secretary was made permanent Secretary.

Mr. H. B. Mitchell then took the chair.

On motion the Chair appointed the following committees:

Committee on Nominations:
Mr. C. A. Griscom, Jr., Chairman.
Miss Hohnstedt of Cincinnati.
Mrs. Regan of Providence.

Committee on Resolutions:
Mr. E. T. Hargrove, Chairman.
Mrs. Gitt of Washington.
Mrs. Moulton of Toledo.

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Committee on Letters of Greeting:
Dr. C. C. Clark, Chairman.
Mrs. Sheldon of Providence.
Mrs. Allison of New York.

These committees were instructed to meet and report at the afternoon session. The Chair then called for the reports of the officers of the Society.

Reports of Officers

Mr. Charles Johnston, Chairman of the Executive Committee, presented the

Report of the Executive Committee for the Year Ending April 27, 1912

The Executive Committee has to make a report full of good tidings and of hope. First, to put on record that, as far as the organization of our parts is concerned, we have at last completely regained the Constitutional status originally laid down for us, as an international Federation of self-governing Branches. At the beginning of this year, four Branch Charters were issued, which clearly illustrate this restored status. One was to a Branch in the North of England, which had been a part, first of the old separate National Society, and later, of the English National Branch. It is now a direct Branch of the International Society. A Charter was issued to a Branch in Norway, and another to a Branch in Austria, with exactly the same significance; and, finally, a Charter was issued to an added Branch in South America, showing the growth of new Branches direct from the original stem.

Last year, the Convention directed the Executive Committee to make provision for visits to the different Branches of the Society, in both hemispheres. These visits were paid, in the course of the summer and autumn, by the Chairman of the Committee, who met Branches in Bavaria, Austria, Saxony, Prussia, Norway, Sweden and England, and met members in other parts of Europe also. In every country, the visitor was conscious of new fields ripe for the reaper, of still untouched riches waiting to be drawn upon.

In November, visits were made to Branches in Ohio, Indiana, Michigan and Canada, and everywhere the same marvellous situation was evident. There are, on all hands, those ready and eager for what we have to give. It is our most responsible privilege to see to it that we are able to give just what they need, in the best conceivable way. We have a superb opportunity to meet or to mar.

Let this great opportunity be greatly met. Let us see to it that the Light shall shine in our hearts; let us be filled with the living water. Above all, let us guard against the danger, so eloquently pointed out by Mme. Blavatsky: the danger of becoming ossified, of losing our living perception of living needs, with the living power to supply them.

Great is our responsibility, high our destiny; let us humbly, selflessly, reverently fit ourselves to meet it.

Charles Johnston, *Chairman.*

On motion of Mr. Hargrove, seconded by Mrs. Griscom, the report was accepted and the thanks of the Convention were extended to Mr. Johnston. Carried unanimously, the delegates standing.

The Secretary of the Theosophical Society, Mrs. Ada Gregg, then reported as follows:

Report of the Secretary for the Year Ending April 27, 1912

New Branches and Members

The Secretary begs to report that during the preceding year diplomas have

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been issued to 112 new members, as follows: In the United States, 39; in South America, 25; in Canada, 4; in Germany, 32; in England, 3; in Scotland, 3; in Norway, 1; in Sweden, 7. Total, 114.

During the same period the Society has lost by resignation 23 and by death 6.

Since the last Convention charters have been issued to three (3) new Branches, as follows:

The British National Branch, Newcastle, England, chartered January 1, 1912.

Aurvanga Branch, Christiania, Norway, chartered January 1, 1912.

Aussig Branch, Austria, chartered January 1, 1912.

Correspondence

The arrival of the postman is always eagerly anticipated at the Secretary's office—as it indicates the most urgent work of the day. It all appeals to the Secretary's heart—whether letters of inquiry about Theosophy and The Theosophical Society,—or how to become a member,—or asking advice for study—or inquiries whether there is a Branch or Branch members near the writers to whom they can apply for help in their studies—or letters expressing interest in our united work—or letters of gratitude for the inspiring and sustaining bond of fellowship, of which the earnest member daily grows more conscious, and which finds its expression in communicating and sharing his newly found joy with others. They are all interesting because of their varied character, coming from all parts of the world and suggesting a harmony and an inner unity of purpose and a loyal willingness to give all possible help.

The Book and Magazine Department

The business department of our work—the search for and the supplying of books—the care of the stock—the keeping accounts of the books sold—the correspondence and necessary work in the distribution of the QUARTERLY, are all steadily increasing and consequently demanding more of the Secretary's time and strength. It is a very willing service which makes new friends and extends the influence of our literature as well as yielding satisfactory results financially.

It is very gratifying to record that the sale of books exceeds the number sold in any previous year—the demand being principally for the text books of the Society—on Science and Religion, but especially for the devotional books of all Religions, and books that have been favored by the review department of the QUARTERLY.

The Secretary has been abundantly rewarded for the time and effort expended in assembling the magazines published during the early years of the Society, and which contain so much that is instructive and inspiring—the thought of the East responding to the call of the West in its search for light and help in solving the problems of life.

One complete set of these magazines—*Path, Lucifer* and *Theosophist*—substantially bound, forms the nucleus of an extensive library—for the enterprising members of Berlin.

Two complete sets of these old magazines are nearing completion and are longed for with a great degree of impatience by the two members who ordered them.

Two extra sets of the *Path* have been supplied to private libraries, and correspondence with two other collectors of these magazines justifies the hope of supplying other sets of this legacy left to us by W. Q. Judge and his helpers. I trust that all members who can aid in the assembling and distribution of these valuable records will communicate with the Secretary.

The Theosophical Quarterly

THE THEOSOPHICAL QUARTERLY—the crowning work of our endeavor—next

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claims our attention. Through the continued interest and faithful co-operation of Branches, individual members, and friends of the QUARTERLY, the circulation has greatly increased. We are encouraged by the renewal of subscriptions by many of the libraries and the appreciation expressed by them and their readers. Many who chance upon the QUARTERLY for the first time find that it appeals to them, and its reading is followed by an application for information regarding The Theosophical Society and the conditions of membership therein. Such messages daily coming to the attention of this office convince the workers there that no better work can be done for Theosophy than by placing the QUARTERLY upon the tables of the libraries—an encouraging work—of vital interest to every member.

From the comment of our exchanges we also find the same note of appreciation. A new applicant for this favor assures us that the QUARTERLY should be widely circulated, "for it is always filled with interesting and learned contributions to Theosophical Literature."

Other magazines are praying for the privilege of translating and publishing its articles into various languages, thus enlarging its field of usefulness as an educator and helper.

The Secretary is constantly besieged with requests that readers be made acquainted with the contributors to the QUARTERLY who have awakened their minds, nourished their souls, or who have brought peace, hope and joy and aroused the desire to share in the work of building higher ideals and uniting all who are isolated into closer bonds of fellowship. It seems evident that the spirit of its pages has entered into the hearts of its readers.

Bound sets of the QUARTERLY are continually being asked for and to supply this demand has been, and continues to be, quite a problem, as many numbers are out of print. It has been made possible sometimes by the response of members where more than one copy has been sent to the same family. The Secretary is very grateful for the response and forbearance to so many requests in this direction, and she expresses the earnest hope that all members who have broken sets of the QUARTERLY will kindly report them.

A Word of Gratitude

In reviewing the work of the year I gladly acknowledge the valuable help given me by one of our devoted members, Mrs. Margaret T. Gordon, who has shared the duties and pleasures coming to us each day, and is a witness to the many words of appreciation—little kindnesses which reach the heart—letters of encouragement, that inspire and sustain us in our work. I also desire to acknowledge continued, constant and helpful advice and assistance from my faithful associates in office.

Respectfully submitted,

ADA GREGG, *Secretary.*

In presenting this report the Secretary asked permission to read an extract from a letter, typical of many received, showing the high value of THE THEOSOPHICAL QUARTERLY to isolated members.

"Mrs. Ada Gregg, Secretary Theosophical Society.

"DEAR MADAM:

"It has been some time since I have written you and my neglect has caused me considerable annoyance when I recall the kindly helpfulness which your correspondence gave me. I can only plead weakness as the cause; and regret my inability and lack of time to give the work more attention and assistance. * * *

"The magazines have been a source of much comfort and instruction and I will continue to study them. Having no students to consort with my progress

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is necessarily slow, but through it all I see a great and noble work and I hope to become better acquainted with it.

"The 'Letters to Friends' articles seem to have been written for my special benefit, and I am coming to realize my weakness and moral cowardice, along with my strength, as I have never before realized them. * * *"

On motion of Mr. Griscom, carried unanimously by a rising vote, the sincere thanks of the Society were extended to Mrs. Gregg for her untiring devotion and most efficient work.

Mr. Johnston expressed the thanks of the Society to Mrs. Gordon for her able assistance to the Secretary.

Mr. Johnston then took the chair while the Treasurer, Mr. H. B. Mitchell, reported as follows:

REPORT OF THE TREASURER OF THE THEOSOPHICAL SOCIETY
APRIL 29, 1911, *to* APRIL 26, 1912

Receipts		*Disbursements*	
Dues	$703.10	Secretary's Office	$278.20
Contributions	512.60	THEOSOPHICAL QUARTERLY (3 issues) and printing	918.56
THEOSOPHICAL QUARTERLY	337.82	Toward Expenses of Delegates to Visit Foreign Branches	200.00
Balance, April 28, 1911	681.60	Balance, April 26, 1912	838.36
	$2,235.12		$2,235.12

[Signed] H. B. MITCHELL, *Treasurer.*

April 27, 1912.

In presenting this report the Treasurer called attention to the fact that only three issues of THE THEOSOPHICAL QUARTERLY had been charged against the year's disbursements, as the bill for the April issue had not been presented. Estimating this at $300, the net balance would appear as $538.36, or about $150 less than that with which the year was started.

Comparing the present statement with that of a year ago, it would be noted that the contributions had fallen from approximately $850 to $512. This the Treasurer attributed to a reduction in the receipts from the Mite-boxes. Unless these boxes were frequently renewed a certain percentage of them would be torn or lost; and unless reminded of them members would forget. The Treasurer had made no effort to solicit contributions, or to urge the continued use of the boxes. It was his opinion that so long as the moneys received were sufficient to meet the Society's expenses it was best to hold the pressing of the mite-box collections in reserve for a time of crisis or for special needs.

The Treasurer desired in closing to express his grateful sense of indebtedness to Mr. Karl D. Perkins and Miss Isabel E. Perkins for their constant and self-sacrificing assistance in the work of the Treasurership.

Upon motion the Report of the Treasurer was accepted, and a unanimous vote was passed expressing the thanks of the Society for the services of the Treasurer and his assistants, Mr. and Miss Perkins.

On motion the Convention adjourned until 2.30 P. M.

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AFTERNOON SESSION

On reconvening, Mr. Griscom, Chairman of the Committee on Nominations, presented the following names in nomination.

Election of Officers

For the Executive Committee, to fill two vacancies:
Mr. Charles Johnston—to succeed himself.
Mr. E. T. Hargrove—to succeed Mr. Birger Elwing.
For Treasurer: Mr. H. B. Mitchell.
For Secretary: Mrs. Ada Gregg.

On motion of Mr. Michaelis the Secretary was instructed unanimously to cast one ballot for the above nominees. On this being done they were declared elected and the Committee on Nominations was discharged with thanks.

Report of the Committee on Resolutions

Mr. Hargrove, Chairman of the Committee on Resolutions, introduced the following:

Resolved, That Mr. Charles Johnston, as Chairman of the Executive Committee, is requested hereby to reply to the messages of greeting from foreign branches in the name of and on behalf of this Convention; and to extend to the Conventions of the European branches our fraternal greetings and good wishes.

And:

Resolved, That this Convention of the Theosophical Society hereby requests and authorizes visits of the officers of the Society to branches in Europe and America.

Mrs. Gitt of Washington spoke of the desire of the Blavatsky Branch to have the older members visit them, and in particular Mr. Hargrove.

Mr. Hargrove in reply expressed the earnest desire of all in New York to visit the other branches, all of which were doing such splendid work. Although immensely difficult to take such trips it was hoped that it would be possible next fall.

These resolutions were then carried unanimously and the thanks of the Convention extended to the Committee.

REPORTS OF DELEGATES

Blavatsky Branch, Washington, D. C.

Mrs. Gitt spoke of the harmonious spirit of the Blavatsky Branch, Washington. Weekly meetings and two lectures, followed by discussion, had been held. The subjects, sometimes Scriptural, such as "My sheep hear My voice," are advertised and had drawn a number of Church people. It is one aim of the Blavatsky Branch to reconcile its members to their own Churches, interpreting their ritual and beliefs in the light of Theosophy. Mrs. Gitt mentioned the religious unrest among the women of Washington and their desire for more light. She suggested that study classes with open discussion would be of great value to the Churches, in both increasing their membership and arousing the clergy.

Cincinnati Branch

Miss Hohnstedt reported a very active and harmonious year for the Cincinnati Branch, the work this year having been better than for many past. The present membership is 32. Public lectures, with advertised subjects, are held weekly, with discussions which are of great interest and value. A study class also meets weekly and there is a monthly class in which members meet visitors. There is a circulating library of 200 books and the Quarterly is placed in eight libraries and with one newsdealer.

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H. P. B. Branch, Toledo. O.

The report of Mrs. Moulton, President of the H. P. B. Branch at Toledo, showed a most gratifying spirit of energy and activity there. With a membership of *27*, meetings are held weekly on Sunday afternoons, open to the public except once a month. A class meets on Thursdays to study the *Secret Doctrine*, and on Wednesdays a class studies the *Key to Theosophy*. On Tuesdays members are privileged to use a library of *72* volumes. Five new members were gained during the year and two lost through removal from the city.

Mrs. Lang, a member of the Toledo Branch from 1892 to 1898 but not since then a member of the Theosophical Society, delighted the delegates with her story of the man who described the chief doctrines of Theosophy as "Karma and Recrimination." Mrs. Lang recommended an Emerson study class as a means of getting new members.

Providence Branch

Meetings open to the public are held every Sunday night with an average attendance of 15 to 20. Mrs. Sheldon referred to the difficulty of forming a branch and to the lack of outside interest. They hold to the teaching of Karma, Reincarnation, Brotherhood and Solidarity, as presented in the writings of Madame Blavatsky. A study class meets weekly.

Middletown Branch

It was inspiring to hear from Mrs. Gordon of the work of the Middletown Branch, whose blind President, Mrs. Roberts, is a center of spiritual light in her community. Semi-monthly meetings are held, at which sometimes only two were present, but the meetings were always regularly opened and closed as though many were present. The new members are very enthusiastic.

Fort Wayne Branch

Mr. Michaelis spoke of the pleasure and inspiration which a recent visit to the Fort Wayne Branch had given him.

A Member at Large

The power of the theosophic spirit was interestingly illustrated in what was said by Miss Richmond. Although there is no branch at her home and her friends did not even know the word "Theosophy," two of them felt that she had something that they wanted to have also, and asked that they might study it. Miss Richmond spoke also of the great joy that comes from the work.

Stockton Branch

The greetings of the Stockton Branch were presented to the Convention by Mrs. Hopkins.

The New York Branch

Upon motion, the Chairman was asked to speak to the Convention as President of the New York Branch and upon its work.

Mr. Mitchell said that though he was the President of the Branch, Mr. Hargrove was the Chairman for its meetings, and would be able to speak of its work better than he himself could. Perhaps the members of no other Branch of the Society were engaged in more widely varying forms of theosophic activity, and for this reason it was peculiarly difficult to report upon their work. Formally, as a Branch, meetings were held fortnightly with an average attendance of about twenty or twenty-five. A printed syllabus of topics had been followed, but this syllabus gave only the sequence of topics, without assigning a definite date to each. In this way the Branch was free to dwell for a number of meetings in

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succession upon a single subject. This often proved to be very advantageous, as it gave opportunity for full discussion and more thorough consideration of the questions raised. The topics chosen were all expressive of some aspect of Theosophy, and had given rise to very interesting meetings. They were as follows:

I. Theosophy and the Individual.
   (1) Theosophy and Karma.
   (2) Duty in the light of Theosophy.
   (3) Theosophy as related to Joy and Pain.
   (4) Theosophy as an Attitude.
II. The Social Aspects of Theosophy.
   (1) Theosophy, the Home, and Social Obligations.
   (2) Theosophy and Education.
   (3) Theosophy and Modern Business.
   (4) Theosophists in History.
III. Theosophy and Modern Science.
IV. Theosophy and Christianity.
   (1) Their Origin.
   (2) Their larger Interpretation of each other.
   (3) Their Goal.
V. Theosophy as a Spiritual Synthesis.

In addition to the formal Branch meetings, there were a great number of informal activities, which could not properly be regarded as Branch work but which were expressive of the work of the Theosophic Movement. Such was the work of the local members for THE THEOSOPHICAL QUARTERLY, the giving of addresses before different religious or educational bodies, contributions to secular magazines and the like. They were impossible to enumerate but Mr. Mitchell hoped that many of the visiting delegates might remain long enough in New York to become personally acquainted with some of them.

Mr. Mitchell believed that the work in New York might be described as the effort to carry the spirit of Theosophy and the light of Theosophy into all departments of the members' lives, and to demonstrate by practical example the dynamic power of this spirit and the value of this light. It was a work of most profound interest and far reaching effect.

The membership of the Branch was now 51, having considerably increased in the last year.

The Chair then called upon Mr. E. T. Hargrove, the Chairman of the New York Branch.

Mr. E. T. Hargrove then said:

"Speaking on behalf of the New York Branch of The Theosophical Society, perhaps the most important feature of our work is the effort to make it clear to all visitors that Theosophy does not consist of a new set of dogmas, but that it is the light of Truth itself which can be used to illuminate all attempts to express the truth. Theosophy means Divine Wisdom. The Theosophical Society is a free platform, and the only free platform in the world, where people can meet without prejudice, no matter what their views or preconceptions, for the discussion of the truth as they personally see it. A number of members, myself included, have found in the writing of Madame Blavatsky and of Mr. Judge immense help in the formulation of the truth as we are able to recognize it. We owe them more than I, for one, can ever express. But it would be a fatal mistake to suppose that the writings of those two famous members have authority in the Society as such. It was not their purpose to add a new creed to the list of creeds with which the world is already over-burdened. No one would have been

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more horrified than they, if, instead of the spirit, the dead letter of what they wrote had been regarded as authoritative or final. If we would be loyal to them, we should ask ourselves not so much what they said twenty years ago in this book or that, but what would they say today if they were alive and working with us outwardly? Not that Truth itself ever changes; but of one thing we may be certain—that those who know the Truth, speak it in response to the needs and understanding of their hearers; and it would be absurd to suppose that the world has stood still since 1875. To maintain that would be to maintain, incidentally, that the work of Madame Blavatsky and of Mr. Judge was a failure. It was not. It was a marvellous success. Consequently, if they were physically with us today, they would no longer speak as to a Kindergarten, but as to those whom they had helped to pass from that low grade to a higher. 'There is no revelation but the ever-continuing.' That was said of Christianity by Robertson of Brighton—a famous clergyman of his day. And if that obviously be true of the Christian religion, surely we would not have it less true of Divine Wisdom, or of those who tried to remind us that it exists and can be found—not in any book or in any collection of books, but in the great book of Life and by communion with the spirit of life which is also the spirit concealed within the heart of each one of us."

The Theosophical Quarterly

The Chair asked Mr. Griscom as Editor of The Theosophical Quarterly to report upon its work.

Mr. Griscom stated that while it was a great pleasure to report upon The Theosophical Quarterly to the Convention, he always felt that he could but repeat what he had said many times in the past. The thing most on his mind was gratitude to the friends who contributed most of the articles and did the major portion of the work, and of these, without making any invidious comparison, he would single out Mr. Johnston for his articles and Miss Isabel E. Perkins, who had done yeoman service in proof-reading and many other ways.

The circulation of the magazine has increased steadily, and it now goes to nearly every country in the world, and the office is continually in receipt of very comforting and admiring letters of commendation.

One of the things of interest about the magazine is that hardly in its history has the editor known a month before publication what the forthcoming number would contain, and never once has he had sufficient material on hand to get out two numbers.

The new series of articles called "Letters to Friends" has been especially appreciated, some five or six letters having been received within the last few days from different parts of the world, and in each the writer said that he felt that these letters had been especially directed to him, or her, for several of the writers were women.

The past year has seen the completion of Mr. Johnston's notable translation and commentary of the *Yoga Sutras of Patanjali*, which, Mr. Griscom was glad to say, would soon be accessible in book form, adding one more to the already considerable number of standard editions of Eastern scriptures which have first appeared in The Theosophical Quarterly.

On motion of Mr. Michaelis an enthusiastic vote of thanks was unanimously given Mr. Griscom for his brilliant and untiring work in the editorship of The Theosophical Quarterly.

The Chair then called for

Addresses by Local Members

Mr. Maine spoke of Dr. Holmes' poem on the chambered nautilus, compar-

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ing it with the growth of the soul. So every living organization or society must outgrow its shell and continually "build more stately mansions."

Mr. Perkins said that ever since last year's Convention he had been looking forward to this one and to the pleasure which seeing again the friends then made, would bring him.

Mr. Perkins was followed by Mr. Russ, Mr. Alden, Mr. J. F. B. Mitchell and Mrs. Allison, who spoke of the concrete application of Theosophy as a spirit; first, in the spirit of detachment and then in the revivifying by this Spirit, of the old forms.

Report of the Committee on Letters of Greeting and Reports from Branches.

The Committee on Letters of Greeting, through Dr. Clark, its Chairman, reported the receipt of telegraphic greetings from Mr. Hjalmar Julin on behalf of the Branch at Arvika, Sweden, and from Dr. Keightley on behalf of the English members.

In addition, the Committee submitted the following Letters of Greeting and Reports:

British National Branch

London, England.

To the Theosophical Society, in Convention Assembled.

Dear Fellow Members:

On behalf of the members of the British National Branch I forward greetings to you in your Convention and heartiest wishes for your successful and prosperous deliberation. The work of the Society goes slowly and quietly, but the influence of the Theosophical Movement is spread far and wide. The one difficulty that we have to contend with is to preserve constantly before our eyes the spiritual ideal. We can see on every hand the influence of this movement, but unfortunately, the lack of the spiritual ideal has caused the external movement to degenerate into a materialized form, and this degeneration can but result in the movement losing touch with the real benefit to mankind.

If your deliberations can but suggest some effective means by which those who are touched by the Theosophical movement may become obedient to the true principles of the Wisdom religion a great and lasting good will have been accomplished.

With renewed good wishes,

Yours fraternally,

Archibald Keightley,
General Secretary British National Branch.

The Theosophical Society in Norway

Christiania, Norway.

The Theosophical Society in Convention Assembled.

Comrades:

Among the many questions that, at the time of the Annual Convention, attract our attention and claim a deeper consideration, perhaps that of the best way of accomplishing our work, of fulfilling our duties as members of The Theosophical Society, is the one that is most prevalent in our minds. We examine our past work in order to learn in what way we have failed, and we consider what we ought to do in the future. This we are doing as a Society, as Branches and as individuals. We are aware of mistakes, of moments of slackened devotion, or of lost opportunities, etc., etc. We feel that, in our daily life, we have not been thorough in practising silence, prudence, temperance and compassion.

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And having become conscious of our shortcomings, we try to understand their meaning and to learn from them; and by so doing we gather wisdom and strength for our future work. And having thus learned the lessons of the past year well, we are making a fresh promise, a solemn vow in which we put all our strength, to do better in the future.

When our work in the past year is ended in this way, a real step towards the Path has been taken, and we can have fair hope of being able to take a longer stride in the coming year.

Are we to grieve and to think that we have accomplished small things only? Is it not that we have accomplished just that much, which we were able to do? Is it a small thing to add something to the experience of the Soul, and to its power of manifesting itself in the outer world? Verily, to the Soul it is a great thing, since the step taken is just the thing wanted for its further progress;—it is a great thing, because a barrier in our way has been removed.

This understood, we should, after every such revisal of our lives, rejoice as Members, as Branches and as a Society,—ever rejoice, remembering these words of Cavé: "We are closest to the heart of things when we are happy! when in spite of trials and adversities a fountain of joy and gladness springs up within."

Therefore: "Let us lay aside every weight and press toward the mark."

A greeting of sympathy and thankfulness from your Norwegian Comrades.

Fraternally, THOS. KNOFF.

BERLIN BRANCH

Berlin, Germany.

The most important event which has occurred during the past year was the union of our three branches: Berlin, North Berlin and Steglitz-Berlin. The good results of the combined forces showed themselves directly. Our public lectures and study classes were very well attended, in spite of the fact that no advertising was done as formerly. Our financial condition was so much improved that we were able to renovate our Society rooms and make them more comfortable and attractive. The public lectures were attended on an average by 70 persons, the study classes by 45. Several lecturers were not members of The Theosophical Society and we are highly indebted to them for their interesting remarks. Several members have done effective work by mailing programmes and pamphlets, where some interest was surmised. The social meetings of members were a great success. While enjoying a cup of coffee or chocolate prepared and served by the ladies of the Branch, the events of the day that were connected with the Theosophical movement were discussed. Reports of lectures given by other societies, which had been visited by the members, proved especially interesting. The meetings were interspersed with music and humor.

Berlin Branch has a membership of 127 at present. During the year 13 new members, not belonging to any of the former Branches, have been admitted.

Those of us who believe in the spiritual basis of the Theosophical Society and in the Masters are conscious of the fact that *inner* progress is *true* success. None of us can measure this progress, only the Masters are capable of doing so, for this inner progress is the result of the united forces of the whole Theosophical Movement all over the earth, of which we are only a very small part.

PAUL RAATZ, *President.*
SANDOR WEISS, *Secretary.*

MUNICH BRANCH

Munich, Germany.

To the Members of the Theosophical Society in Convention Assembled.

The Theosophical Society, Branch Munich, is sending best brotherly greet-

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ings. It is impossible for any of the members to be present, but in our spirit of Theosophy we are gathered together. May the Master grant his help and blessings to the conference and resolutions of our brethren.

Branch Munich is working in its simple ways and is delighted to help the growth of Theosophy in favour with God and man.

With brotherly greeting,

HANS FRÖHLICH,
Secretary of Branch Munich.

SCHRECKENSTEIN BRANCH

Schreckenstein, Austria.

To the Members of the Theosophical Society in Convention Assembled.

DEAR FRIENDS AND FELLOW MEMBERS:

You are met here, not only to carry out works of organization, but also to do a much higher work, to gather the clearest rays of the spiritual part of the heart from every single member, assembled here, in aspiration after the union with the Over-Soul.

Every one will give his best and this union of the clearest spiritual individual powers will be a help for the totality as also for the individuals. Every one will offer all the highest of his heart and every one will receive much more. May the Masters crown this assembly with a spiritual diadem, and give you their peace, that all the glory, magnificence and love of God may extend over you through them. And may every one be endowed with new strength for the fight in his practical life.

Though we are outwardly separated from you at this time, yet we shall be with you in heart and soul.

We wish your deliberations all success, and are, with cordial greetings,

Ever yours,

HERMANN ZERNDT.

VENEZUELAN BRANCH

Caracas, Venezuela.

To the Members of the Theosophical Society in Convention Assembled.

In the course of the years 1911 to 1912 the Theosophic movement has remained bright in Venezuela. This result has been obtained from the constant diffusion of books and by the interest realized by each member of the Branch in behalf of the Eastern ideas. It is clearly understood that we should have reached better success if the notable review, THE THEOSOPHICAL QUARTERLY, could be read in the Spanish language. Its articles, full of life and spirit, are scarcely known by the very reduced number of the readers of the English language. It is the same with authors of works in our Society. They are almost ignored. "Letters that Have Helped Me" and "Echoes of the East," by Mr. W. Q. Judge, and the "Memory of Past Births," by Mr. Charles Johnston, only are known. In consideration of such difficulty, arisen from the difference of idiom, some friends have determined to translate, by little and little, the works of our writers of North America, so that by that way they may realize the nature of the work and the integrity and purity of the doctrine founded in the West by the Masters, H. P. B. and W. Q. J.

Notwithstanding the difficulties above mentioned, the "Venezuela" Branch is augmenting every day the number of its members. In a very short time it already reckons more than one hundred associates and very soon the brethren of Alta gracia de Orituco will form new Branches, with study hall and library, and also those of Cindad Bolivar and San Carlos. The movement assumes a clear form,

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definite and concrete, in organizing and multiplying its active centers in sundry places of the Republic. It is probable that on the formation of the Branches above mentioned, others will follow.

During the last autumn some differences arose in our Branch respecting the T. S. and Theosophy. Those differences surged from the ignorance of its spirit. Some argued that Adyar, Madras, was the seat of the Society, and that the existence of various Societies could not answer to the principle of the universal fraternity. And they added that the division excluded the union. They wondered that those who preached the ideals of tolerance and love, were not able to practise them. But then there was a fervent change of ideas, when they clearly noted the reasons which moved the great W. Q. Judge, to declare with all solemnity the purity of the doctrine at the Convention of 1895, repeating the case of Paul concerning the Church of Peter. Mr. Judge, the most modest, the most earnest, patient and self-abnegating of the fellow-labourers of H. P. B. in the foundation of the Society, saved the universal conception of Theosophy, showing that it appertains to all places on the earth and not only to Adyar, as the sincere Christian saves the universal conception of Christ, redeeming it from the restrictions of Rome. Thus the Convention of Boston freed the work of the Masters from two dangers that threatened its existence; from sectarianism in its form, and from dogmatism in its doctrine. Since then Theosophy does not constitute the patrimony of one man or an assemblage of men, neither the privilege of a nation: it goes through every way of humanity: and it exists where love exists, where abnegation exists, or self-control and permanent sacrifice in behalf of the evolution of man. The "Venezuela" Branch is now translating, for publication the admirable article of Mr. Henry Bedinger Mitchell about The Theosophical Society and Theosophy.

We are glad to bring to the knowledge of the Convention that one of our efficient associates, in a tour of the neighbouring Republic of Columbia, found some very earnest students, who may ask for their incorporation in the T. S. This incident opens a new perspective towards another American State, and it seems to promise well for the whole of South America.

The "Venezuela" Branch send a fraternal greeting to their brethren assembled in Convention; and send their most sincere wishes for the success of their labours.

F. DOMINGUEZ ACOSTA, *President.*

VIRYA BRANCH

Denver, Colorado.

The Virya Branch of Denver, Colorado, has held monthly meetings during the fall and winter. The Yoga Sutras, as published in the THEOSOPHICAL QUARTERLY, have been studied and have been found very interesting so far as the class has progressed. The attendance this winter has been more regular, and larger than heretofore. As a Branch our work is confined to the meetings, but individual work is carried on by members, covering a larger field.

BERTHA L. GORICH, *Secretary.*

CINCINNATI BRANCH

Cincinnati, O.

I will endeavor to write a brief letter of Greeting to the Annual Convention of The Theosophical Society which will be held in New York City, April 27, 1912. I have been confined in my home since the first of February, with an attack of pneumonia and am still unable to be out, although I am slowly improving—I mention this personal matter merely to explain the cause of my inability to write an unabbreviated communication.

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I realize more fully every day the greatness of the Theosophical message given to the world by Madame H. P. Blavatsky, as the fully qualified instrument of the Masters. To me it has been the one great revelation of Truth concerning the nature, origin and principles involved in the Cosmos and Man—the Macrocosm and the Microcosm. I have seen this message permeate Science, Philosophy and Religion—and revolutionize modern thought from a materialistic tendency to a contemplation of spiritual and soul realities.

There is no movement or activity synthesizing the man-made subdivisions of Truth classified as Science, Philosophy and Religion which is all-inclusive except the Theosophical Movement. Its three objects adopted and declared by its founders in 1875 are as wide as life. They are big enough to include all Truth and exclude all error, could we understand them as they are. Many fragmentary efforts to give Truth to the world have been attempted in recent years, such as New Thought, Eddyism, Emmanuelism, Natural Philosophy, Bahaism, etc., but when the message given by the Masters through H. P. B. is fully comprehended, intuitionally, it will be found to include all these and a great deal more. Comparatively few living persons have studied and even partially understood what H. P. B. communicated in *Isis Unveiled,* the *Key to Theosophy* and the *Secret Doctrine.* Some have appropriated to their personal credit ideas contained in H. P. B.'s works—in books they have published without giving any credit to the source of their information.

I consider that the leaders of The Theosophical Society have a mission to perform of which there has been none of greater moment to the spiritual unfoldment of humanity and the illumination of the soul. Its mission being to enlighten those who are karmically ready, as to the spiritual laws to be followed in order self-consciously to awaken to the immortality of the Soul.

One only has to read the THEOSOPHICAL QUARTERLY to realize that the leaders of the Theosophical Movement are worthy instruments through which the great movement—backed by the Masters—is proceeding. The members of the Cincinnati Branch are fully appreciative of what is being done by the unselfish editors and writers for the QUARTERLY, and desire that I should express in this letter of greeting, their heartfelt gratitude.

Mr. Manning, our Secretary, has sent you a report of the Cincinnati Branch. While it shows that we have not grown in nominal membership, it shows also that our Branch is in a healthy, harmonious condition, and that we are doing a good work here in keeping Theosophical ideas in operation.

I would like, above everything else, to attend the Convention and mingle with those present in such a way as to partake of the altruistic, brotherly spirit which I know will prevail; but my karma has settled it otherwise; so I shall have to accept the situation with resignation and be with you in spirit but not in person.

Believing and trusting that Theosophy will ever find worthy exponents—I extend to the Convention my soul's fullest greeting.

W. A. R. TENNEY, *President.*

PACIFIC BRANCH

Los Angeles, Calif.

To the Members of the Theosophical Society in Convention Assembled.
GREETING:

The members of Pacific Branch, of the extreme west Pacific coast, send fraternal goodwill to the members of the Atlantic coast in their assemblage at the Annual Convention of The Theosophical Society, and pledge their unfaltering support to the great work of the Society,—coming to them as a heritage from the

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Lodge of the Masters, in the cause of all humanity, in the furtherance of Universal Brotherhood and man's identification with Immortality.

Sincerely and Fraternally,

ALFRED L. LEONARD, *Secretary.*

UNITY BRANCH

Indianapolis, Ind.

The Unity Branch sends its heartiest greetings and fraternal goodwill to the members of The Theosophical Society in Convention assembled, and expresses its concurrence in all the acts of the Convention.

Our Branch is closing a year of earnest effort, and we all feel that we are laying a firm foundation for some efficient future work. We follow a simple plan for the conduct of our meetings; issuing each month in print a syllabus of interesting subjects for discussion, and reserving the first meeting in each month for our general "Question Evening." We also try to make a "Social Moment" one of the best features of our meetings.

We are now in our new home. We have a fine, large room in a building centrally located, which will comfortably seat fifty or more persons, and which we have leased and neatly furnished. Our general attendance is very good, an average of seventy-five per month. We now have a membership of twenty-two, having acquired five new members and lost, by resignation, three.

MRS. HELEN FAULKNER, *President.*

CLOSE OF THE CONVENTION

With the reading of the Letters of Greeting and Reports from Branches the formal business of the Convention was completed.

Mr. H. B. Mitchell, as President of the New York Branch, expressed the great pleasure which it had given the Branch to receive the visiting delegates and to have been permitted to be the hosts of the Convention. On behalf of the Branch he extended its cordial invitation to the delegates to attend the regular Branch Meeting which would be held that evening and at which "Methods of Theosophic Work" would be discussed.

On motion of Mr. Johnston a unanimous vote of thanks was given the Chairman and Secretary of the Convention for their services.

On motion of Mrs. Gitt, a vote of thanks was extended to the New York Branch for its hospitality.

On motion the Convention adjourned, at 5.25 P. M.

EVENING MEETING OF THE NEW YORK BRANCH

In the evening there was the regular meeting of the New York Branch—attended by the delegates to the Convention as well as by other visitors. Mr. Hargrove opened the meeting by an address on "Methods of Theosophic Work," which was then made the subject for general discussion.

PUBLIC LECTURE

On Sunday, April 28th, the day following the Convention, a public lecture was given in the Convention Hall, by Mr. E. T. Hargrove upon "Theosophy,"—Mr. Charles Johnston being in the chair, and the audience overcrowding the hall.

J. F. B. MITCHELL,
Secretary of the Convention.

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THE SECRETARY T. S.

159 Warren Street, Brooklyn, N. Y.

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The Theosophical Society

Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S., 159 Warren Street, Brooklyn, N. Y.

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THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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NOTES AND COMMENTS

OCTOBER, 1912

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

The Art of Joy

WE live, they say, in great days; days of rare discoveries and wonderful doings. We have reached the North Pole and the South, and every one who has read of these fine and hazardous adventures,—and who, in the wide, wide world, has not heard of them, in these days when telegrams penetrate to inland China, through darkest Africa, and among the islands of the sea?—everyone, then, who has read of these world-searching conquests has felt his heart glow with satisfaction, as though he himself had won a goal, even paid a long outstanding, imperative debt. Perhaps we should say "her heart" also, for are not these great days also for feminine, or rather feminist, adventure?

So the Poles are found, and our spirits are, to that extent, assuaged. And future philosophers will note that, in the same year that the North Pole was discovered, lame Blériot, hindered by his infirmity from daring deeds on ice and snow, threw aside his crutches, climbed on his aeroplane, and flew, bird-like, or, even more, dragonfly-like, across the English Channel: the first great spectacular air-victory, grown from the solider, more prosaic flights of the Dayton heroes. We all soared in thought with Blériot, as we strained and shivered to the Poles, with Peary and Amundsen.

We have talked, too, across oceans and mountain-ranges with Marconi: not, perhaps, in our proper persons, but that is not necessary, thanks to the solidarity of mankind, and our imaginative power. We have lived, too, to see music put up in little boxes and sent about by post; pictures that move, and, in actual colors of life, like those wonderful ones of the Durbar scenes in India, make the very souls of things march

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and countermarch for us on the screen. The depths of the sea, too, are visited. We can shoot torpedoes from beneath at mighty, but all too vulnerable battle-ships; we can rain projectiles on them from the sky. Truly, wonderful days.

Who shall fitly write of that great wonder of our age, the revolt of woman? Whose heart has not been stirred at the parades of many colors, but all with like heroic hearts? Who has not felt a pang of wonder, a glow of abashed surprise, when hatchets have been flung by silk-gloved, gentle hands at English prime-ministers, when Secretaries of State have been cuffed by irate martyrs at festal functions, when theaters have been inflamed, to be a torch to light mankind, or as a beacon-warning, at least, to that half of mankind which, hitherto, has held a precarious, flimsy superiority? Is it not, indeed, a wonderful age?

We see, too, with like feelings of wonderment and amaze, the coming revolt of the children. If woman be liberated, shall not the child, too, go free? Away with leading strings, with spankings and oppression. The cradle is the true home of political and social wisdom. Let the bonds be broken; let the children vote! They should, too, be amply supplied with money and other luxuries; are we not all citizens together? Why these injurious discriminations and distinctions, merely on account of age? It would be well, also, if, to carry throughout the spirit of our age, masters should more conscientiously and continuously obey their servants; the foolish should command and guide the wise; the vicious should instruct the righteous in virtue.

Perhaps you are reproaching me for writing in a spirit of levity, a whimsical humor, of things very grave and of deep import? But did not Rosalind say that it is better than swearing? One must speak humorously of these things, lest one grow wrathful and indignant. That there is cause for real and deep indignation, let the following extract show, taken from a newspaper of the day.

The Kings County Grand Jurors, says the recorder, who have just finished a session lasting through July and August, suggested in a presentment handed to Judge Dike in the County Court yesterday that the heads of the various religious organizations give more time to missionary work right at home. The jury declared in its presentment: "We have noted with deep regret the number of young men and boys who have just commenced a life of crime brought about by idleness and improper associates. Especially brought to our attention has been the number of minor girls who have gone astray from a virtuous life by apparent laxity or inability of parents or guardians to give their coming and going from their homes proper watchfulness.

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"The remedy for these conditions is a subject that should receive the attention of the authorities and the various religious denominations of this borough. This Grand Jury would suggest that if the head representatives of the various denominations were invited to attend a session of the County Court on arraignment days they would see for themselves what is actually going on, and then instead of paying so much attention to foreign missions they would better understand the maxim that 'charity begins at home.'"

The writer of sensational headings in the true spirit of the day labels this: "Jury objects to Missions," which is a gross distortion of its real purpose, but more likely to tickle the reader's palate, and therefore not only pardonable but praiseworthy. A gross distortion, we say. For the point is, not that there are too many missions, but that there is too little discipline, too little obedience. Who, after all, is directly and immediately responsible for these unhappy boys who, through evil companionship, fall into dishonesty, these far more unhappy girls who fall into impurity and shame?

First of all, their mothers. Would these not be better employed in attending to this, their primal and holy duty, than in crying out for votes and political activities? They have not taught their children to obey; have not compelled obedience, as they should have done, from earliest childhood. Having sowed the wind of anarchy,—for to permit disobedience where obedience is due, is anarchical,—they now reap the whirlwind of sorrow and desolation and shame for their children, the boys branded as thieves, the girls stained and disgraced.

This toleration of disobedience where obedience is due, is their foolish, often well-meaning tribute to the spirit of the age, to the idols of liberty and democracy. They are afraid to compel obedience, lest their own children, in the name of liberty, reproach them and call them tyrannous. So the children get their way, and it takes them swiftly to the devil. Missions, in the sense suggested by the Kings Grand Jury would not avail. A change of ideal is needed, a new world-view, based, not on self-indulgence and self-assertion, but on obedience and humility.

We spoke, a little while ago, of the feminist parade, the cry of "Votes for Women." Women should consider well how much of mere self-indulgence and self-assertion expresses itself in that cry, how little it springs from the pure desire of service. They should consider, too, how servile, parrot-like, monkey-like is this longing to imitate the mere symbols and symptoms of the political activities of men. For a vote is but a symbol, the label of a hard-earned reality, the indication that there is a power there, a real political force, an ability to build, to serve. Through long, toiling, warring, suffering centuries, men have gained a

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certain power to build and keep together large communities. The power is everything. The label, the vote, is nothing. It is distinctly a masculine power; a power wholly developed by the toil and conflict of men. The vote cannot confer it, nor could the withdrawal of the vote take it away.

It was with a genuine sense of amusement that we read the following passage in *The Nineteenth Century and After*, a day or two after writing the above paragraph. It is taken from an article on the Failure of Feminism in Finland. The writer, Edith Sellers, says: "Since female suffrage came into force, a fairly large section of town-dwelling Finnish women have lost considerably in what one might call 'sweet reasonableness.' They are now so keenly alive to their own rights that they are apt to forget that other folks have rights, and that they themselves have duties. They have lost in balance, too; politics are for them now the be-all and end-all of life; they have not a thought in their heads for any other subject, excepting perhaps feminism. They seem never quite happy unless at a public meeting, listening to political discourses, or, better still, delivering them. No political question is too complex for them to deal with in their present frame of mind; they will produce at a moment's notice solutions for problems that have baffled statesmen for years; and will start off on lecturing tours on the slightest provocation. They are much more eager to be out in the world than in their own houses; home-life, indeed, has lost all attraction for them. . . . They are practically never at rest; early and late they are on the go, to the detriment, of course, of their nerves, and through them of their health, and much besides."

It is the passion for self-assertion, for self-indulgence, that inspires the shrill cries of the feminist paraders. Their victory, should they gain one, will be the gravest defeat womankind could possibly suffer. One is tempted to say: Let me, as an archæological study, write a treatise on the Influence of Woman; let me glean the facts before they vanish altogether, as our bureau of ethnology collects the customs, the languages, the arts, of dying aboriginal races. The triumph of the feminist movement will mean the death of the influence of woman.

Why? Because it will be a triumph of self-assertion and self-indulgence; and these are fatal to all alike; fatal to men, more fatal to women, most fatal, as the Kings Grand Jury showed, to children, to the boys who become thieves, the girls who fall into impurity and shame. As a last word on the feminist question; if I am wronging the seekers of votes for women, if their real desire is not self-assertion but service, I shall be delighted to have it so proven, but if their desire is to serve,

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why not serve? Why wait for a vote? Why not begin by inquiring what it is that really needs to be done?

But, the women reply, with that age-old love of answering back, that the men are as bad and worse; that they are corrupt, dishonest in political action, venal through and through, always ready to sell themselves for a dollar or a drink. Look, for example, at the condition of things revealed during the summer months in New York; the almost unthinkable corruption and dishonesty, penetrating in every direction, with ramifications innumerable.

Yes, let us look and consider. What of these revelations? A gambler is waylaid and shot in the street. His murderers escape, but the car in which they flee is recognized, not by the police, but by a citizen who is bullied and locked up for giving the information. Then come arrests, confessions, accusations. The chief penitent declares that a high police officer ordered the murder, threatening to bring false charges against his tools, and to send them to penal servitude on trumped-up charges and manufactured evidence, if they refused to kill his victim, who, once his partner, had become his enemy. Then revelations came thick and fast. It was alleged that this murder was no casual, detached happening, but the almost inevitable outcrop of great layers of dishonesty and blackmail. The confessing accuser, declaring that he himself had for years assisted to collect it, estimated this blackmail at two and a half million dollars each year, for the protection of gambling alone.

Immediately on the heels of this came the report of a committee for the suppression of vice; by vice, meaning impure sexual self-indulgence. This committee disclosed many horrible details of a horrible traffic; but, to confine ourselves to one only, they estimated the blackmail paid for the toleration of this evil at some three million dollars yearly, for the one city, New York.

The present writer has been told, on excellent authority, that, in the same city, liberty to break the law against the sale of intoxicants on Sunday, paid, until quite recently, a tax of like amount, three million dollars every year. Let us say, then, ten million dollars yearly for the protection, by the police, of unlawful pandering to the evil passions of men; and this in a single city.

A frightful arraignment, without doubt. Who is to bear the blame? It is, of course, quite easy, and also quite just, to reprobate officers and men of the police force who grow rich on blackmail, and who will not stick at murder, to protect their evil lives and evil gains. It is easy, too, to reprobate the vile race of professional gamblers and panderers, guilty of all imaginable meanness, treachery and dishonesty, who pay blackmail to secure immunity in evil doing. It is likewise easy to condemn the

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political organizations, which, claiming to make themselves responsible for government, not only permit, but in all likelihood fatten upon, evil and abominable conditions such as these.

But, when we have thus condemned, have we done complete justice? Hardly. For consider the matter thus: Ten millions of tribute for blackmail is but a part, whether it be a tenth, or a fourth or a half, matters not, of the taking of the gamblers and panders and sellers of liquor under illegal conditions. It stands to reason that they do not give up all their takings for protection in evil. If they did, they would starve. Much sticks to their fingers; at least, much passes through their hands. Let us say that their tyrants compel them to disgorge one-half of their plunder. That would mean that twenty million dollars a year are paid by men, in one city alone, for the gratification of evil passions and appetites under conditions forbidden by the law, and leaving wholly out of account the evil gratification which the law tolerates. Incidentally, one may suggest, this sheds a somewhat lurid light on the wisdom and virtue of "the people," whose inherent rectitude, we are told, when freely applied to government, is to lead in a new golden age.

But let us go back to our point. Twenty millions, on the lowest estimate, paid each year by the men of a single city for the gratification of evil passions under conditions forbidden by the law; passions, too, which are wholly morbid, which are as damaging to physical and mental well-being as they are contrary to wholesome natural life. Here is material from which the upholders of the feminist movement may draw very damaging morals, concerning man's political competence and claimed superiority.

Let them draw the true moral, however. That moral, we take it, is this. These evil and abominable conditions arise, not from government by men, but from the logical and inevitable working of a false ideal which at present vitiates that government: the ideal of self-assertion and self-indulgence, which is none the less destructive, because it wears the fair name of "liberty and the pursuit of happiness."

We are coming now to the theme which gives the title to these NOTES AND COMMENTS: the Art of Joy. The whole evil lies, if we be right, in that very ideal, the *pursuit* of happiness. Happiness should never be pursued; if pursued, happiness is never captured. Ask the gamblers, ask the panders, ask the fools upon whom these fatten, ask the wretched women who are sacrificed to them, whether they are happy. They will cry out and wish to tear you to pieces, for the bitter, merciless irony of your question. Why is it so many of them, as has been shown, use opium and alcohol? Because their misery is intolerable, and they seek at any price to forget it. The passionate thirst for sensation, which the victims of gambler and pander are trying to assuage, is

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not happiness, it is misery, a misery almost intolerable. Dishonesty is misery, too, whether it be the stealing of mites or millions, the sneaking pilfering of petty thieves and pickpockets, or the wholesale theft of great corporate bodies, which corrupt the sources of government and law that they may steal unpunished; and no gilding of political or social vanities will make it less miserable.

Here, then, is the true moral, so far as feminism is concerned. If self-assertion and self-indulgence in men have borne such evil fruit, how dangerous these must be, as the motive-forces of the "emancipation" of women, how certain to end in disaster. To end, also, as they begin, in miserable unhappiness. For there is no pain equal to the sting of self-assertion and self-indulgence, and the thirst for sensation which engenders these.

Thus, from considering its opposite, we come to the art of joy. Let the direct truth be told. It is false to say that we are born free and equal, with a right to life, liberty and the pursuit of happiness. We are really born bound hand and foot by past Karma, by old, unatoned sins. We are born unequal in all things, except the need of mercy and redemption. We had rights once, as an eloquent preacher said, but we sinned them all away. We have now neither rights nor privileges, but debts and duties only: the duties of humility and obedience. And so far as the pursuit of happiness is concerned, nothing is more instantly and completely fatal to happiness than that pursuit. We can no more overtake happiness than we can stand on the heads of our own shadows, when the sun is near the horizon. Swiftly as we may run, the shadows escape as swiftly. Happiness likewise eludes us, if we are unwise enough to pursue her. If you still doubt, ask the gamblers and panders, their victims and their tyrants. They are all pursuing happiness. Ask them whether they have overtaken their quarry.

There lies the fundamental folly and mistake. Happiness is not a goal, but a result: the necessary, the inevitable result of obedience to spiritual law, and of complete self-surrender, in order that obedience may begin. There is no misery, no evil, like self-will; and the art of joy consists in surrendering self, that we may obey the wise and just and holy Law. When our foolish, unhappy age has run its course, when the dregs of the "pursuit of happiness" have been tasted, when the false idols of self-assertive "liberty" are broken and deserted, when the search for a material paradise based on the maximum of self-indulgence is abandoned, then may the long lost clue of happiness be found, the mysterious, hidden secret recovered of the forgotten art of joy. That clue will lead to a shrine, over which is written, in golden letters:

> "Joy comes only, and comes inevitably, through self-surrender and obedience."

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FRAGMENTS

YOUR situation is fraught with difficulties, but you can see what it is doing for you, and that makes it easier. You have brought all this upon yourself by your own ardour and the working of the inner fire. School yourself as you are doing; preserves your clearness of vision, for mental confusion would be fraught with danger. Keep faith, and, as far as possible, serenity. Here are your present lessons, fitting you for greater work. . . . In the stillness of these days let your heart grow, living with nature which you love. These times of quiet are needed to draw in deep draughts of peace and harmony. This is your trust; and, keeping it faithfully, from your convent stillness will go forth a power to aid the world. You have the wish of your heart,—what I have always read there,—to work behind the scenes, distributing blessings which those who receive know not of. But have patience when the other demands come. There are reasons for it all, and you will trust me. . . .

Dear Child, I pity you, and yet the way is clear enough. Again the darkness gathers and the struggle comes: but what of that? Another turning point in the journey; another lesson learned. Take heart and battle on. Much, much is there to try you; but much, much have you to learn. Do not fear and fight yourself so. Too much struggle; too little faith and calm. Can you not rest on the eternal verities? Knowing the great depths below, consider not the ripples on the surface of the water? Great pain! I know your pain, but also your great privileges. I know you mean to be true and do rightly, whatever the cost. Do it then; and remember,—*it will cost something;* that is inevitable. Also you do not need more instruction, but to live by what you know. You have that within which brings you in close contact with truth and knowledge, from which you can learn all: only the brain stands between, and that you can conquer by purification. These matters—all—of personality especially, you will understand bit by bit. Meditation will do it. Do not strive so after it: let it *come*. . . .

You see how help given another, returns to you. Loving, unselfish thought expended returns as inspiration. I know you had no thought

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of reward,—that is just the point: merely an intense desire that the good should be accomplished. Follow these impulses always. The angels garner them like lilies, transplanting them to heaven where they bloom in immortal beauty for the joy and healing of the nations. Kind deeds are helpful. So are kindly words,—as all men know. But kindly thoughts and wishes are more helpful still: most helpful are our prayers. . . .

A holy light and a blessing surround you to-night from which you may gather strength and comfort in the darkness through which you are struggling. Open your heart to these influences and drink them in as a flower the dew in the quiet hush of the night. Fear not, oh! suffering heart, oh! wilful, struggling nature. I know your pain and burden, and the heavy pressure of life upon you. But in time you shall understand better, and meanwhile, courage and patience. . . .

We do not need to see our way ahead; we only need to see our next step. If you could see your way ahead to-day, you would be far more bewildered than you are. What use is information to a man who cannot transform it into knowledge, and that knowledge into wisdom? More often he is blinder than before; sometimes it destroys him. Look at your modern education (forbid the word in such connection!): how many souls has it drawn forth from personal and material life to flourish in the world of light and reality? And by such harvests shall you judge of things, as must all who believe in Immortality. Efficiency? yes, that is a test. But efficiency in what? In muscle? in brain? or in spirit? Which of these three witness more than one short earthly span? We who are builders, not of time but of Eternity, and who therefore keep mastery of time, can have but one reply. Are not these eternal verities? Rest in them.

And for the knowledge which leads to wisdom—meditate, meditate, meditate: all lies in that. Melt all experience in the crucible of the heart; brood over it there in peace, and bring it forth again pure gold of vision and inspiration. The whole Universe is waiting to reveal itself to you; the mysteries of nature need only your open Sesame, for you to become partaker of their deepest secrets. Therefore seek purity, without which there is no vision; obedience, without which there is no power; courage, without which there is no advance. And so good night, and my blessing. CAVÉ.

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LETTERS TO FRIENDS

V

DEAR FRIEND:

WHY are you so troubled and depressed? Simply because you cannot write as you would wish? What would your answer be if I were to tell you that that is vanity? That the greater part of these fine tragic self-reproaches of yours are nothing but the hysterics of your spinster emotions, indulged, forsooth, because their precious vanity has cut its finger? I wish I were there to shake you—and after the shaking really to hurt your vanity by showing it to you. Let us imagine the conversation:

I (after administering the shaking): Well?

YOU: I cannot write.

I: Well?

YOU: I have to write.

I: Then write.

YOU: I cannot.

I: If you must you can—you know that as well as I.

YOU: I cannot. I sit for hours before blank paper. I write endless beginnings. My floor is littered, carpeted, with first sheets to which there are no seconds. They——

I: Why are there no second sheets?

YOU: Because the first are sheerest drivel. Chose any two at random and I wager you will vow each is worse than the other. When I try to sleep they rise from the floor—the torn and scattered fragments reassemble from under the table, from the scrap-basket, the ash-cart and the four winds of heaven—and the sentences dance before my eyes a dance of delirium, a St. Vitus's dance of meaningless mental twitchings. Starting in one direction they sheer violently into another, or pause and waver in mid-career in obvious forgetfulness of their initial purpose and in patent pained surprise at the discovery of their own position. I have no ideas, no will, nothing but—

I: Nothing but an imagination. Why were there no second sheets?

YOU: No human being could write a second sheet to one of those beginnings.

I: That is not true.

YOU: Not and keep his self-respect.

I: At last the truth appears. You mean that the thought of yourself as writer outweighed the thought of your purposes in writ-

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ing. Beginning badly you were unwilling to continue. Your vanity paralyzed your will.

What would you say to that?

Dear friend, I know what you would say; and it is true. You would tell me that you had not looked upon this writing as for yourself but for one to whom you owed the best that was in you—that you felt nothing but your best was worthy to enter into your service of the Master—and that you knew this was not your best, so that you began again and again to try to do it better. This is not vanity, but such a feeling as everyone who loves must know. And yet, as it manifested itself in you, it was a barrier, a sin, even when stripped of the vanity which was mingled with it, and the sin was the sin of non-acceptance.

Suppose, instead of tearing up each sheet as it was written—instead of resenting the fatigue of your mind and the dissonance of your mood—you had accepted them quite simply and humbly, and had offered them in your heart to the Master for whose service you sought to write. Could you not have trusted him to make good even your poor workmanship? What would have been the result? You have proved it in your own experience many times. You would have gone on to the second sheet and the third; and many sheets would have been written where now there are none at all. Even if badly done they would have been better than nothing. But they would not have been badly done. You know that with each page you wrote you would have written better—your mood would have changed with the steady pressure of your will—the current of your thought would have gathered strength and volume in the new channel you were cutting for it. And when you had reached the end you would have found there the power to begin. Then you could have gone back and rewritten easily and quickly what had been done amiss.

But, as it was, you permitted yourself to fret and to fume, and lashed your mind till it lost all power to understand what was asked of it. I have seen brutal drivers fall into such a temper with their horses, and whip and jerk them first here and then there till the poor beasts could only pant and snort and plunge aimlessly and ineffectively. You have been told to treat your mind as a child—to lead it gently and firmly where you would have it go. And here you have been abusing it as you would let no animal be treated.

Now if this does not give you something with which really to reproach yourself—if you still persist in the attempt to cover your true fault with self-pity and self-abuse for imaginary evils—I have yet another prescription to offer you. Take down the first volume you published and reread it—aloud—to me, whom you are to imagine

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there beside you. And when you come to the passages which you had laboured most upon,—which were finally couched in the fine poetic imagery, and balanced form you sought, and which pleased you mightily at the time,—just imagine my eyes upon you and have the decency to blush for them. You will blush I know, for you have grown since those early days, and can see now in retrospect, what I could never make you see at the time, that what was of value in your work was not its form but its spirit and its substance. Is this less true now than then? Are you still seeking to produce prose masterpieces? Or are you trying to show forth the light that has been put into your heart: to speak the message that it has been given you to speak? Oh, vanity, vanity, how subtlely do you change your countenance and steal upon us in the guise of our best and truest friends. For has the labourer any better friend than the will to do his work as perfectly as in him lies?

But do not think that I am even yet done with your scrupulosity. When the torture of this reading is over I purpose that you should take me for a walk—more, a climb. We are to leave your garden, with its shade trees and flowered walks, and clamber down the hill-side through the vineyards, by the little path behind the house. It is something of a descent to the village in the valley, and as you look back, your hill-top seems to loom mountainous above it. But we are not to stop here; otherwise there would be no use for those clumsy hobnailed boots of yours. They were made for the heights, and to the heights we are bound: to the real mountain that rises sheer from the far side of the village, cutting off the north winds and letting your roses bloom even in March. When we have reached the first and lowest of its great ridges I shall let you stop and look down on what we have left. You know the view well; and I too have been there with you, learning to breathe again the air from the snows and to rest on its wide horizons our tired myopic vision.

Look down now upon your hill top and see it—merged into the plain. The steeply terraced vineyards are flattened out. Your great shade trees are but patches of darker green. But all is beautiful, lying there far beneath us in the sunlight, with the shadows of the clouds sweeping silently, caressingly across it. All is beautiful. And from this height—this lowest of the mountain's peaks—all is holy.

Dear Friend, if you and I can so see the fields in which our lives are lived—our hill-tops and depressions—how do you think they lie beneath the Master's gaze? Do you think the hills are dearer to him than the valleys? The vineyards than the corn lands? For each soil produces its own crop; and this bare face of stone, where not even a rockfern can cling, provides the radiating heat and sheltering wall that let your roses live. Is not the secret of all this hus-

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bandry, of all this varied usefulness and varied beauty, *acceptance?* And if we are thus wise in physical things, shall we be less wise in the things of the spirit? Did not our way to this height lead us first into the meadows? And if we are to climb further toward the snows must we not again descend from the ridge where we now stand? Fie upon you, mountaineer and gardener, to have learned so ill the lessons of your crafts.

I wonder when we shall really learn the lesson which all crafts and all nature teach: that humility is a power; that great things are done by little; and that acceptance is the fulcrum which Archimedes sought,—(and sought in vain because he looked outside himself) by which to move the world,—by which Faith and Love do move the world. Look down again upon this scene, and see it, not as now from this great height, but as you remember it close at hand. Nowhere is there waste. There is in all its wide extent no barren neglected ugliness. And the reason is, as you yourself have often told me, that it is a poor land of peasant tenantry. Each little patch of soil means life and love and home. It is its tenant's all, and so, simply and humbly, he works upon it till all is fruitful—all beautiful. How would it be, do you think, were it in the hands of one of your western speculators, with western notions of "improving property," dreaming dreams that here should be a state metropolis, and putting up pretentious villas separated from one another by vacant, weed grown lots? "Seekest thou great things for thyself? Seek them not."

Do you remember one of the verses in Stephen Crane's "Black Riders"? I have not them by me here, and so cannot quote verbally. But it tells of meeting one, upon the road of life, who looked at him with kindly eyes and bade him show his wares. One by one they were brought forth. One by one the stranger laid them at one side and said of each: "It is a sin." At last he cried "I have none other." Then grew the stranger's eyes more kindly still. "Poor soul," he said.

Suppose that you and I could realize this of ourselves: That there is no one thing in us, least of all that upon which we pride ourselves the most, which, measured by the standards of the life we seek to follow, is not a sin. What would we do? What could we do? Rebellion, grief, self-reproach would be of no avail. We are not other than we are, and have only what we have—and this a sin. I know what you would do. You would fall upon your knees and hide your face before the Master. One by one you would take your sins and lay them at his feet. And prostrate there before him, your face buried in your hands, would sob out the last vestige of yourself, till you were empty of all. Then in that abyss of nothingness, in that empty silence which had been your heart and self, you would find

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his hands upon your head, his heart within your own. . . . But, strangest of all, when he bade you rise and go, you would take back, one by one from his hands, the sins which you had laid at his feet,—no longer to be used as sins but as powers; as his gifts to you with which to serve him; or as the soil, rock strewn and overgrown with thorns and thistles, which you were to make fair and fruitful, and where you were to live your life, his tenant.

Within all sin there are life and power. We who have so long suffered sin's dominion know that well. And all life and power are in essence drawn from the Divine. They are the Father's gift to us from his own life. It is only we ourselves who give to life its appearance of duality, or to sin and evil their appearance of separate existence. It is only man that makes the sin and evil, by separating in thought and use the gift of life and power from its source. When we take it back whence it came, give it back to the Master who first gave it us, then again it becomes wholly good.

Choose what sin you will, little or big, and look deep into its heart, and lay your hands upon its inmost essence and the power by which it lives, and turn this power to the Master, and you will find it but a part of your love for him; but an instrument for the doing of his will. Choose that vanity which paralyzed your effort when you tried to write. It was vanity and sin when directed to yourself and coloured by the thought of yourself. But directed to the Master it is but part of your love for him and a part which will make you think no pain too great to serve him as perfectly as in you lies. Choose the power of absorption in your occupations, which now makes you sin daily against Recollection and Detachment. Turn the power of this absorption to the Master and it will keep you ever at his side,—for yours will be the power of the great contemplatives. Sin is always prostitution; and is sin because what it prostitutes is holy.

Could we learn to see thus into the heart of things, and recognize the sin in our virtues and the virtue in our sins; could we see all things in us and in Nature as nothing of themselves but as drawing their life from the one great Source of Life, we should learn both acceptance and humility. And with these, our lives would be transformed. Now we touch reality and beauty and service of the Master in but widely spaced moments. We offer him only what we deem the hill-tops of our lives, where the grape can grow and yield its wine which intoxicates our love of self. The broad valleys we leave rank and untilled; though they should be the corn-lands yielding daily bread. But if we were humble of heart we would see the truth. Each moment of our lives, each mood, each feeling, each circumstance or duty, yes, each sin, has in it the power of a gift to him not

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less dear because we deem it small. What is ours in each moment is in truth our *all* in that moment, and being our all it is all we have to give. If we will give it, it will be made beautiful. And thus, beautifying each moment, all will be beautiful, all fruitful, all fair and all useful.

All that I have tried to say to you, you know. Bring it back to your heart and memory; and make it live in you and give you poise and evenness of walk. Take down your volume of "Fragments" and read again the words you once told me were the wisest counsel that you knew.

"You must learn to accept with patience the circumstances of your life. It is not for you to attempt to alter them, but to accept them quietly, and bring out of them all the good possible for yourself and for others. The circumstances really do not matter, since in any we can accomplish our destiny.

"You must not be overborne by discouragement; that arises when results are sought for, and results are not your affair.

"People are like circumstances, you cannot make them over. Accept them. The only way in which you can hope to influence them is by what you are. Accept that also. In other words, disregard all these things, as having to do with the two factors which do not concern you,—circumstances and results; then work ceaselessly, zealously, with endless love and sympathy for all the good you can see. . . .

"And when I say 'accept,' I mean no passive condition, but rather what St. Paul implied, when he said, *'Let us lay aside every weight* and press toward the mark.'"

Faithfully yours,

JOHN GERARD.

Let not thy peace be in the tongues of men; for whether they interpret well or ill of thee, thou art not therefore another man. . . . And he that neither careth to please men nor feareth to displease them shall enjoy much peace.—Thomas à Kempis.

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SAINTLINESS AND BUSINESS

TO-DAY, unquestionably, business in its broadest sense holds the centre of the stage, and absorbs the attention of the greatest men of our time. It is therefore interesting to consider business in relation to and in comparison with other great activities of human beings.

A broad survey of the last twenty-five hundred years shows, I think, that the chief activities of the human race may be divided roughly into seven main categories: War, Religion, Art, Philosophy, Literature, Science and Business.

All of these, and others which I have not enumerated, are present to a greater or lesser extent, at all times, in all developed races. But the history of different races and different epochs shows that different characteristic activities are dominant from time to time.

The ancient Greeks were famed for art and philosophy. A few centuries later, among the Romans, war and business were the chief expressions of the racial activity. Beginning with about the year one thousand the human spirit found its most notable collective expressions in religion and business. The fruit is witnessed in the Crusades and in the founding of the great medieval religious orders: the Cistercians, the Franciscans and the Dominicans. But side by side with this religious revival went the wonderful commercial development of the Genoese and Venetian Republics. Then came the artistic and literary activities which were the characteristic notes of the Renaissance, followed shortly by another religious revival animating the fourteenth, fifteenth and sixteenth centuries. This started with the German mystics of the fourteenth century, and was carried on by the influence of St. Catherine of Sienna, gradually leading up to the Reformation. This religious epoch was followed by another great commercial period, manifested by the rise of Portugal, Spain, and later of Holland, as the leading bankers and merchants of the world.

A thread of war runs through these centuries, and there were periods when war became the dominant keynote. Nor were philosophy, literature and science entirely neglected. Each had its turn in the sub-cycles.

A little later still we see the philosophical activity of the eighteenth century, which bore fruit in most of the great modern philosophical speculation, gradually leading up to and being followed by great intellectual activity, which has been perhaps the dominant note of the last one hundred and fifty years, as shown through science

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and literature; until the impressive progress in the direction of commerce began again to assume the most prominent place in human activity in the generation before this.

As a rule, the man who makes any one of these forms of dominant activity his absorbing occupation has a more or less good natured contempt for the unfortunate individuals who are content to occupy themselves with the other pursuits. The artist scorns the business man; the man of science is often genuinely sorry for what he considers to be the time wasted on religion; while the man of war is sure that his is the only occupation which actually makes its imprint upon human history and accomplishes important results.

In its estimation of these various activities, the prevailing feeling in the world as a whole is colored by those great individuals who at the time are most expressive of its greatest genius. One hundred and fifty years ago a man of business in England, and to a lesser extent in this country, had no social position whatever, and was looked down upon by the more fortunate individuals who derived their living direct from the soil. In this country, for instance, planters of our Southern States, or those in the North who were fortunate enough to have an inherited abundance, were accepted as aristocrats. This feeling, which still survives to a certain extent but which is rapidly disappearing, is characteristic only of a recent period of the world's history. There never were a prouder and more aristocratic lot of men than the great merchant princes of Venice during the Middle Ages. And, as the wheel has turned, nowadays it is again the business man who looks with contempt upon the artist, the writer, the religious devotee, and even the soldier, and he excepts the scientist from his list of drones only because of the latter's occasional usefulness in the sphere of business. It is the day of the business man, and it is his opinion of others which is gradually becoming the world's opinion, because he is the dominant power and holds the stage.

What then is business? In the first place it is interesting to note that it has nothing to do with being busy, which is what most people seem to think. The word business is derived from the old Anglo-Saxon word *bisynes,* which means, to take pains, to take care or trouble; and many people think it is very well named. A survival of this old meaning comes down to us in such an expression as "He made it his business to help his friends," meaning that he took pains, he took care and trouble to help his friends. In the loose way in which the word is being used in this article, it is meant to include all forms of trade or commerce.

Upon analysis all these forms may be found to be within one of three classifications: buying; selling; and buying and selling com-

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bined. In the past the esteem in which a business man was held depended upon which one of these classes he belonged to. According to this rapidly dying feeling, the man who was held in the highest public estimation was the one who only bought things: the landed proprietor, or he of inherited wealth and established position, and, most recently, the man of business who has given up all activity except buying. Next in estimation came he who only sold things—usually his services, as the soldier, the lawyer, the doctor and the clergyman. While the lowest stage was occupied by the merchant who both bought and sold, to which last class the manufacturer may to-day be added.

If I am right in my main theme, that the human spirit does express a dominant activity at different times in one or more of the seven characteristic manners, it should follow, I think, that the particular qualities that bring success to individuals occupied in any one of these great pursuits do not differ fundamentally, but, on the contrary, are fundamentally the same, irrespective of their application.

In other words, and in order to focus the matter by using the most seemingly divergent illustration, my point is that the fundamental qualities that make a great business man are precisely the same qualities which make a great saint; hence my title.

If you take two individuals as types: a great saint like St. Francis of Assisi, and a great business man like John D. Rockefeller, and analyze the qualities which made those two men prominent in their respective fields, you will find—astonishing as it may seem—that their powers and their abilities and their faculties were practically the same. They both required faith in their ideal; they required courage to carry it out; an indomitable will to surmount all obstructions; a power over themselves that would sacrifice comfort and all forms of self indulgence; a stern discipline of character that controls all manifestations of self; endurance; patience; intelligence; personal force; and constructive imagination.

So much is this so that I believe that neither St. Francis nor Mr. Rockefeller would have become prominent in their chosen pursuits unless each had had something of all of the qualities of the other, and the qualities which they both had to a supreme degree were, to an astonishing extent, exactly the same.

The fundamental difference between the two men was not in the dynamic powers which they possessed, but in the nature of their vision and of their desire. This determined the direction in which their powers were turned, and the results achieved: in the one case holiness, and in the other money. But though differences of ideal are basic and far reaching, we are not now concerned with the inherent worth or worth-

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lessness of the aims men seek, but rather with powers; and my point is, first, that to achieve either of these two ideals, the same great powers are needed; and, second, that the ardent, whole-hearted pursuit of either ideal develops those powers. I believe that if St. Francis had seen no more clearly than Mr. Rockefeller, and had wished to become a great merchant, with the same intensity with which he wished to become a follower of Jesus Christ, he would have been one of the world's famous business men; and that if Mr. Rockefeller could have had St. Francis's vision and had chosen to devote his powers to the following of a religious life, with the same comfort-sacrificing intensity with which he endeavored to become a great business man, we should have had a great modern saint.

Some months ago I had occasion to point out to some of my subordinates what I considered to be some of the fundamental principles upon which modern business should be transacted. I have also been interested for some years in the lives of most of the great saints and have read a great deal about them. I found to my astonishment that in terms of modern business I was laying down rules for the guidance of my subordinates which fundamentally did not differ from the rules which, if I were an abbot of a monastery, I would give to the monks who had confided their spiritual well-being to my care. I must confess that when I realized this I felt that I had made something of a discovery; and since then I have from time to time jotted down a number of rules which seem to me to embody the fundamental principles of business, and which, with very slight paraphrasing, would do for an individual who wanted to devote himself exclusively to a religious life.

We hear a great deal nowadays from the Socialists of the impossibility of the application to business of the Golden Rule, and of other moral and ethical precepts of the Christian religion; but this, of course, is simply nonsense. The Golden Rule is constantly being applied in business, as a decent business man does not expect to receive any better treatment from others than he is willing to give them, and he endeavors, within the limits of his ability, to act according to his ideal, to accord to others that treatment which he would like to receive for himself. In criticizing business and business men from this point of view we must take into account the limitations and difficulties of human nature, and should realize very clearly that just as the average business man does not live up to his ideals, so the average religious man does not live up to his. Otherwise we would all be saints, and we know how few saints there have been.

The trouble is with human nature, and not with the ideals. I

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believe that the average of attainment, that is to say, the average approximation to the ideal, is as great in business at the present time, if not greater, than it is in any form of human activity. That there is immense room for improvement is, of course, obvious. That is what the human race is here for, and the fact that at the present time its greatest examples are engaged in business is to my mind very good evidence that it is in business at the present time that we find the most fruitful field for the development of human character.

I append twenty-five rules. I shall not apologize for the colloquial form in which they are expressed, for they are written for practical use in my own organization. If any one wants to take the trouble to compare these rules with the "Imitation of Christ," or with the writings of St. Francis de Sales or Archbishop Fenèlon, he will find them there, and indeed they may be found in any other of the great religious books written for the spiritual guidance of mankind. They do not, of course, pretend to be complete.

1. Do the right thing regardless of what it seems will be the result. Let Providence have some chance to work in your favor. It cannot unless you work in consonance with it.

2. In modern business most men are afraid of an intelligent and progressive assistant or subordinate. This is exactly contrary to the correct principle, for you cannot expect promotion until you have educated an assistant to take your place. It pays to help and to train your subordinates so that they can replace you; then, when a vacancy occurs higher up, you are most likely to be chosen.

3. Never "bluff." Always be prepared to make good on any statement. Do not make any statement you yourself do not believe. You may not know how you will make good, but you must believe that you can and will if necessary.

4. If you want a thing done, do it yourself. Do not send or write. Personal contact is a great force if you are backed by Universal Law, as you will be if you act conscientiously.

5. Do not be afraid to pray for what you want, always with the proviso, "Nevertheless Thy will, not mine, be done," and go after it hard. But be prepared to relinquish it, and all effort after it, the moment you have reason to believe that you are working on the wrong track. "Never give up while there is hope; but hope not beyond reason, for that shows more desire than judgment."

6. Do not take "No" for an answer. People often say "No" without meaning it. Do not take two "No's." But if you get three decided refusals, then accept the refusal and do it so gracefully and cheerfully that you make the man your friend, anxious to find some

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other way in which to do what you want. You can often wring victory out of apparent defeat by such means.

7. Be attentive to details. Tie the last string tight. Many important transactions fail, or become compromised and tangled, because, at the moment of victory, when you have gained your main point, you relax and, through good nature, or weakness, or false pity, or any kind of sentiment, you fail to drive home your victory and make it definite and complete. Do not be afraid to follow up and insist upon that last little thing which should be done. It is better to risk apparent complete failure than to compromise with victory for fear you are going too far and using too much pressure, or asking for too much. The trouble is that this last little thing is not insisted upon with the same power and force used with the main point, and your opponent, feeling this slackness in your will, at once gets aggressive in the hope of retrieving his position.

8. Avoid procrastination. Avoid precipitancy. There is a natural time when it is easiest to do anything. That time is usually *now*. The general tendency is to postpone, especially if the task be disagreeable or difficult.

9. Try to avoid thinking of duties as either easy or hard. They are all merely duties and you should not care which you are doing, or think whether it is easy or hard.

10. When you have finished one task and are ready to turn to another, select the hardest one, or the one you least like to do. It is usually the nearest duty. When in doubt always select the hardest.

11. Do not let your mind dwell on what you may have to do tomorrow or at some future time. You may never have to do it. Circumstances may change. Above all avoid anxiety. Anxiety is seeking for results, and results are in the hands of God. We do not know His plan, and can but do our best. It will be a better "best" if we have not impaired our efficiency by anxiety.

12. Remember and act upon the old aphorism, "Be bold: be bold: be not too bold." No great work can be accomplished by the timorous man; yet recklessness must be avoided.

13. Do not be afraid to be kind, generous and obliging. The man you favor may be ungrateful, but others will repay you a hundredfold.

14. Back up your subordinates, and treat their mistakes, if honest mistakes, so leniently that they will always come to you and confess. They must have faith in you, in your fairness, in your justice. But be strict. Do not allow any slackness of rules you have

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laid down. Jump on the very first infraction of them. It is easier to do it then than at any future time. Postponement because of a dislike of trouble, or of a scene, always leads to greater trouble and a worse scene.

15. No man is fit to command who has not learned how to obey. Never promote an unruly or fractious man. He will disorganize his department.

16. You cannot expect the respect of your subordinates unless you are worthy of respect. You cannot deceive them—for long. You must be the thing before you can teach it to others.

17. Pay attention to manners;—your own first and then your subordinates. An office takes its tone from its chief. Many an important sale has been made because the buyer was more impressed by the good manners of the salesman than by the merit of the article he came to sell; and no sale was ever lost through being well mannered.

Do not interrupt.

Sit straight.

Listen attentively.

Keep your hands out of your pockets and your cigar out of your mouth.

Show deference to your seniors.

Be good tempered, patient and good humored.

18. Remember that there is no such thing as "Bad news," as "Failure." Things seem so to us because we know only a few of the facts. You can see for yourself that most of the things you tried and failed to do, would have turned out disastrously if you had succeeded in doing them.

19. Be careful and neat in your dress. Avoid extremes. It is better to be under dressed than over dressed. The ideal costume for a business man is one that is not noticed at all.

20. Be controlled in speech, but appear to be careless. Do not volunteer information save for a definite purpose and do not give more information than is asked for or expected.

21. Always talk the language of your hearer. This involves a sympathetic appreciation of your auditor and his peculiarities, and may be done without lowering your own dignity or tone.

22. Do not offer more than the buyer wants at first and do not offer more than he is able to dispose of, or use, or pay for. Always look ahead five years when selling anyone anything and negotiate from that point of view.

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23. "Patience and diligence, like Faith, remove mountains." (Penn).

24. "As many hands make light work, so many purses make cheap experiments." (Penn).

Do not try to make all the profit: Let others have their chance and their share; of both the cost and the results.

25. "He that loveth his life shall lose it. He that hateth his life, for my sake, shall keep it unto life eternal."

To sum up, I believe that it is just as possible to become a saint in the market place or in the stock exchange as it is in the cloister or in the cell. I believe that all that is required is to do one's daily work, whatever that may be, from a slightly different point of view, and with a different ideal. I am convinced that this will not militate in any way against what is known as worldly success, but, on the contrary, the carrying out of these ideals in business will lead directly to increased worldly success, and that the modern business man would be wise to realize that, if he chooses to do so, his ordinary circumstances provide him with an exceptionally good oportunity to become a saint as well as a captain of industry; and that success in attaining the one rank may materially aid in attaining the other if the right ideal be preserved and always observed.

C. A. G., Jr.

He who asks a question is good; he who asks seven is better, fourteen, better still. So be that they are questions springing from the heart, not idle ripples on the surface of a restless mind.

BOOK OF MEMORIES.

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THREE BOOKS ON THE VEDANTA

1. The System of the Vedanta, by Prof. Paul Deussen.
2. The Philosophy of the Upanishads, by Prof. Paul Deussen.
3. Handbook of the Vedant, by Dr. R. V. Khedkar.

PROFESSOR PAUL DEUSSEN'S books on Indian Philosophy are of high value, both from the character of their author and from their literary and scholarly excellence. Dr. Deussen is a thoroughgoing scholar, thoroughly trained and equipped. Though he is, in a certain sense, a specialist in the study of Indian thought, he is a master of the whole field of philosophical thought and study, and has, for many years and with high distinction, held the chair of philosophy at Kiel University. But we can best illustrate his breadth and depth of view by quotation, from the Introduction to *The System of the Vedanta:*

"The thought that the empirical view of nature is not able to lead us to a final view of the being of things, meets us not only among the Indians but also in many forms in the philosophy of the West. More closely examined this thought is even the root of all metaphysics, so far as without it no metaphysics can come into being or exist. For if empirical or physical investigation were able to throw open to us the true and innermost being of nature, we should only have to continue along this path in order to come at last to an understanding of all truth; the final result would be Physics (in the broader sense, as the teaching of *physis,* nature), and there would be no ground or justification for metaphysics. If, therefore, the metaphysicians of ancient and modern times, dissatisfied with empirical knowledge, went on to metaphysics, this step is only to be explained by a more or less clear consciousness that all empirical investigation and knowledge amounts in the end only to a great deception grounded in the nature of our knowing faculties, to open our eyes to which is the task of metaphysics.

"Thrice, so far as we know, has this knowledge reached conviction among mankind, and each time, as it appears, by a different way, according to conditions of time, national and individual character; once among the Indians, of which we are to speak, again in Greek philosophy, through Parmenides, and the third time in the modern philosophy through Kant.

"What drove the Eleatic sage to proceed beyond the world as *'to me on'* to the investigation of 'the existent' seems to have been the

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The System of the Vedanta (published by The Open Court Publishing Company, Chicago, 1912).

The Philosophy of the Upanishads (T. & T. Clark, Edinburgh, 1906).

A Handbook of the Vedant Philosophy and Religion (Kolhapur, 1911).

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conception, brought into prominence by his predecessor Xenophanes, of the Unity of Being, that is, the unity of nature (by him called *theos*), the consequence of which Parmenides drew with unparalleled powers of abstraction, turning his back on nature and for that reason also cutting off his return to nature.

"To the same conviction came Kant by quite another way, since with German patience and thoroughness he subjected the cognitive faculties of mankind to a critical analysis, really or nominally only to examine whether these faculties be really the fitting instruments for the investigation of transcendent objects, whereby, however, he arrived at the astonishing discovery that, amongst others, three essential elements of the world, namely, Space, Time and Causality, are nothing but three forms of perception adhering to the subject, or, if this be expressed in terms of physiology, innate functions of the brain; from this he concluded, with incontestable logic, that the world as it is extended in space and time, and knit together in all its phenomena, great and small, by the causal nexus, *in this form* exists only for our intellect, and is conditioned by the same; and that consequently the world reveals to us 'appearances' only, and not the being of 'things in themselves.' What the latter are, he holds to be unknowable, regarding only external experience as the source of knowledge, so long as we are restricted to intellectual faculties like ours.

"These methods of the Greek and German thinkers, admirable as they are, may seem external and cold, when we compare them with the way in which the Indians, as we may assume even in the present condition of research, reached the same concepts. Their pre-eminence will be intelligible when we consider that no people on earth took religion so seriously, none toiled on the way to salvation as they did. Their reward for this was to have got, if not the most scientific, yet the most inward and immediate expression of the deepest secret of being."

This quotation, I think, gives us a measure of Dr. Deussen's mind, its accuracy, breadth and imaginative depth, and also of his thorough training, his close and familiar knowledge of both Greek and modern philosophy, as a preliminary to his study of the ancient texts and philosophic thought of India. Let us now try to get a general idea of his book, *The System of the Vedanta*.

For our purposes, we may consider the material of the Vedanta as consisting of four elements. First, we have the Upanishads, and especially the ten greater and older Upanishads, which go back far into India's past, and which have come down to us associated with the four collections of Vedic hymns. The central heart of the Upanishads consists of spiritual or theosophic dialogues, generally having the form of conversations between a Master and his pupil or pupils, but sometimes bringing in divine personages, such as Yama, lord of death, as instructors

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or initiators. The Upanishads contain many passages of singular beauty and power, and are among the noblest and most inspired books in the world; in them, the whole of the Indian wisdom is already contained; later teachers could but expand and comment on them, but in no way departed from this original treasure of wisdom.

The second element of the Vedanta store is the Bhagavad Gita, to which, perhaps, certain other texts in the Mahabharata may be added, such as the Anugita, translated in the Sacred Books of the East series. The Bhagavad Gita gives a warm, personal coloring to the older wisdom, by putting it into the form of a dialogue between the divine teacher, Krishna, and his pupil, Arjuna, whom he initiates into his wisdom, his consciousness and his very being. So full of religious feeling is this book, that many earlier students, with the great German scholar Weber at their head, were persuaded that its essence must have been drawn from the New Testament. But this opinion has few or no supporters to-day.

The third element of the Vedanta is the book of almost cryptic sentences known as the Vedanta Sutras, and attributed by tradition to the sage Badarayana. It is soaked through and through with the spirit of the Upanishads, taking them, indeed, as divine revelation and incontestable truth. The Bhagavad Gita also it accepts, but as holy tradition rather than revelation. This strangely formed book, strange at least to the Western mind, is one among half a dozen similar text-books, belonging to half a dozen Indian schools of philosophy and psychology, of which the Sankhya and, even more, the Yoga school, must be known at least by name to many of our readers. It is divided into four books of sutras, or thread-verses, which, taken together, sum up the whole system of the Vedanta, resting always on the Vedic revelation, the Upanishads.

But, just as is the case with the Yoga system of Patanjali, these sutras are practically unintelligible as they stand; no one, reading them for the first time, taken by themselves, could make much out of them, or at all determine the fulness of their meaning. Indeed, they seem to have been composed in order that they might be unintelligible without the help of a teacher, in possession of the living tradition and body of knowledge out of which they grew, and whose essence they express; they are, in fact, only for duly qualified pupils, accepted by a teacher, who, from his own knowledge, adds to the meagre outline the warmth and color which are needed to make the system intelligible, living, inspiring.

In the case of the Vedanta Sutras, or the Brahma Sutras, as they are also called, this teacher is the great and luminous sage, Shankaracharya, one of the loftiest and clearest souls humanity has ever produced, a true master of masters. Shankaracharya had already commented on the Upanishads, at least on the ten greatest of them, and on the Bhagavad Gita, if, as the present writer supposes, the Commentary on the Sutras was the crown and end of his work. He had also written

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short original works, in verse or prose, such as the Crest Jewel of Wisdom, the Awakening to the Self, the Discernment between Self and Not-Self, and several more. So at last, after having gathered together and illuminated the whole body of older wisdom, on which the Sutras rest, Shankaracharya turned to these, and wrote a continuous commentary on them, which is, one may believe, the high water mark of pure intellectual thought, the most perfect piece of reasoning, illumined by high intuition and vision, that the world has ever seen. It is hardly too much to say that the Commentary makes the Sutras; that, without the Commentary, the Sutras would be dull and inert. Indeed, we cannot think of the Sutras without the Commentary; they are but the pegs on which Shankaracharya has hung his luminous disquisitions.

Now for Professor Deussen's part. He first made himself thoroughly familiar with the Upanishads, in the original, be it understood, for Dr. Deussen is a fine Sanskrit scholar; then he went on to the Sutras, with the Commentary, and with wonderful skill, patience, knowledge and philosophic depth, penetrated to the innermost meaning of both, at the same time analysing and arranging the material of the Commentary, tabulating, looking up and verifying quotations, counting words almost, with marvellous fidelity, scholarly honesty, and exemplary intelligence. Later, he published a continuous translation of the Sutras with the Commentary, but in the present book he does what is, in reality, a much harder thing: he takes the material of the Commentary, and to some extent re-arranges it, in such a form as to make it more intelligible and acceptable to our Western minds; he gives literal and most faithful translations of the most vital passages; he adds much illuminating comment of his own, comparing the Indian ideas with those of the West, from the time of Plato to our own day; and finally, he inserts the great Upanishad passages on which the whole system rests, making his own translations, which are as eloquent as they are faithful.

A necessarily brief review cannot, of course, convey the substance of a book like this. It must suffice to say that the great divisions of the work, after a long and valuable Introduction, are, first, Theology, or the Doctrine of Brahman, the Eternal; second, Cosmology, or the doctrine of the World; third, Psychology, or the Doctrine of the Soul; fourth, Sansara, or the Doctrine of the Transmigration of the Soul, or, as we should say, the teaching of Reincarnation; and, fifth, Moksha, or the Teaching of Liberation.

In order to give a concrete example of Dr. Deussen's method, let me quote a passage from the fourth part, substituting the word "reincarnation" for "transmigration," as being more familiar to our ears:

The section is headed: "No Reincarnation from the Esoteric Standpoint." Professor Deussen writes: "From what has been said it is clear that, in the Theory of Liberation to which our last part will be

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devoted, we shall again meet with the twofold doctrine that we have followed out in detail as the lower and higher knowledge in Theology, and as the empirical and metaphysical standpoint in Cosmology and Psychology; while in the present part, on the contrary, which deals with reincarnation, we shall encounter only the lower, exoteric, not the higher, esoteric, doctrine which puts precisely in the place of this pilgrimage of the soul, the knowledge of the soul's identity with Brahman (the Eternal), through which liberation is gained at once, so that from the standpoint of the higher knowledge there can be no question of anything like reincarnation. Accordingly the reality of the *Sansara* (the cycle of rebirth) stands or falls with the empirical reality of the world; as the latter is a mere illusion, so also are the ideas as to the former not so much, as with Plato, *eikotes muthoi,* but rather a continuation of that illusion into the domain of the transcendent; the question remains open, however, how far our author's mind, deeply embued as it was with the belief in reincarnation according to the general views of his people, reached a clear scientific consciousness of the mythical character of the doctrine of reincarnation."

Readers must bear in mind that, for Dr. Deussen, "mythical" means "as real, or as unreal, as the visible world"; for him, reincarnation is of a piece with that world, and therefore real to the consciousness to which the world is real. With this is to be contrasted the transcendental reality of the soul, one with the Eternal.

We quote one more passage, that which concludes Professor Deussen's Short Survey of the Vedanta System, a very valuable summary of the book:

"Knowledge consists in the immediate intuition (*anubhava*) of the identity of the soul with Brahman (the Eternal). The works of him who has attained this and with it the conviction of the unreality of the world of plurality and transmigration, are annihilated and in the future cleave to him no more. This annihilation refers just as much to good as to evil works, for both demand retribution and therefore do not lead beyond *Sansara* (the cycle of rebirth). He on the other hand who has attained knowledge has won the conviction—'that Brahman (the Eternal) the nature of which is opposed to the nature, previously considered by me to be true, of agent and enjoyer, which is of its own nature in all time, past, present and future, non-agent and non-enjoyer. that Brahman (the Eternal) am I; therefore I never was agent and enjoyer, and I am not so now, nor shall I ever be!' With the unreality of activity the unreality of the body which exists as the fruit of works is recognized; therefore he who has attained knowledge is as little affected by the sufferings of his own body as by the sufferings of another; and he who feels pain, has verily not yet attained full knowledge.

"Even as for the man who has attained knowledge, there is no

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longer a world, a body or suffering, there is also no longer prescribed action. But he will not therefore do evil; for that which is the presupposition of all action, good and evil—illusion—has been annihilated. It is a matter of indifference if he does works or not; whether he does them or not, they are not his works, and cleave to him no more.

"Knowledge burns the seed of works so that no material is at hand to cause a rebirth. On the other hand knowledge cannot annihilate works the seed of which has already germinated—those from which the present life is put together. This is why the body, even after the awakening (*prabodha*) is complete, continues to exist for awhile, just as the potter's wheel goes on revolving even when the vessel which it supported is completed. This continuance is however a mere appearance; the possessor of knowledge cannot destroy it, but it cannot deceive him any more either; just so the man with diseased eyes sees two moons but knows that in reality there is only one there.

"After the works whose fruit has not yet begun to appear have been destroyed by knowledge, and after those, the fruit of which is the present existence, have by completion of this present life come to an end, with the moment of death full and eternal liberation comes to him who possesses knowledge; 'his vital spirits withdrew not; the Eternal he is and into the Eternal he is resolved.'

'As rivers run and in the deep
'Lose name and form and disappear,
'So goes, from name and form released,
'The wise man to the Deity.' "

So far Professor Deussen and the great Shankara. I feel that I am doing them both grave injustice by this piecemeal quotation, which may produce an impression of dryness almost, that the whole work would completely remove. Shankaracharya is, for me, the greatest of all Masters of the Mind; he has, indeed, conquered and circumvented the mind at every turning, making a slave, nay, even a most effective servant and ally of that power which, for so many teachers, has been ceaselessly reprobated, as the Slayer of the Real. Shankara has shown how to draw the grains of gold from the matrix of the mind, to make the mind the door-keeper of the soul. And Professor Deussen is his prophet, a worthy, enthusiastic and effective prophet, who has added every fruit of thorough training and utmost effort to great natural and inborn gifts.

We come now to the second book on our list, also by Professor Deussen. It is entitled *The Philosophy of the Upanishads,* and is one volume of a complete series on "The Religion and Philosophy of India," which, in its turn, is the second part of Professor Deussen's "General History of Philosophy." This is, in truth, Cyclopean building. Professor

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Deussen has taken to heart, and acted on, the old Indian admonition: "Follow Wisdom as though you were immortal and eternal; do your duty *as though Death already had you by the hair!*" Therefore Dr. Deussen has planned largely, and gone instantly to work.

The book which we have already noticed preceded by many years this book on the Upanishads, and was, indeed, the first great achievement of its author, which was the making of him as a student and an authority, the foundation-stone of a great career,—using the word in an entirely worthy sense. It is the richer, fuller work, and, it seems to me, much closer to the subject than the book on *The Philosophy of the Upanishads;* but I speak here with many reservations, as one who has a view of the theme in hand of such defined nature as, perhaps, in some degree to unfit him for quite impersonal and objective judgment of another man's work in the same field.

Frankly admitting this disability at the outset, let me try to make clear in what way the work under consideration seems to me to be limited. But first a word as to its great qualities. Professor Deussen published, as we saw, an admirable translation of the Vedanta Sutras, with the Commentary of Shankaracharya: a translation in every way adequate and satisfactory. This is, as we saw, a work quite distinct from *The System of the Vedanta,* though covering much of the same ground. But he has done a great deal more; he has translated the Bhagavad Gita, and translated it with admirable fidelity and sympathy. There remains an even greater work: his translation of the Upanishads, which is beyond all praise, for accurate and adequate scholarship. It is the best thing of the kind in any Western tongue, and the most trustworthy. Strictly speaking, the book which we are now reviewing is a commentary on that translation.

As such a commentary, it is, first, accurate, then sympathetic, then lucid, and, best of all, enthusiastic. Those who are acquainted with the older book, which we first noticed, will find in this newer work the same familiar framework: the division into Theology, Cosmology, Psychology and Eschatology, the last being the twofold teaching of Reincarnation and Liberation. Here, it seems to me, we get the limitation of the work. For this fourfold arrangement is not really the order which is inherent in the Upanishads themselves; it is rather an order deduced from the Vedanta Sutras with their commentary; an order, that is, belonging not to the Upanishads, but to the Brahmanical system of argumentative and analytical philosophy which grew out of the study of the Upanishads by Brahmans of logical and systematic habit of thought. But, if the present reviewer be right, the Upanishads, at least the greatest of them, are not Brahmanical at all, nor are they works of systematic philosophy, or speculative works in any sense. I believe them to belong, not to the Brahmans, but to the red Rajputs, and to be, not theological speculations,

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but dramatic books of the Mysteries; text-books of Mystery dramas, of ceremonies actually performed, and having a deep and living significance.

Therefore the limitation of Professor Deussen's work on the Upanishads, in the view of the present writer, which is put forth with all due reservation, inheres in the fact that he does not clearly recognize their character and source, the race from which they sprang, and the genius of that race, which was mystical, of the will, and not speculative, of the intellect. Yet Professor Deussen has more than an inkling of the relation of the Brahmans to the Upanishads. Thus we find him writing (p. 396-7):

"The Upanishads (apart from the later and less important books) have been handed down to us as Vedanta, *i. e.*, as the concluding part of the Brahmanas and Aranyakas, which teach and expound allegorically the ritual of sacrifice. They are nevertheless radically opposed to the entire Vedic sacrificial cult, and the older they are the more markedly does this opposition declare itself. "He who worships another deity (than the Atman, the self) and says 'It is one, and I am another,' is not wise. But he is like a house-dog of the gods. Just, then, as many house-dogs are of use to men, so each individual man is useful to the gods. If one house-dog only is stolen it is disagreeable, how much more if many! Therefore it is not pleasing to them that men should know this!" . . .

"According to these testimonies, which carry all the greater weight because they have reached us through the Brahmans themselves, the Brahmans had received the most important elements of the science of the Atman first from the Kshatriyas, and then in course of time had attached them to their own Vedic curriculum, so that the Upanishads became what they now are, the *Vedanta,* ('end of the Veda')."

Here is the clue, but perhaps Professor Deussen does not see how far it leads. He hardly sees that the difference between Brahman and Kshatriya is something much more than a difference of caste or class; it is a difference of color, of race, of civilization, of spiritual ray and pedigree.

But we need not press the point. Given this limitation, if we are right concerning it, the book is excellent, trustworthy and illuminating, and both author and translator (Rev. A. S. Geden, M.A.) are to be congratulated.

We come now to the third book on our list, the *Handbook of the Vedant,* by Dr. Khedkar of Kolhapur, in Bombay Presidency. It is by no means such a weighty treatise as Dr. Deussen's two books, yet it has both interest and value for the student of the Vedanta; interest, because it represents the thought of one of the direct lines of the Indian pupils of Shankaracharya, and valuable, from its perfect sincerity and

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earnestness. There are many things in this book which win one's heart; for example, the conviction, clearly stated, that the Vedanta is a religion as well as a philosophy. Dr. Khedhar says:

"Unfortunately a very wrong impression is abroad that the Vedanta is a dry philosophy and not a religion, so most people have hitherto ignored it. We are ready to admit that it is their fault; but the actual, moral and political changes which have occurred in India during the last few centuries, the selfishness of some of the Mathas (colleges of philosophy), religious societies and Vaidic Brahmans, and the heavy fetters of caste principles have greatly to account for this misappreciation of the value of the Vedant. . . . The principles of the Vedant philosophy and religion, being of universal nature, impartial and definite, can be followed out in any religion."

That, it seems to the present reviewer, is the best thing in the book.

What else can one expect to find there? It is not, strictly speaking, a Handbook; that is, a book which will give, to one coming fresh to the subject for the first time, a practical working knowledge of the Vedanta philosophy. It is, far rather, a handbook of some terms and important phrases of the Vedanta, with suggestive illustrative quotations, in Sanskrit and in Devanagari character,—which gives the book an aspect likely to frighten timid readers.

The truth is, that Dr. Khedkar is far from realizing how deeply his own mind and nature are saturated with the method of the Indian philosophical schools, that genius for systematization which has been, for many centuries, the great power of the Brahman culture. Dr. Khedkar writes English so well that we may say he has a very thorough Western training of a certain kind; he is also learned in Western medicine, which means also some mastery of cognate sciences, like chemistry. And his medical training crops out amusingly, as where, speaking of religious observances, he writes (p. 17, part II), "A dualist swallows the above pills of admonitions under the hope of future rewards."

Yet under this surface of Westernism, Dr. Khedkar is deeply and wholeheartedly Indian; so completely so, indeed, that this is likely to make him a less effective interpreter of India and Indian thought to Westerners, whose own thought and whose difficulties still remain outside his consciousness. Yet the book is sterling, and of great interest and value to every student of the Vedanta. C. J.

What the superior man is seeking is in himself; what the mean man seeks is in others.

It does not afflict me that men do not know me; it does afflict me that I do not know men.—"Wisdom of Confucius."

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THEOSOPHY AND SECULAR LITERATURE

IX

Tennyson and Browning

TENNYSON and Browning have often been contrasted. Tennyson, it is said, is an artist who delights with picturesque effects. Browning is a philosopher, and supplies thought, high and obscure. This is hardly fair either to philosophy and art or to the two men. One would not like to think that philosophers busy themselves with activities that are bare of the graces we associate with life. What more catholic and passionate lover of Beauty shall we find than Plato? And how Beauty shines from all his writing! Or, the philosopher who is the hero of the New Testament records—his poetic symbols are so much a matter of human-nature's daily food that the world has forgotten the truths they veil—the Bread of Heaven and Life-giving Water. Art and Philosophy are not mutually exclusive. They are planes that converge as they ascend; at the top, they meet and coincide. So it is wrong to set Tennyson and Browning in sharp contrast, one as a rhetorician and one as a thinker. Each aspired to be poet and philosopher. In measure as they failed to attain their ideal their differences are striking. As poets and philosophers they sing the old melodies in new keys—they paint in new shades of the old colors.

Tennyson did what Milton and Wordsworth longed to do, and what Mallory had done charmingly in prose—he took the life and death of King Arthur for the central work of his life. There are many short, early lyrics that anticipate the *Idylls,* such as "The Lady of Shalott." As a young man, Tennyson brooded over the fate of "mythic Uther's deeply wounded son," and wrote some of his loveliest lines to set forth the splendor and the beauty of Camelot. At the same time that he was thus saturating himself with the heroic legends of the Round Table, he was experiencing and was writing of the pain and hopelessness that arise when a man is brought, before the development of spiritual vision, to the necessity of observing the changes and chances of life. But Tennyson's experience was not that of Hamlet or of Matthew Arnold's hero, Empedocles. Both those fictitious heroes are vanquished by Life; in its workings their minds discover nothing but cruel caprice. Whenever Tennyson approached the place of defeat, a voice, "a little whisper silver-clear." made itself heard through the frenzy of his mind.

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Like an Æolian harp that wakes
No certain air, but overtakes
Far thought with music that it makes:
Such seem'd the whisper at my side.

Tennyson wrote frequently, though never very happily, of this keen struggle of man with his mind, and of the final rescue by the awakened soul. It is this struggle that is the subject of *In Memoriam*, a series of lyrics that describe his experience during the years that followed the death of his friend, Arthur Hallam. Over and over in the poem the question is asked why death must come and what life means. The mind has no answer. But in the end, a warmth within the breast melts the freezing reason's colder part, and Tennyson attains to knowledge. The living Soul is flashed upon him; in communion with the Soul he is whirled to empyreal heights, and catches the pulsations of the world. On that height the jarring discords of chance blend into the harmonies of Life.

Æonian music measuring out
The steps of Time—the shocks of chance—
The blows of death.

Tennyson's two subjects of study—the splendor of chivalry, and the struggle that goes on within man—at last converged and united in the *Idylls of the King*. Through inward experience he came to see that the splendor of castle walls and snowy summits old in story is the faintest shadow of Immortal Radiance; and that shattering trumpet and clanging battle-axe are symbols that present outwardly the old Arjuna contest of the lower and higher natures. He penetrated to the true significance of the old legends, and rewrote them to give little pictures* of the Soul in its arduous combat. His story, Tennyson says, is an old imperfect thing, "new-old," and pictures *"Sense at war with Soul."* Arthur, the King, is the Soul, the Deliverer and Saviour of those who perish between the man and beast. The lower nature hates the King, his friends and his ideals; for his manners are different, sweet not bestial, and his triumph means the defeat of the material self. So as the story shifts from the King and his faithful knights to the opposing petty chieftains, one passes from certain knowledge of the Soul as a divine power to mere rumor of its existence and hatred of it as something baleful. At times, the King is merely phantom, haze-girt; again, the solid earth becomes as nothing while the King stands out in heaven crowned. The same diversity of opinion exists in regard to the King's dwelling-place, the city Camelot. Those who have sworn allegiance to Arthur, and over whom there had fallen a likeness to himself, know how to come together with him in his city, rich in emblems. Those who have

* Idyll is derived from the Greek *eidolon*, an image.

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not entered through the strange gate, but abide without among the cattle of the field, can see no such city nor King, but scoffingly call it glamor and mist. It is the taking of the vows and entrance within the gate that makes the difference. Approaching the gate, one comes face to face with the Lady of the Lake, who stands upon a stone carved as a rippling and ever-fleeting wave, and whose robes are as flowing water; water drops from her hands also. In one of them she holds a sword, in the other a censer, and her arms, outstretched cross-wise, support all the arch of the gate. Water, it has been said, symbolises the spiritual element (the water that I shall give him shall be in him a well of water springing up unto everlasting life); and the symbology here would seem to be that of the Baptismal Service—that one enters into the Kingdom through the birth of the new man; enters under the cross, by means of the sword and the censer, combat and prayer. The Lady of the Lake, as Spiritual Essence, seems to be the emblem also of the Wisdom Religion. She dwells down in the deep that is calm whatsoever storms may shake the world, and when her lips move, the sound is as "the voice of many waters." It is she who gives to Arthur his jewelled sword that bewilders heart and eye. For on one side of the blade there is engraved, in the ancientest language known to men, the motto "Take me," while on the other side, in vernacular speech, is the contradictory command "Cast me away!" That is an eloquent illustration of the Theosophical attitude toward religion—ardor, tolerance, detachment. The religion into which we are born contains part of the ancientest wisdom known to men. It is the sword with which we are to fight. It is not to be surrendered until it has wrought its work; then, for all its jewelled hilt it must be returned to its source, in the deep. The three Queens who stand silent near the throne at Arthur's coronation, and who conduct him to Devachan, may perhaps typify the higher spiritual and super-spiritual forces, the Triad, as distinguished from the lower Quaternary. The celebrated lines that describe the birth of Arthur are as full of significance as of beauty. The night is one "in which the bounds of heaven and earth were lost." The waves of the sea are so great that the dragon ship on which the babe is carried seems to move through the heavens, "so high it sails upon the deep." The wave that bears the child to the shore "was in a flame" (this recalls the Scriptual words about the birth from water and from fire).

The Idyl *Gareth and Lynette,* the first in order of the legends—Tennyson makes the *Coming of Arthur* and the *Passing of Arthur* framework for the whole—depicts the first test of the aspirant; it is concerned with the vow of Obedience. Gareth, a noble youth, chasing the deer in far-off forests, hears a vague rumor of Arthur's court, and is filled with longing to travel thither, to leave his youthful

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sport and find a man's work. His mother, reluctant to lose him, craftily demands a proof of his obedience and love for her, before he shall present himself to the King as an aspirant for knighthood. She demands that he shall go disguised to Arthur's court, and shall hire himself to serve for a year among the kitchen scullions without any mention of name or lineage. To her surprise his aspiration was genuine, and he promises compliance with her demands. ("He that loveth father or mother more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me.") He proceeds to the court, obtains a post in the kitchen and,

> bow'd himself
> With all obedience to the King, and wrought
> All kind of service with a noble ease
> That graced the lowliest act in doing it.

Freed, at last, from hateful kitchen vassalage, the King sets him his first exploit that, if won, shall bring the accolade. This exploit is to fight with four false knights, Morning Star, Noon Sun, Evening Star, and Night or Death. It is "the war of Time against the soul of man." Gareth overthrows the Morning and Evening Stars, and Noon, and then faces Death.

> High on a night-black horse, in night-black arms,
> With white breast-bone, and barren ribs of Death,
> And crown'd with fleshless laughter.

With one blow Gareth splits the skull; and suddenly there steps out from all those ghastly trappings, a blooming boy "fresh as a flower new born." Thus the first exploits end.

If we read on after the legend of *Gareth and Lynette* on the look-out for other spiritual adventures, symbolically presented, we shall be disappointed. Tennyson had not sufficient knowledge of the Path to narrate the Soul's progress along it, point by point. He was therefore unable to write an epic like Dante's or even a work as satisfactory as Bunyan's. In the *Idylls,* we have not a record of orderly advance along the Path, its pitfalls and victories, but glimpses only. After *Gareth and Lynette,* most of the legends are void of spiritual content. They contribute nothing to the great end Tennyson set himself—"Soul at war with sense," but serve only a dramatic purpose, *i. e.,* the downfall of the semi-historic Arthur through the unfaithfulness of the Queen and Lancelot. *Geraint and Enid, Lancelot and Elaine* are pretty stories, well told; but they have none of the interest that fills the opening and closing poems and *The Holy Grail.* In the Idyl of *The Holy Grail,* Tennyson again, as it were, remembers his purpose, pulls himself together, and writes of the inward life.

The Holy Grail would be more satisfactory, if it could be detached from its framework and read as something quite apart from the

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stories that record Arthur's career. For in this idyl Tennyson tries to bend spiritual truth to serve "party" purposes. He cannot distort the truth, but his poem gets twisted. Tennyson here reaches the point of setting forth the function of Meditation in the Soul's career. That function, all the teachers of spiritual science declare, is to lead the soul consciously into communion with the Master. Tennyson symbolises Meditation under the quest of the Grail. Galahad finds it, and with it, Heaven. He is crowned King in the spiritual city.

> Thrice above him all the heavens
> Open'd and blazed with thunder such as seem'd
> Shoutings of all the sons of God.

Before the victorious consummation, however, Galahad experienced many adventures. As he drew nearer to the object of his quest, his power for activity became greater.

> In the strength of this I rode,
> Shattering all evil customs everywhere,
> And past thro' Pagan realms, and made them mine,
> And clash'd with Pagan hordes, and bore them down,
> And broke thro' all, and in the strength of this
> Come victor.

Such victories, one learns from spiritual teachers, always proceed from success in meditation; indeed, it has been said, all the activities of the Christian Church, have been made possible through the inner work done by the contemplative members of the Church. So far, then, Tennyson gives a fresh illustration of universal truth. But just here the unhappy twist gets into the idyl. During Tennyson's period of work, the long contention between High and Low in the English Church was acute. Doctor Pusey was doing his best to restore to Protestantism much of what had been lost at the Reformation; he was teaching the invincible power of prayer, and was forming little communities of women who desired to follow the religious life. There were many upright and earnest men who could not see the wisdom of Dr. Pusey's endeavors. It seemed a waste of time, a waste of life, to devote one's energy to learning *how to pray,* when on all sides in the world there was so much reform needing *to be done.* Some of Tennyson's close personal friends, Frederick D. Maurice, for example, were of the party opposed to Pusey and the Oxford men. And Tennyson, unhappily, pictured this divided state of the English Church, along with the deeper teaching of the old Grail legend. It is this second purpose that makes the idyl unsatisfactory. The heroic Galahad symbolises the High Churchmen of Oxford. Galahad is successful, yet his success maims the King's Order. There is the distortion which truth suffers on the mental plane. The mind cannot see that prayer and meditation, instead of being withdrawal from

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active work, are more effectual methods of work. What the idyl awkwardly shows is that through meditation (true meditation) the Soul's advance is thwarted—a proposition contrary to all teaching.

Although it was Tennyson's purpose thus to show that Galahad's victory hastened Arthur's defeat, all unconsciously, in the end, he brings the King himself to acknowledge that failure results from confidence placed in man rather than in God.

> I have but stricken with the sword in vain;
> And all whereon I lean'd in wife and friend
> Is traitor to my peace, and all my realm
> Reels back into the beast and is no more.

And the King's last words, as his mind clouds, are to beseech the prayers of those who remain.

> More things are wrought by prayer
> Than this world dreams of.
> For so the whole round earth is every way
> Bound by gold chains about the feet of God.

Thus defeated, Arthur passes off into Devachan—"the island valley of Avilion." There he will heal him of his wound, then come again into the world to continue his journey along the Path.

While there is unquestionably a mystical vein in Browning's work, it is meagre. He was poet enough intuitively to apprehend a real world lying within the world of appearance, but though its splendor flashed at times upon him, it never kindled his will to forsake the world and seek the Path. Consequently, it is scarcely possible to speak of him as a spiritual teacher. The enormous bulk of his writing has only intellectual interest. There are two or three short poems, however, that show insight below the surface of the intricate human relations in which he was usually absorbed. "Abt Vogler" is one of those poems. The title is the name of an eighteenth century musician, and Browning's poem represents him at the conclusion of an organ improvisation. In the improvisation, Vogler succeeded in rising above his usual plane of consciousness, and in entering for a time into the Immortal Realm. There he sees mighty Presences whom he cannot name; he thinks they may be men destined for some remote future age of the world when conditions will be better than at present; or they may be the souls of the wonderful dead. He doesn't know. The vision ends with the music, but, when the wonder is gone, the musician still retains belief in the reality of what he has seen. He is convinced that he shall come again into that immortal world, and he returns to the common duties of life ("The C Major of this life") as the best preparation for approach to the Gates. In the poem, "Saul," Brown-

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ing invents such living symbols for certain constitutive elements of man that, as in many other writings, the symbols have been accepted as reality itself. The poem, in truth, is not concerned with the historic Saul and David, but with the lower and higher mind of man. Saul sits moodily "more black than blackness," "drear and stark, blind and dumb." David, the higher mind, tries to rouse Saul from this gloomy lethargy, by setting before him the duties and achievements of human life. He succeeds only partially; at last, in a moment of inspiration, David sings of the divine, immortal life. This promise of new life restores Saul, *i.e.*, it effects the transfer of consciousness from the Saul plane to the David plane. For, at the last song, Saul disappears from the poem—only David remains,

> witnesses, cohorts about me, to left and to right,
> Angels, powers, the unuttered, unseen.

Two other poems should be mentioned as proof that Browning is not devoid of the spiritual element. These are "Rabbi Ben Ezra" and "The Boy and the Angel." In both he teaches the profound lesson that circumstances, however unfavorable they seem, are really blessed opportunities for travelling the shortest way to God.

> He fixed thee 'mid this dance
> Of plastic circumstance.
> This Present, thou, forsooth, would fain arrest:
> Machinery just meant
> To give thy soul its bent,
> Try thee and turn thee forth, sufficiently impressed.

"The Boy and the Angel" is a charming little parable on the same theme. Its central lines recall the familiar words of the Paradiso *"la sua volontade."*

> He did God's will; to him, all one
> If on the earth or in the sun.

No Theosophist, I am sure, will find fault with a paradoxical statement to the effect that the very meagreness of the spiritual element in Browning's work has given him a larger influence than were his teaching less incomplete. The bulk of his writing, *The Ring and The Book* for example, furnishes material for ceaseless grinding out by the argumentative mind. But, in the course of their reading, Browning's devotees come upon poems like those that have now been mentioned. They are too loyal to throw out these poems as temporary aberration of their idol; they work over them, and the meaning penetrates, sometimes deeply. Thus the teaching which they have received in a small measure prepares many for deeper and ampler instruction. And many have taken their first step away from the world toward the threshold of the inner Kingdom through the inspiration found in Browning's lines. C.

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SOME ASPECTS OF THEOSOPHY

As Seen by a New Member of the Society

VI

THE MATTER OF "MIRACLES," AND COROLLARY TROUBLES

A THEN casual inquirer into Theosophy found his first interest vicarious and not personal. He was interested, that is to say, in the fact that certain remarkable people, whom he had always respected and was beginning to learn to love, belonged to the T. S. and were palpably putting its tenets into practice in their lives. No especial interest was taken in the teachings of the Society except as shown in the effect upon these active members. But with a surer knowledge of what they were manifesting in their relations with the world came a growth of admiration and a possibly natural curiosity to know what it was that influenced them so patently and to such good purpose.

Based on an unconscious desire, which was only consciously expressed by the curiosity to know more, the inquirer asked for some books on the subject. He was not wise enough to ask for the oral instruction he might have had and which has since been given him with a patience and generosity upon which he is always tempted to dwell. He was still arrogant in his egotism and in his confidence that he could decide for himself. He was possibly aroused intellectually, but spiritually his faculties were dormant, as he can now see.

Mr. A. P. Sinnett's *The Occult World* was recommended. This opportunity for enlightenment was rejected, however, by an intellect that was not only arrogant in its egotism but was stupid in its self-sufficiency. Forgetting what he had seen of the Fellowship that the T. S. could produce, he left the book unfinished and his interest dropped because of the attention given to the occult phenomena or "miracles" produced by Madame Blavatsky and others. All interest in matters Theosophical was gone for the time being—a retreat now regretted and lamented as a lost opportunity for advancement and (much more important) for sharing this new found joy.

Death, the great Awakener to the need for Theosophy, Whose call cannot be left unanswered, was sent into the life of the former inquirer, and his lazy curiosity was metamorphosized, as it revived, into a hunger for spiritual food. The first satisfaction came from *Meditation, Light*

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on the Path and *Fragments*. This satisfaction has never ceased but grows with each of many rereadings. And each reading brings out some new aspect, some new treasure. Such books can never satiate the spiritual hunger but, unless it exists, they were apparently better unread.

Similar has been the experience with *The Occult World*. It has been read again and again. Out of the quotations it gives from the Master K. H., fresh knowledge and fresh inspiration have been gained each time they have been reread. Above all else has been the growth in love and reverence for their Author, all inexplicably felt, from the very first, to be a real, a gracious and a helping Friend, yet never seen or heard from to his admirer's conscious knowledge.

At the first reading these quotations, now recognized as so marvelous and so helpful, had not been reached when the attempt to read was abandoned. Later they made little impression. It was not until the stumbling block had been passed and, indeed, had been accepted as a veritable stepping-stone that the full benefit from the book began to be felt.

The stumbling block that stopped the first reading was, as has been said, the matter of the "miracles" or occult phenomena produced by Madame Blavatsky and others. Later these miracles impressed while depressing the seeker. When the book was taken up anew the attempt was made to skip them but they could not be avoided. They possessed an uncanny interest as they irritated. With the sublime philosophy gradually being unfolded through the gracious mercy and loving kindness of an almost too patient preceptor it seemed so unnecessary, so unkind that such a debatable minor proposition should keep cropping up. One did not want to have to believe that such things could be done. Why were they so obtrusive when belief in them was not proving necessary to one's growing appreciation of the wonder and beauty and grateful truth of the philosophy of Theosophy—as the student would then have expressed it. It was later that he was to sense that Theosophy is "being, not merely believing," and that this is why those most active in the T. S. and most theosophical in their lives call themselves "students of Theosophy" and never use the term "Theosophists" to describe themselves.

Since one digression has proved irresistible perhaps another will be permitted. The new member had not then realized that the avowed principles of the Society are literally applied in practice and that the tolerance promised is actually extended. Persons who have an opportunity to know the Society sometimes balk because of a curious misconception that they must believe something other than what is set forth in the "Objects" and in the Constitution. The T. S. enforces no beliefs upon its members. The struggle with the matter of "miracles" was only a personal reaction from one aspect of Theosophy. The experience is set forth here in

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the hope that it may prove of interest and even of help to those passing through a similar reaction.

If one wanted to, one could entirely ignore the whole question of occult phenomena and still remain an active member, always provided that one allowed others the same freedom of belief. It is this truly Christlike but hardly conventionally-Christian attitude that may be one explanation of why so many have found that their membership in the T. S. has drawn them back into a church membership which they had previously dropped.

In considering the vexing problem of occult phenomena the student's first stage on the intellectual plane was to reject them flatly and in thus dismissing them to say, "It is what Madame Blavatsky set forth that counts—not who she was or what she did." Her teachings in Theosophy as a religious philosophy were seemingly unanswerable and certainly were soul-satisfying, enlightening and helpful. Why waste energy over the non-essential? A one-armed gypsy boy might pull one out of a bottomless slough—would he not be as much of a rescuer as a whole and reputable citizen?

An attempt was accordingly made to forget Madame Blavatsky while joyously accepting the Blavatskian philosophy, as it might have been called at that time. But, as has been found by many a person who has never even seen her, the personality of Madame Blavatsky cannot thus be ignored even to this day. It soon proved impossible to rest satisfied with saying: "What earthly difference does it make whether she did or did not 'precipitate' a tea cup under the roots of a tree or bring back Mrs. Hume's missing brooch—it is what she said and wrote that counts." And, *en passant,* it may be said that this is true—since joining the T. S. the student has found many a true but unconscious student of Theosophy who had never heard of the Society or of Madame Blavatsky but who has possibly "carried over" intuitive knowledge from some former incarnation—and here again, it may be remarked this is a personal belief, there being no official T. S. belief on this matter, or any other.

Unimportant as it had seemed, unnecessary as it had proved to acceptance of Theosophical teachings, there soon raged over that miserable tea cup an internal storm reproducing that which swept over Anglo-India in 1880. Even though not a test of membership in the T. S. yet in the case of one seeker for light the point had been reached when the storm must be braved and beaten down or else he would have to drop back before it and out of the ranks of the T. S., with which he had just begun to consider himself as aligned.

The question had to be faced: "Could such a thing be done?" It was a long and a hard fight and it was, paradoxically enough, not a conscious act of faith but a seemingly rational act of mental consciousness that forced the utterance of a reluctant "Yes," a decision arrived at

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after studying without prejudice those quotations from the Master K. H. If only more "rationalists" would read them with open minds how much easier it would be for the hard-minded to reach some understanding of the common sense basis that actually underlies occult science. But this is a vain regret. One must wait for interior readiness.

It was finally accepted by the student that one who had attained to the higher powers latent in man could do seemingly miraculous things without contravening the Law—in other words they need not be considered any longer as "miracles" but rather as demonstrations of powers that are strictly speaking natural, even if four dimensional and therefore beyond our adequate conception.

The tea cup episode could not be dropped with any more impunity than the tea cup itself could have been. Another reaction set in: "Why were such powers so trivially used?" Here again rose doubt of Madame Blavatsky and hesitancy about the T. S. in which the seeker had by then begun to crave membership.

What is about to be confessed may prove shocking to some new students (though it is hoped not), just as the acceptance of miracles as a "scientific" possibility may have proved to others. In fact until recently it would have been shocking to the student reporting. It is because it proved helpful to him, and was one of the steps by which with the help of the T. S. he was led back into the church, that the risk of shocking fellow beginners is ventured upon.

The character and nature of Madame Blavatsky's occult phenomena were not understood at all or accepted as right until a study had been made of the Miracles of the great Master Who founded Christianity. Then the answer as to the "triviality" was found.

To follow the progress of development another apparent digression in the narrative becomes necessary. The very first studies in Theosophy had brought a wanderer back to the old Church in which he had been reared and from which he had turned in a stage of "rationalism," a false growth cut out by the surgery of Sorrow and which had been merely a manifestation of unconscious but ingrowing selfishness. Until the *Bible* and the *Book of Common Prayer* were recognized as Theosophical they had, as a matter of fact, made no real appeal. They had been read in duty, used by rote and even enjoyed emotionally, but they had never been the guides to the Path that they became when considered in the light of Theosophy. Since then, there has been found in them, in almost every phrase, pure Theosophical doctrine paralleling—no, duplicating—the Theosophical doctrine in the Eastern Scriptures, such as the *Bhagavad Gita,* which were also part of the beginner's early reading.

This is emphasized so strongly because the Christian aspect of Theosophy, which has so rejoiced the student reporting, does not always

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appear to those who would otherwise be attracted by the T. S. There are those who use these great Theosophical books almost daily in Church, and yet are obsessed by a conviction (to one churchman-student entirely unexplainable) that Theosophy is unchristian. Whereas, to one who makes even a cursory study of the various Scriptures and studies the doctrine at all, it would seem unavoidable to conclude that Christ Himself taught and teaches pure Theosophy of the highest, finest kind. To the new member it sometimes seems as if the apparent failures of Christianity have only been at such times as its so-called teachers and would-be followers have departed from Theosophy and thereby from the fundamentals and indespensables in the teachings of the Master.

All this is not as far afield from the discussion of Madame Blavatsky's occult powers as it might appear. Somewhat hesitatingly, because perhaps daringly, it has been said that an understanding of why they were deliberately "trivial" came through the light of the records in the *New Testament*. Have not all His followers at some time in their spiritual development gone through the phase of wishing that Christ had exercised His power and by marvelous deeds accomplished His Kingdom on earth? Yet, as we grow to see, thereby He would have defeated His purpose of helping men—would have thrown away the sacrifice of His own Incarnation.

There would be no greater physical unkindness to a strong man than to carry him through life on a feather bed. What he gained would be but momentary—a transitory feeling of ease hardly ephemeral—but what he would lose would be everything, beginning with his health. So would it be on the higher plane if a soul were given too great ease—there would be no growth, according to all the teachings and, it would seem, as each of us knows by intuition.

From help received in his own struggle, the student reporting ventures the suggestion that we would have suffered had the Lord and Master made our paths too easy. Has He not given us the Vision, shown us the Goal, and is He not ever ready with His Help as we struggle toward it, thereby permitting our (real) selves, our Souls, to develop? It is true that He wrought what we call miracles, from the limitations of our Western studies into Nature and her Laws, but were they not all suggestive and never conclusively demonstrative? Even when He raised from the dead was He not merely suggestive, for, having shown what He could do, He did not exercise His powers to give the supreme and conclusive demonstration by declaring Himself a temporal King of the Jews and saving His own body from an ignominious and painful death?

Perhaps now it will be clearer why it began to seem to the beginner that may be the revival of Theosophy by Madame Blavatsky, in com-

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parative ease as following the possibly greatest revival by our Lord and His disciples, notably St. Paul, did not call for potent miracles but merely for a reminder, so to speak, that such powers are "latent in man." Even a "trivial" suggestion after all these centuries of effort, it would seem, should be enough to re-awaken that faith which alone can start one on The Path.

Help in his understanding was given the student when he came to study even lightly the history of that time. Spiritism, with its misuse and misunderstanding of the Kama Rupa and its temporary survival after death, threatened to sweep the world and to bring thousands to destruction through their false efforts on the psychic plane. Madame Blavatsky was apparently used to spread the teaching that so-called "spiritual phenomena" were not the work of surviving consciousness bringing tidings from the Individuality released from its physical shell through death, but were explainable on simpler and less inspiring grounds as special and useless development of universal psychical powers, misapplied and utterly misunderstood. As taught in *Light on the Path* and all through Theosophical literature, mediums may be able for a brief time to use a real but limited power for fruitless purposes, but they soon exhaust their ability and fall back on fraud to maintain their position. No "revelations" of any value, except as confirmation of the Eastern teachings as to the real nature of man, have ever been made in this way. Even Professor William James said that he had never heard anything in all his experiments that could not have been in the mind of some person present. In other words while rejecting "spiritism" he suggested telepathy as a possible alternative.

By this time in his progress in the study of Madame Blavatsky's manifestations, some understanding was coming to the student. They no longer troubled him. Yet they had not been simply dismissed from mind. They had been accepted and, lo and behold, they at once ceased to be of any importance! Apparently the new student was representing in this attitude a phase of this day when such phenomena are uncalled for and are not given. Possibly an age when the telephone is used by everyone and wireless messages no longer bring a thrill is very different from the days at Simla at the end of the '70s, when a prophecy of Marconi's accomplishments would have been taken as proof of insanity.

If a beginner, in humble desire to pass on the help he has received from without and within, may venture a recommendation to those first turning towards Theosophy it would be this: "You do not have to understand or accept Madame Blavatsky's occult phenomena unless or until you want to do so. If you have faith you can let your Self unfold in the sunshine of Theosophy without giving thought to any seeming

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shadows. If you can pass on to the fundamentals you can pass by the non-essentials."

To illustrate: James Freeman Clarke called himself an Unitarian yet he was an avowed follower of Christ, and it seems to the student reporting that Dr. Clarke's heterodoxy may have been a needed protest against the rigid swaddling of Christ's doctrines by Orthodoxy with its attempted elimination of Theosophy. Dr. Clarke "explained" the miracles to his own complete satisfaction and so they did not interfere with his acceptance of the Master. This explanation was that they were miracles of winning men's hearts. For instance, Dr. Clarke stated that it was not a physical miracle, a "supernatural act," when the multitude was fed with loaves and fishes but that the Master's teachings of love and the effect of His own personality so worked upon the hearts of the multitude that when in His trust and humility He began to give from His scanty store others were stimulated to share their supplies with those less fortunately provided and so by a miracle of charity the multitude was fed.

The writer happens to believe otherwise. Perhaps if the dear old Doctor had lived to this day when even exact science is less material he might have recognized that there are natural powers, hidden forces that may be applied in accordance with natural Law, unbreakable and immutable, by those who know how, and that among these Christ may be numbered. Yet these orderly acts would seem to those who cannot follow the formulas as miracles. Dr. Clarke's was a day of scientific materialism when "matter" was accepted as absolute and final and when organized Religion sought to throw out the spirit, to exalt the intellect—ultimately with sorry results. When Science in a few years has traveled so fast on the road toward the Theosophical teachings of thousands of years ago, is it straining belief to imagine that good old pastor as enrolled with us were he alive to-day, and accepting Christ's miracles as correctly recorded facts and yet not supernatural?

This problem of "miracles" and "manifestations" which confronted the new student had hardly been passed before he found the personality which could not be ignored becoming responsible for another question of moment: Was not Madame Blavatsky, the human reviver of Theosophical teaching and founder of the T. S., opposed to Christianity?

This is a question which will be hurled at the new member from many outsiders to whom Madame Blavatsky is really unknown yet who too cannot ignore her personality. Perhaps it is a question to be answered by older students, but to the new student the answer is the seeming paradox: "Yes—and no." The use of a paradox in this particular matter perhaps may be justified by quoting from the Second Comment in *Light on the Path,* " 'Light on the Path' has been called a book of paradoxes, and very justly; what else could it be, when it deals with the actual personal experience of the disciple."

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Against the dogmatism, bitterness and uncharitableness that marked what called itself Christianity in that day, Madame Blavatsky hurled herself in a fierce and fearless fight. There are those of us who still remember *Ivanhoe*. When at the end Cedric released Gurth, and the freed serf rushed away to have his iron collar of bondage cut off, the process must have hurt him, but he did not mind, because he knew he was being made free. If he had had to be freed by force, and without his understanding that he was being freed, he would, undoubtedly, have fought against the blacksmith and have screamed with pain. The more one studies the career of Madame Blavatsky and the record of the T. S. the more apparent it grows how powerful an instrumentality the combination has been in making more Christlike the Christian Church. Madame Blavatsky might be regarded as the blacksmith cutting off, under orders, the collar of serfdom even at the expense of momentarily hurting the freedman!

That Madame Blavatsky never opposed the Master Christ or His own teachings, and, therefore, never was opposed to true Christianity seems to be the inexorable conclusion to be drawn from even a cursory study of her work; from even a beginner's analysis of the doctrine she transmitted.

That this is not to be dismissed as a mere opinion of a new student is indicated by the fact that while the T. S. has all creeds represented in its membership, in accordance with its Constitution and its practice of tolerance, yet among its most loyal and active members (including some of Madame Blavatsky's own pupils) are to be numbered some of the gentlest, finest, truest followers—veritable disciples in truth—of our Lord Jesus Christ that are to be found throughout Christendom.

It was from an active worker in the T. S. organization, a man of brains, ability and high standing in the outside world, that the writer first heard enunciated as fact, a firm belief, a quiet conviction that the Master Jesus Christ in person works to-day as an active Individuality to save His flock—a doctrine set forth in the *New Testament* and accepted by the Fathers and even yet recited in words from every Christian pulpit, but truly accepted and believed in by pathetically few outside the T. S.

As the applying student found, and as set forth in its Constitution, no one has to accept anything arbitrary in joining the T. S. It is the experience of one new member that the modern Theosophical teachings and organization started through Madame Blavatsky bring one back to the Master, Jesus Christ our Lord, and to His Church, in the simple and sincere spirit of a little child who foolishly runs away in a make believe feeling of being grown-up and who returns, tired and sorry but sure of a welcome, to a loved and loving parent and a happy home. Through which feeling comes some understanding of the teaching in the opening verses of Matthew xviii.

SERVETUS.

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WHY I JOINED THE THEOSOPHICAL SOCIETY

"Once bodies were offered to flames for man's uplifting.
Now souls are bared that men may see the way to grow."

THIS splendid phrase, quoted by the Editor's last victim, seems to me a fitting introduction to all the articles which may ever be written in this series; for it is at once an explanation and an apology.

My way into the T. S. was, as I look back, almost accidental. I was not looking for Theosophy; or, consciously, for anything. I had simply come to the end of my rope, and had exhausted all the means at my command for solving the problem which was most important to me. I wished to work a miracle—or to have a miracle worked for my benefit—and when, at last, I realized that everything that I called truth had failed, I suddenly found myself entering the real world of miracles.

It is difficult to see how one's early struggles after light can have any interest, even to a public so broad minded as the readers of the QUARTERLY presumably are; and I would gladly spare them (and myself) any account of my steps on this momentous journey, only I see by examining the confessions of my predecessors in this series, that they all began at the beginning; and the beginning of one's way into the T. S. is surely one's first groping after truth.

At thirteen, or thereabouts, I spent some agonizing time in believing I had committed the sin against the Holy Ghost—and wondering what it was. At eighteen I looked about me and said, "But if the Sermon on the Mount will not work, then Christianity cannot be true; and none of these people believe it; no one does." I knew only one, a transcendent person, with the heart of a child; who handled life like a god. He was the great exception; but I never came anywhere near his secret. At nineteen, a clever young friend of mine, full of self-confidence and Herbert Spencer, made me see that to pray for rain was nonsense, and the Litany practically an insult to our understanding. So my poor little structure went, and I felt rather superior without it. Browning and Emerson remained and Marcus Aurelius, and the wonderful world to experiment with.

Some years afterwards I found myself in a desperately difficult situation. In order to preserve my own life it was ordered that the life of my unborn child must be sacrificed. And everything in me rose up and said "No." At this critical point someone suggested trying "Mental Science." I did not know what it was but I said, "I will try a dancing

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dervish rather than lose this baby, but don't ask me to believe anything." "Oh! you don't have to," I was quickly reassured; and the Mental Science healer was fetched. She was a quiet little woman who did not seem at all disturbed by my scepticism, but assured me that I might expect to be better, and that there was nothing to fear; and then she sat with her hand over her eyes and "treated."

In a few days I began to feel differently, not better physically, but a new energy seemed to pour into me. Two weeks from the time of her first visit I dragged myself from the bed I had lain on for weeks and walked almost a mile to her house, and after that there was no more trouble. During the months which followed I made my first dim approaches to an unseen world—for this experience had to be accounted for. The whole vast region of the influence of the mind on the body had been opened up. Granting that my only trouble had been nerves or some form of fear, why had our physical inequalities such fearful power over us?

The little healer gave me some books to read, with the wise advice to take what seemed true and to leave the rest; but on no account to become irritated or to argue. These little books, execrably written, and full of strange ignorances, still ushered me into a new world. They did not ask one to take anything on faith, but they flattered all one's unsuspected powers, and life became an even more interesting field for experiment. One might have called this a search for truth in spite of its exponents, for there was always something difficult to account for in the mental-scientists themselves. If their truths made for power they certainly did not make for charm, and there seemed to be something rather dangerous about their admonition, to "deny the mind"; it gave them an unfair advantage! They differed from Herbert Spencer in regarding Christianity not as an outworn creed, but as a religion which had never been understood and which contained a secret of power which could be much improved upon. Their favorite text was "Greater things shall ye do than this." They also had a disconcerting way of asserting things to be true which they wished to have become true, but which had little basis in existing fact. This they called making an affirmation.

About this time I went to a lecture by a shining light of the period. She was one of Mrs. Eddy's first pupils, but had seceded from Christian Science and was founding what she called a "Theological Seminary for the training of pupils in Divine Science." The lecture seemed to me a hopeless jargon of unrelated ideas, but the speaker closed with some very striking words. She said that the clue to what she had been saying would come later, but that in the meantime she wished to offer her hearers two words, which, if faithfully used, in times of disturbance, pain or difficulty, would produce a result which they would find of great practical value in reaching stillness of mind. These words were "Jesus Christ." At this time I had neither interest nor faith in this name, nor

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in the Master who bore it, but I had a blind instinct that it was "in the Silence" that the truth was to be found.

For years I vaguely sought it and used this name, mechanically, experimentally, in the effort to find stillness, and never in vain. I taught this practice to my children and even when they were very young, when wakeful, when suffering, when afraid, they learned to use it and to find help.

Then followed years of experiment. I found myself one of a group of eager seekers. We started in search of the sources of these new and vital truths. We read Plato, Hegel, Froëbel: everywhere we found the same witness to the divine within, the glad tidings that man is one with God. The mental-scientists insisted that oneness must be expressed as power; we had only to will to achieve in order to achieve. And we did achieve; health, and energy and prosperity; difficulties went down before us. We attempted the impossible and very often seemed to attain it. Then we took to healing. We never spoke of these things, but we were often surprised at what happened. Still there were always some places where "the law" did not seem to work. One of us had a delicate child, who would not respond to treatment; and one could not seem to "materialize prosperity"; and one, the frailest body but the most indomitable spirit, after heroic and splendid achievements in "denying the body", had a stroke of paralysis. For a year we kept her alive—all our faith seemed at stake. Here was the supreme test. She was brave, and noble beyond words; she would not let herself die and at any moment it seemed as if she must "take up her bed and walk." For if faith was the essential then we must not fail in faith. The horror of that year is with me yet, and the strange madness of it; and in the end it was reserved to me to sit alone by her side, hour after hour, and watch her die. Once more all that I held true went down before a fact. But through it all, during those long hours, the pitifulness of the truth we had struggled for came slowly clear. Life? Surely this broken body was not life! And healing? Why not beyond as well as here? Death? Surely it must be *nothing;* release, deliverance, opportunity. The failure, the tragedy, was here; the hope beyond. That poet-soul, that aspiring saint, could not die because she blindly chose to break the vessel that contained her life—and when at last she ceased to breathe I knew there was no death.

. . . . . .

But I needed a great deal of hammering to get my eyes open, and life continued to give it to me. The events did not square with my theory, but it was easy to see where one omitted the faithful carrying out of one's own part in the performance, and I knew I had not yet found "the Silence" (whatever that was!). Finally I had a sickening shock. The life of a person very dear to me was hideously threatened. It seemed to me quite clear that I was largely responsible for this disaster,

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and that—well, it simply *could not* be allowed to be. She must be got well at once. I turned instinctively to the little healer who had helped me years before.

She, somehow, did not convince me as a personality. I felt vaguely that she had not grown in the interval, but she was very reassuring; she had often had such cases, she was quite sure she could cure this one. There were doctors employed, too, and all the scientific methods; but in my heart of hearts my reliance was on the little healer. There seemed to be very little human hope about the situation.

"If Christ ever healed then He can heal *now*. If it ever was true then it must be true now. If it is not true now, it never could have been true." These words went round and round in my mind, but the absurdity of the fact that if these things were true *I* could only reach them by means of a paid healer, never even crossed it. I was paying for the faith of someone else; expecting a miracle to be worked by paying a third person to make it happen! It was years since I had prayed, prayers to a would-be mental scientist seemed rather faithless performances, but I tried once more to find the silence.

All my well-trained faculties had gone back on me. There was, of course, no such thing as fear, but I lived in abject terror. In order to get hold of myself I joined the Vedanta Society and tried deep-breathing. The Swami was unconvincing and I felt no temptation to explore his sources. I paid my fee, promised not to divulge what I learned and went off with the first lesson. It worked perfectly. So much breathing, so much concentration on the end of your nose or your toes, I forget which, and a rock-like steadiness was the result. This was most encouraging, and I stuck to it far more faithfully than I ever had to my effort to find "the Silence." But in order to get the later lessons you had to spend an hour a day on the first for a given number of days, and I always found it difficult to achieve the second half hour; so I was a long time about my lessons. In the meantime two of the best procurable mental-scientists were working over the "case" in which I felt so deep an interest, and were affirming that the patient was full of life, energy, joy, wholeness, that her healing was complete *now;* but nothing happened.

A year and eight months passed away, and with them seemed to pass unconsciously to myself, much that I called life. I swamped myself in work—anything to get away from the unsolved problem. At last, out of space, I saw the foolishness of wasting time on breathing in rhythm, with your mind on your toes, when there was only so much precious time to spare and perhaps what I needed was, after all, to learn to pray. But the work I had undertaken piled up and there never seemed to be any time for that.

Things went from bad to worse. I began to loathe the work I was doing and to doubt its value, and the more I doubted and loathed, the

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more it became my duty to do it. At last there came a morning when everything in me rose up in revolt and I said desperately, "Shall I never have time to learn to pray?"

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Perhaps the only excuse for a narrative so personal as the foregoing is that it serves as an introduction and explanation of the letters quoted below. They were the answer to my question, though at first I was only conscious of a deep desire to know why my child was not being healed.

LETTER NO. 1

June 18, 19—.

DEAR ——:

My last talk with you inspired me to the point of a good intention—I would write a pamphlet for the special benefit of such people as the friends you had mentioned, who feel that the further help they seek can be obtained only outside the Church. And, instead of answering your direct question about books, I wrote several pages on that other subject. In the midst of them I was called off and have been immersed in accounts and financial statements ever since. Fate. But the good intention remains. I cannot, however, any longer delay a reply to what you asked me.

"Books about Christianity"; but what kind of books? Some people need books like Eucken's—to break, or in any case, to soften their "moulds of mind," their preconceptions and prejudices. But your mind is open and free. I suspect that if you were to go to a physician of souls, he would prescribe not intellectual pabulum, but original research. He would say, I imagine, "Go after the thing yourself; Clement said that knowledge is attainable, and it is. Take it."

Then comes the question: How? And there we can follow in the footsteps of those who have done it—with this great advantage over most of them, that our minds, I hope, are less rigid than theirs. They had fixed conceptions of what they would find when they got there—fixed interpretations of creeds, pet reforms, historical incrustations.

I would be inclined to start like this: Christ is more than Divine; he is Human ("very Man" as the Articles say). He is more than Great High Priest; he is friend, companion, *teacher*. Why not be taught?

For years after his "death," he appeared to and taught his disciples. All through the centuries he has taught those who have gone to him for teaching—from Catholic Saints to Protestant Reformers. They asked and they received.

We impose limitations. He does not. All he asks of us is the perfectly simple faith with which a child will approach some stranger on the street and ask to be helped over a difficult crossing. We say—

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"That was all very well for saints but I'm no saint; it would be impossible for me." We forget that such a statement really defines *his* ability rather than our own. He never asked us to believe that we could do things with him; but he did ask us to believe that he could do things with and for us—if we would let him. It perhaps resolves itself, for a good many people, into the practise of keeping still. We pray, but often with the feeling that we are doing so at very long range; and then, having prayed, having fired a lot of petitions or remarks at this remote objective—we feel that we have finished. It is an extraordinarily one-sided conversation. We don't *listen*. We have to learn to keep our minds sufficiently still to listen. They are so full of hopes and fears, of worries and regrets, and of our ten thousand "interests" that, instead of being quiet, they are more like the surface of a seething caldron.

You remember the old simile: the surface of a lake which reflects the image of the sun—serene and sheltered from the wind; and the same lake, storm-driven, reflecting nothing. But in our case, the wind blows from inside, not from without.

It is, as you may well remark, far easier to preach than to practise. But I console myself with the hope that others may be more successful than myself! And if, by experience, we know a certain course to be right, we must at least pursue it. It is not a "new" doctrine. It is the oldest of any that I know. I venture to send you a little book with extracts from a very wide range of authors showing how universal the experience has been, and how unanimous the recommendation is. Then, I wonder if you know a series published by Longmans, Green, and edited by H. L. Sidney Lear: if not, and you will begin with "The Hidden Life of the Soul," I think you will get others. "Self-Renunciation" is excellent, too.

One thing I wanted to bring out in that pamphlet is our loss of faith in the faculty of knowing; that it is a spiritual faculty, absolutely distinct from any mental process, and that the mind—unless we allow it to usurp functions which do not belong to it by right—is the interpreter: that which compares, arranges, analyses, formulates. It stands to reason, that concentration of *that* faculty—which is the aim of people who practise breathing and other similar exercises—can result, at best, in no more than mental "one-pointedness." Its effects cannot be spiritual. We have to transcend the mind; and although this at first sounds formidable and perhaps dangerous, it ceases to be so when we realize that spiritual feeling precedes spiritual knowing, and that love, in its real sense—love of the Divine and of divine things and persons—is the pathway which Christ himself told us to follow if we would have knowledge. It follows that if, during meditation, we try to "concentrate our minds", the probability is that we shall concentrate *on* our minds. If, on the other hand, we try simply to feel the reality of spiritual things, and let the mind go, the result will be that the mind will keep still because we no longer pay

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attention to it (this is difficult to describe). If, further, we try to realize that the limitations of time and space, as we know them, do not exist in the real world, and that Christ instead of being remote, is "nearer than hands and feet"—our attitude making that possible—we ought, before long, to feel and recognize his presence. Later (if we can accept the testimony of his disciples, living as well as dead, and I am confident that we can), we ought to transcend that experience and to have conscious communion with him—"communion" I believe, meaning "a shared consciousness." He *knows;* so we, too, shall get knowledge.

You remember what Lacordaire says about the inner life: that it consists of each man's conversation with himself. If we were to take life and all the events of life as a continual demonstration; and if we were to look to Christ as an ever-present Instructor, I think that our inner life would be lived with *him* and that our conversation would in fact be in heaven. That requires attention, recollection, and detachment —and those three words were suggested once to me as the essentials of spiritual life; but I think they come with desire, and with practice. Of one thing we may be sure, that if we desire to reach him, he has an infinitely greater desire to reach us. If you put yourself in his place: how he must long for those who will learn to co-operate consciously with him in his work for the world!

And I will not apologize for such boldness. Surely we must be *bold,* if we would become more than religious parasites.

. . . . . .

Very faithfully yours.

What I have said of Christ reads to me as cold. "Instructor," yes: but also a friend, so great that he has a passion of concern for every living soul.

LETTER NO. 2

July 4, 19—.

DEAR ——:

It has been my great good fortune, during the past twenty years, at one time and another to know people whose first-hand experience of the spiritual life has been so much wider and deeper than my own, that in comparison with them I am a mere infant. My own knowledge has been just enough to enable me to recognize their superiority—as one who has practised even a little on a musical instrument is able to recognize an expert. Such good fortune would have been more fruitful if I had asked questions more boldly, and, above all, if I had with greater perseverance attempted what they had achieved.

Your own experience in certain directions has been unusually wide; and I do not know that mine can be of service to you. But there is only one way to find out, and that is by questions as searching as you know how to make them. That your questions the other day were searching

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is cause for congratulation and not for regret. I wish there were more people in the world in a position to probe as deeply. You will realize that the utmost any of us can do "to help", is to express in words that which the other already knows intuitively—that which lies within, but just beyond the field of the personal consciousness. A touch from without may precipitate such knowledge, as an electric current passing through a solution will precipitate crystals. The effect is that of sudden illumination. But there can be no such sense of illumination unless the "solution"—the knowledge in a latent condition—has already filtered down sufficiently to be within reach.

We have a Teacher—and teachers. Some people are taught in a sense more personal and direct than is true of most—those who have demanded it, who are ready for it—those who have "made their connection." It is the soul that is taught, either during deep sleep or in hours of meditation when the brain-consciousness no longer rises like dense black smoke to cloud our spiritual sky. Then, from the soul, that God-given knowledge must pass into the soul's shadow, which we call ourselves. And there are times when someone from outside, or a book, will serve as means. You, of course, know all of that; and that, if we look for such teaching, it is easier to *remember*. For you certainly receive it. Nor have I ever heard of limits being set to the kind of knowledge thus given—anything we need to know for the better performance of our duty, we may ask for and shall surely receive.

The recognition of such knowledge means, of course, that for the moment we share the consciousnss of the soul. It is, as you say, like looking from the top of the mountain—at least over *that* problem. Later that wider consciousness will always be ours. We shall live in it. But, naturally, for the present such moments are rare: they come and go. The memory of them, however, does not wholly leave us. We pass from one to another, as on stepping-stones across a river.

The question of health is certainly important, particularly so in view of the Christian Science and similar movements, some of the followers of which seem to regard health as the end and aim of religion. I have never had an opportunity to discuss the matter frankly with such people, and probably you have not either. Yet it ought to be faced and thoroughly threshed out, at least with the more reasonable and moderate among them, with whom, as I think you told me, you were, and perhaps still are, in close touch.

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It was Zeno, I think, who pointed out ages ago that neither life nor death, neither health nor sickness, neither wealth nor poverty, are things either good or evil in themselves. Obviously how we use them is the test. The only things good in themselves are justice, aspiration, courage, compassion, and the other qualities of soul.

I know of a case now in which an old man is being brought to life

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(in the real sense) by the prolonged agony of dying—a man of title in England, dominant and egotistical, whose career has been a continued success, but whose heart, at bottom pure gold, had been debased by the iron of his own will. He is being refined, as gold is refined in fire: and fire hurts.

Some people would say, "He has never been a bad man, what has he done to deserve such suffering?"—the mediæval idea of punishment. Others would say, "He need not suffer; by hypnotism or by Christian Science or by mind-cure, he should at all events be made not to suffer"—the new idea that suffering is necessarily evil. I do not think that either view is Christian.

Inevitably, however, when anyone we love is suffering, it is immensely difficult to see in right perspective. We forget the possible needs of the soul, and think first of the body. Christ would see beneath the surface—would think first of the soul, and, when healing the body, would, with spiritual power, give material expression to some spiritual achievement: to a state of repentance or of faith already achieved. In other words, he, as the Master Refiner, would not withdraw the metal from the furnace until it had been brought to the state of purity—in which he could see his own image reflected in it (a refiner's actual test). We, in our impatience, would withdraw the metal at once, just because we are being hurt, either in our own persons or in the persons of those we love.

I grant fully that we have often the power to do this, either by will, or by diverting the direction of our own spiritual forces. By either of these means we can, in many cases, stop the physical expression of the disturbance and thus do away with the physical pain. But, in the first place, by so doing we run the risk which is always run when we dam a river, and, to use another simile, which we run when we suppress free speech. The Gnostics described the personality as "the purgation" of the Soul. I think the body is, in a sense, "the purgation" of the personality.

We do not want to drive the disturbance back from the body into the secret places of the mind and heart. All of us admit the influence of fresh air, of exercise, of proper diet, and of rest. The purpose of these is elimination quite as much as nutrition. Why not use physical means, as we do in other connections, to produce physical results, and so help the disturbance to escape by and through the body? And "in everything with prayer."

In the second place—why not with prayer? (and this, I imagine, would be your method). The Apostles did not use their own will, or their own spiritual power, except in prayer. That is to say, they relied not only upon the power, but upon the wisdom of Christ. They submitted their personal will to his divine will; their personal judgment to his divine judgment. Their prayers, and doubtless also the faith of the

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person to be healed, supplied at least part of the spiritual energy used by Christ in the cure. But, in the last analysis, it was *his* cure and not their own.

This can be and is done to-day as often as it was done by the Apostles and by the Saints. The trouble is that most people, when someone they love is ill, become so anxious and so fearful that they do not expect their prayers to be answered: and there must be faith. Their prayers *will* be answered if they *ought* to be answered; and if they ought not to be answered, what would they have? There are things so much worse than death. Further, the modern church-goer forgets, I fancy, the injunction to pray without ceasing, and the parable which taught the power of importunity. If he does not get lightning results he leaves the Church and takes up Christian Science.

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But I am, as before, writing to you for the imaginary benefit of those whose needs you express vicariously. You can reach them and I cannot. The point of it all is that they do not know enough to recognize their own limitations. Like the Socialists, their table of values is all wrong; and like certain physicians who prescribe drugs to remove what are merely symptoms, they are so carried away by immediate and indisputable results, that they are blind to effects and reactions beneath the surface which only those who see with the eye of the Spirit can trace and understand. Needless to say, I am not one of those, but I know I am not: and I know *who is*. So I rely upon him and upon those who work with him. There is not only unbroken tradition, but plenty of modern experience in favour of that, the original procedure.

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Very faithfully yours,

——— ———

July 25, 19—

DEAR ——:

I took your letter with me to the country, expecting to answer it from there. But I was disappointed. You will, I hope, pardon the delay. I have waited only in the hope of being able to answer it as it deserves.

. . . . . .

Now for the main subject: I wish that I could help you with your little girl. Perhaps I can. But if so, it will be chiefly by suggesting how you yourself can help her. The New Thought people echo very old and vital knowledge when they speak of the close connection between mother and child.

It is said that for many years after physical separation has taken place at birth, there is the closest possible psychic and nervous (or etheric) rapport; so that the condition of the mother's mind reacts

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directly upon the mind and so upon the health of her child. Naturally the extent of this interaction must vary in different cases, and must decrease with advancing years. But the point is that it exists, and that it is substantial and real.

This gives power as well as responsibility. Power to bless, power to heal. A mother, far better than any one, should be able to draw directly upon the Divine for the well-being of her child. To draw directly upon the Divine, however, needs not faith only, but, particularly in the case of a mother, great self-control; because to draw upon, means to work with, and to work with we must bring our own will into unison with the Divine will. Instead of being opposed, thus ↓↑ or so ↑↓ the flow of force must be concurrent ↓↓ : our own will and the Divine Will must be similar in direction. Evidently, we cannot hope, and should not wish to dominate that will; evidently we cannot resist it—at least not permanently. Consequently, we should submit to it. We can do this with the resignation of the nun, or with the glad acceptance of the warrior. And I want to suggest that true submission lies in our ability to make the Divine Will our own wish; that it is essentially a warrior virtue—not negative, but positive and glad.

This means, in other words, that in all circumstances, in all prayer and effort, we must try to adopt the attitude, "Thy will be done."

First the test comes for ourselves—the test of our willingness and ability to accept all things whatsoever that the will of God may bring us; the test of our faith, not merely in the power, but in the wisdom and love of the Divine. Do we know best, or does Wisdom itself? We shall reach a point at which we shall fear nothing any more from any quarter whatsoever, because nothing can happen to us which is not an expression of God's wisdom and of His love for us. But there is a second and a much harder test—can we say, "Thy will be done" for those we love? Do we *really* believe in His wisdom? Can we force ourselves to trust, to accept what will seem like "the worst", until we gain the conviction that, if "the worst" should happen, it must necessarily conceal the best, and that that which had seemed a hideous disaster is in truth the careful plan of the infinitely wise and compassionate Director of our own life and of theirs? To be frank, although it has been done, I do not see how "acceptance" can be carried so far until we have at least an intellectual understanding of the meaning and purpose of evolution. But it will in any case be clear that that sort of acceptance gives power: among other kinds, the instant readiness to use and to get the best out of every situation as it develops—the spiritual best for those we love; and it gives stillness, which is peace, because there is no longer opposition to the Divine Will, and no longer that interior friction which such opposition generates. There can be no stillness—and no "hearing" until, to some extent at least, that attitude of acceptance has been attained.

"The true source of all that frets and irritates and wears away our

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lives, is not in external things, but in the resistance of our wills to the will of God expressed in external things." Soon or late we all must learn that lesson, not once but many times, until we know it. Some of us learn it only after terrible suffering, but that is because we have disregarded or rejected our earlier and easier opportunities.

Finally we shall discover that our submission is not to a will foreign to our own, but that the Higher Will is in truth the will of our own innermost being. As Henry Clark puts it, "We shall grow into an identification of ourselves with God"; or, to quote a very different writer:

"Not till the whole personality of the man is dissolved and melted . . . not till the whole nature has yielded and become subject unto its Higher Self can the bloom open. . . . Look for the warrior and let him fight in thee. Take his orders for battle and obey them. Obey him, not as though he were a general, but as though he were thyself, and his spoken words were the utterance of thy secret desires; for he is thyself, yet infinitely wiser and stronger than thyself."

Now it seems to me that some of those who claim to use spiritual powers for healing (not all of them, of course) fail to recognize that wisdom and love quite as much as power, must be qualities of the Divine —and for our present purpose it does not matter whether by that term, we mean God, or the Higher Self, or Christ, or the Universal Spirit, or the Over-Soul. Superficially these people *seem* to wish to dictate to wisdom: though I suspect the true explanation is the fixity of their belief that the Divine *always* wills health.

The fact that ill-health exists—and that death is unavoidable—should prove that it too is so willed, not as a punishment or as an evil, but as a good: as a means by which health of soul can be attained.

My own belief is (and this is my answer to a question you raise) that such people have half-discovered, but have failed to understand, a great spiritual fact, which St. Paul expounds in the 15th Chapter of his first Epistle to the Corinthians—generally taken as referring to death only, though they might have wondered, if it is to be read in no other way, why he should have interjected, "I die daily."

The Spiritual body of which he speaks—the body of the resurrection —the body of our immortality—is just as real as the physical, though subject no longer to the limitations of time and space as we now know them (the theory of the Fourth Dimension throws some light on this). Jesus, after the Crucifixion, talked with his disciples and ate with them. In *that* body, which is the immediate vehicle of the Soul, and, in a certain sense, the direct expression of the soul,—there is perfect equilibrium, or "health."

So we may account for the half-intuition—for the psychic perversion of the truth—that health is "the right" of the Soul's body. In his physical body Jesus suffered and died. In his spiritual body "death was swallowed up in victory." And we should remember that it is

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the mortal which must put on immortality: that the spiritual body evolves, is built up—or should be—as the result of our aspiration and effort while functioning in and through these infinitely more dense and at the same time more shadowy bodies which we so foolishly think of as "ourselves."

The Master is concerned with the growth of the spiritual body. The life of the physical is merely a means to that end. If you care to compare the following passages you will find that, on this point, the New Testament is explicit: II Cor., Chapter iv, verse 16 to Chapter v, verse 5; Col. iii, v. 10; Eph. iv, vv 23-24; I Peter iii, 4; I Cor. xv, vv. 35 to 56.

Further, growth on that plane must be subject to the same general laws as those which govern similar processes known to us physically. The law of cause and effect, of action and reaction—that whatsoever a man sows, that shall he also reap, and that whatsoever a man reaps that he must also have sown—which is known in the East as the law of Karma, and which Roman Catholics seem to mean in a narrower sense when they speak of a man's "merit"—must govern the whole process of spiritual development. As a law, it is merely the expression of the absolute justice, impartiality, wisdom and compassion of the Divine Will—not the monopoly of Buddhism or of any other Oriental philosophy.

We are born in a certain family, with tendencies healthy or the reverse, and at a certain time, because it is in just those surroundings that we can best learn the next lesson we need to know. To attribute all character to physical heredity is to deny free will. Physical heredity simply provides the soil in which the heredity of the individuality can develop. Where, when or how the individuality has acquired its tendencies, relatively speaking, is unimportant. The essential fact is that a child has certain characteristics when born, and that the environment into which it is born is the expression of its "Karma" (for want of a better term)—of its spiritual needs, providing opportunities for the conquest of its faults and for the development of its virtues—a purely individual matter. No two children are alike and no two environments are alike. Even in the same family a mother is a very different person when her first and when her last child is born. The purpose of it all, in any case, is the perfecting of character and the development of soul.

The world in which we live is like a nursery or a school—a school for souls. To say the same thing, but in terms of force instead of in terms of consciousness, this physical world is the matrix in which the development of the spiritual body takes place. In a very literal sense we must be born again.

Granting that much as true, it follows that to fail in life is to fail to learn the lessons we were intended to learn and that we were given a special opportunity to learn—the lessons of courage, patience, energy, impersonality, understanding, no matter what. There can be no other

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failure. Now, once more, let us imagine how Christ must regard the world: What does he hear? Cries of pain, surely—cries of hunger, cries from beds of sickness, cries from wounded hearts. And for all of these he must feel an infinite compassion. Yet how about a deeper cry—"the terrible, agonizing cry of the souls of the world"? If because of the wounded heart, we learn our lesson, the soul must rejoice and Christ must share that joy. But suppose that the wounded heart finds solace in drink or in folly; then surely, the soul herself must grieve beyond grief of ours, and Christ must share in that grief as he could not share in grief which in any case provided the very opportunity for which the soul had worked and waited, for which the soul had longed.

It is easy to imagine a life the chief purpose of which would be the lesson which nothing but constant illness could teach. True, we can never tell when the lesson has been learned—when the need no longer exists: so at all times we must do our utmost to relieve and to cure. But always—and this is my point—with the reservation that His greater compassion and deeper wisdom may prevail over any wish of ours. And that is all I urge. It is impossible to lay down general rules. Each case must be considered on its individual merits. As I said, the relation of mother to child gives special rights and responsibilities. But you will see, even in the case of a mother, how unwise it would be to trust her child to certain practitioners, say of Christian Science. They assert that a certain thing *is* the Divine Will—without in the least knowing. But if it is not the Divine Will, the power upon which they draw is not and cannot be spiritual. It is what St. Paul calls "psychic and devilish"—a form of energy totally different from that which reaches us from the spiritual world, but sufficiently powerful, not only to produce physical results, but temporarily to delay the expression of forces trying to work their way through from the world of soul. This banking up of the outlet may give rise to an inner condition corresponding to what we should describe as inflammation, which reacts back upon the development of the spiritual body—at best delaying the putting on by "the corruptible" of incorruption.

There is but one path of safety, which is also the path of peace. And even for a mother there may be peace—peace which will create around her child an atmosphere in and through which the spiritual powers can work without hindrance for her child's best good. I do not know what others ought to do, or what attitude they should adopt; but I think I know the attitude I would try to adopt if child of mine were ill: Realizing in the first place that Christ *did* heal; convinced that he can as easily heal to-day, I would, at the turn of every hour during the day, and oftener if possible, place my child mentally in Christ's presence—myself too—and raising myself to him by the act of accepting his will (by the act of trying to feel my own will in unison with his)—I would with all my heart ask him to heal my child. I would try to make my "call" as serene and as clear, as direct and as simple as I could. I would

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ask him to send in any case his blessing upon my child, and to cure, if, in his greater wisdom, cure would be best.

I would *know* that he could hear me; I would *know* that he could heal. I would try never to swerve from my conviction that the child would be cured the very moment that would be wise and best, considering the deeper, and, to me, unknown needs of her soul. I would fight anxiety and fear and worry, as I would fight the worst of sins. I would try to surround her with an atmosphere of steady cheerful confidence. Meanwhile I would do whatever I could to provide means of physical cure, even to the use of certain drugs if I could be convinced of their serviceability—on the same principle that if I were in prison and wished to escape, I would not simply sit down and pray and expect a miracle to happen. We must not forget that it requires energy to perform "miracles" and that the energy we liberate, physical as well as spiritual, can be used by those who know, to bring about the result we desire—and deserve.

Fundamentally, however, it would come to this—The case is in *your* hands. I will do all I know. I will provide such physical remedies as I can—but her life is YOURS. With every thought and fibre in my nature I trust you to do what is best. Heal her, I beg of you, if that be possible and wise. She is more yours than mine. I love her, but you must love her better than I know how. Use me, if that be possible. Guide me even in the matter of physical means. I submit every detail to your guidance. Tell me if I am now doing what is right.—And then I would try to listen: quite still, without strain, a still mind and heart at rest. There would be stillness if I really trusted; if I had the confidence and love of a child, and if I could realize that he hears and understands far more completely than you, who read this letter, hear and understand me. He would answer at once; but perhaps, because of my anxiety it would take time for the answer "to get through." Nevertheless it *would* get through. He can always reach us when it is necessary to do so. But to tear through—through the fog of our minds—involves reaction. St. Paul was blind for three days after that meeting on the Damascus road, simply because, at that time, violent means had to be used to reach him. When we look for an answer, with faith and patience, it filters through, often imperceptibly.

There are things in your letter still left unanswered—though nothing which I would not gladly answer if time permitted. I have delayed reply so long, however, that I want at least to get this off while I can. That it will be of any immediate comfort I cannot hope. But you are not looking for comfort. You are looking for the truth, and for the true way in which to help your child. I can do no more than tell you the best that I know.

. . . . . .

Very faithfully yours,

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It is hardly necessary to comment on these letters. The first had the effect of a sudden illumination: scales seemed to fall from my eyes—the horizon to widen and lift in every direction. I followed it up by a number of direct questions, to which the second was an answer. Then I hinted at my insoluble problem; the answer to which is suggested in the third. It was through the regions of experiment and effort into which these letters led me that I found my way to The Theosophical Society.

Why did I join it? Well—as much of me as has been able to join it (to quote another of my predecessors), came in consequence of the receiving of these three letters; of the observation of a group of lives; and of the reading of two books. In one I recognized the beautiful "warrior" quotation; the other contained the following definition:

"Theosophy . . . is wisdom in God, a wisdom which has God not only as its subject, but as its principle; it has for its basis the Divine revelation in Scripture and in nature, and it springs from an inward illumination by the Spirit of God, which makes the contents of the revelation apprehensible. Its form is not that of reflective thought, although this is not excluded, but, first and foremost, that of intuition, immediate perception, central apprehension of God and existence.

. . . "Out of the idea of God it seeks to apprehend the world, in all circles of the universe to see things as they are in God; it seeks to be a *philosophia sacra* in contradiction to a *philosophia profana*. It embraces nature and history; seeks to present a philosophy of nature in the light of the Divine idea, just as it also strives to give a philosophy of history, a representation of the principles of the Kingdom of God, as these are developed from the first super-historical commencement of the kingdom of God, from the creation and fall of the angels, and of man, throughout the various periods of time—a persistent struggle between light and darkness—until the final judgment and consummation of all things. In its interpretation of Christianity, it does not limit itself to its practical ethico-religious import for man, but seeks to apprehend its cosmical meaning, its significence for the universe, and to prove that the principles of Christianity are identical with those by which the world itself subsists, and on which the foundation of the world is laid—that Christianity is the focus for all world-forces and world-powers.

"In so far as Theosophy is assigned a place in the history of philosophy, and it is not excluded as an unscientific or super-scientific vagary, it belongs to that department of philosophy which Schelling has styled *positive* philosophy, in contrast to a negative, purely rational, non-postulating philosophy, which seeks its principle out of reason itself. The difference between Theosophy and purely rational Philosophy may be thus indicated in terms borrowed from Leibnitz: 'Theosophy pursues the path of light' ('In Thy light we shall see light'); while purely rational Philosophy pursues the path of gloom, because it simply roams among dim shadows with its own faintly glimmering light."

J. B. P.

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THE SPIRITUAL ORIGIN OF LIFE

SOME time before the British Association assembled at Dundee, rumors were heard of remarkable revelations concerning the origin of life. At last, we were told, the great secret would be disclosed, bringing the fulfilment of Tyndall's declaration at an earlier meeting of the same body: "We find in Matter the promise and potency of every form of Life."

As the fulfilment of these large promises came a paper by Professor E. A. Schäfer, President of the Association, which was widely distributed and discussed. In itself, this paper did not amount to much; it hardly carried the subject beyond the point at which Tyndall had found it, or beyond the fact that, up to the present, all attempts to form living matter artificially had completely failed. But Professor Schäfer made up in surmise and theory what he lacked in fact, and it seemed, for the moment, that the cause of materialism had received a great accession of strength. Only for the moment, however; for the paper, not very significant in itself, began to draw forth comments, notably from Sir Oliver Lodge and Alfred Russel Wallace, which are in the highest degree significant, and, we venture to add, thoroughly Theosophical, in the true sense of that much misused word.

Perhaps most significant is the comment of Alfred Russel Wallace, the cabled report of which we give, as found in The New York *Times*.

"Prof. Schäfer's arguments" said Mr. Wallace, "are the same as those of Haeckel and all the great agnostics, but he does not really get over the difficulties one iota more than they did. So there is nothing in what he says that one can call new.

"He begins by stating, as if it were his point of view, that the problems of life are essentially problems of matter, and that we cannot conceive of life in a scientific sense as existing apart from matter. He puts down what he could conceive and could not conceive as a dictum, without any attempt to prove it.

"Take, for instance, Crookes and myself. We have studied the subject of psychological phenomena for forty years, and we know pretty well that there are phenomena of which these men are absolutely ignorant, which prove the existence of life without matter, as it were, certainly without ordinary matter. So that vitiates all his reasoning right away.

"A little further on he tried to show the similarity of the process of reproduction in living and non-living matter, and the only thing

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he brings forward is crystals. He says that crystals grow and multiply and reproduce their life, and therefore he appears to be utterly ignorant that a crystal is simply added to on the outside, whereas life is a thing of wonderful and complex structure and is added to on the inside. That, I consider, is a wonderful case of bad reasoning, of begging the question.

"Another and the most important fallacy in the whole thing is the assumption, without showing that there is any difficulty about it, that if you prove the production of dead matter, you can prove the production of living matter. The nucleus of a cell he says, is not very complex chemically, and the substance of it can be reproduced, but it is not a living nucleus.

"All the chemist can do is to experiment with dead matter; he cannot subject living matter, continuing to live, to his chemical processes. Therefore all he gets is the production of dead matter, and he says that is the same as living matter. He repeats again and again that when you have got the same matter and the same chemical substance, all you have got to do is to produce it chemically, and then it will have all the properties of living matter."

"That," declared Wallace definitely, "is the very one thing they haven't gone the slightest towards."

Wallace then quoted Prof. Schäfer:

"The composition of these elements in a vital compound represents the chemical basis of life, and when the chemists succeed in building up this compound it will without doubt be found to exhibit phenomena which we are in the habit of associating with the term life."

"Now, that," Wallace commented, "is absolutely unfounded. There is not the slightest proof of it, and to most people it is absolutely incredible. Yet he says it without doubt."

With regard to Prof. Schäfer's ruling out the question of a soul in his considerations, Mr. Wallace remarked that even Haeckel did admit a soul, saying every cell has a soul. He went on:

"All the rest of his address, though it is very careful, is based on the assumption that all the changes which take place in growth and reproduction are chemical. He gives no proof whatever, and the difficulties and differences are so radical and so enormous that the whole thing really is absolutely worthless. But he is not quite so dogmatic as Haeckel, who denied the possibility of any life but what has developed from matter.

"In my last book, 'The World of Life,'" said the veteran author, "I have endeavored to deal with that fundamental point, which all these psychological agnostics, as they call themselves, utterly ignore and pass by, and that is, whence comes the directing power?

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"The two things, growth and reproduction, are without equal in any chemical process, certainly, and none of these men makes the slightest attempt to get over the difficulty.

"In my book I deal in detail with these things, and in a chapter on the mystery of a cell I show that some of the greatest modern writers admit that there is a mystery in it; that its changes are most marvelous. All this they ignore—all this directive power, which enables the cell to go through a marvelous series of changes and development, not one of which can be explained by any mechanical or chemical process.

"Prof. Schäfer's assertions are so bold that they catch the public ear and the public fancy, but they are entirely valueless.

"If," Wallace said in reply to further questions, "chemists do produce life, it is not they who produce it. The chemist never goes into the ultimate cause, he does not deal with directing power.

"What does force come from! Dead matter itself, when you get down to its fundamentals, is becoming almost as complex as living matter. In the mere atom there have been shown to exist countless minute things, every part imbued with force. Whence comes the force?

"I maintain that you cannot explain the smallest portion of dead matter without a series of forces, which imply mind, which imply direction.

"One of my great points, going back and back and back through life, is the matter of the universe in its bulk. You have got to consider the origin of what is called the dead universe, the cosmos, which is as full of complex directions and laws, not quite so complex but nearly so as those of living matter.

"Whence do these forces come? Prof. Schäfer never attempts to give any idea of how feeling, sense, the power of perception, can possibly arise out of dead matter. He says distinctly that it arises from the nervous system. He would produce a nervous system, but is it likely?

"The nervous system, which is a machine for the manifestation of consciousness, should produce consciousness. Huxley said, 'Life is the cause and not the consequence of organization.' It is not organization that produces life, as is assumed all through Prof. Schäfer's lectures.

"If you assume that the directing power is essentially a spiritual power, then you can understand all this, but without it you cannot understand it."

In conclusion Mr. Wallace said:

"Death is absolutely necessary to the process of development through evolution. It is calculated that if a certain small organism

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were allowed to multiply steadily with nothing to prevent it from increasing, in a little over one hundred years it would have produced enough living matter to fill up the whole known universe. That, you see, proves the necessity of death.

"Here again we see the existence of an antecedent mind, which so constituted matter that it could not be immortal. If living matter had been immortal from the beginning, development would have stopped.

"All the forces of life are directed in a way that is utterly distinct from chemistry. Anything that chemistry can do is beside the question."

"In chemistry," said Mr. Wallace, "only certain things will produce certain results. In life the most diverse things will produce the same results. One man may feed entirely on animal food, another entirely on vegetable. The machinery is the same, yet this same machinery, so differently fed, produces identical results in muscle, nerve, skin, hair, everything."

"Its organism is like an enormous engine, but it is an engine which can reproduce itself. There is the directing power."

If we may venture to comment on a pronouncement of such excellence, it is only to suggest that, in discussing Life, sufficient weight is not given to the two most important qualities of Life, namely Consciousness and Will, while too exclusive stress is laid on the lesser function, that of building and repairing organic tissue. As to the latter, one may generalize and say that chemical action tends always toward stable compounds, while vital action is continually making unstable compounds, which, when life is withdrawn and the material is left to purely chemical forces, at once tend to disintegrate and decay. But after all the great fact of life is not tissue but consciousness and will; it is only the materialism of our minds which accentuates the former and ignores the latter. We doubt if even Professor Schäfer would venture to predict that chemistry, at any future time, will be able to "create" will and consciousness, the true manifestations of Life. C. J.

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ON THE SCREEN OF TIME

"THE Agnostic, like any other man, will find the Truth, if he be true to the truth that he sees; by which I mean, if he will live out his philosophy in detail from day to day and from hour to hour. Those who merely call themselves Agnostics, and who act as if they believe in what they profess to doubt—those who, in other words, keep their philosophy on the psychic plane as a plaything for their intellectual entertainment, never find the Truth, but remain, like the psychic, the victims of their own delusions."

The Student had been telling us about a lecture he had given and about the questions it had evoked. The Objector was in a mood particularly sardonic. "What you say," he remarked, "is quite incomprehensible; but perhaps that does not matter, for it sounds well: I admit that: it really sounds uncommonly wise. And I respect even an appearance of wisdom now that most people advertise themselves as fools. An Agnostic, you say, whose ideas are all wrong, will find the Truth if he will follow his wrong ideas. It sounds comforting as well as wise. How does he do it?"

"If he doubts the reality of a stone wall, and walks into it, the bumping of his nose should convince him—which, by the way, is not necessarily personal." (There was, however, a cheerful gleam in the Student's eyes as he turned to the Objector). "My point is that the psychic, who is deluded, if he will act conscientiously in accordance with his vision, will discover that his vision was misleading. He will suffer, but he will learn. On the other hand, the psychic who never leaves the psychic plane—that is to say, who never makes his dreams objective by conforming his conduct to them, and who, therefore, is untrue to the light which he sees,—such a man will remain in ignorance, self-deceived and the deceiver of others. He will learn, perhaps, only when he becomes the cause of such suffering to one whom he loves (if love still be left in him), that he will be compelled to face the error of his ways and change them.

"It is exactly the same with the sceptic. He indulges himself with vain imaginings, and, not content with this, casts gloom over the hearts of others by his attitude and atmosphere of doubt. What is it that he doubts? Challenge him. Does he doubt the reality of the soul, or his free will, or the free will of others? Yet he acts in all things, not as if he were merely a body, but as if he expected others to attribute to him standards of honour, purely abstract, which often contradict expediency, and which it is impossible for him to defend on material grounds. And if he doubts the freedom of the will and moral responsibility, why is it

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that, when another man pushes him on the street, he feels indignant? If he were true to his philosophy he would think of that man as the unhappy victim of fate: he would be incapable of annoyance, and, in time, incapable of exertion."

"I agree with you," said the Philosopher. "The universe is justly governed. It is a law of life that the utmost range of truth is open to the man who obeys the truth as he sees it from day to day, while the man who fails to conform his conduct to his vision, becomes, both morally and intellectually, more and more blind. That is why there is a better chance for a man of sinful life, but who believes, let us say, in kindness, and who practises it, than for a man whose outer life may be negatively impeccable, but who never practises the kindness in which, theoretically, he believes."

"The truth is," commented the Sage, "that we misuse the word 'belief.' Someone calls himself a Christian, or a Theosophist, or a Buddhist. By this he means that he believes in Christianity or in Buddhism. Actually he believes in nothing of the sort unless his entire life be based and built up on his belief. If a man says that he loves a woman, and then behaves as if he loved another woman, or several, the object of his declared affection may be excused for feeling piqued. Obviously, he does not love her at all. In the same way, if a man says that he believes in Christianity and, on week-days, steals, the truth is that he does not believe in Christianity but in stealing. So also if a man calls himself a Theosophist, but shows a prejudice against Christianity or some other mode of religious belief, it is evident that he does not believe in Theosophy which is all-inclusive, and which means Divine Wisdom in whatever form it may be found: he believes in something which can only be dignified as 'anti' whatever his aversion may be . . . The Student is right: the man who is true to the highest that he sees cannot fail to find the Supreme. A wrong belief will not work. Consequently, those who try to live what they believe, if their belief be erroneous, will be disillusioned. So, seeking more light, they find it."

. . . . . .

"Practical advice!" The Sage laughed. It was at another informal meeting of the same group. "People do not want practical advice. They want to listen to eloquence. They enjoy the stimulation of their emotions. And they like, at times, to feel pious. Practical advice means a change in motive and in manner of life: and they do not want to change. The purpose of religion, with most people, is to provide a way to the kingdom of heaven which will not involve an uncomfortable disturbance of themselves. They want to get there as they are. . . . Your friend, you say, is an exception? Well, there are exceptions. Let us thank the gods for that. And he wants 'to live the life'? Dear man, if he means that, one and all of us will serve him as you know, to the

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end of time, with all that we have or are. If only they knew the joy of finding someone ready with heart and mind and will to follow the light he sees! Where should he begin? Why, with the first fault of which he is conscious. Conquer that; put a virtue, the opposite of his fault, in its place: and proceed with the next. It is divinely simple. . . . 'Should you lend him books on Theosophy?' No: not until he learns by fidelity to the practice I have recommended that the only purpose of books on Theosophy is to help us to build *character.*"

"That," interrupted the Objector, "is rank heresy. He should rid his mind of superstition, and he should learn to love the truth for its own sake. There is such a thing as an intellectual interest, absolutely justifiable, in the nature of man and the universe."

"No man ceases to be superstitious by changing his ideas about things: he merely changes his superstition. Nor is the truth ever known until it is lived. An infinity of harm has been done in the name of Theosophy by pandering to intellectual curiosity. What do you suppose the Masters are working for? Can you imagine anything more horrible than the children of so-called Theosophists, with minds made wise by talk of Karma and rounds and races, but whose lives were immoral! Is that what the Masters want? No, a thousand times No! The Masters work that heaven and earth may meet; and this can happen only as one man after another makes his own heart heavenly, his own life noble, his own mind clean and true, direct and simple. There is no greater wickedness than to prostitute the everlasting Light to common and mean uses. It is meant to be lived by,—not to be talked about and paraded as an intellectual panacea. There are those who prostitute the name, though not the Light (for that they cannot do) for personal aggrandizement. There are those who prostitute the name—again, not the Light—by attaching it to psychic hallucinations and to astral debauch. But the state of these, bad as it is, can hardly be worse than the state of those who act as if the acceptance of theosophical beliefs with the confusion they call their minds, or the acceptance of those beliefs by others, could make the slightest difference, this way or that, to the sum total of spiritual Becoming. The kingdom of heaven will come when the character of men and of women is heavenly: not before. And the poorest and most ignorant persons, Catholic or Buddhist, Mohammedan or Hindu, may be nearer to the heart of Masters—may be more kind, more tolerant, more gentle, more loyal to the truth as he sees it, more courageous morally, more sincere in aspiration, more fervent in effort—may be, in brief, a far better Theosophist, than some of us whose minds are saturated with what we call Understanding, but whose lives prove all too clearly that we have misunderstood and travestied outrageously the wisdom we call divine.

"So I repeat again: do not let your friend read more than the first

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four axioms of *Light on the Path* for at least a month. Let him work at those—putting fire and steel into the work—searching his nature for the evil and ugly in it that he may put beauty and virtue in their place. . . . And there are well-known books: *The Imitation of Christ,* for instance. A chapter each day, with ten minutes for each paragraph, will be more than enough. We kill ourselves with reading. . . . Words and ever more words, and nothing done."

"But should I not tell him to meditate or to pray?"

"Pray; meditate—by all means, so long as he does it with the right motive: not that he may extract favours out of deity, or that he may have 'experiences,' but that he may get strength for his one work, light on his one work, love for his one work, which is the work of Masters and of God—the work of perfecting himself as a man, of perfecting his *character.*"

"Very few people know how to begin," ventured the questioner. "I doubt whether I do."

"It has been explained hundreds of times," replied the Sage. "Read *Fragments.* Ask yourself what kind of a person you would like to be; what are the qualities that you dislike, and that your best friends dislike in you. Do this methodically. Write down the result. Add to the list from day to day. In this way you will sharpen the outline of your ideal; will make it more definite. But do not make the mistake of trying to become everything at once. That would be as foolish as trying to learn a dozen languages at the same time. Take one day of the week for the special practice of one virtue, and for the conquest or, rather, for the transformation of one particular fault. Take the next day for another virtue and for another weakness, and so on. Two or three times a day examine yourself to see what you have been doing and thinking and feeling: for your ideal must cover all the planes of your nature, and you will discover before long that virtues and faults express themselves on all planes. Keep a record of each day's work. Devise some system of marking yourself for success and failure."

"Would not such a practice make one introspective and morbid?"

"Yes,—if it were perverted for the feeding of vanity. If a man were to examine himself, not in the light of his own ideal, or as in the presence of his Master, but with desire for the approbation of the multitude and with fear of their disapproval, it certainly would make him morbid. Further, if instead of externalizing his ideal, he merely broods over it psychically; if, instead of forcing himself into action of a kind representing the opposite of his fault, he merely regrets and laments his weakness, of course he will become introspective and negative and abortive."

"What do you mean by 'the opposite of his fault'?"

"Suppose a man to be too fond of eating, or of comfort in some

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other form. This means that in his soul he desires to give pleasure and comfort to others, and that this desire, spiritual in its origin, becomes distorted as it passes through the personal consciousness and expresses itself outwardly as self-indulgence. It is a common-place that *bon-vivants* often are good-natured and 'easy going.' But suppose that a man, with that fault, realizing that it makes him selfish and forgetful of the interests or happiness of others, and wishful, therefore, to overcome it,—suppose that, whenever he finds himself meditating on prospective meals, or lost in the enjoyment of immediate and objective turkey, he checks himself, and then tries to discover some way in which he can please or add to the enjoyment of others: do you not see that positive and prompt action, if it go no further than pouring a glass of water for his neighbour, will make morbid introspection impossible, and will also create in him a tendency the opposite of his bad habit?"

The Philosopher had been listening intently to this long dissertation by the Sage. "Group consciousness," he said. "I have been thinking along that line for a week or more. Of what possible use is a belief in Reincarnation and in Karma, unless it helps us to realize that character lasts; that it is of permanent value; that no effort to perfect ourselves is thrown away; that we reap in practical efficiency both in this life and forever, every act of self-renunciation and of positive well-doing? The motive, of course, must not be the glorification of the individual himself, but the desire to serve, with his Master, and for love of him, those whom his Master serves. He must begin by realizing that there is but the one way to do this—the way you have outlined, the way of the small, old path, stretching far away, along which all disciples have travelled, and which in the present as in the past begins where each man stands, with the performance of his most obvious duty, though with a new incentive and an eternal purpose."

The Objector came to life again. "One of you," he said, "spoke of reading, a few minutes ago, as if it would be a crime even to read the QUARTERLY."

"And it would be a crime to read the QUARTERLY unless it were read rightly," the Sage retorted. "The QUARTERLY may be used in such a way as to enervate both the mind and the will. Everything we read should lead to action, or the effect is injurious. I do not mean that we can hope always for an immediate opportunity to express in action the resolution of the will to which the reading should have led us: but there must be real resolution and, through the imagination, actual visualization of that upon which the will has determined. Over and over again I have noticed people, supposed to be resting, but absorbed in some novel, and, after an hour of reading, more wearied than when they began: negative instead of positive, weakened in will instead of strengthened. Even novels can be read with profit, but only by those who remain

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positive while reading them. Suppose a young girl immensely attracted by the heroine of a story, and filled with desire, as she reads, to become as refined or as charming or as self-sacrificing as the imaginary character she admires. If she is positive in her attitude the result will be beneficial, but if her attitude should be negative, she is as likely as not to become discontented, discouraged and depressed. Works of pure imagination, such as fairy tales and certain kinds of poems, are less likely to be harmful than novels, because the only excuse for them is their beauty, and the consequence is that our appreciation of them tends to revive within us our desire for the beautiful."

"Yes,—please allow for that," interjected the Student. "The Good, the True, and the Beautiful—each an aspect or quality of deity. So long as reading results in an effective desire for the best of any of these, it helps. And it should be sufficiently varied to cover all three aspects, seeing that, without the due balance of all of them, deformity of character must result."

"There I follow you without question. But I confess to being tempted at times to wish that all novels could be suppressed. No matter how valuable some of them may be, as studies of human nature, and as revelations of human beauty, the fact remains that taste is easily vitiated. We lose our taste for simple and nourishing food, such as requires mastication, if we live for long on 'made' dishes. In the same way, serious reading, meditative reading, becomes difficult and unpalatable after a course of effortless absorption such as magazines and the novels of the day make possible. . . . I know that my tendency is to lay stress on the value of the Good, perhaps at the expense of the True and the Beautiful, and that everything I say ought to be qualified with that in view. But this is because people will not realize that the man, even the philosopher, who sees truth with his head without expressing it in conduct, sees only the husk of truth: in other words, he does not see it at all. The beautiful, also, cannot exist apart from truth and virtue, while these, in their turn, create beauty. The plainest features become lovely when love shines through them; and when the whole tenor of a life is noble, nobility of feature, which surely is a form of beauty, necessarily must result. It is easier, perhaps, to cloak evil with the pretext of Beauty, and to cloak sloath with pretended love of Truth, than to misuse the Good. In any case, so far as your friend is concerned, it will be safest for him at first to concentrate his attention on the moral qualities: the æsthetic will come later. And he should read whatever he does read, with a single eye to that development."

"I do not think that any of you have made enough of prayer and of meditation." It was the Disciple who spoke. "You wish and rightly wish," he continued, "to insist upon that side of the subject which so frequently is treated as of lesser consequence; but I doubt if any man

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could understand what you have been saying about the growth of character, simple as the truth of it is, unless he had previously simplified his own heart by means of prayer. He might imagine that he understood: but the proof of his understanding could be supplied only by the way in which it affected his will. And if what you have been saying were used by the Recorder in the *Screen,* the question is: how many people would resolve to live differently in the future! Very few, I fear, unless prayer had already brought them to that point."

"We have discussed prayer before," said the Objector, "and I for one can see nothing in it except the folly of attributing to Deity an ignorance of your needs which can be far from flattering, and which, if the universe be governed by law, must be quite futile. You ask and ask for things that you want, or that you believe your friends need. . . ."

But the Disciple knew what was coming. "Pardon me," he said, "but we are speaking of totally different things. There is, as you say, the prayer of petition. But there are many other forms of prayer—that of contemplation, for instance, which, in theosophical terminology, would be described as a very advanced form of meditation. If our previous discussions have not made this clear to you, they have to others: that I know. Yet I would suppose that anyone as familiar as you are with theosophical literature ought to be able to interpret any mode of prayer in terms of force, and to see in it, therefore, something more than futility. Any prayer, if it be backed by desire, is creative. Desire, be it remembered, 'first arose in It, which was the primal germ of Mind.' It was through desire, and articulated desire, that the universe came into being."

"I am going to use what you say," the Recorder interjected. "So beware!"

"In that case," replied the Disciple, with a smile, "you had better begin by explaining that every human being, whether he knows it or not, has a Master. One of the purposes of vocal prayer is to bring us into touch with that Master, who is infinitely higher in the scale of life than is usually supposed, but with whom, because of his greatness, it is possible to establish the most personal and intimate relations. The Buddhist prays to Buddha—not only the northern Buddhist, but those of the southern school also, as Fielding Hall has told us. The Christian prays to Christ. These Masters are the representatives of God to those who pray, both theologically and in fact; for they are the mirrors, as it were, in whose face God is seen. Prayer is a means of changing the conversation we are constantly carrying on with ourselves into conversation with that great being who is our Master: and this is something we must do if we would make real progress in holiness."

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"Prayer," said the Objector, "is distinctly a Christian method; and I dislike Christianity, root and branch."

"Be bold, be bold," the Disciple retorted. "Try to become a Theosophist. If you succeed, you will cease to dislike Christianity. You will welcome the truth wherever it is found. And you happen to be wrong when you say that prayer is a Christian method. It is common to all religions. You might as well say that self-conquest and the cultivation of the virtues are Christian processes. Why not leave that sort of thing to the missionaries of the early Victorian period? I have just been reading the *Kashf Al-Mahjub,* the oldest Persian treatise on Sufiism. Like all similar treatises, it is based, nominally, on the Koran, which is quoted (xxix, 69)—'Those who strive to the utmost for Our sake, We will guide them into Our ways.' Then the comment: 'The mujahid (the disciple) is he who struggles with all his might against himself for God's sake.' . . . But you would suggest, perhaps, with the aforesaid missionaries, that such doctrines were stolen from Christianity! No? Then you should read the section entitled 'The Uncovering of the Fifth Veil: Concerning Prayer.' When Ali was about to pray, we are told, his hair stood on end and he trembled, saying, 'The hour has come to fulfill a trust which the heavens and the earth were unable to bear.' To him, 'every time of prayer was an ascension and a new nearness to God.' . . . How can you be so bigoted, so narrow? Surely it is a disgrace that any member of the Theosophical Society should be unable to read with profit an exposition of prayer by some Roman Catholic priest, or by some Hindu yogi, or Sufi mujahid, or Buddhist ascetic! We should look for the Truth: not for its garb. The universality of religious experience seems to me to flow so inevitably from any comprehension of Madame Blavatsky's teaching, that even if the Society were the pitiably sectarian sheep-pen which you would make it, the most intolerant of its members would be compelled to admit that the spiritual experience of Madame Blavatsky herself must have been identical in essence and often similar in form to that of St. Theresa or St. John of the Cross. . . . Yes, you make me indignant. Theosophy stands for something so magnificent; so splendid in depth and breadth and height; for Light so terribly needed by the modern world, that to see you, my friend, deprive yourself and therefore others of all but its rind, compels an apology for anything less than anger!"

They are very good friends, and the Objector realized that he had carried provocation far enough. "Tell me," he said; "how can I do penance? What books on prayer do you want me to read?"

"Unless you change your attitude, the fewer you read the better. You have got to acquire humility at least to the point of being able to recognize your own limitations—among others, that as yet you do not understand the first thing about the inner life. Take, for instance, a

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book such as *Progress in Prayer,* translated from the French of Caussade, and published by Herder of St. Louis. It costs about a dollar. You will find references occasionally to the Mother of God and to Mass, as you will find references in the books of any religion, which you will not even dream of accepting. Surely you would not throw away the wheat because of the chaff! Open that book at random, and if you do not find something of practical value, something that you can use, I promise to withdraw my recommendation."

The Objector took the book and opened it. "Sixth Dialogue," he said, "page 99, 'Rules or Suggestions for Beginners.'"

"That ought to suit you admirably," and the Disciple beamed. "Please read on."

"It is in the form of question and answer:

"'Q. What suggestions have you for beginners?

"'A. Mainly three: these, however, include many others.

"'Q. What is the first?

"'A. To cultivate recollection at every favorable opportunity. Often during spiritual reading, or at Mass, or at Holy Communion' (the Objector squirmed), 'or after some little act of self-denial, or in consequence of a good thought or of a brief raising of the heart to God, or on similar occasions, we feel ourselves interiorly attracted by what may be called a sudden taste of God.'

"I hate that," he said. "I hate the language of it. It is not only sanctimonious; it is beastly sanctimonious."

"You remind me of a friend of mine, to whom, many years ago, I loaned *The Voice of the Silence.* He opened it at random and read some reference to 'the great Bird Aum.' His comment was far from complimentary."

The Objector remembered: he was the friend: he had been the commentator. "You have me there! Read on, Macduff," cried his tormentor. So the reading was continued:

"'This is really the work of the Holy Spirit' ("Call that Buddhi," interrupted the Disciple. "It will make it easier for you." "That is foolish," the Objector rejoined, rather nettled: "I do know enough of their language for that!"). 'These moments are favorable opportunities not so much for speaking to God as for silently listening to Him' ("Call that the Master," again interrupted the Disciple. "You have been trying for years to find the Absolute. It is high time you attempted something feasible. Change that word throughout to 'the Master'—because you have a Master, and this is to help you to find him. But now, read on: I will not interrupt you again").

Once more the Objector read:

"'At such times, we should not exercise our usual activity, but rather simply submit to "the Master's" activity within us, and remain

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as long as possible in that loving and quiet attitude which can best be designated as an attentive repose, and which virtually contains many good acts, all of them well known to the Master.

"'Q. What are the benefits of this holy practice?' ("I wish he would not be so pious!")

"'A. First, touched by our continual attention, confidence and abandonment, the Master effects within us whatever He knows to be best for us; and on our part there is no interference. In the second place, we gradually form and strengthen the blessed habit of dwelling before the Master in repose and attentive silence,—a habit far more difficult to acquire than is ordinarily supposed.

"'Q. How can that be? At first sight, nothing seems easier than this silent repose. Indeed, to many it seems so easy that they regard it as idleness.

"'A. The difficulty of acquiring this habit comes first from our secret presumption and vain confidence. We behave as if persuaded that no progress could be made unless our own share in the activity were greater than the Master's. St. Catherine of Genoa relates what our Lord said to her about this. She had asked,—Lord, how is it that in the time of the apostles and prophets, Thou didst work so many great things, and gavest Thyself so abundantly to men; whereas now it is far otherwise?—Our Lord replied:—My daughter, men used to be more simple and more diffident. Formerly they depended entirely on Me; but now they are so self-confident, so concerned about what they themselves are doing and saying, that they do not even give me time to work My will in their souls. They are incessantly repeating things to Me; as if I were likely to forget anything. They wish to say everything themselves and to do everything in their own way—.

"'Secondly, the difficulty comes from the fact that it is extremely repugnant to our self-love and our natural mental activity for us thus to renounce our own thoughts, reflections, and customary operations, and to confine ourselves to simple direct acts, hardly perceived and hardly perceptible. This is a real dying to oneself, and is perhaps the most mortifying kind of interior self-denial.

"'Q. Do the saints seem ever to have experienced this difficulty?

"'A. They do, indeed. The venerable Mother de Chantal actually felt that she required an express command in order to overcome her shrinking.

"'—My Father, she wrote to her holy director, order me to keep myself in this repose and silence. I trust that my mind will respect your commands—.

"'The pious Bishop replied:—Your prayer of simple rest (recollection) in God is extremely holy and salutary. Do not doubt this. . . . You have only to keep on practising it quietly—.

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"'St. Francis de Sales often vainly urged himself to preserve this interior silence so that he might follow his attraction. Once when his mind had grown weary with prolonged discoursing, he cried out: O my God, do Thou Thyself arrest this wanderer!

"'Q. . . . But supposing that a favorable opportunity for recollection happens to occur during vocal prayer or during spiritual reading, ought these exercises to be interrupted?

"'A. If the prayers are not of obligation, we should quietly interrupt them and devote ourselves to recollection as long as the attraction lasts. According to Bossuet, to act thus is simply to abandon the less perfect for the more perfect. . . .

"'And now as to spiritual reading. Although to attend to things written about the Master is profitable, yet it is still better to listen to the Master Himself; when He deigns to speak in the inner recesses of our hearts. Moreover, excepting the case of necessary instruction, we need not attend to what we are reading any further than is needful in order that our hearts should taste it. It is an established maxim with the mystics that we enter more deeply into the truths of faith by peacefully tasting them than by any amount of reasoning. Hence some simple persons, with neither learning nor wisdom, have grander ideas of God and of the mysteries of faith than souls who confine themselves to intellectual investigation. The Psalmist said, Taste ye and see; and not,—as might have been expected,—See ye and taste. A great modern mystic well versed in this matter, has said: The words we read are only the rind of the fruit, but the taste of God we obtain is, as it were, the juice which nourishes and strengthens the soul.

"'Q. But I do not quite understand how a simple taste of God can produce these great results in the soul.

"'A. It is a general principle that the heart is bound to an object more easily, quickly and permanently by taste and feeling than by knowledge. Note the wonderful attachment that a single taste of the miserable pleasures and vain amusements of the world can produce in persons otherwise very sensible. This may help you to understand how the soul is attached to the Master more strongly in the measure that its taste of Him is more perceptible and more sweet. When the soul tastes the Master, its increase of knowledge keeps pace with its feelings.'"

"Very mystical, that," said the Sage. "The uninitiated who read it will do as Fitzgerald did with the Rubaiyat: they will take it literally as physical taste just as he took wine and the cup, to represent alcoholic intoxication. . . . I am not sure, even, of the Objector." But the Objector snorted defiance and continued his reading.

"'Q. And now, what is your second suggestion?

"'A. It concerns the way in which we should receive the gift of a perceptible taste of the Master. Beginners who are, as St. Paul says,

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usually nourished with the milk of spiritual consolation, are apt to abuse these consolations, and, on that account, soon to be deprived of them.

"'Q. How may this danger be avoided?

"'A. Our consolations should be received in a spirit of noble disinterestedness; we must never become attached to them.

"'Q. Why must we be disinterested?

"'A. In order that we may never be led to pray for selfish purposes; and that our motive in praying may always be to obey the Master's will and to learn how to conform to it better and better. Disinterestedness is necessary again, that we may never let ourselves be carried away by sweetness and led to act as a famishing person does when presented with food and drink. Sensible tastes are only means of union with God. We must not dally in them; we must always keep moving on toward the Master who has bestowed them only to help lead us to Himself. These tastes should be valued only in so far as they remedy our infirmities and inspire us with disgust for creatures.' ("'Indifference to worldly objects,' is the translation there," remarked the Disciple. "Every word of this could be paralleled from the spiritual treatises of other religions, but it would be difficult to find such simplicity and directness of statement, once you become familiar with the terminology.") "'In a word, since the Master requires moderation in all things, our behaviour during these blessed moments should be something like the behaviour of temperate people at table; they eat to sustain life and health and strength, and not merely to please the palate.

"'Q. Why must we avoid attachment to these sensible consolations?

"'A. Because the Master and not His gifts should be the object of all our attachments.' ("He means there the will of the Master, which of course is the will of the Higher Self," the Disciple explained.) "'To be attached to His gifts would beget in us over-eagerness when they are bestowed, and anxiety when they are withdrawn.

"'Q. But is not such anxiety holy? and what harm then can result from it?

"'A. This, that whenever the Master withdraws sensible consolation, we shall always experience uneasiness, trouble and grief.

"'Q. Then He does sometimes withdraw it? Why so?

"'A. The Master deals with beginners as a mother with her son. When training him, she often opposes him just for the sake of teaching him that he must have no other will than hers. She makes him come and go at her bidding, do a thing and then undo it, lay down what he has just taken up and take up again what he has just laid down. In the same way, the Master, in order to render souls pliant and flexible in His hands, opposes their holiest desires. A hundred times a day He lets them experience the sweet approach of a consolation which comes, is felt,

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and vanishes, all in a single instant. Occasionally, our prayer consists in nothing but a constant recurrence of these phenomena; though in the end it will result most profitably if, by holy detachment from all things of sense, we practise heroic renunciation of our own will and blindly submit to the Master's will.'"

The Disciple broke in: "I promised not to interrupt your reading," he said; "but that last paragraph serves incidentally to show how necessary it is to test all things and to hold fast only to that which is true. No mother would behave in the idiotic way that he suggests: nor would a Master. A child might imagine that his mother had no better motive than unreasonably to test his patience and obedience. But, granting the mother to be something better than a fool, she has other and more valid reason for her request, or for her withdrawal of that which her child enjoys.

"Faber, in his *Growth in Holiness*, explains it better. But the experience is common to all mystics. As beginners—that is to say, once they really begin—they receive from that Master much encouragement, of which they are conscious as 'spiritual sweetness' and 'sensible devotion.' He uses his own force in order that they may have something tangible to go upon; a basis to work from; experience which will enable them to read devotional treatises, not as descriptions of unexplored country, but as statements of fact already partly verified. And because the force reaches them from without, there is bound to be reaction, which means 'dryness,' and, in comparison with the earlier fervour, a weakening of will and of aspiration. The question then is, whether they have derived sufficient benefit from what has been given them, to enable them to proceed with faith and courage. Will they prove themselves worthy or unworthy? Will they stand the test? Will they justify this use by a Master of his spiritual life, or will they disappoint and rob him? So long as they continue to try, earnestly, and with persistence, they return his gift with interest. If they fail to do that, he, the Master who has risked much to help them, loses the seed he has sown.

"Masters do not seek to make us dependent upon them. They wish us to become self-reliant fellow-workers with them. And although that height will take ages to attain, a beginning must be made. Consequently, even if it were not for the law of reaction, and for the serious harm that would be done to us if we continued to be stimulated as the beginner needs to be, Masters would be compelled before long, for our own sakes, not to leave us to our own devices—for that they never do—but to make their help less noticeable psychically and emotionally. It is the Master's force that sustains us during reaction and dryness. It is His strong hand that keeps us from irremediable stumbling after His first forward impetus has expended itself. But while we may have recognized the impetus as from Him (more often we have taken it as evidence of our own astonishing devotion), the beginner is rarely able to do more than

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recognize theoretically the unseen and intangible help which follows. But he has his opportunity to learn his own insignificance, and therefore, of the task which confronts him. . . . It would be folly for him to say, 'There is no reason for this except as a test of my endurance.' He should acknowledge that he does not know his Master's purpose, and should seek to know it in order that he may, by his own attitude, satisfy that purpose as rapidly as possible. And he may at least be certain of one thing: reaction of any kind, dryness in prayer or in other effort, invariably means that some part of the nature has not yet been surrendered to the highest: it is proof positive of some kind of holding back. Consequently, the best thing for him to do is to seek within himself for this hidden barrier; strictly and literally to obey the rule of life he adopted when the tide was with him; cheerfully to accept the fact that he is not yet perfect, and that he is privileged, not at once to join the choirs of angels, but to work, patiently, and humbly, to improve himself. . . . But enough of Caussade's misleading comparison. Forgive my interruption and please continue." And the Objector continued.

"'Q. And what harm can result from a holy eagerness to retain the Master's gifts?

"'A. The harm comes from our wishing to appropriate them. We act like badly trained or ill-natured children who, unless force is used, will never yield up what they have once got in their hands. Such eagerness produces that excessive caution which St. Teresa treats as superstition when she speaks of persons so jealous of the sweetness of their recollection that they are afraid to cough, to move or even to breathe. 'They act,' says St. Francis de Sales, 'as if on account of these necessary movements, God was going to deprive them of a favor conferred the moment before.' Hence neither charity, zeal nor prudence will induce these persons to relinquish the sweetness of their recollection,—still less will they cheerfully relinquish it, if some providential misfortune comes to test their docility and to strip them of their own wills in order to clothe them in the will of the Master. Finally this anxiety causes them to indulge in much reflection about themselves and their recollection, and so to bring on many wilful distractions which, diverting the soul's inner gaze from the Master and toward self, deprive it of the recollection it is anxious to preserve. St. Francis de Sales used to say that the surest means of preserving holy recollection is to disregard it, for it will be lost by those who cherish it too fondly. He used also to cite the words spoken by the Spouse in the Canticle to His beloved: 'Turn thy eyes, for they have made Me flee away.'

"'Q. What is the real meaning of these words?

"'A. They teach us to suppress all curiosity about what is happening within us during recollection. We must be content with feeling in a general way that many things are happening which the Master hides

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from us. We must trust in Him and abandon ourselves to Him. Afterwards, perhaps, He will let us know more.

"'Q. And now, what is your final suggestion?

"'A. It concerns distractions. There are several kinds of distractions. Some of them do not interfere at all with recollection; others are even favorable to it; and others, again, are of such a nature that they cause suffering by, as it were, dividing the faculties of the soul.

"'Q. Well, we need not concern ourselves very much about the first kind, since they do not interfere with recollection; still you had better tell me what they are.

"'A. They consist of certain vagrant thoughts which pass through the mind, appearing and disappearing with the rapidity of lightning, while the heart remains all the time attached to the object of its affections. You see the heart's sweet repose is decided enough to counterbalance these trifling distractions; just as the pleasure of listening to a fine voice is enough to counterbalance the distraction caused by a slight noise, so that we continue to hear the delightful in spite of the annoying sounds.

"'Q. And now tell me what are the distractions that favor recollection?

"'A. Those which the Master employs in bestowing recollection.

"'Q. How does He do that, and why?

"'A. Suppose that with much effort and the assistance of ordinary grace, we have acquired active recollection which is both difficult to get and hard to keep. Now the mind is still disposed to wander and to stray away in useless thoughts and reflections. The instant we become conscious of any such involuntary wandering, there occurs in the soul a certain interior motion, a kind of mental recoil, which brings us back to ourselves before we know how or why. Then we find ourselves in a new sort of recollection quite different from the former, sweet, continual and easy. After many such experiences, the soul, 'trained in the school of the heart,' realizes that this infused recollection is not the fruit of human labor or industry but is bestowed by the Master on whomsoever He pleases and by whatever means He pleases.

"'Q. And now, what are the distractions which cause so much suffering by dividing the faculties of the soul?

"'A. They consist of the follies and extravagances of the imagination, which occur while the mind and the heart are occupied with the Master, and which seem cruelly to divide the soul within itself. St. Teresa says that she was in this sad state for a long time and that she never found any remedy but patience. She gives her opinion characteristically by quoting the Spanish proverb, 'Provided the mill grinds out the flour, care not for the noise of the mill-clapper.' Thus she compares a disordered imagination to a distressingly loud mill-clapper; the heart attached to the Master and occupied with Him, being the mill which is grinding out the soul's spiritual nourishment.

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"'Q. Does not the imagination sometimes lead the mind astray?

"'A. Yes; and, as if for our instruction, St. Teresa herself experienced that also. 'My mind,' she says, 'wandered about like an insane person from room to room. But we must not run after our minds,' she adds, 'for in rushing after the wandering mind and the vagabond imagination to recall them, we run the risk of ruining all, by losing our sweet repose of heart in God.'

"'Q. Then what should we do?

"'A. We should remain in this sweet repose of heart. Our wandering faculties will gradually be led back by the sweet attraction, as a swarm of bees is drawn toward a hive by some pleasant sound or some fragrant odor,—to cite the illustration used by St. Francis de Sales. St. Teresa says that this happy reunion of the powers during a perfectly calm repose in the Master, makes holy souls feel that there is nothing further left for them to desire.

"'Q. But how can the faculties thus first separate, and then unite?

"'A. Well, at any rate, the fact is rendered indisputable by the testimony of St. Teresa and St. Francis de Sales. What these saints have written should go far toward convincing us; for besides the gift of sanctity, they had also, to say the very least, as much intelligence and acuteness as ourselves.

"'By way of illustrating their words we may recall to mind what occurs in a soul under the spell of a strong, ardent passion, but moved, despite itself, by sad thoughts and fancies. In such a case there takes place a painful division between the faculties. But once let the passion-inflamed heart win over to itself the other powers and immediately all sad thoughts and fancies vanish. There is now no longer interior division or contradiction. All is harmony, union, peace, and in consequence, the soul is perfectly tranquil.'"

The Objector stopped. "That is the end of the chapter," he said. "I admit there are good ideas in it. I shall read some more later. I had not realized that the word 'prayer' is used to mean something so much like what I have always called meditation."

"What you have read impresses me as immensely suggestive," commented the Sage. "And anyone acquainted with theosophical literature ought to be able to see far more in it than those who have not had that advantage. Yet there is a certain type of mind which, in all honesty, would shrink from the re-phrasing which the Disciple advocated—that use of the term 'the Master' where the author speaks of God. They would feel that to put the Masters in the place of deity would be idolatrous and in any case 'personal.'"

"That would show on their part a very inadequate appreciation of personality," replied the Disciple. "If they take themselves as a standard, seeing even their own personalities with the personal consciousness, instead of from above, with the consciousness of the soul,—

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the result is sure to be little and mean. The personality of a Master is an expression, in terms of human consciousness, of the Logos itself. If they would consider the orthodox view of Christ, and look for the truth that is in it rather than the error, they would get light on the problem of a Master's nature and function. I do not mean the view of Episcopalians, which, as a rule, relegates Christ to a seat at the right hand of God in a place beyond the skies; but the view of enlightened Christians such as St. Francis de Sales. Oddly enough, though, the Articles of Religion of the Episcopal Church insist upon the present and continued humanity of Christ as much as upon His continued embodiment of the Logos. The point is, however, that those who think they can reach the Higher Self, which is the Atma or Logos, directly, are mistaken. The Master who stands at the head of the hierarchy of souls to which they belong, focusses for them the light of the Logos; so that it is only through Him that they receive that light; only in Him that they can find their real and immortal self. They have to partake of His life and consciousness; have to make His will their own, as the only means they have of unifying themselves. It is foolish of them, therefore, to shut themselves off from the real for fear of the unreal. Masters are not likely to encourage idolatry. Nor, judging by the experience of one of them in Palestine, is there much danger of their being idolized. I, for one, should like to believe myself capable of over-doing it. My danger so far, has been of the opposite kind. . . . But I thought that the Philosopher was going to expound his ideal of womanhood. Was not that promised in the last SCREEN?"

"I said 'To be continued in our next,'" the Philosopher replied. "And, indirectly, some of the ground has been covered. The Sage turned it over to me because the subject is dangerous. And I am merely a man. The more I have thought about it, the more dangerous it appears. Tell a woman without charm, that to be a saint she needs to be more ideally womanly; and that an ideal woman, like a saint, necessarily is charming —and if she happens to be the wrong kind of woman, she will accuse you of depravity. Tell her that her only right is to love, and, if we may judge by newspaper reports, she may stab you with a hat pin. And really I do not blame her: I leave that to the self-respecting women. A woman married, who does not love, is in the hell of hells, and should not be regarded as responsible. And that happens so often nowadays—marriage being entered into so lightly—that a man should perhaps remain silent as penance for the bestial selfishness of other men. I hit upon a principle in the course of my cogitations which, on some other occasion, may serve as a point of departure; but this is all that I have to say at present:—A woman's love, which means a woman's womanliness and practical effectiveness, may be gauged by her power of self-forgetfulness, and by her intuitive perception of the needs of others. . . . I move that we adjourn." T.

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ELEMENTARY PAPER

Why Are We Here?

WHY are we here at all? and why at this particular place and time? and what are we here for? These are questions that are exciting great interest at the present time; and to the Theosophist the various answers are most interesting. A reader of the Clarion asks, "What on earth is life? Is there any meaning attached to it? What purpose does it serve?" The big-hearted, illogical editor, Mr. Robert Blatchford replies, "I do not know but I am of like opinion with you that there is no purpose behind life." He thinks "the universe has been evolved by the action of phenomena which we sometimes call natural laws, or natural forces."

In this he seems to agree with Mr. G. Bernard Shaw who has named this force the "Life Force." To Mr. Shaw this life force is a blind unconscious urge toward ever fuller manifestation. It knows nothing about what it is doing, it simply goes on pushing under a sort of inherent compulsion. Everything that exists is the outcome of this eternal push of the life force acting under inherent compulsion. It keeps on building new forms which last but a little while and then perish. In former ages this life force produced giant birds and monstrous reptiles, but it has now quit producing these for creatures of quite a different kind, much smaller but more highly organized, culminating in man. Still it knows no more about man than it does about anything else, for it did not plan him—the life force has no mind—but in a way stumbled onto him. Man is up to the present its most successful effort. It will keep on evolving higher and higher beings until it has evolved one who is omniscient and omnipotent. Thus instead of God creating the universe as has been supposed, the universe will ultimately create God.

As far as I can gather this is essentially the teaching of Bergson, the new authority in philosophy; according to this view there is no particular reason why we are here except that it just happened, and so there is no particular purpose for us to fulfill except to do the best we can for ourselves, for we shall soon cease to be and better and higher beings will take our place. We ask in vain why we

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appeared at this particular time and place with our peculiar disposition, talents, tendencies, desires, and so on.

If we turn to the old orthodox religion we may get an answer that will be as satisfactory as this, and to a great many people more satisfying. When I was a boy the answer of the church to the questions why? and what for? was, that the Creator had sent us here on probation, and that we held in our own hands our eternal destiny—eternal joy or eternal pain. This answer the church has greatly modified, and now tells us that we have been sent here by a wise and loving Father who desires that we cultivate the higher and finer qualities of our nature; that we render loving service to our brothers and sisters who are also the children of God; and that our life and conduct here will determine our destiny hereafter. The church does not pretend to know anything about a prenatal existence, nor, except in a general way, what really happens after death. In this I refer more especially to Protestant Churches as it is almost impossible for an outsider to get accurate knowledge of the present day beliefs of the Roman Catholic Church. Among the Protestants there is still a minority who hold and teach that death finally fixes our character and destiny.

The only satisfactory answers that I have found to these questions have come to me from the teachings of Theosophy. What it has to say on the birth and growth of the Ego and the laws of Karma and Reincarnation, seems to give full, reasonable, and satisfactory answers to the questions "Why are we here?" "Why are we here at this time and place with such characters, tastes and desires as we have?" "And what are we here for?" That is, what is the purpose and what will be the outcome of it all? This teaching as I have understood it is that all Human Egos have one source, and when they started from that source they were in a state of passive, negative purity, but with a positive desire for sentient existence. So like the Knights of ancient legends they left this home of spiritual purity to seek adventure in the world of matter and sensation. Or perhaps, the spiritual Ego looked down on the chaos of matter and in the spirit of divine compassion descended from its pure state to bring light out of the darkness, and order out of the conflicting elements, to make a Cosmos out of the chaos.

Whichever be the true idea we emerge from a state of passive rest into one of active experience; and have passed through a long series of existence and planes seeking to gather experience. Each succeeding plane was more gross than the preceding one until we are now on what we call the physical, or molecular plane—the grossest of all.

This is the turning point in our long journey, and from this we shall begin a series of existences on planes, each higher in point of

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—the source from which they started—in a state of active perfection, rich with the soul experiences gathered through many lives. And we are here at this particular spot and with this particular character as the direct result of the way we have lived on all these different planes. We have been thinking thoughts and doing deeds which have turned out to be powerful causes; they have been seeds sown in our own aura, which lie latent until we get into conditions which favor germination and growth. By changing conditions and making them favorable a crop may be hastened and brought to harvest more quickly; or given unfavorable conditions, the harvest may be delayed.

The "desire for sentient existence" is a cause of reincarnation, but the appearance of an Ego at a particular time, in a particular place and condition suggests other causes. The recurrence of favorable conditions causes the ripening of the seeds of particular desires, and so draws the Ego back and gives it a body which is the expression of a certain set of desires and tendencies that form the character of the personality for that life. Of course the character of the *personality* is not necessarily the real character of the Ego. The real character of the Ego could only be represented by all the thoughts, desires, aspirations and tendencies of all past lives, but what we are and the place we fill is the direct result of our thoughts and desires in past lives. We are now on the physical plane and the quicker we can exhaust its experiences and learn its lessons, the sooner we shall pass to a higher plane. This is what we are here for.

The Masters of Theosophy, our Elder Brothers, are anxious to help us to select those experiences that are concerned with the eternal in man and to discard those that are impermanent. In other words, they seek to help us discern between the immortal and the mortal. While it is said that the Ego must go through every form of existence to gather experience, still we may now learn the lesson of some experiences without undergoing them. We do not have to take poison and die in order to learn the fatal effect of poison on the human body, we may see or learn of its effects and so get the experience needed. In like manner, by study, observation and loving sympathy with others we may gain many spiritual results. It often takes a long time to find out the relation of an experience to the immortal, and the relation of one experience to another. By love and hate we may be drawn aside from the middle path of duty, after which it takes a long time to get adjusted again, as it does also to learn indifference to pleasure and pain. These and other things cause delay in our evolution, and we should seek for ways of hastening this evolution by the acquirement of the necessary experiences as rapidly as possible.

The belief in and the practice of Universal Brotherhood, and unselfish working for others will help wonderfully in attaining the

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spirituality than the preceding one, until the Egos reach their home object of our existence here. In order to exhaust the experiences of a plane one would have to go individually through every form of existence and the countless varieties therein until he had gathered all their experiences. On the human plane there are races, subraces and branch races, each branch having its tribal varieties and in them innumerable individuals and in each individual many phases of character. If we had to take an incarnation for each experience we could hardly get through before the *Round* was closed. In the race to which we at present belong there are so many nations that to incarnate for each one would take an enormous amount of time. But by cultivating the spirit of Universal Brotherhood and sympathy we are enabled to put ourselves into the place of others in joy and sorrow and so to share their experiences. By this means we can greatly diminish the number of incarnations we would otherwise have to undergo. The broader our sympathies become the greater will our experience be, the less the number of births and the more quickly shall we be permeated with a feeling of universal sympathy and so become a part of the universal law of order and harmony.

On the other hand if we cultivate the spirit of selfishness, closing our eyes and our hearts to the sorrows of others we shall increase the number of incarnations we must experience and gradually lose the power to sympathize with the joys and sorrows in the hearts of our brothers and sisters. This, of course, means that we shall become unable to enjoy our own lives, for that is the inevitable result of separating ourselves from others. Sympathy with all that lives, and an unselfish service of others not only lightens the burdens of those we help and removes the thorns from their path, but also makes our own path smoother and greatly increases our joy. The spirit of love, of self-forgetfulness is the law of progress.

"Let us take to our hearts a lesson—no lesson can braver be—
From the ways of the tapestry weavers on the other side of the sea.
Above their heads the pattern hangs; they study it with care;
The while their fingers deftly weave, their eyes are fastened there.
They tell this curious thing besides, of the patient, plodding weaver—
He works on the wrong side evermore, but works for the right side ever.
It is only when the weaver stops, and the web is loosed and turned,
That he sees his real handiwork—that his marvellous skill is learned.
Ah! the sight of its delicate beauty! how it pays him for all the cost,
No rarer, daintier work than his was ever done by the frost.
The years of men are nature's looms, let down from the place of the sun
Wherein we are weaving always, till the mystic web is done.
Sometimes blindly; but weaving surely, each for himself his fate;
We may not see how the right side looks; we must often weave and wait."

JOHN SCHOFIELD.

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REVIEWS

Briefe die mir geholfen haben: Published by Paul Raatz, Berlin, Germany. This is the German translation of the Second Series of the letters of William Q. Judge, published in English with the significant title: *Letters that Have Helped Me.*

Perhaps the most effective comment we can make on this well-printed and attractive German translation of the Letters is to say that, after the first minute or two we forgot completely that it was a translation, forgot that we were reading letters, and remembered only the wonderful personality of Mr. Judge, his power, his light, his gentleness, his consecration. Like a mountain, he rises as we recede from him in time, looming up as one of the wisest teachers in the world, one with a sovereign certainty of touch in all questions of the conduct of life. We should like to see a complete edition of the "Letters" with Mr. Judge's name on the cover. C. J.

Discipleship, by Reverend G. Campbell Morgan, London. Published by Fleming H. Revell Company. "How interesting it will be and how strange," a friend remarked last night, "when people begin to get Theosophy out of Christianity, instead of doing what most of us have done, get our Christianity through Theosophy." This morning the Reverend Campbell Morgan's little volume came to me. I heard of this clergyman first from two members of The Theosophical Society, who went many times to hear him. They reported that quite unconsciously he was teaching Christianity in a theosophical manner. The comment of those two members of The Theosophical Society should have been a preparation for the little book I have just read; yet it surprises me as much as if I had never heard of its author.

Mr. Morgan not only thinks of the Master as a definite, concrete individual, but he seems familiar with functions of Christ for which he can find no authority, I believe, in the teachings of any modern Church. He declares that the Master is at the head of a very strictly guarded technical school which provides opportunities for its members to prove in practical life the truths which the Head Master imparts to them individually. Mr. Morgan is very clear as to the definiteness of the Master's position in the School. "It is not that of a lecturer, from whose messages men may or may not deduce applications for themselves. It is not that of a prophet merely, making a Divine pronouncement, and leaving the issues of the same. It certainly is not that of a specialist on a given subject, declaring his knowledge, to the interest of a few, the amazement of more, and the bewilderment of most. It is none of these.

It is that of a teacher—Himself possessing full knowledge,—bending over a pupil, and for a set purpose, with an end in view, imparting knowledge step by step, point by point, ever working on toward a definite end. That conception includes also the true ideal of our position. We are not casual listeners, neither are we merely interested hearers desiring information; we are disciples, looking

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toward and desiring the same end as the Master and therefore listening to every word, marking every inflection of voice that carries meaning, and applying all our energy to realizing the Teacher's purpose for us."

Mr. Morgan declares that the Master's School is more strictly guarded than any institution of man, because, on account of the importance of the truths to be revealed, the Master himself stands at the threshold forbidding any to enter save upon very definite and very rigorous conditions. Yet those conditions bar no race, color, creed or caste of men. All those who accept the conditions for entrance, become His pupils. "Disciples are those who gather around this Teacher and are trained by Him. Seekers after truth, not merely in the abstract, but as a life force, come to Him and join the circle of those to whom He reveals these great secrets of all true life. Sitting at His feet, they learn from the unfolding of His lessons the will and ways of God for them; and obeying each successive word, they realize within themselves, the renewing force and uplifting power thereof." The privilege of discipleship in the Master's School, means much more, however, than definite, fixed hours of instruction. It means that the disciple's whole life, every moment of it, is in the Teacher's keeping, is under His eye. The Teacher, in fact, moves just ahead of each pupil through every day, leaving in sight the print of His feet in which the pupil is to set his own:

"All the circumstances and surroundings of the disciples are in the hands of the Supreme Lord who teaches, and these He manipulates and arranges for the purpose of the advancement and development of His own."

Mr. Morgan says the word disciple—and the individual relationship it implies—has gone out of use in the modern world. In the churches it surely has. I wonder if some one will object if I say that one of the gifts Theosophy is making to the Church is in bringing the Church to see the possibility of discipleship today.

ALFRED WILLISTON.

I said, "One gets so hungry on the way." He answered: "But for the hunger, you would never complete the journey."—Book of Items.

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QUESTION 144.—*What is the Over Soul and what is its relation to the souls of men?*

ANSWER.—It may prove helpful in considering one single phase of this large question to think in familiar electrical terms. Considered in this light the spiritual man, the real individuality, the monad or the soul in man,, would be the force and power (current used) in individual motors and the Over Soul would then be regarded as the force and power (electricity) recognized as existing somewhere and somehow but not understood even by scientists. The Masters in the Lodge might be considered as the force and power (current generated) in the central generator or dynamo, drawing force and power from the Exhaustless Source and transmitting it to the individual power-units or motors. In this sense the Over Soul is the Source of force and power and the Man-Soul its lowest manifestation. There is essential unity in the chain yet there is also distinctly individual expression. To carry the simile further it will be recalled that the effectiveness of the electric current in practical application or lower plane manifestation as kinetic energy depends upon th: relative efficiency of the motor. If the latter be merely a mass of metal it can manifest nothing and as its efficiency or harmonic running as an operating machine improves there is an increasing percentage of available output. The value of a motor depends upon its "efficiency" —that is to say on how much of the current received it furnishes in available kinetic energy; or the proportion the "horse-power output" bears to the current "input." So perhaps the effectiveness of the individual soul functioning in the personal man depends upon the power of the human to express the divine.

G. V. S. M.

ANSWER.—The Oversoul is the source of all Love. It is Love itself—it is God. It is that from which all Love emanates and towards which all Love flows.

Its relation to the souls of men is that between the Sun and a bit of sunlit earth. There is an unbroken stream of sunshine which touches the earth. At the same time the earth is giving back the warmth and sunlight which it has already caught and made its own. So that our bit of earth is both earthy and sunny. In the same way we are both human and Divine. The more of the sunshine or Love or goodness we can catch, make our own, radiate and give back, the more our souls are one with the Oversoul.

T. M.

QUESTION 145.—*What is the attitude of a Theosophist toward his neighbors?*

ANSWER.—A Theosophist should have no personal ends to serve, no hobby to ride, no special doctrine which he wishes to force upon others. He does not seek converts to his personal creed, for he realizes that the beliefs of others are as essential to them as his own are to him. If they are satisfied with their

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possessions, what warrant has he for asking them to test his theories and conclusions? To the true Theosophist, the position of others, even of those near and dear to him, is not a matter of vital concern. As he goes about his daily duties, the superficial observer might conclude that his attitude toward persons and events was carefree to the point of indifference. Still the puzzled observer would find him an industrious worker among all classes of men, actively concerned in all movements that make for the betterment of mankind. He may tell you in one moment that "Each one has to bear his own burdens," and yet in the next moment he may assist someone who has fallen under a heavy load to rise and journey on.

According to commonly accepted standards his conduct may seem most inconsistent; praiseworthy in one case, blameworthy in the next. But look a little deeper; look to his motive for such a course. Certainly he has chosen the more difficult social path; but from his standpoint he could not conscientiously act otherwise. In his company, one will receive no flattery, and may even experience an affront, or quiet condemnation. If the Theosophist is true to himself and to the higher welfare of his friends he does not cater to their likes and dislikes, that is to their personal egotism. Sooner or later they will appreciate that he is true to the highest in himself and in them; their resentment will be changed to gratitude, in proportion as they perceive that the real good of each is aimed at, rather than the gaining of passing good will.

To one who perceives the Law acting upon its own plane, absolute justice will be seen to prevail in all conditions; any other state of affairs will appear to him quite impossible. He who perceives the true action of Law will not be overjoyed at any seeming good fortune or dismayed at any apparent evil; for he realizes that all works toward a common good. The extreme suffering and distress which befall mankind, is but one manifestation of the same kind, just and inexorable Law, which in another phase yields great joy and pleasure; both are blessings, which inevitably tend to higher development.

Therefore, instead of allowing himself to be wrought into great joy or deep distress upon the occurrence of any event, he should remain calm and tranquil under all circumstances. Thus does he more consciously become the Law by acting as it does, impersonally and impartially.

Applying this principle in the ordinary affairs of life: we should sympathize with those who suffer and assist them to the full extent of our power, endeavouring to show them that deliverance lies in themselves, in the Higher Selves of each. That ultimate escape from trial, suffering, sorrow, misery, may be found, not by flight, but rather by bravely facing and overcoming them; thus developing that inner strength which inheres potentially in every one. To attempt escape, to avoid, to compromise, is but to deceive themselves; it only lengthens and intensifies present pain. That their first duty is to call upon and exercise that self-control which is evidence of true strength. That these very trials and sufferings are for the express purpose of evolving the real being which they as yet scarcely know. That their present actions determine their future; for thus is destiny vested in ourselves. That an honest and conscientious performance of the ever present duty is the only key to real growth, true happiness and sure advance.

In the true light, there is no small or great, no high or low. It is not alone *what* one does, but *how* one does it, that determines the worth and merit of action. the principle of the widow's mite holds good over all. When one does *all* he can, the smallest thing has as much real merit as the greatest. Fierce contests often rage in silence and obscurity. In the conscious performance of present duty, come light and illumination, preparation and strength for the next.

W. M. T.

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T·S·ACTIVITIES

A LETTER OF GREETING

The following Letter of Greeting to the T. S. Convention of 1912 from the "United German Branches of the T. S." was either lost or mislaid last April, and was not, therefore, read to the Convention or included in the Report published in THE THEOSOPHICAL QUARTERLY for July. It gives us great pleasure to publish this letter now.

The "United German Branches of the T. S." are a purely voluntary effort toward more effective local work. Branches are entirely at liberty either to co-operate with this effort or to work independently. On the one hand, Branches which wish to work independently may do so without the least shadow of reproach; on the other hand, ability and willingness to work with others is a certain sign of Theosophical life. EDITOR.

Berlin, April 5, 1912.

To the Members of "The Theosophical Society" in Convention Assembled.

In the name of the members of the "United German Branches of the T. S." I send you the heartiest greetings and good wishes. We are sorry not to be able to send anyone to New York to represent us at the Convention, therefore we must be content to sense the Spirit of the Convention not by personal contact, but through the spiritual plane, which unites us all to one common Soul.

This year was one in which we had almost nothing to do with matters of organization, as in this respect everything is settled. Therefore we could devote all our time to the real work of our beloved movement and especially of our "T. S." Our work progressed calmly and steadily, always with the aim in mind to awaken the "spirit" in ourselves as well as in our neighbors. The number of Branches belonging to our German Union has grown less, because the four Branches in Berlin have united into *one* Branch, and one Branch (Dresden) has separated from us. So we have now five Branches.

The most joyful event that happened here in Germany was the visit of Mr. Johnston, Chairman of the Executive Committee. Every one of us here in Germany received benefit from this visit; on the one hand, much that we had unconsciously in our minds manifested itself to our consciousness, while, on the other hand, our minds were deepened or elevated and came into closer contact with the spiritual world. This is the experience of many or all of our members. Very often I have been asked if Mr. Johnston is going to repeat his visit this year. This does not mean that the result of his former visit has passed, but that we are longing to have the result strengthened and to come more and more into closer and more direct contact with our American comrades and with the spirit, which is already manifested in them, as the elder workers of the movement!

With the best wishes for a successful Convention I remain, as ever,

Your comrade, PAUL RAATZ,

Secretary of the "United German Branches of the T. S."

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THE CONVENTON OF THE "UNION OF GERMAN BRANCHES"

Berlin, Germany, August 12, 1912.

Our Convention this year took place in Berlin on May 17th and 18th. It was very well attended and an enthusiastic, joyful spirit prevailed during all the proceedings. The Convention in England took place at the same time and the combined consciousness of the earnest workers in both lands was plainly felt. At our business meeting 73 persons (delegates and a few guests) assembled in the rooms of the Berlin Branch; and this large number gave evidence of the active interest which the German members take in all Theosophical Society matters. The letters of greeting from our comrades in other lands and from those in Germany who could not attend personally, served to heighten the enthusiasm, as they always have done in former years, showing, as they do, the sincere brotherly feeling which unites the hearts of our members. The reports of all Branches were very encouraging, active work being carried on in all parts of Germany.

Mr. Raatz, the Secretary of the "Union," mentioned three events of importance which had occurred during the year just passed. First, Mr. Johnston's visit, which had proved a blessing everywhere, giving new impulse to spiritual, inner life and strengthening the unity of heart. Second, the amalgamation of the four Berlin Branches into one large Branch. This has proved a concentration of force which had hardly been dreamed of. Third, the withdrawal of the Dresden Branch from the "Union" and the admittance of the Aussig Branch. In his report Mr. Raatz emphasized the fact that the "Union" is not a national Branch and that each single Branch is directly connected with the "Theosophical Society" (New York). The aims of the "Union" are simply to facilitate the work in Germany and to overcome some obstacles, resulting in a high degree from the difference in language. Six Branches now belong to the "Union" (The four Berlin Branches counting as one), and the total membership is 186. The Branches are located in Berlin, Munich, Flensburg, Suhl, Neusalz, Aussig.

Mr. Corvinus, Corresponding Secretary of the "Union," reported that correspondence had been carried on as heretofore. Articles translated from the QUARTERLY, which could not be printed in our magazine, *Theosophisches Leben*, for want of space, had been circulated among the Branches and these had been gratefully accepted and had proved of great benefit. A new method of support for our magazine was discussed, consisting of so-called "propaganda" subscriptions. It was proposed to members and regular subscribers who wished to aid the magazine, that they should pay an extra subscription for three months, six months or longer, to be sent to different addresses which they furnish and where they wish to awaken interest; the addresses to be changed as often as desired. In this way a large number will become readers of *Theosophisches Leben*.

On the second day of the Convention Mr. Schoch gave a public lecture on "Christ in Social Life," before an audience of more than 300. It was listened to with great interest and followed by a lively discussion. The lecture has been printed in our magazine.

Sunday evening was devoted to a social gathering of members and near friends. Mr. John read an excellent short paper on "Branch Work," which was followed by an interesting discussion.

O. KÖHLER,
Secretary to the Convention.

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THE ANNUAL CONVENTION IN NORWAY

Christiania, Norway.

Our Annual Convention was held in Christiania on May 27, 1912. The deliberations were, as usual, marked by harmony and peace.

The Karma Branch has held weekly meetings—every Thursday—from the middle of September, 1911, up to the time of the Convention with only one exception, Maundy-Thursday. Public lectures have been given at nine of the meetings, with an average attendance of 33 listeners. The other meetings—25 in number—have been devoted to the study of the first three Gospels, the average attendance being 18 members and outsiders. Those present at these studies seemed to be highly interested, and several of the outsiders took part in the discussion, always in a tolerant and brotherly spirit. These studies seemed to answer a need, and they will probably be continued in the Autumn.

One member of the Branch has held private meetings every Sunday night. These are attended mostly by people of the working class; topics from the Bible have been discussed.

In the past year a new Branch—Aurvanga Branch—has been formed by four members living close by each other outside the town.

The members of the Karma Branch take great interest in this new centre of activity and feel that the Aurvanga Branch was much needed in its place.

A pamphlet, titled "Man, Mortal and Immortal," has been published and distributed to the extent of nearly four thousand copies. There is much need of theosophical literature, and outsiders are borrowing books from our little library which contains many of the principal theosophical scriptures in foreign languages; what we sadly need is really good theosophical literature in the Norwegian language.

There is much work to be done in this country, and much can be accomplished, if the Master finds us ready to do his work according to his will. So be it.

T. H. KNOFF.

THE ANNUAL CONVENTION OF THE NATIONAL BRITISH BRANCH

The Convention was held at 46 Brook Street, London, on May 19, 1912. Dr. Keightley was elected temporary Chairman, and later permanent Chairman.

Mr. A. D. Clarke was elected Convention Secretary.

Greetings were read from Mr. Charles Johnston as Chairman of the Executive Committee T. S. (New York), Mr. Paul Raatz (Berlin Branch), Mr. Kohl (Munich), Mr. E. H. Lincoln, Mr. Basil Cuddon, Miss Trood and Mr. Edwards. The Secretary of the Convention was instructed to reply with best thanks for the fraternal good wishes.

The reports of the general officers were then presented.

REPORT OF THE GENERAL SECRETARY

During each year the activity of the Society has been quiet and steadfast, and this year is no exception. The Branches have held their meetings regularly, as you will hear in their Reports. The activity has been greatest in the North of England, and the increase in membership is maintained. At the same time, no new Branches have been formed, though the activity in all has been maintained. I am sorry to say that, owing to the departure of three of our members for Canada, the Consett Branch is very likely to become inactive.

We have added eight new members to our list since our last Convention, and owing to the earnest activity of three of them, it is very probable that a further centre or Branch may be formed in Glasgow. As I said before, three of our

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members have gone away, and with regret I report that death has removed one of our most earnest members. There is thus a net gain of four members in the British National Branch.

The Treasurer's Report will be laid before you in due course and it certainly shows a satisfactory balance. I am also glad to state that the support given to the THEOSOPHICAL QUARTERLY is this year larger than before. Further than this, its outside circulation is increasing. To aid in promoting this, would, I think, be a very justifiable form of Theosophical activity on the part of any or all of our members, and be of practical assistance to our American brethren who so generously provide the means of publishing and give their labour so freely in editing the Magazine.

The Report of the Corresponding Secretary to the Executive Committee will also be laid before you, with suggestions.

The Report of the Pamphlet Committee will also be presented. I may add that Professor Mitchell's article in the QUARTERLY on "Theosophy and the Theosophical Society" would seem to be an historical and ethical survey which should be mastered by every member and made familiar. It provides a statement of the reasons why we are what we are, and a reply to those enquirers who want to know why there are so many Societies which call themselves Theosophical. At the close of the transaction of business, I would suggest that we turn our attention to the root of this matter as being the best direction to which we can devote our work of the coming year.

There is in the greeting of the Chairman of the Executive Committee and in the title of the German Branches an allusion to a point which it will be well for us to consider. If any action has to be taken, none can be taken now. But it will be well for us to consider the matters so raised.

ARCHIBALD KEIGHTLEY,
General Secretary, British National Branch.

May 19th, 1912.

[Encouraging reports were made by the Corresponding Secretary, by the Treasurer, and by the Publication Committee. We regret that there is not space to give them in full.—THE EDITOR.]

The following officers were elected for the coming year.
Secretary, Doctor Archibald Keightley.
Treasurer, Mr. E. H. Lincoln.
Corresponding Secretary, Mrs. Alice Graves.
The Convention adjourned after a general discussion.

ARTHUR D. CLARKE,
Convention Secretary.

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THE SECRETARY T. S.,

159 Warren Street, Brooklyn, N. Y.

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The Theosophical Society

Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S., 159 Warren Street, Brooklyn, N. Y.

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THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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NOTES AND COMMENTS

JANUARY 1913

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The Western Avatar

DR. BOYD CARPENTER, one of the foremost divines of the Church of England, said, the other day, that a noteworthy factor of the intellectual life of our times is the influence of Oriental thought upon the West, and especially upon the Western understanding of Christianity. The West has need of the East, and will be influenced by the East, just as the East has need of the West, and will receive a permanent impress from the thought and life of the West. The distinguished churchman went on to say that the East is preeminently religious; that throughout Asia there is no such thing as an atheist, one who recognizes no divine principle; and he described a congress in India at which the adherents of many faiths, Oriental and Occidental, joined in singing John Henry Newman's hymn "Lead Kindly Light," each one accepting the symbol as an expression of his own religion, his own conception of the Divinity.

We find ourselves in hearty sympathy with this trend of thought, which we venture to call eminently Theosophical; and we are convinced that not only is Oriental thought destined to revolutionize many of our Western concepts, but that it has profoundly modified them already, and in no region, perhaps, more profoundly than in that suggested by Dr. Boyd Carpenter himself, our understanding of Christianity. It is without doubt the fact that many of the mysteries in the Christian teaching, many things which have been stumblingblocks, almost heartbreaks, to thousands of devout and earnest Christians, find quite simple solutions through the clews of Oriental thought, so much deeper, so much more philosophical, than the current thought of the West or the traditional interpretation of the Schools.

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This is particularly true of the mysteries which enshroud the person of the Founder of Christianity, and perhaps most true of that body of thought which is concerned with the reconciliation of his divinity and his humanity, which declares him to be at once "perfect God and perfect man." Our Western thought supplies us with no ideas or processes of thought which enable us to give a real intellectual assent to such a dogma. We may accept it or we may reject it. It is doubtful whether, in either event, we understand it. And this dogma is not an isolated idea, which one may accept or reject without detriment to the wholeness of one's view; it is rather fundamental to a right understanding of the whole life which, opening in the Nativity, found its climax in the Crucifixion and Resurrection. And it is fundamental, because it is the expression of a profound law, a profound reality in spiritual life.

The thought of the West has hardly any processes by which this mystery can even be approached. Oriental philosophy, on the contrary, can go far toward making it understandable, giving it a real content of connected and luminous thought, showing its place in the whole philosophy of spiritual being. It seems to us that we shall be well advised if we try to illustrate this; well advised, also, if we try to do so along the lines laid down by a distinguished thinker, who was saturated with Oriental thought, one who represents a venerable and profoundly valuable line of Oriental tradition: Mme. H. P. Blavatsky. In the works of this woman of genius and learning, it happens that there is very much which bears directly on our problem, and much that is singularly illuminating and inspiring.

Let us begin with *Isis Unveiled,* which, published in 1877, was the first considerable work of Mme. Blavatsky. In *Isis Unveiled,* there is already much concerning the life and teaching of Jesus, and what Mme. Blavatsky has to say falls clearly under two heads: the first, and much less vital, is controversial, directed against current dogmatic and popular misconceptions, directed to the removing of obstacles in the way of a right understanding of the life and work of the Western Avatar. This, let it be understood, is the title given to Jesus by Mme. Blavatsky, who writes in *Isis* (ii, 566), "Then again: 'Christ glorified not himself to *be made High Priest;* but He that said unto him: Thou art my son; to-day have I begotten thee' (Heb. v. 5). This is a very clear inference, that, 1, Jesus was considered only in the light of a high priest, like Melchisedek—another *avatar,* or incarnation of Christ, according to the Fathers; and, 2, that the writer thought that Jesus had become a 'Son of God' only at the moment of his initiation by water; hence, that he was not born a god, neither was he begotten physically by Him. Every initiate of the 'last hour' became, by the very fact of his initiation, a son of God."

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This passage illustrates the two elements in *Isis:* a determined undermining of crystallized dogma and misunderstanding, and, on the other hand, much more positive and vital, a deeply philosophical and constructive view of the life and character of Jesus. We shall quote chiefly from the latter class of passages, the positive and constructive. To this class belongs the following (ii, 132): "The Nazarene reformer had undoubtedly belonged to one of these sects [Essenes or Nazars]; though, perhaps, it would be next to impossible to decide absolutely which. But what is self-evident is that he preached the philosophy of Buddha-Sakyamuni. Denounced by the later prophets, cursed by the Sanhedrim, the nazars were secretly if not openly persecuted by the orthodox synagogue. It becomes clear why Jesus was treated with such contempt from the first, and deprecatingly called 'the Galilean.' Nathaniel inquires—'Can there any good thing come out of Nazareth?' (*John* i, 46) at the very beginning of his career; and merely because he knows him to be a *nazar*. Does not this clearly hint, that even the older nazars were not really Hebrew religionists, but rather a class of Chaldean theurgists? . . . The motive of Jesus was evidently like that of Gautama-Buddha, to benefit humanity at large by producing a religious reform which should give it a religion of pure ethics; the true knowledge of God and nature having remained until then solely in the hands of the esoteric sects, and their adepts."

Concerning the "miracles" of Jesus, Mme. Blavatsky writes this in *Isis* (i, 356): "These dæmons seek to introduce themselves into the bodies of the simple-minded and idiots, and remain there until dislodged therefrom by a powerful and *pure* will. Jesus, Apollonius, and some of the apostles, had the power to cast out *devils,* by purifying the atmosphere *within* and *without* the patient, so as to force the unwelcome tenant to flight." And again (ii, 148): "But Justin Martyr states on better authority that the men of his time *who were not Jews* asserted that the miracles of Jesus were performed by magical art, the very expression used by the skeptics of those days to designate the feats of thaumaturgy accomplished in the Pagan temples. 'They even ventured to call him a magician and a deceiver of the people,' complains the martyr. In the *Gospel of Nicodemus* (the *Acta Pilati*), the Jews bring the same accusation before Pilate. 'Did we not tell thee he was a magician?' Celsus speaks of the same charge, and as a Neo-Platonist believes in it. The Talmudic literature is full of the most minute particulars, and their greatest accusation is that 'Jesus could fly as easily in the air as others could walk.' St. Austin asserted that it was generally believed that he had been initiated in Egypt, and that he wrote books concerning magic, which he delivered to John. There was a work called *Magia Jesu Christi,* which was attributed to Jesus himself. In the *Clementine Recognitions* the charge is brought against Jesus that he did

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not perform his miracles as a Jewish prophet, but as a magician, *i. e.*, an initiate of the 'heathen' temples."

These are the chief passages concerning the Western Avatar in *Isis Unveiled*. Let us now turn to *The Secret Doctrine*, which was published ten or eleven years later, at the close of the year 1888. In this later and more mature work, there are many passages referring to Jesus, and it is significant that we find far fewer of the negative class which we have described—those directed against dogmatic obstacles and misconceptions—while there is more detail and elucidation on the positive side. These passages are far too numerous and voluminous for us to quote them all, but we shall try to select those which are most vital and significant.

Beginning with the passages referring to Jesus in the first volume of the *Secret Doctrine* (Edition of 1888, i, 73): "They all made a difference between the good and the bad Serpent (the Astral Light of the Kabalists) between the former, the embodiment of divine Wisdom in the region of the spiritual, and the latter, Evil, on the plane of matter. Jesus accepted the serpent as a synonym of Wisdom, and this formed part of his teaching: 'Be ye wise as serpents,' he says." Again (i, 280): "'When thou prayest, thou shalt not be as the hypocrites are . . . but enter into *thine inner chamber and having shut the door, pray to thy Father which is in secret.*' Our Father is *within us* 'in Secret,' our seventh principle, in the 'inner chamber' of our Soul perception. 'The Kingdom of Heaven' and of God *'is within us,'* says Jesus, not *outside.*" Writing of the Great Pyramid (i, 318) Mme. Blavatsky says: "Had Mr. Staniland Wake been a Theosophist he might have added that the narrow upward passage leading to the King's chamber had a 'narrow gate' indeed; the same 'strait gate' which 'leadeth unto life,' or the new spiritual re-birth alluded to by Jesus."

Speaking of the seven rays of the Logos, and of the spiritual bond which forever unites souls belonging to the same ray, Mme. Blavatsky says (i, 574): "This was known to every high Initiate in every age and in every country: 'I and my Father are one,' said Jesus (John x, 30). When He is made to say, elsewhere (xx, 17): 'I ascend to *my* Father and your Father,' it meant what has just been stated. It was simply to show that the group of His disciples and followers attracted to Him belonged to the same Dhyani Buddha, 'Star,' or 'Father,' again of the same planetary realm and division as He did." To this we may add, from a long passage (i, 577): "Jesus *the initiate* was not of pure Jewish blood, and thus recognized no Jehovah; nor did he worship any planetary god beside his own 'Father,' whom he knew, and with whom he communed as every high initiate does, 'Spirit to Spirit and Soul to Soul."

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The foregoing are the chief passages referring to Jesus in the first volume of the *Secret Doctrine*. Let us now turn to the second volume. Speaking of the teaching of Reincarnation, Mme. Blavatsky writes (ii, 111): "'They descend from the pure air to be *chained to bodies,*' says Josephus repeating the belief of the Essenes. 'The air is full of Souls,' states Philo, '*they descend to be tied to mortal bodies, being desirous to live in them.*' Which shows that the Essenes believed in re-birth and many re-incarnations on earth, as Jesus himself did, a fact we can prove from the New Testament itself." Mme. Blavatsky reverts to this later, as we shall see. Commenting on a well-known passage in *Luke,* Mme. Blavatsky writes (ii, 231): "When Jesus remarks to this that he has 'beheld Satan as lightning fall from heaven,' it is a mere statement of his clairvoyant powers, notifying them that he already knew it, and a reference to the incarnation of the divine ray (the gods or angels) which *falls into generation.* For not all men, by any means, benefit by that incarnation, and with some the power remains latent and dead during the whole life. Truly 'No man knoweth who the Son is, but the Father; and who the Father is, but the Son' as added by Jesus then and there. The Initiates alone understood the secret meaning of the term 'Father and the Son,' and knew that it referred to Spirit and Soul on the Earth. For the teachings of Christ were *occult* teachings, which could only be explained *at the initiation.* They were never intended for the masses, for Jesus forbade the twelve to go to the Gentiles and the Samaritans, and repeated to his disciples that the 'mysteries of Heaven' were for them alone, not for the multitudes."

Commenting on the mystery of baptism, Mme. Blavatsky says (ii, 566): "'I baptize you with water, but . . . he shall baptize you with the Holy Ghost and with fire,' says John of Jesus (Matt. iii, 2); meaning this esoterically. The real significance of this statement is very profound. It means that he, John, a non-initiated ascetic, can impart to his disciples no greater wisdom than the mysteries connected with the plane of matter (water being a symbol of it). His *gnosis* was that of exoteric and ritualistic dogma, of the dead-letter orthodoxy; while the wisdom which Jesus, an Initiate of the higher mysteries, would reveal to them, was of a higher character, for it was the 'Fire' Wisdom of the true gnosis or the *real spiritual* enlightenment."

There remains a very remarkable passage, dealing with the mystery of the Resurrection (ii, 580): "The five words of Brahma have become with the Gnostics the 'Five Words' written upon the akasic (shining) garment of Jesus at his glorification: the words translated by the Orientalists 'the robe, the glorious robe of my strength.' These words were, in their turn, the anagrammatic blind of the five mystic powers represented on the robe of the 'resurrected' Initiate after his last trial of

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three days' trance; the five becoming *seven* only after his *death,* when the Adept became the full Christos, the full Krishna-Vishnu, *i. e.,* merged in Nirvana." This quotation practically completes the list of the most significant passages in *The Secret Doctrine* as published by Mme. Blavatsky herself, referring to the Western Avatar.

The essential principles were already laid down in *Isis Unveiled,* as early as 1876 or 1877, a year or two after The Theosophical Society was founded. But as time gradually made it possible, Mme. Blavatsky spoke more clearly, revealing more of the life and teaching of the Western Avatar, and dwelling more fully on details. This became possible as the old crystallized misinterpretations gradually fell away, leaving the field clear for constructive and affirmative work. During her life-time, Mme. Blavatsky thus published much concerning the life and personality of Jesus. She wrote much more, which she left among those papers she destined for publication after her death, and which were so published. From these, we are able to gather much that is of the highest value, and most illuminating, concerning the Western Avatar, and, though we cannot quote everything thus written, we have space for very much, for all, indeed, that is of primary value.

Of the birth of the Western Avatar, Mme. Blavatsky speaks thus: "Six centuries after the translation of the human Buddha (Gautama) another Reformer, as noble and as loving, though less favored by opportunity, arose in another part of the world, among another and a less spiritual race. . . . There are many other strange points of similarity between Gautama and Jesus, which cannot be noticed here. . . . Jesus, who had promised His disciples the knowledge which confers upon man the power of producing 'miracles' far greater than He had ever produced Himself, died, leaving but a few faithful disciples—men only half-way to knowledge. They had therefore to struggle with a world to which they could impart only what they but half-knew themselves, and—no more. In later ages the exoteric followers of both mangled the truths given out, often out of recognition. With regard to the adherents of the Western Master, the proof of this lies in the very fact that none of them can now produce the promised 'miracles.'"

In several other passages, Mme. Blavatsky brings the personalities of the Buddha and Jesus together, as Avatars. We may gather these passages together. "As in the case of His Western successor, Gautama, the 'merciful,' the 'pure,' and the 'just,' was the first found in the Eastern Hierarchy of historical Adepts, if not in the world-annals of the divine mortals, who was moved by that generous feeling which locks the whole of mankind within one embrace, with no petty differences of race, birth or caste." "The students of Esoteric Philosophy see in the Naza-

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rene sage a Bodhisattva with the spirit of Buddha Himself in Him." "The case of Jesus covers the ground for the same possibility in the cases of all Adepts and Avatars—such as Buddha, Shankaracharya, Krishna, etc." "Those great characters who tower like giants in the history of mankind like Siddhartha Buddha and Jesus. . . ." "Truly, 'for the salvation of the good and the destruction of wickedness,' the personalities known as Gautama, Shankara, Jesus and a few others were born each in his age, as declared—'I am born in every Yuga'—and they were all born through the same power. There is a great mystery in such incarnations and they are outside and beyond the cycle of general re-births. Re-births may be divided into three classes: the divine incarnations called Avatars; those of Adepts who give up Nirvana for the sake of helping humanity—the Nirmanakayas; and the natural succession of re-births for all—the common law." Here, by the way, is the true meaning the much misunderstood doctrine of "the immaculate conception." It indicates a re-birth of the first of these three classes, that of an Avatar or Divine Incarnation, one who comes to birth not of necessity but from compassion, for the salvation of mankind.

Having thus indicated the meaning and character of the birth of Jesus, as an Avatar, Mme. Blavatsky comments most illuminatingly on his teachings. Take for example such a passage as this: "Has the reader ever meditated upon the suggestive words, often pronounced by Jesus and his Apostles? "Be ye therefore perfect as your Father . . . is perfect' (Matt. v, 48), says the Great Master. . . . What was esoterically meant is, "Your Father who is above the material and astral man, the highest Principle (save the Monad) within man, his own personal God, the God of his personality, of whom he is the 'prison and the temple.' 'If thou wilt be perfect (*i. e.*, an Adept and Initiate) go and sell that thou hast' (Matt. xix, 21). Every man who desired to become a neophyte, a chela, then, as now, had to take the vow of poverty. The 'Perfect' was the name given to the Initiates of every denomination. Plato called them by that term. The Essenes had their 'Perfect,' and Paul plainly states that they, the Initiates, can only speak before other Adepts. 'We speak wisdom among them (only) that are perfect' (I Cor. ii, 6).

We have already cited a passage in which Mme. Blavatsky calls Philo of Alexandria and Flavius Josephus—the former of whom lived just before, and the latter, just after, Jesus—to witness that the doctrine of reincarnation was familiar to the best Jewish thought of that time. To this Mme. Blavatsky added, that Jesus believed and taught the same doctrine, as the New Testament shows. We can supplement this by a later and much fuller passage: "The Delphic command 'Know thyself' was perfectly comprehensible to every nation of old. . . . To under-

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stand its full meaning, however, necessitates, first of all, belief in reincarnation and all its mysteries. Their Saviour taught His disciples this grand truth of the Esoteric Philosophy, but verily, if His Apostles comprehended it, no one else seems to have realized its true meaning. No, not even Nicodemus, who, to the assertion, 'Except a man be born again he cannot see the Kingdom of God,' answers: 'How can a man be born when he is old?' and is forthwith reproved by the remark: 'Art thou a master in Israel and knowest not these things?'—as no one had a right to call himself a 'Master' and Teacher, without having been initiated into the mysteries (a) of a spiritual re-birth through water, fire and spirit, and (b) of the re-birth from flesh. Then again what can be a clearer expression as to the doctrine of manifold re-births than the answer given by Jesus to the Sadducees, 'who deny that there is any resurrection,' *i. e.*, any re-birth, since the dogma of the resurrection in the flesh is now regarded as an absurdity even by the intelligent clergy: 'They who shall be accounted worthy to obtain that world (Nirvana) . . . neither marry . . . neither can they die any more,' which shows that they had already died, and more than once. And again: 'Now that the dead are raised even Moses shewed . . . he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob, for he is not a God of the dead but of the living.' The sentence 'now that the dead *are raised*' evidently applied to the then actual re-births of the Jacobs and the Isaacs, and not to their future resurrection; for in such case they would have been still dead in the interim, and could not be referred to as 'living.' But the most suggestive of Christ's parables and 'dark sayings' is found in the explanation given by him to his Apostles about the blind man: 'Master, who did sin, this man or his parents, that he was born blind?' Jesus answered, 'Neither hath this (blind, physical) man sinned nor his parents; but that the works of (his) god should be made manifest in him.' Man is the 'tabernacle,' the 'building' only, of his God; and of course it is not the temple but its inmate—the vehicle of 'God'—(the conscious Ego, or Fifth Principle, Manas, the vehicle of the divine Monad, or 'God')—that had sinned in a previous incarnation, and had thus brought the Karma of cecity [blindness] upon the new building. Thus Jesus spoke truly; but to this day his followers have refused to understand the words of wisdom spoken."

We may supplement this by a few shorter passages: "From Prometheus to Jesus, and from Him to the highest Adept as to the lowest disciple, every revealer of mysteries has had to become a Chrestos, a 'man of sorrows,' and a martyr. 'Beware,' said one of the greatest Masters, 'of revealing the mystery to those without'—to the profane, the Sadducee and the unbeliever." "If Jesus pronounced the words in the sense attributed to him, then he must have read the *Book of Enoch*. . . . Moreover, he could not have been ignorant that these words

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belonged to the oldest ritual of Initiation." "And this—leaving the divine and mystic character and claims for Jesus entirely independent of this event of His mortal life—shows Him, beyond any doubt, as an Initiate of the Egyptian Mysteries." After such explicit statements as the foregoing, it is almost incongruous to cite the following passage, which, nevertheless, is essential to a clear understanding of the whole position: "And now once more we have to beg the reader not to lend an ear to the charge—against Theosophy in general and the writer [H. P. Blavatsky] in particular—of disrespect toward one of the greatest and noblest characters in the history of Adeptship—Jesus of Nazareth —nor even of hatred to the Church."

We come now to the mystery of the Crucifixion and Resurrection of Jesus. We may lead up to this by citing the following, concerning the raising of the dead: "Those who showed such powers were forthwith set above the crowds, and were regarded as Kings and Initiates. Gautama Buddha was a King-Initiate, a healer, and recalled to life those who were in the hands of death. Jesus and Apollonius were healers, and were both addressed as Kings by their followers. Had they failed to raise those who were to all intents and purposes the dead, none of their names would have passed down to posterity; for this was the first and crucial test, the certain sign that the Adept had upon Him the invisible hand of a primordial divine Master, or was an incarnation of one of the 'Gods.'" This leads us naturally to such a passage as this: "The false rendering of a number of parables and sayings of Jesus is not to be wondered at in the least. From Orpheus, the first initiated Adept of whom history catches a glimpse in the mists of the pre-Christian era, down through Pythagoras, Confucius, Buddha, Jesus, Apollonius of Tyana, to Ammonius Saccas, no Teacher or Initiate has ever committed anything to writing for public use. Each and all of them have invariably recommended silence and secresy on certain facts and deeds. From Confucius . . . to Jesus, who charged his disciples to tell no man that he was Christ (Chrestos), the 'man of sorrows' and trials, before his supreme and last Initiation, or that he had produced a miracle of resurrection."

We have already seen Mme. Blavatsky speaking of the possible relation of Jesus, during the mysterious period between his twelfth and thirtieth year, with the mystical sects of Palestine, especially the Essenes and Nazars. This leads us to the following: "What say the Ophites, the Nazarenes, and other 'heretics'? Sophia, 'the Celestial Virgin,' is prevailed upon to send Christos, her emanation, to the help of perishing humanity, from whom Ilda-Baoth and his six Sons of Matter (the lower terrestrial angels) are shutting out the divine light. Therefore Christos, the perfect, 'uniting himself with Sophia (divine wisdom) descended

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through the seven planetary regions, assuming in each an analogous form . . . (and) entered into the man Jesus at the moment of his baptism in the Jordan. From this time forth Jesus began to work miracles; before that he had been entirely ignorant of his own mission. Ilda-Baoth, discovering that Christos was bringing to an end his kingdom of Matter, stirred up the Jews against Him, and Jesus was put to death. When Jesus was on the Cross, Christos and Sophia left His body, and returned to their own sphere. The material body of Jesus was abandoned to the earth, but He Himself, the Inner Man, was clothed with a body made up of *æther*. Thenceforth He consisted merely of soul and spirit. . . . During His sojourn upon earth of eighteen months after He had risen, He received from Sophia that perfect knowledge, that true Gnosis, which he communicated to the small portion of the Apostles who were capable of receiving the same.' "

Mme. Blavatsky even more clearly reveals the truth concerning the Resurrection of Jesus in the following: " 'Let me suffer and bear the sins of all (be reincarnated unto new misery) but let the world be saved!' was said by Gautama Buddha: an exclamation the real meaning of which is little understood now by his followers. 'If I will that he tarry till I come, what is that to thee?' asked the astral Jesus of Peter. 'Till I come' means 'till I am reincarnated again' in a physical body. Yet the Christ of the old crucified body could truly say: 'I am with my Father and one with Him,' which did not prevent the astral from taking a form again, or John from tarrying indeed till his Master had come; nor hinder John from failing to recognize him . . . Since then the 'Man of Sorrows' has returned, perchance, more than once, unknown to, and undiscovered by, his blind followers. Since then also, this grand 'Son of God' has been incessantly and most cruelly crucified daily and hourly by the Churches founded in his name. But the Apostles, only half-initiated, failed to tarry for their Master, and not recognizing Him, spurned Him every time he returned." "He who was meekness and charity personified" "the Grand Martyr has remained thenceforward, and for eighteen centuries, the Victim crucified daily."

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FRAGMENTS

DISAPPOINTMENT, you say, is one of the greatest sorrows in life—and when you say that, I must agree with you.

But I would ask you to look into the matter with me; for all sorrow has meaning, nay, even blessing, hidden in its heart; and the heart of life is what we are seeking, you and I.

Why are we disappointed?

Because something we longed for has been denied, or something we loved has been taken away. Without our cherished plan or object, life loses purpose and attractiveness, and settles into the perpetual greyness of a November day. There are those who love their Novembers, however. Not from a morbid love of an indulged sadness,—the re-action of undigested experience;—but from the trained ability to perceive subtile tones of beauty; that keener vision which senses the finer colour gradations unmarked by the ordinary eye.

So, also, when in this month the Church reminds us of our dead, those of spiritual thought and heart do not mourn "as those without hope"; but facing our Good Friday in the light of Easter Day, experience some meaning of the Communion of Saints, catch some vision of the immortality of love, and so place our feet on the bed-rock of life and know the peace of its security. Nothing less immortal than itself can ever satisfy an immortal soul. The Divine Powers, knowing this, break or disentangle one by one all our attachments unrooted in the Eternal, drawing us back from them before the tie becomes too strong for severence.

So disappointments, may be, are calls for home; and much of the misunderstood pain in them lies in the nostalgia they awaken for the heritage we have lost or not yet gained, but which shall surely yet be ours.

For under the veil of sorrow and disillusionment an infinite compassion is drawing us,—patient with our impatience, tender with our blindness and rebellion,—drawing us surely to our enlightenment and to our joy.

CAVÉ.

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EARLY ENGLISH MYSTICS

WHEN it was suggested that an account of some of the early English Mystics might be acceptable to the readers of the QUARTERLY, nothing more was in my mind than a record of such devout and little known authors as Richard Rolle of Hampole, Margery Kemp, Dame Gertrude More, and others, from the fourteenth century onward. But as I read the records of interior living which those aspiring souls have left for our instruction, I became desirous of following back the "Apostolic succession" of these holy men and women, to trace a ray of discipleship, the spiritual laying on of hands. I hoped that a line of spiritual descent might be shown. For, with a long and noble ancestry, an individual would not appear, as he usually does in the world, an isolated and fortuitous phenomenon; he would seem purposed. And the purpose back of and directing such a noble line might in some measure, perhaps, be discerned and set forth by those whose wise intuitions could read within the records that furnish this narrative.

So, as I looked afield for the teachers of those fourteenth century monks and anchorites, France at once rose in sight, and that part of France that centered around the Abbey of St. Victor. And as I placed myself in the celebrated Abbey and school of mystics, and looked back for its predecessor, I had to recross the English Channel, and find a teacher and inspiration in Scotus Erigena, the Irish priest and philosopher. For several centuries France and Britain (including Ireland) taught each other, turn by turn, the Wisdom of the Cross. Thus when St. Augustine landed at Thanet in 596 and proceeded thence to establish at Canterbury the Benedictine mode of life, he gathered his followers for prayer in a Christian Church of an earlier period dedicated to St. Martin. St. Martin was a Bishop of Tours and head of the first monastic group in western Europe; he had learned his mode of living in the East. Thus as I studied, and followed up clues, I soon found myself reading again the beloved book of the Venerable Bede; and going back of the period which he authoritatively relates, I came upon the life and labours of the great apostle to the Irish, Patrick, and that other great apostle, Columba.

Wonderful lights gleamed as I read. These shone chiefly from the golden pages of one precious book—a history of Ireland.* Without that book I could have made little progress in the pleasant labor I had undertaken. For as I studied the lives of ancient saints and mystics, I saw that they led an inner life and an outer. To them the real life was the inner; they passed their days with a band or school of young

* Ireland; Historic and Picturesque, by Charles Johnston. Henry T. Coates & Co., Philadelphia.

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students, learning the secrets of spiritual living—the Wisdom of the Cross. From that study of prayer wonderful strength and powers came to them; and there passed out into the world rumors of the extraordinary wisdom and powers of these recluses. The world, eager to secure able leaders to push its affairs, often dragged these students of interior living away from their solitude—in the case of St. Martin, he was captured in ambush and carried off—and made them bishops, etc. Their deeds as bishops and missionaries were by-products of prayer. But often outer acts—distorted accounts of them—are all that remain to us, and it is not easy to see, beneath the accumulation of legend, the real facts and the real significances. Through this difficulty I was guided by the great book I have mentioned—a history of Ireland. Unlike all other histories I know about, that book records the centuries as moments in the being of Eternal Silence: it fixes its attention on the inner side of life. If there be any portion of truth and help in what I may now write, I feel that it has passed into my study from that history and from other papers of its author, on kindred themes, which I have, most undeservedly, been permitted to see.

I

ST. PATRICK

"There was no desert, no spot, or hiding-place in the island, however remote, which was not peopled with perfect monks and nuns; so that, throughout the world, Ireland was justly distinguished by the extraordinary title of the Island of the Saints.

"In holy mortification of the flesh and renouncement of self-will, rivalling the Monks of Egypt in merits and in numbers, and by word and example, they were a light to foreign and distant lands."

Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me,
Christ at my right, Christ at my left,
Christ in the fort,
Christ in the chariot-seat,
Christ in the heart of every man who thinks of me,
Christ in the mouth of every man who speaks to me,
Christ in every eye that sees me,
Christ in every ear that hears me."

—Old Irish hymn attributed to St. Patrick.

St. Patrick's life and labors fall in the fourth epoch of Ireland's history. The conditions into which he came, the fertility of the ground

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ploughed and harrowed to receive his seed, the harvest that was reaped, evidence august laws that were guiding the Irish peoples. A period of war and conquest, and a period of efflorescence preceded. Yet the inner essence of St. Patrick's message, the teaching of the Wisdom Religion, is found in Ireland, even in the early period of conquest. The tradition is that, in the early time, various tribes and races were distributed in Ireland, as later, in England, the Saxons and Teutons and Normans were neighbors. One race of invaders that fought the established nations, as Saxon fought Celt in England, was known as the Sons of Milid. Milid was the son of Belor, the lord of Death, who gives to mortals, turn by turn, both death and life. Tradition says that a poet accompanied the Sons of Milid in their expeditions, and when he sprang ashore, he sang this hymn to the God through whose might the Sons of Milid would conquer the land:

I am the wind which blows over the sea;
I am the wave of the Ocean;
I am the murmur of the billows;
I am the ox of the seven combats;
I am the vulture upon the rock;
I am a tear of the sun;
I am the fairest of plants;
I am a wild boar in valour;
I am a salmon in the water;
I am a lake in the plain.
I am a word of science;
I am the spear-point that gives battle;
I am the god who creates or forms in the head of man the fire of thought.
Who is it that enlightens the assembly upon the mountain?
Who telleth the ages of the moon?
Who showeth the place where the sun goes to rest?

Monsieur de Jubainville, in his history of Celtic Mythology, points out that the philosophy of this mythological bard is the very doctrine that John Erigena brought with him from Ireland, and taught in France in the 9th century. Thus the golden vein of Wisdom is seen extending through Ireland's history.

Through the achievements of the various races, first in war and afterwards in peace, a fine civilization developed. "The arts of life were very perfect; the gold-work of that time is unsurpassed. At a far earlier time there were beautifully moulded and decorated gold-bronze spears, that show what richness of feeling and imagination, what just taste and fine skill were there. The modern work of countries where gold is found in quantities is commonplace, vulgar and inartistic

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when compared with the work of the old Irish period." Ireland seems, in the old days, 2,000 years ago and more, to have reached the point mentioned in *Light on the Path*—where man is at his fruition, and civilization at its height; a point at which it became possible for man to claim his great inheritance and to lose the incumbrance of the mere animal life. That claim was made for Ireland by St. Patrick. The perfect bloom of the natural man faded and withered, and the immortal beauty of the spiritual nature began to unfold its petals.

Patrick was born about 389 at a little village in Scotland south of Hadrian's wall. His father was a Roman citizen. His mother was a Gaul, and a relative of St. Martin. Patrick's real name was Succat, and his father's Calphurnius. But the father was of patrician rank and the pagan title became the name of the Saint. Calphurnius was a Christian, and of the order of Deacons in the Church, the son of a priest. Patrick's life was uneventful until his sixteenth year. At that time he was taken prisoner along with many others, was carried off to Ireland, and sold as a slave. Outwardly a hard fate—a Roman, a patrician, and a Christian, to become servant to a pagan. That catastrophe, however, was opportunity for the development of the inward life. For six years he tended cattle. In those years of exile, words that had earlier sounded only in his ears began to take on an inward meaning for his heart. He began to pray, and to hear answers to his prayers.

> "Now after I came to Ireland daily I herded flocks, and often during the day I prayed. Love of God and His fear increased more and more, and my faith grew, and my spirit was stirred up, so that in a single day I said as many as a hundred prayers, and at night likewise, though I abode in the woods and in the mountain. Before the dawn I used to be aroused to prayer in snow and frost and rain, nor was there any tepidity in me, such as I now feel, because then the spirit was fervent within me."

At the end of six years of captivity, Patrick heard in sleep one night a voice saying: "You have fasted well, and soon you shall see your home and your native land." Shortly after the same voice said: "The ship is ready for you." Patrick's servitude was passed near the western coast of Ireland. The ship in which he escaped lay in port about two hundred miles away. To reach it he had to travel in danger of pursuit through an unknown region. He went without fear, he says, and found the ship by divine guidance. Three days' sail brought the crew to the coast of France, where they disembarked, and journeyed afoot, in all, thirty-eight days. At last Patrick was able to separate from the crew, and, by divine guidance again, was led to a lonely island off the southern coast of France.

In that desert island, Lerins,—now called by the great teacher's own name, St. Honorat—Honoratus, mindful of Patmos and the beloved

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disciple, had gathered together a group of disciples to whom he was handing down the mystery of "the Way." St. John and Patmos! It is the beloved disciple, not Peter, who is the father of the French and the British Churches. And it is his long life, radiant and serene within the Sacred Heart, that set the example of true discipleship for France and for Britain. If that portion of Christendom which is in direct descent from the Apostolate of John, has forgotten its goodly heritage and noble lineage, and is stupidly tramping out the husks of Roman materialism, perhaps a reminder of its high ancestry may reach the prodigal heart and stir it to return to its true Shepherd and Bishop. It is singular how incurious we are as to the life of John after his Master's withdrawal. And our materialism blinds us to the record he has left in the Apocalypse of his life's culmination. But John's own disciples knew of his intercourse with the Master and of the continuance of the Master's personal teaching. And when they left Asia to settle in southern France, they carried with them certainty as to the possibility of such intercourse with a living Friend, and of direct personal instruction from a Master and Teacher. Their efforts, and their successors' efforts, were to form groups of aspirants, who through training, might grow into the high privilege of discipleship. The warrant for such efforts was the Master's own example, who, from the thousands to whom He spoke, selected the few who could be taught the "mysteries of the Kingdom." The island monastery of Lerins off southern France, and the island monastery, Iona of Scotland, very clearly continue the tradition of St. John and of Patmos.

A few names and dates will make clear this connection of St. Patrick and St. Columba and British Christianity with the beloved disciple. Irenæus, the great champion of orthodoxy against heresies which were receiving shelter under the Bishop of Rome, was Bishop of Lyons and southern France from 175 to 202. There is a letter of Irenæus to a friend Florinus that contains the following statements:

> "I saw you when I was yet, as a boy, in Lower Asia with Polycarp. . . . I could even now point out the place where the blessed Polycarp sat and spoke, and describe his going out and coming in, his manner of life, his personal appearance, the addresses he delivered to the multitude, how he spoke of his intercourse with John and with others who had seen the Lord, and how he recalled their words. And everything that he had heard from them about the Lord, about His miracles and His teaching, Polycarp told us, as one who had received it from those who had seen the Word of Life with their own eyes, and all this in complete harmony with the Scriptures. To this I then listened, through the mercy of God vouchsafed to me, with all eagerness, and wrote it not on paper, but in my heart, and still by the grace of God I ever bring it into fresh remembrance."

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Polycarp, the teacher whom Irenæus mentions, was martyred in Smyrna about 150 A. D. Before his death Polycarp had sent his disciple, the priest Pothinus, to southern France, and there Irenæus joined Pothinus, after the death of Polycarp. Harnack makes this comment on the letter of Irenæus to Florinus: "These are priceless words, for they establish a chain of tradition (Jesus, John, Polycarp, Irenæus) which is without a parallel in history." Irenæus died at the beginning of the third century. Honoratus, the abbot of the island monastery to which Patrick was led after his escape from captivity, was born 350 A. D. Martin of Tour, whose monastery has already been mentioned, was born in 316 A. D.

Honoratus had gone with his brother to a spiritual, monastic centre somewhere in the East in search of training. But on the death of his brother he returned to France to make a centre of himself. "He was directed," writes Professor Bury, "to the uncouth islet of Lerinus, which no man tilled or approached because it was infested by snakes. Honoratus took possession of it and reclaimed it for cultivation. Wells were dug, and sweet water flowed 'in the midst of the bitterness of the sea.' Vines were planted and cells were built, and a little monastic community gathered around Honoratus, destined within a few years to be more illustrious than any of the other island cloisters."

This spiritual center was Patrick's first school after his conversion. He spent many years there. It became to him the norm of a religious life. It was the pattern that he handed on. A century after his death when Columba carried the good news from Ireland to Scotland, Iona, the holy isle, reproduced Lerins. The method of life which Patrick learned at Lerins had its source not in Rome, but in the East; in fact it might be called Egyptian. For Honoratus, on his arrival in southern France was closely associated with Cassian, and so won the admiration and respect of that learned monk, that Cassian dedicated to him the second book of his great work, the *Conferences*. That book, the *Conferences*, is made up of the interviews and discourses which Cassian had listened to from Egyptian teachers. For thirty years, in his passion for training, Cassian had gone about among the spiritual teachers of the Egyptian desert, and had learned the method of each. These Egyptian groups had been gathered together chiefly by Pachomius (292-350) from solitary worshippers who had made cells for themselves in the desert. During the many years of residence in the different monastic groups, Cassian gathered material for two treatises. The first of these is the *Institutes*, which is concerned with the outer organization and life of the group. The second and greater book, the *Conferences*, deals, Cassian writes, "rather with the training of the inner man and the perfection of the heart." After those long years of study—for Cassian had lived in Palestine before going to Egypt—Cassian crossed over to southern France as the field of his own labor, and founded near Marseilles a monastic group of men, and another of women. There he met Honora-

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tus, who was also inspired by Eastern ideals, and in sympathy and admiration dedicated to him the second portion of the *Conferences*. So it seems entirely reasonable to assume that the group at Lerins of which Honoratus was the head, very fairly reproduced what Cassian had learned to esteem in Egypt as the true type of Christian life. Mr. Johnston calls attention to a very interesting fact in regard to Patrick and the Mediterranean islet. "It is that the chapel of Honoratus, in which Patrick worshipped during several years, is dedicated to the Trinity, and is distinguished architecturally by a triple apse—three bays in the eastern end of the Chapel—typifying the Triune Godhead. The eastern end of the chapel floor and ceiling are, therefore, in form like a trefoil or shamrock; and it may well be this familiar building which suggested to Patrick the simile of the shamrock to illustrate the teaching of the Trinity."

When Patrick had learned at Lerins the meaning of a religious life, he returned from the Mediterranean to Scotland. His friends welcomed him as a son. But his sojourn was not for long. In sleep he had been called away from Ireland out of earthly servitude. Now in sleep he is called back to Ireland in servitude to a divine Master, as St. Paul was summoned into Macedonia. "Now there it was I saw, in a vision of the night, a man coming as if from Ireland, whose name was Victoricus, with very many letters. And he gave one of them to me, and I read the beginning of the letter purporting to be the 'Voice of the Irish,' and whilst I was reading out the beginning of the letter, I thought that at that moment I heard the voices of those who dwelt beside the wood of Foclut, which is by the western sea; and thus they cried, as if with one mouth: 'We beseech thee, holy youth, to come and walk once more amongst us.' And I was greatly touched in heart, and could read no more, and so I awoke.

"And on another night, whether within me or beside me, I know not, God knoweth, in the clearest words which I heard but could not understand until the end of the prayer, He spoke thus: 'He who laid down His life for thee, He it is who speaketh within thee.' And so I awoke full of joy. And once more I saw Him praying in me, and He was as it were within my body; and I heard Him over me, that is over the interior man; and there strongly he prayed with groanings. And meanwhile I was astonished and marvelled, and considered who it was who prayed within me; but at the end of the prayer He spoke out to the effect that He was the spirit."

To prepare for his Irish mission, Patrick went a second time into France to a monastic centre. This time he was associated with St. Germain, Bishop of Auxerre, who like Martin of Tours, came from a soldier family. The story told of him is as follows: He was a proud and mighty hunter, and hung the heads of his prizes, not in his hall,

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but on a tree of his garden. The local bishop saw in these votives an out-cropping of the old pagan worship, and during an absence of Germain, he had the tree hewn and the votives scattered about. Anger separated the hunter Germain and the bishop until just before the latter's death, when he was told to consecrate Germain his successor. This had to be done almost by force; but once consecrated, Germain became a zealous Christian, and established a monastic community similar to that at Lerins. It was he who after several years consecrated Patrick Bishop of Ireland. In 429 he was summoned into Britain as champion of orthodoxy against the heretical Pelagius, just as Irenæus had defended the faith against the Gnostics, and Martin against the Arians. Patrick seems to have accompanied St. Germain on that mission.

A third eminent leader and saint with whom Patrick is associated in France, is St. Martin. But as St. Martin died in 397, Patrick's association must have been with the great abbot's disciples in the large monastery near Tours—the famous Marmoutier (great monastery).

Martin was born in 316, the son of a Roman tribune in Hungary, who for his services was granted a home and land in Italy. In Italy the boy grew up, and became a postulant or catechumen. It was many years later that he received the Sacrament of Baptism. The seriousness and reality of that ceremony in the early days of the Church puts to shame the thoughtlessness and haste with which infants are now hurried to the font. There was a long preparation, for weeks, of fasting and prayer. And for eight days after, the neophyte wore his white robes. The idea of a secluded life took hold of Martin very early. But he had to defer his hopes until he had completed his military service. At last, freed from outer claims, Martin journeyed to France to associate himself with Hilary, another French religious, who like Honoratus journeyed to the East, and knew of the Eastern ideals of spiritual training. But his stay with Hilary was brief. After a sojourn in Hungary, he stopped at Milan, and with a few followers began a monastic life outside the city. But the Arian heretics whom it was his duty to oppose, troubled his quiet there, so with a single priest, he took refuge on a barren islet in the Gulf of Genoa. There he continued his rule of prayer and meditation, maintaining physical life on the berries and roots of the island, until he was able to go back into France to Hilary. Hilary wanted the assistance of so able a man as Martin in the external affairs of the Church. But Martin begged permission to continue the ascetic life of prayer, and Hilary, who understood and sympathised, granted the request. Martin withdrew to an uncultivated region some miles from Poitiers, built his cell, and soon had many sons who sought his training; for many years the quiet study of spiritual science was undisturbed.

But finally Tours needed a Bishop. Martin had declined the position when Hilary died. But on the death of Hilary's successor, the people said Martin must come. He was led to the Cathedral by

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stratagem, and at length consented to consecration. But he by no means abandoned his teaching with the assumption of the executive office. He found near Tours, a spot well secluded by the river, with natural cells, and there he established a spiritual school similar to the one from which he had been taken away. Fame of Martin's sanctity drew to him the devout, and the miracles that resulted from his powers in prayer drew the curious. Among the devout who sought him was Ninian, a Welshman, who had been educated in Rome. On his way back from Rome to Britain, Ninian stopped at Tours to converse with a man who had travelled so far along the Path. Impressed by what he saw, Ninian crossed over to England, proceeded north to Galloway, built a stone Church which was so unusual that it became known as the *Candida Casa* (White House), and consecrated it in the name of St. Martin. Gradually men came to him for training as they had gone to Martin, Honoratus, and others; a monastery grew up, and in the sixth century his school had become famous. Thus before Gregory's ambassador, Augustine, landed at Thanet in 596, at least two churches bore witness to the sanctity of St. Martin, and the high reverence given to the monastic mode of life—the *Candida Casa* of Ninian and the Church of St. Martin at Canterbury.

With the training given by three such teachers as St. Honoratus, St. Germain and St. Martin, Patrick set out upon his mission. He journeyed through Ireland as Paul did through Asia and Europe, and as Fox and Wesley, later, went through England. He reached the Western Ocean and the dwellers by the forest of Foclut, whose voices he had heard. He founded churches and monasteries for his converts on land given to him by chieftains who were moved by his character and his ideals. None of the Messengers of the New Way, as they were called first by St. Luke, unless the phrase is St. Paul's, accomplished single-handed so wonderful a work, conquering so large a territory, and leaving such enduring monuments of his victory. Amongst the world's masters, the son of Calpurn the Decurion deserves a place with the greatest.

> "Not less noteworthy than the wide range of his work was the way in which he gained success. He addressed himself always to the chiefs, the kings, the men of personal weight and power. And his address was almost invariably successful,—a thing that would have been impossible had he not been himself a personality of singular force and fire, able to meet the great ones of the land as an equal."

Patrick has left two chief writings, his *Confession* and a *Letter to Coroticus*. He was not a learned man, and he regrets it. The two writings mentioned were made necessary by his outer fortunes. The *Letter to Coroticus* was a protest against the murder of some neophytes "in their white robes, the baptismal chrism still fragrant on their foreheads." The *Confession*, written shortly before his death, contains the

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autobiographical data which furnish the present article, though it is not an autobiography. "It is the story of the most vital event in the life of Ireland, in the words of the man who was chiefly instrumental in bringing it about. Though an unskilled writer, as he says himself, he has nevertheless succeeded in breathing into every part of his epistle the power and greatness of his soul, the sense and vivid reality of the divine breath which stirred in him and transformed him, the spiritual power, humane and universal, which enkindled him from within; these are the words of a man who had first-hand knowledge of the things of our deeper life; not a mere servant of tradition, living on the words and convictions of other men. He has drawn in large and universal outline the death to egotism—reached in his case through hunger, nakedness and slavery—and the new birth from above, the divine Soul enkindling the inner man, and wakening him to new powers and a knowledge of his genius and immortal destiny."

The *Confession* and the *Letter* are found in the "Book of Armagh," a manuscript written in 808, and now in Trinity College, Dublin. The scribe who made the Book of Armagh copied from older manuscripts. There seems to be no doubt among scholars as to the genuineness of the writings. Besides these writings of St. Patrick's, the "Book of Armagh" contains also the (Latin) life of Martin of Tours, written by his friend and disciple, Sulpicius Severus, and dialogues and letters about St. Martin which are attributed to Sulpicius. That life of St. Martin in so early a manuscript as the Irish "Book of Armagh," that is copied from older manuscripts, is another evidence of the very high esteem in which St. Martin was held.

The well-known hymn of St. Patrick, a stanza of which heads this article, is very ancient, but is not certainly Patrick's. He was very friendly with the Bards who formed a separate and privileged class in Ireland, and accepted the young pupils of the Bards as Christian novices. There is no evidence that Patrick himself was a poet. His mother tongue was Latin, though he forgot it and had to learn it again. His *Confession* is in Latin.

SPENCER MONTAGUE.

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SHANKARACHARYA'S CATECHISM*

Introduction

THIS charming little treatise bears in Sanskrit the title *Tattva Bodha,* which means "The Awakening to Reality," or, to translate quite literally, "The Awakening to That-ness." It is characteristic of Sanskrit that, in this "language of the gods," the most vital words declare their own meanings. For example, *Satya,* the Sanskrit word for "truth," by its very form announces its meaning: truth is "that which belongs to *being, Sat*"; and "being" is "that which endures through the three times," past, present, future; that which is eternal. The Real, therefore, is the Eternal; and Truth is what belongs to the Eternal. So, the unreal is the non-eternal, the temporal, the transitory. To say, in the thought of India, that this world is "unreal" means not so much that it is an "illusion" as that it is not everlasting. For the thought of ancient India, for the thought of the great school to which Shankaracharya belongs, only what is everlasting deserves the name of real. Therefore the title of our text means, in its fullest sense, "the Awakening to the nature of That, which is the Everlasting." And the knowledge of the Eternal is to be attained, be it noted, not by analysis or argument, whether deductive or inductive, but by "awakening": by the unveiling of a new consciousness. In the same sense, Siddhartha the Compassionate, in whom the "cosmic consciousness" had revealed the secret of Nirvana, is called the Buddha, the "Awakened," he whose eyes behold the everlasting day.

This little treatise illustrates above all things the lucidity of Shankaracharya, the clearest, serenest spirit that ever set forth the mystery of holy things; just as "The Awakening to the Self" shows the beauty, the poetry of his luminous soul. In the simplest form, question and answer, he leads us along the path of wisdom. "What is wisdom?" "The knowledge of Atman, the Self." "What is the Self?" "That which appears as consciousness in the three bodies, the outer, the inner, the causal, but in its own nature transcends them, being, indeed, immortal, omniscient Joy."

In order the better to bring out the content of Shankara's teaching, we have ventured to add to the text a brief commentary, to supply to the Western reader that which is in the mind of every Eastern student, the splendid spiritual tradition of Mother India. And to bring the teaching closer to ourselves, we have added many parallels from the

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works of a Western mystic, Miguel de Molinos, who, perhaps, of all Christian writers, comes closest to the Oriental method and spirit.

We end this introduction with an Eastern prayer: May the work bring blessing to reader and writer alike!

THE AWAKENING TO REALITY

With reverent adoration of the Logos, the Lord of those who seek for Union, the giver of Wisdom, the Initiator, this teaching of the Awakening to Reality is set forth, to give aid to those who are seeking Liberation.

The word translated here 'the Logos' is, in the Sanskrit Vasudeva, a name given in the Bhagavad Gita to Krishna as the Incarnation of Vishnu, who is the second Person of the Trinity, God made manifest in the world. We may realize the full meaning of our text by comparing with it these verses of the Gita:

"The seeker for Union, thus ever joining himself in Union, his darkness gone, happily attains the infinite joy of Union with the Eternal.

"He sees his soul as one with all beings, and all beings as one with his soul; his soul joined in Union, beholding Oneness everywhere.

"Who sees Me everywhere, and sees all in Me, him I lose not, nor will he lose Me.

"Who, resting in Oneness, loves Me dwelling in all beings, wheresoever he may turn this follower of Union dwells in Me.

"Who through loving all as himself beholds Oneness everywhere, whether it be in joy or sorrow, that follower of Union is deemed supreme." (vi, 28-32.)

Compare the words of the Western mystic, Miguel de Molinos:

"There the Soul, raised and uplifted into this passive state, finds herself united to the Highest Good, although this Union costs her no fatigue. There in that supreme Region, and sacred temple of the Soul, the Highest Good delights to abide, to manifest Himself, to give Himself to the Creature, in a way transcending Sense and all human Understanding. There also, the one pure Spirit Who is God (for the purified Soul is not capable of receiving images of the senses) dominates the Soul and masters her, instilling into her His own Enlightenment; and the knowledge which is requisite for the most pure and perfect Union." (*Spiritual Guide,* Book iii, Chapter 13.)

The invocation to the Logos has a close parallel in Molinos' book:

"All holy, expert and mystic Teachers, teach this true and important Doctrine, because they have all had one and the same Master Who is the Holy Spirit." (i, 15.)

We shall declare the manner of the Discernment of Reality, which becomes the instrument of Liberation for those who are qualified by possessing the Four Attainments.

This has been for ages a fundamental idea in the religious and philosophical thought of the East: that one must have reached a certain

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poise and stature, must have attained to a certain maturity of thought and experience, before the search of the Soul can be wisely and fruitfully followed. "Ripeness is all." We are familiar with the saying: "Before the eyes can see, they must be incapable of tears." The idea is the same. We must have learned the simpler lessons of natural life with some thoroughness, before we are ready to enter on the lessons of spiritual life. For this purpose, indeed, natural life exists, to give the soul its training in the preliminary lessons. This is the justification of the very existence of natural life. It exists, not for itself, or for any end of its own, but for spiritual life, of which it is, indeed, the reflection, the inverted image. And just because this world is the image of spiritual life, the soul can here learn the first outlines of the greater lessons only fully to be learned in spiritual life; the Soul can here begin to attain the qualities and powers which it is later to develop and use in a wider, a finer world. Therefore, only after the outlines are learned, is the soul ready for the fuller picture.

Molinos also begins his treatise with the statement of four attainments, which must be possessed before the way can be entered:

"Thou art to know, that thy Soul is the Centre, Habitation, and Kingdom of God. That, therefore, to the end the Sovereign King may rest on that Throne, thou oughtest to take pains to keep the Soul pure, quiet, void and peaceable; pure from guilt and defects; quiet from fears; void of affections, desires, and thoughts; and peaceable in temptations and tribulations." (i, 1.)

What are the Four Attainments? They are these:

First, Discernment between immortal and mortal being.

Second, Ceasing from the desire to feast on the fruit of our worth, whether in this world or in the other world.

Third, The group of Six Treasures, beginning with Peace.

Fourth, The longing for Liberation.

It is like setting forth on a voyage. We need four things: first, a clear knowledge of the port we seek, as our journey's end, a realization of whither we wish to go; second, a willingness to leave behind us the harbor from which we are setting forth, with a further determination to go forward, not to be detained on our way; third, the needed supplies for the voyage, the proper provisioning of our ship; fourth, the driving power, the strong and determined going forward, once we are set forth. We must 'press toward the mark.'

What is Discernment between immortal and mortal being?

This is Discernment between immortal and mortal being: The One, the Eternal, is immortal; everything that is separated from the Eternal is mortal.

The earlier training through the life of the natural world, which we have spoken of as the necessary preliminary to the entry into spiritual life, consists essentially in this: that, through the manifold experiences

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of natural life, birth and death, union and separation, wealth and poverty, friendship and loneliness, the Soul may come to a certain firmness and poise, and to an intuitive understanding and certainty that there is another world, not subject to these mutations.

This intuitive sense may be reached, and perhaps is oftenest reached, through bitter suffering and sorrow, where the soul, destitute, afflicted, tormented, driven to desperation, nevertheless does not despair but finds within itself a reserve force, a divine quality which enables it to rise above sorrow, saying: "Even though all things seem to fall in ruin about me, to fail and wither away, yet I am; and, because I am, therefore God is also." This return of the Soul upon itself is, indeed, the divine fruit and purpose of sorrow, which is the first counselor and liberator of the Soul.

Or the same result may be gained, not through weakness, but through strength. The Soul, feeling its own divine quality and temper, may say: "These things of the world have their attraction and their qualities, but they are not enough for me. I seek my own, and must seek it till I find." But it is possible that this intuition may be the fruit of the return through sorrow, already reached in an earlier life.

The way may be found through the will. Through much assertion of one's own will, following one's own passionate desires, seeking one's own satisfaction, one may come into pain and misery unendurable, and, turning in agony toward the divine power dimly felt in the darkness, may cry out: "I am lonely and miserable and wretched; take me and make of me what Thou wilt; take my will and make it Thine. Only deliver me from the intolerable burden of myself."

Here, too, we may find the way, not through weakness, but through strength; through the intuitive sense that, for every action and work, there is a divine and excellent way, not of our making or planning, but nevertheless ever within our reach, if only we are willing to take it; thoroughly giving up our own way, that we may follow the greater, divine way; wholly laying aside our will and wish, that we may carry out the wish and will of God.

The artist's instinct for perfection is a part of this intuition. Without reasoning, he feels within him that there is an ideal to express, an ideally best way to express it; and this he seeks, never quite attaining, but always devoutly following, in ardent self-forgetfulness.

Or the way may be found through sheer love of Those who have attained, and the desire to follow in their steps. To this end, They come again, that they make manifest the way, that they may show us how full of love, how adorable, is the Divine.

But before we can find the way along any of these lines, we must have pretty thoroughly learned the earlier lessons; we must

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have reached a pretty strong and matured conviction that the visible is not all, and is not enough. While we are entirely satisfied with it, content to stumble along, desiring no change nor anything better, we are not yet ready for the greater way.

What is Ceasing from desire?

It is a freedom from any wish for the feasts of this world or Paradise.

It is not enough to have an intuitive sense that there is a better world, a better way, a better will, a better self. One needs something more, and more positive than this: We must definitely and really and effectively prefer the better way, the better will, the better self. Very much of the misery of the world, a misery far keener than sickness or poverty or destitution, lies in this, that so many of us vaguely, or even clearly, feel the pressure of the better self and the better way, and yet do not effectively choose and prefer that way. We feel the leading and prompting of the diviner will, but we are not yet ready to follow; we hear, as though afar off, the divine command, but we are not yet ready to obey. So we hesitate and hold back in miserable indecision and cowardice, which is indeed the worst of all miseries. There is no cure for cowardice but courage, no cure for indecision but resolute will, no way to pass the danger zone on the path, but once for all to make up our minds to do what we know we ought to do.

This effective and sincere preferring of the divine will to our own wills is the attainment here described. It breaks the galling fetters of our indecision and hesitation, and sends us forth, warriors, to the battle.

The Western mystic expresses this attainment thus: "Know that he who would attain to the Mystical Science, must abandon and be detached from five things: 1. From Creatures. 2. From Temporal things. 3. From the very Gifts of the Holy Spirit. 4. From himself. 5. He must be lost in God. This last is the completest of all, because that Soul only that knows how to be so detached, is that which attains to being lost in God, and thus alone knows how safely to find himself." (Molinos, *Spiritual Guide,* iii, 18.)

One may notice here a curious parallel. The Eastern mystic declares that it is not enough to cease from desire for the feasts of this world. We must also cease to desire the feasts of paradise. The Western mystic tells us that it is not enough for us to be detached from creatures and temporal things. We must be detached from the very gifts of the Holy Spirit. The principle is identical. There must be genuine and disinterested love for the better way; we must seek it for its own sake, not for ours; not that we may have a new kind of enjoyment and satisfaction. This is indeed the strait and narrow gate, which he alone can pass, who is willing to leave himself behind.

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We must learn to die to ourselves, before we can rise again to the immortal. There is no concealing the truth that this is a fiercely contested battle, a great and difficult victory. Happy he who fights and conquers, who dies to his own will, that he may rise in the will of the Divine. For "in His will is our peace."

The *Imitation* very beautifully expresses the same teaching: "It is no hard matter to despise human comfort, when we have that which is divine. It is much and very much, to be able to lack both human and divine comfort; and, for God's honour, to be willing cheerfully to endure desolation of heart; and to seek oneself in nothing, nor to regard one's own merit."

What is the sixfold treasure beginning with Peace?

It is this: Peace, Control, Silence, Patience, Faith, One-pointedness.

This description of the sixfold treasure is derived from a beautiful passage in the greatest of the Upanishads, the ancient Sacred Books, on which all later mystical teaching in India rests, drawing therefrom ever new inspiration: "He who knows is therefore full of peace, lord of himself; he has ceased from false gods, he is full of endurance, he intends his will, in his soul he beholds the Soul."

The Bhagavad Gita is full of the same teaching, as, for example, in this verse: "Quietness of heart, amiability, silence, self-control, purity of heart, this is declared to be the true penance of the mind." (xvii, 16.) Molinos has a passage identical in purpose, and almost identical in expression.

"In like manner Resignation is more perfect in these Souls because it springs from the internal and infused Fortitude, which grows as the internal exercise of pure Faith, with Silence and Resignation, is continued." (i, 16.)

Resignation is that ceasing from our own wills and desires, which leaves us free to lose and find ourselves in the will of God. Fortitude, Silence, Faith are three of the six treasures, springing from within, which are the fruit of that great and difficult victory. Until we have won the victory over our hesitation and indecision and cowardice, there can be no peace for us. We are horribly uneasy and restless, weak, vacillating, miserable; almost certainly full of lamentation and complaining. Then comes, through a great effort of courage, the first act of acceptance, of resignation to the will of God; and once we have put ourselves in the line of the divine will, which is our own true will, we find that we have already attained to peace; a peace, divine, passing all understanding, full of healing, full of joy, full of promise of the treasures that are to come.

In the power of that peace, we begin to conquer ourselves. The better in us seeks to master the worse. That in us which feels that in the depths it is at one with the divine will, begins to curb and

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subdue the petulance of personal self-will. After long contest, the victory is won; control of the personal self is gained. Henceforth, like a good servant, like a dutiful child, the personal self obeys the deeper self, which seeks only to carry out the will of the divine. A deep and penetrating stillness then fills the whole being, a stillness in which the Soul hears the voice of the divine, and, hearing, knows itself able to endure all things, seeking no heaven and fearing no hell. Then flames forth perfect faith, the divine aspiration which, against all evidence, knows that the Eternal is, and undaunted by the darkness, seeks the Eternal; that faith, which, inwardly divining, the being and will of the Eternal, inspires the will and heart to seek that being and accomplish that will. In the East, this faith has also this more concrete meaning: firm and ardent trust in the Master, the great Initiator who stands above us, and whose love we feel; deep and loving confidence in him, who, having passed on before us, seeks to draw us also on the immortal way. Then we gather ourselves together, and, with whatever there is in us of will and force, we seek to intend our whole being toward the Eternal, toward the Master who reveals to us the Eternal. This is the true one-pointedness, the true concentration, the Sanskrit name of which means, to gather oneself together, and set oneself toward the goal.

In the Bhagavad Gita, the Master thus expresses the true spiritual concentration:

"Hear further My ultimate word, most secret of all; thou are exceeding dear to Me, therefore will I speak what is good for thee.

"Set thy heart on Me, full of love for Me, sacrificing to Me, make obeisance to Me, and thou shalt come to Me; this is truth I promise thee, for thou art dear to Me.

"Putting aside all other duties, come for refuge to Me alone; grieve not, for I shall set thee free from all sins." (xvii, 64-66.)

The Western mystic has given an admirable description of the same treasure, spiritual concentration.

"There are other spiritual men, who have passed beyond the beginning of the Inner Way which leads to Perfection and Union with God, and to which the Lord called them by His infinite Mercy from that Outer Way, in which before they exercised themselves. These men, withdrawn into the inner parts of their Souls, resigning themselves wholly into the Hands of God, having forgotten and despoiled themselves of everything, even of themselves, do always go with an uplifted Spirit into the presence of the Lord, by the means of pure Faith, without Image, Form or Figure, but with great assurance, founded in tranquility and inner rest: in which infused Recollection the spirit gathers itself with such force, that it concentrates thereon the mind, heart, body and all the physical powers." (*Spiritual Guide.*)

Shankara then proceeds to define more precisely each of the Six Treasures. (*To be continued.*)

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TWO LETTERS

MY DEAR GERARD:

YOUR letters have interested me greatly. I have never misunderstood your spirit or your will to help, but the form in which that spirit clothed itself was for some time a barrier. Perhaps it was so intended to teach me to look within the form as we must each one of us learn to look within the circumstances of our lives in order to extract their meaning. Perhaps the sound and somewhat cruel thrashing you gave me was analogous to the method used by the great Teachers themselves—a method learned from the study of life, which drives us so relentlessly along the way of salvation. I realized from the first that I must take it, whatever it might mean, and extract its good. But the good has taken many aspects. It is hard for me to write of these things which are so intimate, even to you, but I am going to test my own disinterestedness and desire to serve by doing so. Do you remember how we used to tear off the outer coats of bulbs and seedlings to get at the hidden principle which made them live? Times have changed for us only in the form of our absorbing interest. "Now souls are bared that men may see the way to grow." So in the service of that Master whom we both adore I strip off my wrappings and lay myself bare before you.

You remember that since you began to write you have said many harsh things about me. You have told me I was emotionally hysterical and spiritually paralysed, that I was self-deluded, hypocritical, poisoned by vanity, jealousy, and self-will, and have ended by saying that you wanted to shake me. This, I think, is the substance of your accusation. The additional epithets and illustrations I mercifully omit. Well, my first thought on reading all these things was one of horror. Was I, could I be unconsciously to myself, so vile a creature? I sat down quaking to think it over, so that I might by walking another path, perchance, save myself from destruction. "Yes, he is quite right," I concluded. I am, I must be self-deluded and a hypocrite, being human. And being human, probably do not know to what extent. Yes, I am vain, too. I do think of myself as doing things and see myself in them. But was it not unjust to accuse me of not serving through love of a Master who was only known to me by his image as I had seen it in a mirror? How could more be expected of me than that I should follow that image, blindly as I did, till coming with a heavy thud against the mirror I saw that it was only an image. Then I felt the Master's hand upon me, so I turned and saw him standing on the other side. At least I should never have sought the reality had I not stupidly, perhaps, but with the help of that self-will which you find so perverse in me,

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doggedly followed the reflection. And jealous? Well, it was a fault I despised. I had hoped that my own severe, persistent discipline had before this knocked every vestige of it out of me. But, of course, I was not the best judge, and I prided myself on being fair.

At this point a wave of indignation swept over me utterly destroying the memory of your penetrating sympathy and the inspiration I had drawn from your kind, brave effort to help. Who is he, I thought, that he should expose me to the light with brutal cruelty? How does his action differ, essentially, from the harsh judgments and personal attacks which have so often served to throw off those who were guilty of them from contact with things of the spirit? If I am self-deluded and a hypocrite, vain, jealous, and self-willed what shall be said of him? How can love or even friendship express itself, most of all spiritually, against such a blighting hail of hostile criticism? Is brotherhood and toleration a mere form of words among us? Something is wrong here, I said, and I must find it.

Just to think of your action as failure in brotherly love and toleration, which it had at first seemed, was too simple an explanation. I knew of your long years of experience, your struggles and sacrifices, your real spiritual attainments, how you had turned personal loss into gain for others, and I saw that could not be.

Then I remembered the hot fire of discipleship: how it consumes and melts, how it continually drives out to the surface all faults, all weaknesses even, which have been left alive. The snake of self—scotched—not killed—gone inward too soon—the preliminary work not finished. But this theory was not altogether satisfactory either. The snake was too large. It would have destroyed you in its infancy—such a one.

So I stopped and thought again. I looked beneath the surface and then it came—the paradox—good inside of evil. You were trying to help me spiritually by awaking me, roughly enough, to faults of which I was, in my self-satisfaction, unconscious. I remembered the bitter taste of certain very curative pills, and, with a sigh for the sugar coats omitted, burst into a laugh.

Evidently I had misread the label of these particular pills. "Poison," I had read, "slow acting but of high destructive power." "Cure for conceit" it was this time. "Taken in small doses produces humility. An over dose will bring on depression." Well, I took one hoping to become suddenly the little child, but alas, I must have again misread the label. I began at once to congratulate myself on the fair-mindedness which had made it possible for me to find your meaning and to assure myself that I would never in like circumstances stoop to the methods you employed. This did not look much like humility, so I concluded that I had not yet deciphered this mysterious label correctly.

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"Non-resistance," I thought tentatively, as I looked again. The disciple has no rights save that of trial. So I tried not answering back. It was at this time that you expected to hear from me and were disappointed because you didn't. I thought if I could be brought as a lamb to the slaughter—dumb—I might wake up some morning and find myself Christlike, all of a sudden without further effort, and guaranteed to last.

Well, though it was clear enough by this time that those pills were no cure for conceit, I began to realize how badly I needed that cure. No sooner did this idea take possession of me than I rushed post-haste to my room, packed my gladstone, and took the next train east to see a disciple whom I had once met at a theosophical convention. He had been haunting me ever since. Now I knew why. It wasn't anything that he had said about anything in particular. He just was it. It is hard for me to explain exactly, but I'm sure you will understand. Of course I did not tell him I had come to get humility from him. He would have said he had none, and didn't know what I meant. I just talked with him about all sorts of things and he thought I was interested. Then I asked him to go with me for a walking trip, and he did. Oh, how I drank it in. I spent three weeks on a farm with some sheep. I tended them and made them love me so that they came very, very close; and their simple, selfless faces became part of my consciousness. Then I went home and took up my business.

Don't you see the point, yet—my friend? We—some of us—are little ones, and a millstone around the neck and to be cast into the sea is better than to offend one of us or cause us to offend. "But discipline," I hear you say. Yes, for that, too, I have an answer. "It must needs be that offenses must come, but woe to that man by whom the offense cometh." We are little ones, yes, but we are not any of us so little as we were. We have grown, to be sure, just a hair's breadth, but still grown, and that hair line makes all the difference between the drive and the draw. You can no longer drive us into the Kingdom. When you try it we say "No, the Kingdom is not over there." But you can draw us. And for this was love given, and friendship, and beauty, and faith, and obedience, too, if you wish. Don't you see that all your driving hardly pushed me a step forward on the path you wanted me to go?—tripped me up, really, so that I fell in the opposite direction,—but that the wonderful, unconscious power of just being did draw me toward itself and yet never knew it had done anything?

And now, my friend, don't take this letter too hard. Above all don't forget that I am grateful, very grateful for the interest and good will that prompted you to write. Sit down and tell me now how you see it all, and where you think I have been wrong. If my doctor hadn't exiled me to this lonely place I would drop in on you some evening and

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talk it over. I hope that my health will soon permit me to return to civilization. But for the present I must be satisfied to write. And remember, my friend, whatever happens there can never be such a thing as a misunderstanding between us. For the love of our hearts is one, and the purpose of our lives the same—to be each a plank in the bridge which shall span the gap that separates this world from the other. By our lives laid down must the bridge be built. But the pain of the axe is forgotten, we both know, when we feel the step of the Master, and know that we are helping him to reach and save his own.

Faithfully yours,

MYRON S. CRAIGHEAD.

TO MR. MYRON S. CRAIGHEAD.

DEAR SIR: The Editor the THE THEOSOPHICAL QUARTERLY has sent me your letter, telling me that you have requested its publication together with whatever response I may be able to make to it, and assuring me that it is your expressed wish, no less than his own, that that response be as direct and frank as possible.

I confess that were it not for the Editor's urging, and the explicit nature of the assurance he has conveyed to me from you, I should not wish to attempt any reply to what you have written, much less to make of the pages of the QUARTERLY the medium of its expression. Yet it well may be that certain of the misconceptions your letter evidences are shared by others, and that it will be helpful to discuss them openly. So, though I find difficulty in believing that you actually desire my comments, I shall do my best to take you at your word, and, having read your letter, "sit down and tell you now how I see it all and where I think you have been wrong."

First, you are wrong in assuming that you know me. To you I am utterly unknown, save as a name and as the writer of certain letters which you have read as they appeared in print. And, second, you are wrong in assuming that these letters were in any way directed to you or written for or at you. Published in the hope that they might provide useful food for self-questioning and for thought, they were originally precisely what their title indicated, "Letters to Friends," written to some of those to whom I am not unknown, who had imposed in me the trust of friendship, and who had asked me, in ways which could not be denied, for such light as I could throw upon dark places in their lives.

To you, to whom these letters were not written, but who have so strangely taken them to yourself, their light has seemed but added darkness, and you tell me they have been as a stumbling block in your path. I regret that this should have been so. But the way is clear on either

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side, and they are in your path only as you yourself place them there. For surely their publication does not compel you to concern yourself with them, or with their author,—still less to take them as directed to yourself.

It is this last assumption which I trust may repay analysis. What is it that led you to take personally what was so wholly impersonal to you? What are the underlying causes, the states of mind and heart which generate them? Or what the truth which these reflect even while distorting? For we can have no clear vision of any fault or misconception until we see it as the perversion of a virtue and a truth.

In the light of the theosophical philosophy it should not be difficult for us to see the virtue which is here operative or the truth upon which that virtue rests. Life is one. All that we can see about us, in the great world in which we live, has its correspondence in ourselves. We are not set over against a strange and hostile universe, but are in literal truth one with it,—containing in ourselves all that it contains of good and evil, wisdom and folly, power and weakness, majesty and degradation. And, if we are to mount by the steps of self-conquest to the heights of which our lives are capable, we have to learn to face and to know these qualities of our nature, by which and upon which we are to climb. Therefore we do well to turn back upon the darkness of our own hearts all the light we can gain from without, and, in this sense, take all things personally.

To do this, wholly and completely, is to "kill out all sense of separateness," or as the notes of *Light on the Path* have phrased it, no longer to "fancy that you can stand aside from the bad man or the foolish man. They are yourself, though in a less degree than your friend or your Master . . . the sin and shame of the world are your sin and shame; for you are part of it; your Karma is inextricably interwoven with the great Karma and before you can attain knowledge you must have passed through all places, foul and clean alike."

To gain knowledge, therefore, we have to learn to see ourselves in both the evil and the good about us: to see the evil and the good of others to be in us as it is in them. Only as we do so can we gain the power to conquer ourselves or to help our friends; for it is only as we have seen and faced an evil in our own hearts, and begun its conquest there, that we can see and face it in the hearts of others. In this sense, as I said before, we have to take all things personally and to ourselves.

It is in this sense, also, that these "Letters to Friends" have been taken personally by many readers who have written me upon them. I have before me, for example, one, of which I know no more than that it was written from a great Paris hospital and bears on its face the pathetic evidences of weary heart and mind and body, yet tells of the writer's gratitude that there are those who understand what he has felt

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and the inner conflict he has so long been blindly waging and believed he waged alone. There are many other letters such as his which the Editor has forwarded me—and all of them tell of the writers' recognition of themselves in what they have read. Some, indeed, forgetting that what is most intimate and personal is also most universal, assume, as you have done, that in some strange way I must have known them and have written peculiarly and specially for them.

It is this assumption of peculiarity and specialness which causes the initial perversion of the truth, and which leads us back into a doubly dangerous form of the heresy of separateness—the heresy from which the truth itself would free us. Let us trace its steps. There comes to us some voice of truth, some message spoken from the depths of a man's heart to the heart of his friend, telling of the evil with which that heart contends, and speaking, however clumsily and brokenly, of the eternal warfare which the soul must wage. And because these words come from the depths and are spoken to the depths, the soul, which dwells in the depths, knows that they are of itself and for itself and that they tell of the battle which it too must fight. If the mind can share this inner recognition all is well. But often the mind cannot or will not share it. It has little liking for the warfare of the soul, small desire to face what lies covered in the dark places of the heart. It still fancies it can stand separate and aloof from the sin and shame it sees about it, and blinds its eyes to that which presses on it from within. And yet it feels this pressure, which, like water rising behind a dam, grows as it is resisted; or, like gas gathering in an ulcer, renders all about it the more sore and sensitive the longer it is confined, till there comes a time when the lightest touch is scarcely to be borne. The touch of reality is not always light. The cure for our pain is not in the diminution of the pressure, but rather in its intensification until that which confines it is swept aside. And when the soul stirs in answer to this inner recognition, the mind feels its added pressure. Could we open ourselves to it, take it to ourselves and assimilate it, relief would come. But if the mind be still fixed in resistance, it is led in self-defense to ascribe to the deliberate intent of the speaker the sense, which presses on it from within, of the intimate application of his words.

Paradoxical as it may appear, it is nevertheless a truth that the reason we believe others to be talking at us is, if not mere vanity, because we are unwilling to take to ourselves that which they say; because our minds are set upon the denial of that which our souls accept, and because, clinging to the heresy of separateness, we would here isolate ourselves from the great life about us, and postpone the stern and vital conflicts which sooner or later we know we shall have to face.

I think, if you will reread your letter, you will see how much of this unconscious attitude it reflects. You speak of being driven relentlessly

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along the way of salvation. Yet no other thing can drive you than the will of your own soul—and this will is yourself. Recognize it as such—shift but for a moment your sense of self-identification from the personality to the Soul, and all this, which now seems to you a compulsion imposed from without, will be seen as but the movement of your own free-will toward the fulfilment of its desire.

You thought that I had called you vain, jealous, spiritually paralysed and self-deluded, as well as many other evil things—because I wrote of the need of conquering these. But have you no need to conquer them? Are these great enduring enemies, with which the soul wages its warfare till it has gained for itself their strength, absent from your heart, yet rife in all other hearts? Surely you do not think so, nor believe that the soul is vile because it must contend with vileness. Must not the whole nature of man be used wisely by the one who desires to enter the way? Are not all steps necessary to make up the ladder and do not the vices of men become steps in the ladder, one by one, as they are surmounted? Why "sit down quaking" before the contemplation of that by which you can climb?

Were your goal that of the man or woman of the world such an attitude would not be unnatural. To them life is static: their aim not one of endless progress but rather to maintain a certain level they feel that they have reached and with which they are content. Shake that content by showing them a fault unconquered, or a virtue ungained, and they feel, and feel truly, that you are thwarting the fulfilment of their desire and so resent your action as an injury. But your letter speaks of discipleship, and the attitude of the disciple must be wholly the reverse of this. His goal is no fixed level, however exalted. It is always above and beyond him. He is neither content with what he has attained nor seeks content; but striving always toward a life of more effective service and more intimate union, seeks to remove all that separates him from it.

That he is separated from it is evident to him, and he asks himself what it is that stands between. He is what he is; he has attained what he has,—so much and no more; and this is not enough. He is like a man whose business has paid him dividends for many years, but has not brought him the return he desires and believes that it should yield. He calls experts to his assistance and takes counsel with his friends. Together they examine anew each department, seeking for waste and extravagance, for ineffective methods, useful in their day but now no longer suited to their end. Were no fault discovered, no neglected opportunity revealed, it would be clear to that man that he could hope for nothing more than was already his. But whatever fault is found is welcomed, for it is seen that as it is corrected greater returns can be gained.

This seems to me a true picture of what must always be the disciple's

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attitude. Recognizing his personality "as not himself, but that thing which he has with pain created for his own use," he must examine and re-examine it, seeking for fault and ways of bettering it, and he who would help him to his heart's desire must help him in this search.

You see with the disciple it is not a matter of being driven relentlessly along the pathway of salvation. It is rather a matter of his own burning, ardent desire to draw nearer to his Master, to surmount all that stands between, to conquer every power and quality of nature till he enlists it in that Master's service. It is this desire which makes of him a disciple, which is recognized in him by all his co-disciples—by all his comrades in the battle he is fighting. It must be presupposed if we are to understand anything of what is written for disciples.

Furthermore, there can be in the disciple no hint or suggestion of self-pity. He does not desire gentler treatment or easier methods—though this may sometimes be the plea of those who have not yet entered upon the Path in earnest. Disciples have their hall-marks by which they may be known. This is one. For the disciple is not *made*, he *becomes*.

With your final point I quite agree. Those help us most who draw us by the mere power of what they are. Only to the degree that men are can they either do or understand. It is so the Master draws us; and if we can but keep our gaze fixed on him it is enough. But to most men there come times when they can neither see nor hear for the press of foes around them and the blinding dust of battle. Then it is that a comrade's sword may be of help, and a guiding touch from one beside them lead to an open way.

Sincerely yours,

JOHN GERARD.

If knowledge without religion were highly valuable, nothing would be more so than the Devil.

PERSIAN APHORISM.

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THE RELIGIOUS ORDERS

"Few phenomena are more striking than the change that has come over educated Protestant opinion in its estimate of monasticism. The older Protestantism uncompromisingly judged the monastic ideal and life to be both unchristian and unnatural, an absolute perversion deserving nothing but condemnation. But now the view of the critico-historical school of Protestant thought, of which Dr. Adolf Harnack is so representative a spokesman, is that the preservation of spiritual religion in Catholic Christianity, both Eastern and Western, has been mainly, if not wholly, due to Monasticism."

(*Encyclopedia Brittanica.*)

THE earliest organized peoples of which we have knowledge had their monks and nuns, for Monasticism has its roots in certain fundamental needs of human nature and its origin is lost in the mists of time. Men soon learned that if they wished to live a religious life they must flee from the temptations and allurements of the world. Hence the tendency to an eremitical life, as shown by the hermits of Egypt and Syria in the early days of Christianity. But they also learned that to imitate others who had the same ideals, was a powerful and needed stimulant. Just as "evil communications corrupt good manners," so "Saints beget saintliness," therefore the early hermits soon gravitated together and began to live their lives in common. The monastery combines these two inherent tendencies; retirement from the world, solitude, austerity; with a community life and a fellowship of worship.

There is a higher ideal. It is not *necessary* to flee from the world, the flesh and the devil, in order to become a saint, but it is easier. It *is* necessary to forego these things, to renounce pleasure, to conquer pain, to turn the desires of the heart towards God, so that the mainsprings of all action and thought are the love and the service of the Master. But this can be and is done by a few strong souls while living in the world and continuing to perform all secular duties. There is a discipline of the spirit and an asceticism of the heart, which are even more effective than corporal austerities.

Wherever men or women live together, for any purpose whatsoever, order, discipline, organization, rules, are necessary. The religious community is no exception to this law, and each great religion has had its institutions, which have varied much in external object and internal rule and government, but which all have had the same fundamental purpose,—the union of the individual with God.

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The *Catholic Encyclopedia* says: "It must be clearly understood that, in the case of the monk, asceticism is not an end in itself. For him, as for all men, the end of life is to love God. Monastic asceticism then means the removal of obstacles to loving God, and what these obstacles are is clear from the nature of love itself. Love is the union of wills. If the creature is to love God, he can do it in one way only; by sinking his own will in God's; by doing the will of God in all things: 'If ye love Me keep my commandments.' No one understands better than the monk those words of the beloved disciple, 'Greater love hath no man than this that a man lay down his life'; for in his case life has come to mean renunciation. Broadly speaking this renunciation has three great branches corresponding to the three evangelical counsels of poverty, chastity and obedience."

The purpose of this article is to give a very brief account of the more famous Religious Orders in Christianity, with the date of their foundation and the name of their founder.

Almost everyone knows that the Benedictines were founded by St. Benedict in the early centuries of the Christian Era; that the Franciscans and Dominicans were founded by St. Francis of Assisi and St. Dominic respectively, in the early Middle Ages; that Ignatius Loyola founded the Jesuits, somewhat later. People also know in a vague sort of way that there are many other important Orders, and if they stop and think they can name the Carmelites, the Cistercians, the Augustinians, the Trappists and perhaps several others, but if asked who founded these other orders in most cases they would be forced to confess complete ignorance.

Few persons know that there are nearly seventy of these Religious Orders which have been recognized officially by the Roman Catholic Church. An effigy of each founder is placed in a series of seventy-two niches which surround the great dome of St. Peters of Rome, and these niches are almost full.

In order to make clear what follows, some definition of terms is desirable.

Monks are men who live a religious life for its own sake; external works, either temporal or spiritual are accidental; clericature or ordination is an addition, an accession and no part of their object. Until well on in the Middle Ages monks were rarely priests. They live and die in the monastery of their profession and are a part of it.

Friars are men who adopt a religious life because it is a means to enable them better to carry out some ideal of action, to succor the poor, convert the heathen, transform the heretic, preach the gospel, nurse the sick, or imitate the outer life of Christ in the doing of all these things. They belong to the Order as a whole and not to any part of it, and may be and are moved about, freely, from place to place wherever their services are needed. They may or may not be priests.

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Canons, or more accurately, *Canons Regular,* are clerics with distinct ecclesiastical or parochial duties, who live a community life under a Rule, in order better to perform their work.

Clerics Regular, a term which arose in the 16th century, are priests, first of all, even in dress and mode of life. They undertake all the duties suitable to priests and attend to the spiritual necessities of their neighbours, especially the education of the young, which the Mendicant Orders never attempted. Being Clerks and not Canons, they escaped the inconvenience of a title of dignity and of being bound to a particular Church. The Jesuits are Clerics Regular.

There are three kinds of religious life as exemplified in the different Orders; the purely contemplative life where the monks devote themselves to union with God in a life of solitude and retirement, such as the Carthusians and Trappists; the active Orders, the members of which expend their energies in doing good to men; and the mixed Orders, where the character of the outer work is spiritual in its object and requires contemplation for its attainment; such as preaching and higher education.

The rules of St. Basil (still used by practically all Eastern monks) and of St. Benedict were as suitable for women as for men, because in those days it was not contemplated that monks should be priests; hence the feminine equivalent of the monk—the nun. But the rules of the Mendicant Orders, and especially the Clerics Regular, were not suitable for women, so St. Francis wrote a special rule for his "Second Order," and other founders followed suit. There are Orders for women whose origin is independent of any Order for men. This is especially so in more recent years. The Sisters of the Visitation and the Ursulines are noteworthy examples.

There are usually "Third" Orders connected with any institution having a "Second" Order, but by no means all Orders have the "Second" and "Third" Orders. There are no Benedictine or Jesuit Tertiaries and the Jesuit Rule expressly forbids nuns.

There are other types of religious associations than the Orders; the more famous are called Congregations because, not complying with the essential conditions, they could not be called Orders. Such is the Congregation of the Oratory, founded by St. Philip Neri in 1575. It is an association of priests not bound by vows. The Lazarists, founded by St. Vincent de Paul in 1655, is a Congregation and not an Order. Sometimes the only distinction between a Congregation and an Order is in the solemnity of the vows. In an Order they must be perpetual. In a Congregation the vows, when there are any, are renewed from time to time, and at the end of any period the member is free to return to the world. Such are the Daughters of St. Vincent de Paul, the White Sisters, and the Sisters of Charity.

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As has already been set forth in an article in the QUARTERLY,* the first of the great Western Orders was the *Benedictine,* founded by St. Benedict at Subiaco, near Rome, about the year 500 A. D. Later he moved to Mount Cassino, which has remained the center of the Order. The Benedictines served as a pattern upon which all subsequent Orders have been modeled, and St. Benedict's famous Rule is the basis of nearly all subsequent religious Rules. It is still one of the most numerous, powerful and beneficial of religious institutions. The monks wear a black habit, live in partial seclusion and devote themselves largely to a purely religious life, but from the earliest times, the education of children has been the recognized and principal work of the Order. Its monasteries were the preserver of letters and learning during the so-called Dark Ages, and it is to the Benedictines that we owe the existence of most of the classical and ecclesiastical writings of Latin antiquity.

St. Augustine and his companions, on the famous missionary trip to England, were Benedictines, and so was the Venerable Bede. There were many reforms and revivals within the main Order. The most famous of these were the Cluniac Movement in 910 and the Cistercian in 1098. The general tendency of these revivals was in the direction of greater austerity of life and a closer adherence to St. Benedict's original rule. The last great revival is known as the Tridentine movement which occurred in the 17th Century.

The Reformation, the Religious wars and the French Revolution spread havoc among the Benedictines, so that at the beginning of the 19th Century it is said that only thirty houses survived, but the second half of the century witnessed a series of remarkable revivals and now there are two vigorous congregations in the United States, thirty in Austria-Hungary and Switzerland, five in England, with several branches of foreign congregations. The two original monasteries of St. Benedict, at Subiaco and Mount Cassino, are flourishing; but in France, Spain, other parts of Italy and in South America there are only a few weak remnants of this former great Order. These have not yet felt the vivifying influence of the recent revival, though signs are not wanting that it will soon reach them.

The chief outer work of the Benedictines in the present day is secondary education. There are 1,121 schools, or gymnasia, attached to the abbeys where the monks teach 12,000 boys; many of the nunneries also teach girls. Where there is a dearth of secular priests the monks often do ordinary parochial work.

There are about 11,000 Benedictine monks at the present time and the same number of nuns. An Anglican offshoot of the Order has recently been started in England, at Caldey in Wales, on the original lines, and an effort is now being made by High Church Episcopalians in the United States to start a foundation here.

* The THEOSOPHICAL QUARTERLY for July, 1909.

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The first great and successful effort to reform the Benedictine Order is known as the Cluniac revival. The *Order of Cluniac Benedictines* was founded at Cluny, a town of East Central France, near Macon, in 910 by William the Pious, Count of Auvergne. The first Abbot was Berno, who did little. Under the second, the great Odo, who was armed by papal powers and privileges, Cluny became the center of a powerful movement for reform, which spread all over France, and then beyond its borders. Even the parent houses of Subiaco and Mount Cassino received the reform and adopted the Cluny manner of life.

They gave up all field work and manual work, greatly lengthened the canonical offices, until the services came to occupy nearly the entire day. The daily psalmody exceeded a hundred psalms. The great influence of the Order, however, was in its method of government. The Benedictine monasteries had always been autonomous bodies with only a very loose tie to any central organization. In the Cluniac Order, however, every house was subject to Cluny and the Abbot of Cluny was the "General" of the whole Order. He appointed and dismissed the superiors of the subject houses, usually priors, not abbots, and every member of the Order was professed by his permission.

The greatness of Cluny was chiefly due to the personal greatness of its Abbots. For 250 years, seven wonderful men ruled its destinies, taking part in all great movements in Church and State; refusing any personal preferment, they were second only to the Pope himself, in power and influence. Their monastery at Cluny was gigantic, and their Church the largest in Christendom until the building of St. Peter's at Rome.

Beginning with the death of the last great Abbot, Peter the Venerable, in 1157, the Cluniacs rapidly declined in importance; the order was distracted by quarrels and rivalries, by the jealousy of sub-houses in foreign countries, until finally in 1790 it was dissolved and suppressed and the parent Church at Cluny deliberately destroyed.

The *Carthusians*, who wear a white habit, were founded by St. Bruno in 1084. With six companions, he asked the Bishop of Grenoble for a place in which he and his companions could devote themselves to a religious life. The Bishop gave them a wild and remote tract of land in the Savoy Alps, where they settled and where the Order has had its headquarters ever since.

It is the most austere of all the Orders. The monks live in separate houses, eat once a day, never touch meat, even in illness, meet three times a day, for the Midnight office, for High Mass at noon, and for Vespers. The rest of the time they live in their little houses, each occupying himself with his garden, or his carpenter work, or with his private devotions. On Sundays and feast days they have their single meal together, in the refectory, and once a week they go outside the

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enclosure for a walk together. The austerity of the Order prevented its rapid or great increase.

At the beginning of the 18th century there were 170 charterhouses, 75 in France, all being subject to the Grande Chartreuse. This famous monastery has been the habitat of the head of the Order since the days of St. Bruno, and has had a remarkably uneventful career. Save for a few years during and after the French Revolution, and since 1901, when the property was seized and the monks turned out by the French Government, the monks have been there for 800 years.

This Order is unique in that it has never been reformed; "never reformed because never deformed." The monks to this day live exactly as did St. Bruno and his six companions. The famous old Charterhouse of London, long a school, and now a hospital for pensioners, was a Carthusian monastery until suppressed by Henry VIII. There were twenty charterhouses before the recent expulsion from France. The community of the Grande Chartreuse, consisting of forty choir monks and twenty lay brothers, moved to the monastery of the Order near Lucca in Italy. There is one house in England, founded in 1883, and made up mostly of foreigners, including many of those recently expelled from France.

The liqueur known as Chartreuse, made by the lay-brothers, at the Grande Chartreuse, has given the Order an unenviable fame. It may not be amiss to add, therefore, that at the Restoration, after the Revolution, the monks recovered only a barren wilderness, and for it they had to pay rent. Until they invented the liqueur they were in want of the actual means of subsistence. Since then they have used their income first to restore their monastery, then to found branch charterhouses elsewhere, but by far the largest part has been devoted to charitable purposes in France and all over the world. They do not permit the money to accumulate, and it is certain that the possession of the income has "made no difference at all to the secluded and austere life of the monks of the Grande Chartreuse" (*Enc. Brit.*)

The *Cistercians* were started in 1098 by St. Robert, a Benedictine monk who was not satisfied with the laxities which had crept into the Order in his day. With twenty monks he migrated to a swampy desert called The Valley of Wormwood, near Dijon. Here he founded the famous Monastery of Citeaux. He was forced by the Pope to return to his former monastery, but he was succeeded at Citeaux first by Alberic, then by the famous English St. Stephen Harding. The young community had a hard struggle for existence for many years, but before the end of Stephen's abbacy in 1134 there were over thirty Cistercian houses.

In 1112 the great St. Bernard and thirty others offered themselves to the monastery and this started a wonderful development. When Bernard died in 1154 there were 280 houses; by the end of the century over 500. The monks wear a grey or white habit with a black scapular.

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The keynote of their life is a literal observance of St. Benedict's Rule, especially including a return to field work and manual labour. To give time for this they cut away the accretions to the several services which had been steadily growing since St. Benedict's time. They were the great farmers and horse and cattle breeders of the later Middle Ages, and are considered to have had a marked effect upon civilization by the many improvements in farming operations which they introduced and propagated. To take care of this increasing work, the system of lay-brothers arose, usually peasants or men of low extraction and without education, who lived alongside the choir monks, and who took no part in the canonical office, but had a fixed round of prayer and observances of their own.

The Order prospered for two to three hundred years, when there were 750 houses, but then it gradually declined, partly because of the influence of the Reformation, the Religious Wars and the French Revolution; partly because of the rise of the Mendicant Orders, which proved strong competitors and supplied the needs of the age, and partly because, being itself a reform, the inevitable laxity which crept in in time, struck at the very reason of its existence. Many efforts were made to reform it from within. The Trappists are a reformed offshoot, started by de Rancé in 1663. The Bernardines are another named after the greatest abbot of the Order.

The Cistercians now have about 100 monasteries with 2,500 monks and 2,000 lay-brothers. Over half of these are Trappists, and a great majority of the Order are in Austria-Hungary.

There have always been a large number of Cistercian nuns, devoted to contemplation and field work. At the period of their widest extension there are said to have been 900 nunneries. At the present time there are 100 nunneries with 3,000 nuns, choir and lay, of which 15 nunneries and 900 nuns are Trappists.

The order was once powerful and popular in England but did not survive the suppression of the monasteries in the reign of Henry the VIII. Tintern was a Cistercian Abbey.

Silverstrines or *Sylvestrines* were founded by Silvester Gozzolini in 1231 and approved by Innocent IV in 1247. They are an offshoot of the Benedictines with specially severe rules concerning poverty. In 1907 there were eleven Silvestrine monasteries with 60 choir monks. The habit is blue.

The *Celestines* were founded by Peter Marone in 1260, who afterwards became Pope Celestine V. They are also an offshoot of the Benedictines. Celestine endeavored, with some success during his lifetime, to graft his more severe rules upon the Benedictines. The order never was very large and died out entirely in the 18th and 19th centuries. The habit was black.

The *Olivetans,* another offshoot of the Benedictines, were founded

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in 1313 by St. Bernard Tolomei, at Accone, near Siena. The habit is white. They use the rule of St. Benedict, with some added severities, but have a government patterned on that of the Mendicant Orders. There is a house in Rome and a few others, containing about 125 monks.

The *Trinitarians,* are Canons Regular, wear a white habit with a red and blue cross on the breast, and were founded in 1198 by St. John of Malta and St. Felix of Valois, for the liberation of Christian prisoners and slaves from captivity under Moors and Saracens. If necessary they were to offer themselves in exchange for captives, but usually redeemed the prisoners with money raised for the purpose. At one time there were several hundred houses. In the 17th century a reform movement started called the Barefooted Trinitarians, which became a distinct Order and is the only one that survives. It has 500 members and ransoms negro slaves in Africa.

The *Franciscans,* perhaps with the exception of the Jesuits, are the best known of all the Orders; and are the first of the four great Mendicant Orders. Sometimes they are called Friars Minor, or Minorites, also the "Seraphic Order"; and in England Grey Friars (although their habit is brown rather than grey). The Order was founded by St. Francis of Assisi in 1209, with the reluctant assent of Innocent III. There were only twelve when they obtained official recognition. The Benedictines gave them the use of the little Chapel of St. Mary of the Angels, called the Portiuncula, which became the cradle and headquarters of the Order.

The keynote of the Order was the imitation of the public life of Christ, especially his poverty. They were to earn their daily bread and only if unable to earn bread were they to beg. They were forbidden any possessions, made no store for the morrow, could own no land, accumulate no capital and were forbidden to receive or handle money. No other austerities were imposed. As they had to eat what was laid before them, there were no restrictions as to meat, save the regular fast days of the Church.

Their mission was to preach the Kingdom of God to the lowly, the outcast and the leper. They were to sleep wherever they happened to be, in barns, hedgerows or the porches of Churches.

St. Francis's original conception was thus entirely distinct from the monastic ideal of the Benedictines. There was no novitiate, no organization. The number of members increased with such great rapidity and spread into such distant places, that it became impossible for all the friars to attend the annual chapter at Assisi, and the Church authorities saw that systematic organization was necessary.

It is a moot point how far St. Francis himself saw and was reconciled to the inevitable. According to Sabatier, the change was forced upon him and almost broke his heart. According to other and more recognized historians, while he regretted the early days of simplicity and

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strict observance, he realized that the methods of this time were impracticable for such great and widely separated numbers. Howbeit, in 1220, Honorius III by a formal bull, approved the *Order of Friars Minor,* decreed that a year's novitiate should be required and that after profession it was not lawful to leave the Order. At the next General Chapter St. Francis resigned the post of General, appointed a Vicar, and had little thereafter to do with the government of the Order. He died in 1226. Immediately the Order divided into those who wished to follow St. Francis's simple ideal and protested against turning it into a systematic Order, called Zealots or Spirituals, and the Moderates who wished a mitigation of the strictness of the rule, especially where it came to the owning of property, like churches and monasteries. In 1230 Gregory IX decreed that as St. Francis's Rule and Testament had never received the sanction of the General Chapter, it was not binding and he allowed trustees to hold and administer money for the Order.

Elias, who headed the Moderates, was elected General in 1232. His rule was despotic and tyrannical and his private life was lax according to Franciscan standards. He was deposed in 1239.

The Zealots were greatly in the minority but included nearly all of St. Francis's early disciples. They were grievously persecuted under Elias. Brother Leo was scourged and Brother Bernard, the first disciple, was hunted for a year like a wild beast, in the mountains to which he had fled for hiding. The dissensions increased in virility and bitterness, even the generalship of St. Bonaventura (1257-1274) being unable to reconcile the conflicting parties. In 1370 arose the *Observant* reform. They wished to make a "poor and scanty use" of worldly good, instead of the "moderate use" advocated by those of less strict views. In an effort to put a stop to this internal warfare in 1517, Pope Leo X divided the Order into two separate and independent bodies, one the *Conventuals,* who were allowed to use all the papal dispensations in regard to owning and holding property, and, the *Observants,* who were bound to as close an observance of St. Francis's Rule as was practically possible. A great number of the Conventuals went over to the Observants, who, ever since have remained much the most numerous and influential branch of the Order.

There were many other reforms. One of the chief of these was called *Alcantarines,* after its leader, St. Peter of Alcantara, St. Theresa's great friend, who died in 1562. The *Capuchins* arose in the early part of the 16th century, and were made a separate order in 1619. They are described further on.

In spite of these troubles and internal dissentions, the Franciscans increased steadily in power, numbers and usefulness. They have always been the most numerous of the Religious Orders. At the time of the Reformation there were 100,000 friars. At the present time there are 15,000 Observants, 1,500 Conventuals and 9.500 Capuchins.

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Mostly recruited from among the poor, the Franciscans have always been especially the Order to work for and with the poor. Another great work has been their missionary labours, especially with the Mohammedans, Chinese and Japanese. They have also, however, held their own in the Universities, and have their school of theology which carries on the Platonism of the Early Fathers, as rival to the Aristotelianism of the Dominican School. Roger Bacon was a Franciscan friar.

The Franciscans early developed a First, Second and Third Order. The first was for the friars, the second for the nuns, and the third, Tertiaries, for the lay-members, whether men or women, who desired to live a religious life, but could not leave their families or secular duties, and take the full vows of poverty, chastity and obedience.

The Second Order, for nuns, called the *Poor Clares,* after their foundress St. Clare, St. Francis's life long and most devoted friend and follower, was formed very early in St. Francis's career. St. Clare was professed by St. Francis in 1212. Two years later, she and her companions were established in the convent of St. Damian at Assisi. At first St. Francis's personal example seemed to be all the rule the nuns required, but in 1219 while St. Francis was on his missionary journey to the East, Cardinal Hugolino made for and imposed on them a rule which was only a kind of severe Benedictine observance, leaving out the special characteristics of St. Francis's ideal. St. Clare made it the object of her life to have this changed and only succeeded, partially in 1247, when what is known as the "Second Rule" was approved, and finally in the year of her death, 1253, when the "Third Rule" gave her what she wanted. This is the "Rule of the Clares." It is one of great poverty, austerity and seclusion. Most of the convents adopted it, but some clung to that of 1247. In the interests of conformity St. Bonaventura, in 1264, obtained papal permission to modify the strictness of the rule of 1253. Only a few adopted it, many more clinging to that of 1253. In 1400, under the leadership of St. Colette, a reform to greater strictness, called *Coletines,* was started and most Franciscan nuns now belong to this reform. There are, therefore, some six or more different observances among Franciscan nuns, who are and always have been very numerous. There are now about 150 Convents of the several observances in every part of the world.

Tertiaries are "Associations of lay folk" in connection with the Mendicant Orders. Since the 8th century it was not unusual for the monasteries to have confraternities of lay men and women associated with them, but it remained for St. Francis to draw up a rule for his lay followers and thus to found a regular institution. This was done about 1221. At first they were called "The Brothers and Sisters of Penance," but a little later, when the nuns became the "Second Order," the Order of Penance became the "Third Order of St. Francis"; whence the name Tertiaries. The original rule prescribes severe simplicity of dress and of

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life; certain abstinences and prayers and other religious exercises; forbids the frequentation of the theatre; the bearing of arms, and the taking of oaths save when administered by a magistrate. It is astonishingly like the life taught by George Fox in England 400 years later. In 1289 Nicholas IV approved the rule with slight modifications and it has remained in force until the present day.

The Third Order spread with incredible rapidity throughout Europe and embraced multitudes of men and women in all walks of life. It remained under the control of the Friars Minor.

In time a tendency set in for numbers of the Third Order to live together. Regular congregations were formed of those who took vows and lived a fully organized religious life, based on the Rule of the Third Order, with some supplementary regulations. These are the "Regular Tertiaries" as distinct from the "Secular Tertiaries" who continued to live in the world.

The other Mendicant Orders all formed Third orders, but the Franciscan Third Order has always been the principal one.

In 1883 Leo the XIII recast the rule, making it more suitable for modern requirements. This gave it a great vogue and impetus and it is now said to contain over two million members.

A great number of teaching and nursing congregations of women found the rule suitable for their needs and, therefore, belong to one or another of the Third Orders.

The Order of *Dominicans,* or Friars Preachers, sometimes called the Black Friars, from the white mantle worn over a black habit, was founded by St. Dominic in 1215. He went to Rome to get official sanction for his Order, but was told that he must adopt one of the existing rules. He chose the Rule of St. Augustine, having been an Augustinian Canon. In 1216 he obtained from Honorius III permission to form a congregation of Canons Regular of St. Augustine with a special mission to preach. In 1218 and 1221 these powers and privileges were still further extended, especially in the direction of preaching. The Order took definite shape at two general chapters held in 1220 and 1221. The Rule of St. Augustine was supplemented by additional regulations. The life is very austere—midnight office, perpetual abstinence from meat, frequent disciplines, prolonged fasts and silence. Upon St. Dominic's insistence, they adopted the Franciscan ideal of corporate poverty, as distinct from the individual poverty of the monks, and so became a Mendicant Order.

The Order had an extraordinarily rapid growth, as preaching by the secular clergy had become almost a lost art, and the Preaching Friars supplied a very genuine need. Missionary work was also a specialty and they followed the explorers to all outlying parts of the world. Cortez and Pizarro both had Dominican Friars on their expeditions. St. Dominic also made a special effort to found houses in the

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University towns. Paris, Bologna, Palencia, Oxford, Padua, Cologne, Vienna, Prague and Salamanca had thriving houses at a very early date and these institutions soon exercised a potent influence on the university life and polity. Albertus Magnus and St. Thomas Aquinas were both Dominicans and the Dominican school of theology to this day maintains the principles and methods elaborated by St. Thomas.

The Order had the usual ups and downs, revivals and reforms, but as it was always the Dominican policy to keep their troubles to themselves, and to clean house from within, there are no reform movements of historical importance.

The Order obtained an unenviable notoriety at one time by its close association with the Inquisition, the Chief Inquisitor in nearly all countries having usually been a Dominican. In 1425 Martin V relaxed the Rule relating to ownership of property. Fifty years later this relaxation became universal and the order thus ceased to be Mendicant.

There is a "Second" and "Third" Order. The nuns were to have been strictly enclosed and purely contemplative, but in the course of time they undertook educational work. The Rule for the Third Order was not formed until the 15th century. St. Catharine of Sienna was a Dominican Tertiary. So was St. Rose of Lima.

There are about 4,500 Dominican friars, including lay brothers, and 300 friaries, throughout the world, with 100 nunneries and 1,500 nuns.

The *Servites,* or "Servants of Mary," an Order under the Rule of St. Augustine, were formed in 1233 by seven merchants of Florence. In 1256 they received papal sanction and in 1424 they were ranked as a Mendicant Order. They undertook missions to Tartary, India and Japan. Their greatest member was their fifth General, St. Filippo Benizzi who died in 1285. At the present day there are 64 Servite houses, mostly in Italy, although two or three are in America and in England. There are Servite nuns and Tertiaries who devote themselves to primary education. Their habit is black.

The *Carmelities,* sometimes called the White Friars, because of their dress, a white mantle over a brown habit, are one of the four Mendicant Orders. Their origin is a subject of controversy which at one time became so acute that in 1698 a decree was issued by Rome forbidding both sides to further discuss the matter until a formal decision was promulgated, which never has been done. One side claimed that the order was started by the Prophet Elias, who founded a community on Mount Carmel in Palestine. His spiritual descendants some centuries later were converted by St. Peter and, taking the Virgin as their protectress, built a chapel to her honour on Mount Carmel and dwelt there ever since.

Historically, it is known that in the middle of the 12th century a Crusader from Italy named Berthold and some companions established themselves as hermits on Mount Carmel. In 1210 the Patriarch of

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Jerusalem gave them a rule. The life was strictly eremitical. The monks were to live in separate houses and devote themselves to prayer, work, silence, seclusion, abstinence and austerity. This rule received papal sanction in 1226. In 1240, however, the hermits were driven out of Palestine and forced to go to Europe where they separated into different countries. Several irregular establishments were founded by these fugitives. In 1247, a General Chapter was held and St. Simon Stock was elected General. During his generalship the rule was altered to conform to necessary Western standards, and the life was turned from eremitical into cenobitic, but on mendicant rather than monastic lines. The policy and government were likewise changed and thus the Carmelites became one of the four great Mendicant Orders. Under its new rule of 1247 it became very popular, especially in England, and spread all over Europe. Further relaxations in the rule were gradually introduced until in 1562 the great St. Theresa started her reform movement. With the help of St. John of the Cross, who did for the monasteries what she did for the nunneries, there were founded in Spain during her life time seventeen institutions for women and fifteen for men which were devoted to the stricter observance. Her new rule, which was more severe than that of 1247, required adherents to wear sandals instead of shoes and stockings, so that the reformed order became known as the *Discalced* or *Barefooted Carmelities*. In 1593 the reformed Monasteries were made into an independent Order by papal act, and since that time both Orders have existed, though at the present time the Discalced are by far the more numerous and thriving. There are some 2,000 Carmelite friars and a much larger number of nuns.

The *Augustinians* is a generic name for religious orders that follow the so-called "Rule of St. Augustine." The chief of these are the Augustinian Canons, the Augustinian Hermits or Friars (the latter being the fourth of the great Mendicant Orders), the Ursulines, nuns of the Visitation and many others. The *Augustinian Canons,* also called Austin Canons, or Canons Regular, were formed officially in 1339, but existed in practical form for two or three hundred years before that. A canon is a man who holds some benefice from a cathedral or collegiate church. In early times he did not have to be a priest and could marry. So many abuses arose from this laxity that in 1059 the Lateran Synod urged reforms. The clergy of many cathedrals throughout Europe responded to the appeal, and looking for a rule, took for a model the directions which St. Augustine gave to his clergy while he was Bishop of Hippo. This was elaborated into what, since the 11th century, has been known as the "Rule of St. Augustine." Being very general in character and, therefore, adapted to a great variety of Orders and Congregations, it has served since the 13th century as the basis for more Rules than even the Rule of St. Benedict.

The Augustinian Canons took the vows of poverty, chastity and

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obedience, and to that extent were like monks, but they continued their duties as clerics, and served the parishes and peoples in their care.

In 1339 these numerous local and independent communities were organized by Boniface XII into a regular Order along the same general lines as those laid down for the Benedictines. There were some thirty congregations, with an extraordinarily large number of branch houses. England alone had 200 houses at the time of the Dissolution. After an interval of some hundreds of years three houses were opened in England in the latter part of the 19th century. Most of the Congregations had convents for nuns who were called Canonesses, whose rule, however, was much more lax than that for men. For a long time the houses for women have become practically a sort of superior almshouse for impoverished gentlewomen.

The *Premonstratensians,* also called Norbertines, or White Canons, are Augustinian Canons, founded by St. Norbert in 1120 at Premontré in France. He was a friend of St. Bernard and was greatly influenced by Cistercian ideals, but as his followers were Canons Regular, their work was preaching and serving the parishes in their district. The Order spread rapidly until in the 14th century there were 1,300 houses for men and 400 for women. Only eight houses survived the troubles of the 18th century. There are now about 20 monasteries and 1,000 canons, mostly in Belgium.

The *Augustinian Hermits* or *Friars* were formed by the Popes in the middle of the 13th century in order to co-ordinate and gather under proper control, the numerous small bodies of hermits who were living in Italy under different rules. They were formed into one general Order, under the rule of St Augustine, and called the Augustinian Hermits or simply the Augustinian Order. As they ceased to be hermits this term became, and ever since has remained, a misnomer. They ranked as friars and became the fourth of the Mendicant Orders. The rule was mild, meat being allowed four times a week. The habit is black. The Order grew rapidly and came to have 2,000 friaries with 30,000 members. It passed through many vicissitudes and in the 16th century a reform was started called the *Discalced Hermits of St. Augustine.* Luther was a St. Augustine friar. There were many convents for Augustinian Hermitesses, mostly belonging to the stricter or barefooted observance. Several exist to the present day, in Europe and America, devoted to education and hospital work. There is also a Tertiary Order for both men and women.

The *Hieronymites,* a common name for four congregations of hermits living according to the Rule of St. Augustine with additions from St. Jerome. (1) The Spanish Hieronymities were founded near Toledo in 1375, grew to power and influence, possessed some of the finest monasteries in Spain, including that at the Escurial. There were nuns. The monks devoted themselves to study and missionary work.

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This branch of the order was suppressed in 1835. (2) A reform of the first Order effected in 1424, and now extinct. (3) Poor Hermits of St. Jerome which once had 50 houses, but of which only two, at Rome and Viterbo, now exist. (4) Hermits of St. Jerome at Fiesole, established in 1406 but united to (3) in 1668. Their habit was white with a black cloak.

The Brothers of the Common Life, chiefly famous because Thomas à Kempis belonged to it, were founded by Gerard Groot, with the assistance of Florentins Radewyn, about 1380. The inmates lived together, without vows, and so could return to the world when they chose. They had to earn their own living, and while in community were bound to observe ordinary vows. Their chief work was copying manuscripts, and after the invention of printing the Order gradually declined, until the 17th century, when it ceased to exist entirely.

The *Capuchins* are an offshoot of the Franciscans. In 1520 Matteo di Bessi, an "Observant" Franciscan, started a movement to go back to the perfect ideal of St. Francis. In spite of the opposition of his superiors, Clement VII sanctioned his efforts, and he and his companions were formed into a congregation called "Hermit Friars Minor," as a branch of the Conventual Franciscans, with a vicar of their own. They were called Capuchins because of their hood (Capuche) which distinguished their dress from the ordinary brown garment of the Franciscans. They had a checkered early career, as Matteo went back to the Observants. Their second Vicar was dismissed for insubordination and the third married and became a Calvinist. They were pretty nearly suppressed, and their permission to preach was revoked. In a few years, however, it was restored to them and they spread with extraordinary rapidity until they became, and have since remained, one of the most numerous of the religious orders. In 1619 they were freed from their dependence upon the Conventual Franciscans, and became an independent Order with a General of their own. At that time they had 1,500 houses. They were one of the chief factors in the Catholic Counter-Reformation, being extraordinarily successful in making converts from Protestantism. At the end of the 18th century the number of Capuchin Friars was estimated at 31,000.

Like other religious bodies they suffered but survived the troubles of the next 150 years, and in late years have grown rapidly. At present they have over 500 monasteries, 300 hospices, or lesser houses, and 9,500 friars. One of their specialties has always been missionary work, and they now maintain some 200 stations in the outlying parts of the world.

The rule is as near as possible a literal carrying out of St. Francis's basic principles, and is very severe. Absolute poverty, both individual and communal, the monasteries being forbidden to accumulate either property or resources, or ever to have more than a few days' supply of food on hand; they go barefoot, not being allowed even to wear sandals.

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Their chief external works are preaching and spiritual ministrations among the poor.

There are Capuchin nuns, called Capuchines, and lay members. The nuns were founded in 1538 in Naples, and lived so austere a life that they were called "Sisters of Suffering." A few Capuchine Convents still exist.

The *Minims* were founded by St. Francis of Paula in 1474. St. Francis was a Franciscan but he left his friary and went to live in a cave. Some disciples joined him and they called themselves "Hermits of St. Francis," but as they proposed to outdo the Franciscans in poverty, fasts and other austerities, they finally took the name of Minims (*minimi*, least) in contradistinction to the Friars Minor (*minores*, less). It is the most austere of all Orders in matters of diet, the members keeping perpetual lent, and not eating even milk and butter. Instead of a prior or abbot or rector, their superiors are called Correctors and they are governed by a Corrector General. The Order prospered and at one time there were 450 houses. It ranks as a Mendicant Order. At present there are 20 monasteries, mostly in Sicily. There have been Minim nuns and tertiaries. The habit is black.

St. Francis, the founder, was sent for by Louis XI of France and is supposed to have been a great comfort to that king at the time of his death.

The *Theatines* were founded in 1524 by St. Gaetano and several others, one of whom was Carafa, afterward Pope Paul IV, but then Bishop of Theate (whence the name) in Southern Italy. They are Regular Clerics and their object is to recall the clergy to an edifying life and the laity to the practice of virtue. It produced one pope and 250 cardinals, archbishops and bishops, built many fine churches, and, after a career of great usefulness, began to decline in the 19th century. In 1909 Pius X decreed its union with another Order. There were Theatine nuns, founded by the Venerable Ursula Benicasa in 1583. She was a very remarkable woman whose visions and ecstacies attracted great attention. In 1617 Venerable Ursula withdrew from her Community with 33 companions, in order to live a more austere life, and founded the order of *Theatine Hermitesses*. The rules of this order were approved in 1623. The Theatine sisters at one time had a great vogue but have now almost ceased to exist.

The *Ursulines* were founded at Brescia by St. Angela Merici, in 1535. She was canonized in 1807 as St. Agnes of Brescia. In 1572 Gregory XIII declared it an Order under the rule of St. Augustine. St. Ursula is its Patron and it is specially devoted to the teaching of girls and the care of the sick. In the 18th century it grew very large, having 15,000 to 20,000 members, but in modern times the congregations taking simple vows, like the Sisters of Mercy, are more popular.

The *Barnabites* or Regular Clerics of St. Paul, were founded by

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St. Anton Maria Zaccaria in 1535. It gets its name from the Church of St. Barnabas in Milan, the headquarters of the Order. The members take a fourth vow not to accept any office or dignity save by the express command of the Pope, and they devote themselves to preaching, missions, care of the sick, education, and in especial, to the study and exposition of St. Paul's Epistles. The Order has never grown very large, but has produced a number of saints and scholars.

The *Jesuits,* or "Clerics Regulars of the Society of Jesus," are not in the strictest sense an Order, but are usually considered one, and because of the rule of corporate poverty (save in the case of Colleges, where funds may be accumulated for the support of the students), is often classed as mendicant. Its founder, St. Ignatius Loyola, called it the "Company of Jesus." The term "Jesuit" was a term of reproach, but it is now used by friends and foes alike. It introduced a new idea into the Church. Hitherto all Regulars made a point of the choral office in choir. Ignatius thought that the times required a body of highly trained men who could be sent anywhere. Therefore he combined the idea of the Canons Regular, who were educated priests, with the friars who were without fixed abode or communal allegiance. To give more time for outer work, he did away with the choir office, but made the obligation of the breviary a personal affair. He also developed the idea of obedience. The Rule of St Benedict, and all subsequent Rules, fixed the duties of the abbot as well as of the monk, and gave to the latter certain very definite constitutional rights. It was monarchial in form, but a limited or constitutional monarchy. Ignatius's Rule is that of absolute despotism. To use his own words, "In all things *except sin* I ought to do the will of my superior and not my own." In 1537, after years of preparation, Ignatius and his six or seven companions formed themselves into a Company whose object was to fight the battles of the Pope. They laid their project before Paul III, and received such encouragement that in April 1539 they took formal vows to obey any superior chosen among themselves. The official recognition of the Society was by bull dated September 27, 1540. Already some months previously, St. Francis Xavier and Simon Rodriguez had been sent to the King of Portugal, who started St. Francis Xavier on his wonderful missionary journey. At first the Society was limited to sixty members but this restriction was removed in 1543. When Ignatius died in 1556 they had grown to have 45 professed fathers, 2,000 ordinary members, distributed over twelve provinces, with more than 100 colleges and houses.

Loyola made habitual intercourse with the world a prime duty, and to this end he suppressed all peculiarities of dress or of rule as tended to put obstacles in the way of his followers. The Jesuit has no home; the whole world is his parish.

The Jesuits were formed to fight Protestantism, and even their enemies acknowledge that almost unaided they rolled back the tide of

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the Reformation from that half of Europe which was not already engulfed. Their chief methods of work were as confessors and advisors to the powerful and wealthy, as educators and as preachers. For 300 years the Jesuit schools have been admittedly the best in Europe and as late as 1901 they were said to be the best in France. But it was as missionaries that they had their greatest success. Whether to the heretic of Germany or the heathen of China or Paraguay, the Jesuits have an extraordinary record of devoted, cheerful, efficient and self-sacrificing service.

The criticisms associated in nearly all Protestant minds with the name Jesuit, arose from conditions entirely contrary to the expressed will of Ignatius. After his death Laynez was elected General, and in some ways this astute and learned man is the real founder of the Society as history knows it. Seeing what a wonderful instrument it could become in the political arena, he disregarded Ignatius's plain injunction to his followers to eschew politics, and he so interpreted other regulations that they came to have the exact opposite of the meaning Ignatius had intended. It is in the field of politics that the history of the Jesuits has been disastrous, and it is because of this misguided activity that they gained the hostility of so many rulers and peoples.

One hundred years after its foundation the Society had 36 provinces, 800 houses with 15,000 members.

It is impossible in a sketch of this kind to go into details of the stormy career of the Society, of how they were repeatedly turned out of every country in Europe, until in 1775 they were legally suppressed by Pope Clement XIV. At this date they had 41 provinces and 22,589 members, of whom half were priests. They retired to Russia and Prussia, where they kept their organization intact until the decree of suppression was rescinded in 1814. They were expelled from France in 1765, came back in disguise as "Fathers of the Faith" until obliged to retire by Napoleon in 1804. They returned in 1814, were licensed in 1822, dispersed by the revolution of 1830, reappeared under difficulties during the reign of Louis Philippe, recovered the right to teach freely after the revolution of 1848, became the leading educational and ecclesiastical power in France during the Second Empire, were expelled in 1880, returned quietly and were again expelled in 1901. Their history in most other countries is similarly checkered. It is not known how many members there are at present but the estimate is about 20,000.

The *Oratorians* were founded in 1575 by the Florentine priest, St Philip Neri. The Congregation is composed of priests, living under obedience, but with no vows, who devote themselves to prayer, preaching and the sacraments. English Oratorians were founded by Cardinal Newman in 1847.

The *Order of the Visitation* is one of the more famous modern Orders. It was founded in 1607 by St. Francis de Sales, in concert with

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St. Jeanne de Chantal. for "strong souls with weak bodies," who were deterred from entering the Orders already existing by their inability to undertake severe corporal austerities. The Order spread rapidly, counted 20 houses before the death of St. Francis in 1622 and 80 before that of St. Jeanne in 1641. The cult of the Sacred Heart of Jesus arose out of this Order through revelations to the Blessed Marguerite Marie Alacoque, who was a nun of the Visitation at the Convent of Paray-le-Monial, and who had her first revelations in 1675.

The *Order of the Sacred Heart* was founded in 1800 to give fuller expression to the cult. The nuns devote themselves to the higher branches of female education.

The *Sisters of Mercy of St. Borromeo* was founded in 1620 and made into a religious community in 1652, and did not receive official sanction until 1859. There are about 4,000 sisters, living principally in Austria and France. They are sometimes called "Sisters of St. Charles" after Charles Borromeo the famous Milanese saint and archbishop, who was called the Apostle of Charity.

A similar organization, known as the *Sisters of Mercy* was founded in Ireland by Catharine Elizabeth McAuley in 1827. They devote themselves to all works of mercy, take simple but perpetual vows, and live under the Rule of St. Augustine. It is one of the popular orders in America, where they have nearly 5,000 sisters, teach over 100,000 children in their schools and manage over 50 hospitals and nearly 70 orphanages.

The *Maurists* were reformed Benedictines, started by Didier de la Cour in Lorraine. The reform spread to France and in 1621 was formed the famous French "Congregation of St. Maur," after the great Maurus, a disciple of St. Benedict, who introduced the Benedictine rule into France in the 6th century. For two hundred years the Order included in its ranks most of the great scholars and historians of France, and it is famous for the invaluable work done in collecting, preserving and editing the literary treasures of the past. The Congregation was suppressed at the Revolution, the last Superior-General with forty of his monks dying on the scaffold.

The *Lazarists* were founded by St. Vincent de Paul in 1624 and were made a congregation in 1632. Their special objects are the religious instruction of the lower classes, the training of priests, and foreign missions. They grew slowly and steadily in spite of interruptions. They were expelled from France during the Revolution, from Italy in 1871, from Germany in 1873, and from France in 1903, but they still maintain thriving missions in numerous heathen countries. There are about 3,000 members at present.

The *Sisters of Charity* were also founded by St. Vincent de Paul in 1633 to minister to the poor and sick, and to supplement the work of the "Sisterhood of Charity," previously founded by him, but whose

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members were usually married women with domestic duties. The Sisters of Charity or as St. Vincent de Paul preferred, "the Daughters of Charity," take annual vows only, and are free to give up their work and return to the world at the end of any year. The institution has done and is doing superb work, and is very large, with many branches in America. There are about 25,000 members.

The *Trappists* are a reform of the Cistercians, started by Armand J. le B. de Rancé, Abbot of La Trappe in 1664. He not only returned to the primitive rule of St. Benedict, but introduced such additional austerities that the Order became the most austere in Christendom that has had any permanence. Many Cistercian monasteries and nunneries were persuaded to adopt the rule of the Abbey of La Trappe, but remained in the regular Cistercian Order. It was not until 1794, after the monks were expelled from La Trappe and other places in France, that the fugitive Abbot of La Trappe, Dom Augustine, was named, by the Holy See, abbot of all houses living the stricter rule. They were and are called "Order of Reformed Cistercians," or "Cistercians of the Strict Observance." They returned to La Trappe in 1817, secured Citeaux in 1898, the home of Cistercianism, and are now a thriving and vigorous Order with 58 monasteries, 1,300 choir monks, 1,700 lay brothers, 15 nunneries 350 choir nuns and 500 lay sisters.

The Trappists abstain wholly from meat and fish, rarely eat eggs, have only bread and water on certain days, must go barefooted occasionally, must sleep in their day clothes, work three and one-half hours and spend seven hours daily in church services—thus reversing St. Benedict's division—and have rigid rules regarding silence. Their principal outer work is education and missionizing.

The *Passionist Fathers* were founded by St. Paul of the Cross in 1720, and sanctioned in 1737. The full title of the institute is "The Congregation of Discalced Clerks of the Most Holy Cross and Passion of our Lord Jesus Christ." St. Paul says that our Lord dictated the Rule of the order to him as fast as he could write it. They combine the contemplative life of the Carthusians or Trappists with the active life of the Jesuits or Lazarists. Their object is two fold: Sanctification of self and sanctification of others, especially through devotion to the Passion of Jesus Christ, which they make into a fourth vow. They rank as Mendicants. Their principal method of work is by giving of missions and retreats. The Order, which is growing constantly, now has 94 houses and about 1,400 members in all parts of the world.

The *Redemptorists,* or "Congregation of the Most Holy Redeemer," were founded by St. Alfonso Liguori in 1732. They devote themselves to the religious instruction of the poor and are expressly forbidden to engage in secular education.

The *Paulist Fathers.* There are several Congregations of religious who have taken St. Paul the Apostle as their patron: The *Hermits of*

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St. Paul, formed in 1250 by the Blessed Eusebius of Grau in Hungary; *Hermits of St. Paul of France,* also called *Brothers of Death,* founded by William Collier in 1620, who devote themselves to the dead, burials, etc.; but the best known is the *Missionary Society of St. Paul the Apostle.* It was founded by Father Isaac Thomas Hecker in 1858. He, with certain companions, were Redemptorists, but being suspected of disloyalty, were expelled from the Congregation of the Most Holy Redeemer. They appealed to Rome and the expulsion was disapproved. Instead of having themselves reinstated, however, they asked and received permission to found a new Order which should be devoted to making converts to the Catholic Faith. Father Hecker claimed that the Holy Spirit had long intimated to him that he was set apart to do some great work in converting this country. The Congregation now has missions in over 25 dioceses in America, and has spread to England and Australia.

JOHN BLAKE.

She is right in saying that desire must precede will and that the spiritual problem of many sincere travellers along the Path of Life and Immortality is how to arouse desire. Desire may be cultivated like any other quality, but it is of slow growth and we do not want to grow slowly. So we inquire of Nature for the secret, "How can its growth be forced?"

The answer is by love. Love is the only power in the Universe which is great enough to overcome human inertia. All other forces fail, but if we love enough we can do anything. We must pray then for more love, and as love must have an object, we must pray the Master for the power to love him, and to love him more and more.

If we could only see things as they really are; if we could once feel the yearning tenderness and passionate love which he has for us, it would be easy to love him in return; but we are blind and deaf and dumb. If we could realise his loneliness, it would help, for he is very lonely. He has, of course, plenty of inner companionship—Heaven is full of saints—but he suffers bitterly from the lack of human companionship and his heart goes out in a boundless stream of love towards any soul who shows signs of waking up. That love, if we will let it reach us, will light an answering flame in our own hearts and with that new love will come desire.

To love the Master more and more is the only short cut in spiritual attainment. "Faith and Works": for we must obey if we would love more; we must do the deed if we would have the power.

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THE MYSTERY OF ALL TIME*

THE inner light which guides men to greatness, and makes them noble, is a mystery through all time and must remain so while Time lasts for us; but there come moments, even in the midst of ordinary life, when Time has no hold upon us, and then all the circumstance of outward existence falls away, and we find ourselves face to face with the mystery beyond. In great trouble, in great joy, in keen excitement, in serious illness, these moments come. Afterwards they seem very wonderful, looking back upon them.

What is this mystery, and why is it so veiled, are the burning questions for anyone who has begun to realise its existence. Trouble most often rouses men to consciousness of it, and forces them to ask these questions when those, whom one has loved better than oneself, are taken away into the formless abyss of the unknown by death, or are changed, by the experiences of life, till they are no longer recognisable as the same; then comes the wild hunger for knowledge. Why is it so? What is it, that surrounds us with a great dim cloud into which all loved things plunge in time and are lost to us, obliterated, utterly taken from us? It is this which makes life so unbearable to the emotional natures, and which develops selfishness in narrow hearts. If there is no certainty and no permanence in life, then it seems to the Egotist, that there is no reasonable course but to attend to one's own affairs, and be content with the happiness of the first person singular. There are many persons sufficiently generous in temperament to wish others were happy also, and who, if they saw any way to do it, would gladly redress some of the existing ills —the misery of the poor, the social evil, the sufferings of the diseased, the sorrow of those made desolate by death—these things the sentimental philanthropist shudders to think of. He does not act because he can do so little. Shall he take one miserable child and give it comfort when millions will be enduring the same fate when that one is dead? The inexorable cruelty of life continues on its giant course, and those who were born rich and healthy live in pleasant places, afraid to think of the horrors life holds within it. Loss, despair, unutterable pain, comes at last, and the one who has hitherto been fortunate is on a level with those to whom misery has been familiarised by a lifetime of experience. For trouble bites hardest when it springs on a new victim. Of course, there are profoundly selfish natures which do not suffer in this sense, which look only for personal comfort and are content with the small horizon visible to one person's sight; for these, there is but little trouble in the world, there is none of the passionate pain which exists in sensitive and poetic natures. The born artist is aware of pain as soon as he is

* Reprinted from *Lucifer*, Vol. I, p. 116.

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aware of pleasure; he recognises sadness as a part of human life before it has touched his own. He has an innate consciousness of the mystery of the ages, that thing stirring within man's soul and which enables him to outlive pain and become great, which leads him on the road to the divine life. This gives him enthusiasm, a superb heroism indifferent to calamity; if he is a poet he will write his heart out, even for a generation that has no eyes or ears for him; if he desires to help others personally, he is capable of giving his very life to save one wretched child from out a million of miserable ones. For it is not his puny personal effort in the world that he considers—not his little show of labour done; what he is conscious of is the over-mastering desire to work with the beneficent forces of super-nature, to become one with the divine mystery, and when he can forget time and circumstances, he is face to face with that mystery. Many have fancied they must reach it by death; but none have come back to tell us that this is so. We have no proof that man is not as blind beyond the grave as he is on this side of it. Has he entered the eternal thought? If not, the mystery is a mystery still.

To one who is entering occultism in earnest, all the trouble of the world seems suddenly apparent. There is a point of experience when father and mother, wife and child, become indistinguishable, and when they seem no more familiar or friendly than a company of strangers. The one dearest of all may be close at hand and unchanged, and yet is as far as if death had come between. Then all distinction between pleasure and pain, love and hate, has vanished. A melancholy, keener than that felt by a man in his first fierce experience of grief, overshadows the soul. It is the pain of the struggle to break the shell in which man has imprisoned himself. Once broken then there is no more pain; all ties are severed, all personal demands are silenced forever. The man has forced himself to face the great mystery, which is now a mystery no longer, for he has become a part of it. It is essentially the mystery of the ages, and these have no longer any meaning for him to whom time and space and all other limitations are but passing experiences. It has become to him a reality, profound, indeed, because it is bottomless, wide, indeed, because it is limitless. He has touched on the greatness of life, which is sublime in its impartiality and effortless generosity. He is friend and lover to all those living beings that come within his consciousness, not to the one or two chosen ones only—which is indeed only an enlarged selfishness. While a man retains his humanity, it is certain that one or two chosen ones will give him more pleasure by contact, than all the rest of the beings in the Universe and all the heavenly host; but he has to remember and recognise what this preference is. It is not a selfish thing which has to be crushed out, if the love is the love that gives; freedom from attachments is not a meritorious condition in itself. The freedom needed is not from those who cling to you, but from those to whom you cling. The familiar phrase of the lover "I cannot live without

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you" must be words which cannot be uttered, to the occultist. If he has but one anchor, the great tides will sweep him away into nothingness. But the natural preference which must exist in every man for a few persons is one form of the lessons of Life. By contact with these other souls he has other channels by which to penetrate to the great mystery. For every soul touches it, even the darkest. Solitude is a great teacher, but society is even greater. It is so hard to find and take the highest part of those we love, that in the very difficulty of the search there is a serious education. We realise when making that effort, far more clearly what it is that creates the mystery in which we live, and makes us so ignorant. It is the swaying, vibrating, never-resting desires of the animal soul in man. The life of this part of man's nature is so vigorous and strongly developed from the ages during which he has dwelt in it, that it is almost impossible to still it so as to obtain contact with the noble spirit. This constant and confusing life, this ceaseless occupation with the trifles of the hour, this readiness in surface emotion, this quickness to be pleased, amused or distressed, is what baffles our sight and dulls our inner senses. Till we can use these the mystery remains in its Sphinx-like silence.

If it were said to an embryo in the womb, "Outside the narrow place of the womb is another world, a great space, a great breadth, a sky, a land, a sun, a moon, and other things," never would the imagining of it appear true save by faith.

Even so the dwellers in the narrow world of reason cannot, save by faith, understand the world of power, till man's soul from the narrow womb of the world of reason cometh to the unseen world of power, or by the death of nature and of will which they call "the second birth" even as Isa (Jesus) hath written.

SUHRAWARDI.

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WHY I JOINED THE THEOSOPHICAL SOCIETY

AT about my fifteenth year I became a member of the Methodist Church. I had always attended Sunday School and my parents were considered "church going" people. For a few months before joining the church, I passed through a period of real childish devotion, but strangely enough had kept my feelings quite to myself, although I had asked our minister to explain one or two points which in my childish mind seemed of great importance, and he, with the best intentions in the world, mixed me up more than ever. It is so long ago that I have forgotten just what the points were that troubled me, but what is clearly fixed in my memory is that he finally said, "You join the Church and after a while everything will be all right." This I promptly did, and very shortly afterwards insisted that I had grown too old to attend Sunday School, and stopped going. I went to Church spasmodically for a year or two. I always said the Lord's Prayer at night, and prayed for my entire family. I can remember that it very often took me so long to mention all the names that I would go to sleep in the midst of my prayer, and wake up very cold and very cross from having knelt so long beside my bed. At nineteen I was married. My husband, who had been brought up in the Episcopal Church, quite disapproved of my laxness in Church matters and did all in his power to arouse my interest. Because I loved him very much and would have gone to the end of the world to please him, I attended his church, and a few months after our marriage, was confirmed an Episcopalian.

Still my soul slept quietly on. As time passed I took quite an active part in several of the Church activities and by degrees became very much interested in the work. At that time the Sunday School presented quite a problem, a committee was formed to deal with the situation, and I was asked to act as secretary. At one of these meetings I met for the first time one who has since become my friend. We exchanged the most formal greeting and strange as it seems to me now, I remember the thought flashing through my mind,—"I shall not like you." At the same time I dimly felt that I had never met any one just like her before. The meeting went on; nothing unusual happened—at least nothing that I was conscious of—and yet for me everything changed from that moment. I do not mean that I realized it then. I was far from doing so; but what I now know really happened was that my soul woke up, just shook itself out of its drowsiness and took charge, very quietly, but none the less surely. The fight between my lower and my

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higher self began—the fight that begins with each one when he hears his call, and goes on and on, because our lower natures have controlled us for so long, and contest every step before they are conquered.

It was my good fortune a few months later to become a small part of some work being carried on in the neighborhood, and my duties brought me in daily contact with the person in charge. By slow degrees (it fills me with amazement as I look back and realize how long I went about with my eyes shut) I began to realize that the methods of my superior were unlike any that I had yet encountered, and it puzzled me. Then I was permitted to meet quite frequently a group of people who were also interested in the work, and their attitude toward everything was foreign to anything I had ever known before. I think at first it was curiosity which I felt. I wanted to know what it was that they had found to help them. I knew that one or two of my friends had had very unhappy experiences, and as I watched I wondered what it was that helped them to rise above the suffering. And then one day I heard from one quite outside the work that this group of people were members of The Theosophical Society. I was amazed, astounded. I had the idea that Theosophists were very queer, eccentric people, and here I had been for months and months, seeing my friends almost daily, and yet the word Theosophy had never been mentioned in my presence. It was what they were, each in his or her own way, that had counted, and as time had passed had filled me with a stronger and stronger desire to be like them. What more can I add,—but that it shook me awake. I decided that if Theosophy, and the Theosophic method of living, could help them to be the men and women constant association with them had shown me they were, I wanted just that to help me, and so I asked permission to join the Society.

B. W. A.

The watchword of the present time is, Trust. *Not a dogged holding on, but a happy knowledge that* his *plan shall triumph; that his Will shall prevail in you as in all.*

Book of Items.

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WHY I DO NOT JOIN THE THEOSOPHICAL SOCIETY

NOT being a member, it is obvious that I can know little or nothing of the Theosophical Society; and to write of subjects of which one is ignorant may well appear both presumptuous and foolish. I am not attempting, however, to discuss the society as it actually is, but only that aspect which it presents to me. My point of view is perhaps so erroneous that more knowledge would radically alter it: on the other hand such knowledge can only be gained by serious study from the inside and unless I were able to bring to the society a more profound enthusiasm than I have yet felt I do not consider that my proper place is within it. From the standpoint of members this may appear a vicious circle. I consider it merely the avoidance of one form of hypocrisy.

For many years I have watched the society—from the outside, of course—and have been on friendly terms with several of its members. My first impression was that it concerned itself primarily with Eastern religions, and in particular with the study of the occult. Time, acting possibly upon me and possibly also upon the society itself, has since so modified this belief that I now regard Theosophy as more in the nature of a school of ethics. To some extent, however, the first impression has survived and it is from these two aspects that I view the society.

In the religions of the East I take only that vague interest which attaches itself to anything exotic. Since they have shaped the destinies of unnumbered millions, any thinking man should be glad to know more of them. But there are hundreds of things that any thinking man should be glad to know more of and I see no reason for granting the preference to Oriental beliefs. Were I to attempt to gain any acquaintance with them, I should be inspired by an historical, not a spiritual interest. That they contain much of Truth I do not doubt, but so I presume, does every formula of faith ever promulgated and no formula do I accept. For I consider it an impossibility for any finite mind to define the secrets of the infinite as one might draw up a set of rules for intercollegiate football. We live in a world bounded by space and time and we cannot dogmatize upon conditions when there shall be neither space nor time.

I have, however, no wish to engage in a theological discussion for which I am peculiarly unfitted. I wish merely to point out that at the time when I regarded the Theosophical Society as primarily interested in these things the occultism of the Orient appeared no more convincing

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than the materialistic saint-worship of Roman Catholicism. For the purposes of illustration, I may perhaps be permitted to quote from "Questions and Answers" in an early number of the THEOSOPHICAL QUARTERLY (July, 1903, Vol. I, No. 1, p. 37):

"QUESTION: Can one be benefited by repeating the sentence, *Om mani padme hum,* providing he does not know the right intonation, etc.?

"ANSWER: No. The right intonation must be acquired. The sentence contains an invocation to the Higher Self, the Jewel in the Lotus. The only way in which the higher self can be invoked is by attuning the mind and feeling so that they vibrate in harmony with the higher nature. This vibration is the 'right intonation,' and therefore as the state of the mind and feelings depends upon the life we live the invocation can only be properly intoned by living the appropriate life."

If this is to be taken literally, it strikes me—to be quite rude—as rubbish; if somewhat figuratively, as a totally unnecessary elaboration of a simple if profound truth. The meaning that it conveys to me is that the life which one leads determines the extent to which one can develop the higher portion of one's nature. If this be so—and I should be the last to gainsay it—why confuse the issue with vague pseudo-scientific phraseology of what appears to be a kind of moral physics? And above all, why seek assistance in the repetition of a magic foreign phrase? Sincere prayer of any sort is doubtless of benefit, but this does not seem to me a question of sincere prayer, but of superstition, of the same kind of thing that induced Luther to climb on his knees the Scala Santa of the Lateran. If Lhassa were as accessible as Rome, the sight of Thibetan lamas incessantly rattling their prayer-mills as familiar to us as wax candles burning before the image of a saint, the resemblance would, I fancy, be borne home to many of us.

I am, of course, thoroughly aware that the Theosophical Society has no more connection with Lamaism than with Catholicism and, moreover, that one may well say: "What if wax candles and prayer-mills are fundamentally the same? Each is to the user a means of worship and is therefore good." Quite possibly that is true, but it does not explain why a mind which is unable to reconcile itself to the complex dogma of the Catholic Church should seek in the fastnesses of Asia an even more complex, more arbitrary statement of eternal mysteries.

Yet to this, or so it seems to the outsider, at least a part of the society's activity is devoted. Although I have never read *The Secret Doctrine* nor any exposition of it, I have had occasion to run over in the most cursory fashion the pages of the *Abridgment,* published, I understand, under the auspices of the society. To me it is inconceivable that the riddle of the universe is to be solved in such fashion. Rather does it remind me of a course in psychology I once took in college. At

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the end of the year I had learned new names for many things but I knew no more how one thinks or how to think than at the beginning. Practically the course resolved itself into the memorizing of a mass of utterly useless definitions. And in much the same way I make bold to regard *The Secret Doctrine*—as a triumph of the mathematical imagination, the work of poetic intellects striving, and striving in vain, to explain a mystery of which they knew, and by the nature of things could know, nothing.

It is, of course, obvious that I know nothing of *The Secret Doctrine*. The editor of the *Abridgment* says that she has spent fifteen years in studying it and my opinion of it, therefore, she, and others, will naturally treat with contempt. But I repeat that this method of approaching the great problem seems to me utterly hopeless and until I am convinced that I am wrong I shall certainly not embark upon any such difficult and protracted study. On this point I believe that, no matter how broad may be the constitution of the society, I am not in sympathy with the majority of the members. It is, then, one reason why I should not seek to enter.

Closely connected in my mind with these elaborate and dogmatic expositions of the cosmos is the question of occultism. That occultism exists I cannot deny—even if I would—but I confess that it does not interest me. I cannot convince myself, for example, that the discovery in the Occident of the now undoubted fact of hypnotism has been of any service to humanity. On the contrary—and on this point I believe that I am in agreement with some at least of the veteran members of the society—the exercise of psychic powers of various kinds appears to be frequently accompanied by something not far removed from degeneracy. In the East, the reputed home of this kind of knowledge, I do not perceive that it has in any way aided the great mass of mankind, spiritually or materially, while, if it has benefited those who have advanced far into its secrets, I must admit that I am no great friend of self-contained, aloof virtue. In short, in this connection at least, I am sufficient of a Tory to hold that progress is not always beneficial. Of that sort of mental power which may come from clear, hard thinking and pure living, I am not speaking; but there is clear thinking and pure living outside of the Theosophical Society.

That the Theosophical Society and the Society for Psychical Research are different things I thoroughly understand, just as I understand that the Theosophical Society is not a proselytizing organization for Buddhism, Presbyterianism, or any other form of religion. But I infer that the majority of the members look upon the matters I have been discussing from a standpoint totally different from mine, that the atmosphere of the society, if I may use the phrase, would be hostile to my personal views.

There is, however, quite another aspect in which the society appears

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to outsiders. It has, or seems to have, a profound moral effect upon those who join it. I say seems because at times I am inclined to question whether to attribute this effect to the society is not to put the cart before the horse. Of persons sufficiently interested in spiritual matters to devote a large part of their time and energy to the serious consideration and discussion of the right way to live, we naturally expect a higher standard of personal conduct than from the average man on the street. The question that arises is to what extent the members draw their inspiration from the society, and to what extent the character of the society is determined by the natures of the members.

That the Theosophical Society is to-day composed of earnest persons, some of brilliant intellectual attainments, others in no way above the average, but all possessing in common the virtues of sincerity and enthusiasm, is not, I think, open to question. But this has been the case with all religious movements. It was so with the early Christian Church, with the first adherents of the Reformation, with the Pilgrim Fathers, with the first converts to Christian Science. In the beginning every religious innovation is misunderstood and ignorantly ridiculed, if not actually persecuted. In the face of this opposition the only incentive to a profession of faith is sincere conviction; nominal membership of the half-hearted and indifferent is the price paid for successful propaganda. Partly because they are clogged in this way the various divisions of the Christian Church now appear ineffective.

If one seeks a guarantee that in the years to come the Theosophical Society will not suffer in exactly the same way, one must find it in the validity of the principles that are peculiar to it. Of dogma I understand that the society has none, that it embraces men of all shades of religious belief. Its chief tenet I believe to be the Brotherhood of Man and its objects "such discovery and unfoldment of Truth as shall serve to announce and confirm a scientific basis for ethics" and the giving of assistance to those who seek by right living in this world to attain a higher life. If I have correctly summarized them it is self-evident that no one but a lunatic could find fault with the fundamental principles of the society. But is the structure that is built upon them suitable to the needs of every one? For me, personally, I do not think it is, and that is the chief reason I am not a member of the Theosophical Society.

Of my own attitude toward the search for Truth in the creeds of the Orient I have already spoken. I cannot convince myself that a scientific basis for anything is to be found in the very elaborate and very obscure writings which have come down to us through the ages. As an appeal to the emotions, as a stimulant and food for man's innate sense of right and passion for it, they may be—and doubtless are—of enormous value, but it is in this light that I should prefer to approach them, not as depositaries of esoteric doctrine. Imagine,

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some centuries hereafter, a Japanese student seeking knowledge from the ancient wisdom of the Occident and turning to Dante. The beauty of the poem would remain and much of its ethical value; but what conviction would be carried to his mind by the successive circles of Hell, by the descriptions of Purgatory and Paradise?

If in this respect I am out of touch with what I take to be the society's attitude, I am but little more in sympathy with the practice of discussing and analyzing the more personal problems presented by daily life. I take it that a man who is really anxious to do his duty is usually in a position to see it. Whether he then does it or not is quite a different matter. Occasions arise, I know, of exceptional difficulty when judgment is befogged by the conflict of interests; but even then, assuming the existence of the necessary desire, common sense is a better guide than subtle reasoning. One need not, indeed, be very clever in order to be far too subtle in his morals. Like the child in the garden we sometimes pull up the plant of virtue to see how it is growing. If we contented ourselves with watering it now and then there would be more chance of its ultimately bearing blossoms.

Some years ago there appeared in one of the magazines an article on "Unselfishness" by Maeterlinck. When I began to read it I had what may be called a good working knowledge of what the thing meant; when I finished I had not the least idea. Nor do I believe that Maeterlinck's ability to wind in and out of his subject was in any way conducive to unselfish conduct on his part.

I am indeed inclined to believe that this kind of thing is positively pernicious. By obscuring ideas which are much more easily understood than their definitions, it provides a convenient solution for the old problem of how to eat one's cake and have it too, how to do what one wants and remain at peace with one's conscience. For persons of extreme spiritual sensitiveness, I have no doubt that the analysis of morality may be to some extent a necessity; to the ordinary man, on the other hand, "a scientific basis for ethics" may well prove to be merely a euphemism for moral sophistry.

That it has proved so in the case of the Theosophical Society I have no reason to believe, and, even if I had, this would be hardly the place in which to say so. Under any circumstances, I presume that the members, and not the society, are responsible for their individual behaviour, as for their individual belief. But I find, or fancy that I find, in the influence of the society a certain something that makes for hardness—a peculiar, intangible, refined hardness, but hardness none the less. It is perhaps something akin to the spiritual selfishness of the mediæval monk; or possibly it is the outcome of a deep-rooted, reasoned conviction that whatever is is for the best and that it is presumption to attempt to

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alter it. Certainly it is, as I say, too intangible for me to attempt to describe it with any definiteness, but for me it exists.

That this should be so seems singular in the face of the cardinal tenet of the society, the Brotherhood of Man. But in practice it seems to me that this is not unfrequently translated into the Brotherhood of the Theosophical Society. Probably it is inevitable that a body of persons intensely interested in one subject should find themselves drawn closer and closer together, and should, to some extent, lose sympathy with the world outside. I believe, in fact, that this has occurred in the development of every idea or movement of sufficient force to influence men's actions; but it is not a result that I consider in itself desirable. Whether it is any more apparent in the case of the Theosophical Society than in that of any other religious body, I do not know; my point is simply that I have not been able to perceive that membership in the society increases one's sympathy with other atoms of the human race.

It is true that, as a philosophic concept, I have little notion what the society may mean by the Brotherhood of Man. But, as I have already said, in philosophical explanations of the constitution of the universe I take but scanty interest, for no matter how thoroughly to our satisfaction we may prove a theory, the proof is worthless, the result of logic working in a realm in which it has no place. From the standpoint to which I therefore confine myself, I hold that the Brotherhood of Man was set before the world nineteen hundred years ago; that the difficulty lies, not in expounding, but in living up to it.

This in short is the kernel of the whole matter. We may take it that any sane man is at bottom desirous of leading a proper life—it is all a question of price, of his idea of a proper life and the means of attaining it. Probably my idea of a proper life differs greatly from that of the majority of the members of the society, as does my notion of the means of attainment. I have for example no horror of the word "worldly," no desire to withdraw myself from the world. But I hold no brief against the society,—would not, were I gifted with all power, take one member from its ranks. Much of what I have said is applicable to my attitude toward all organized religion and in its emphasis upon this life may seem to many merely materialistic. Personally I do not so consider it. But whether it be or not, it is not possible to change opinions as one changes clothes to suit one's convenience. Yet, like clothes, opinions sometimes wear out. I have no such love for mine that I should greatly mourn their loss.

A. B.

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THE PRACTICE OF THE PRESENCE OF GOD*

THERE is one aspect of the religious problem which is always well worth emphasizing; which cannot, in my opinion, be over emphasized or spoken of too frequently. This is what the old devotional books describe as the "Practice of the Presence of God."

We know of many kinds of religion. I do not mean different religious denominations, of which of course there are many hundreds. I mean different ways in which individuals manifest religion in their lives. Religion has been defined by the Rev. Percy S. Grant as man's relation to God, and this is as good a definition as any I know, of a thing which it is exceedingly difficult to define. So that we can say, to paraphrase our own statement, that there are many kinds of religion, that different people think differently of their relation to God; indeed, it would almost be true to say that every person thinks differently from every other person of his relation to God.

It is, however, not sufficient that we should have a merely formal relation to God, that we should carry out the observances of our form of religion whatever that may be. The Italian or Spanish brigand does this. He will go to his church and burn a candle on the altar of his favorite saint and pray fervently for the success of his next nefarious enterprise. The histories of the dark ages in Europe tell of the pirates who were the scourge of the Mediterranean that they nearly always had a priest on board their ships. They would go to confession and get absolution and hear mass before attacking one of the ships whose crew and passengers they intended to kill or sell into a slavery worse than death. Torquemada, who was at the head of the Spanish Inquisition when it was most powerful and most active, was a very devout and pious man. No one can read the histories of his time without being convinced of his good faith. He put indeed such a supreme value upon the soul that he was perfectly willing to imprison, torture and even burn his victims if he thought that by so doing he would further their eternal welfare.

Lest you should think that it is only in Catholic countries that we meet with these extravagant forms of religion I shall only have to mention the Protestant soldiers of the north who followed Gustavus Adolphus and Charles XII into northern Europe, and mixed up their

* An address delivered at the Chapel of the Comforter, New York, by a member of the New York Branch of the Theosophical Society.

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religion and the killing of their fellow-men in the same astonishing manner. It is indeed only a few years ago that we had the extraordinary spectacle of a great and civilized nation setting aside a given day when all citizens of the country were requested to pray for the success of their armies and the confusion and destruction of their enemies, while the Boers were praying at the same time to the same God for success to *their* arms. It is evident that the mere outward observance of the forms of religion is not enough, no matter how faithful we may be in these. There must be a center of inspiration, of spiritual force and power in our being which will give us a constant tendency to do right. We must keep a reservoir of religious impulse in our consciousness so that at every instant of our lives there shall be available whatever amount is needed to freshen and enlighten our momentary acts. We must at every instant show in our lives the presence of this religious force, or else we shall surely go astray.

I think that without doubt this element is needed in our religion before we can feel sure that we are on the right track and that we are really living what is even an approximation of the true religious life; we must have in us a spiritual force which guides and directs and controls our actions and a spiritual insight which keeps us from such absurdities and extravagances as those to which I have referred. Now what is this force and insight and how can we cultivate them in ourselves? Most easily, I believe, by the Practice of the Presence of God; so I should like to tell you a little bit of what I understand the Practice of the Presence of God to mean.

Imagine with me for a moment, if you will, what would be the effect upon all of us if we suddenly had a vision of Jesus Christ standing here in this chancel, perhaps before the altar which is dedicated to his worship. A figure of transcendent majesty and power, of a beauty which it is impossible to describe in words, giving us all the feeling of His sympathy and helpfulness, with love and tenderness radiating from His face and eyes. Think what an effect this would have upon us. I do not think that anyone in this room would ever be quite the same after such a vision. We would carry the remembrance of it always. But let us go still farther. Suppose we could see Him with us always, walking through life with us from day to day, hour to hour, moment to moment, always at our elbow, seeing everything we did, hearing everything we said, knowing even our most secret thoughts to which we never gave utterance. Think what an effect this would have upon our conduct, how it would make us pause before we did anything wrong? Should we be able in the face of such a presence, even to say or do a rude or an unkind thing? How could we be cross if Christ heard our rough words? How could we fail to be polite, gentle, kind, well mannered, if Christ was always there to see. How could we post-

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pone doing some duty if we knew that Christ was watching to see whether we would do it or not. Would it not be a spur to tired brain and weary hands? And in our work, whatever that might be, would not that constant Presence spur us on to our utmost endeavor? Would we not conquer disinclination, distaste, weariness, boredom? Should we not be ashamed to feel envy or malice or any uncharitableness? Think of the more important things of life—the poor man tortured by the temptation to drink. As he stood before the saloon door, would not the consciousness of the presence there of Christ give that needed stimulus to his will which would enable him to conquer his temptation and turn away? Or the poor woman of the streets who is forced to sell her body for daily bread. Would she not perhaps rather starve than make Christ a witness of her degradation? I can think of no state of life, none of the circumstances of life which would not be affected by such a conception, such a knowledge.

But it is not necessary to multiply instances. We know at once without argument or thinking, that if we actually saw Christ at our elbow, if we were actually conscious that he saw everything we did and knew everything we thought, this fact would have a wonderful and ever increasing effect upon our thoughts and actions. We know this. It does not admit of argument.

But the very curious thing about it is that this is just what does take place. We have been told again and again in every possible kind of words that God does know everything we do. That he is walking beside us day and night. If I were to ask each one of you whether you believed that God knew what you were doing and thinking, you would all answer, "Why, of course. God knows everything." Why then does it not have the wonderful effect upon our conduct which it ought to have? I think it is simply because we do not really believe it. That must be the explanation, for it is the only possible explanation which explains.

If it is true as we have been so often told, and if we do not really believe it, then the obvious thing to do is to cultivate the belief, to make ourselves to believe it; and this is what is meant by the Practice of the Presence of God. We must deliberately train ourselves to believe that God, or Christ if we prefer to picture God in the image of Christ, is always alongside of us. We must saturate our consciousness with that idea, must dwell upon it, think about it, imagine it and how we would act if we believed it, and gradually there will grow up in our consciousnesses the feeling that it is true; and then of course will follow the effects of its being true, the effects upon our conduct, upon our thoughts, upon our lives.

But this is not all. If we are to believe the Saints and Seers of old, those who have travelled this path and have left records of their

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spiritual experiences for our information and instruction, a faithful adherence to this practice will result in several wonderful things. First we shall not only come to know that God is always with us in the intimate personal sense which I have described, but we shall come to actually feel His Presence, to absorb some of His power and glory which in turn will be reflected through us to all who come into contact with us. I believe that this is the first mark of saintship, that this is what distinguishes the saint from the ordinary man. People feel some of the power and glory of God as it is reflected in the man who has reached this point in the Practice of the Presence of God and they say to themselves, "That man is a saint."

There are still further stages, but it is hardly necessary for us to go into them, for they are far beyond our present reach. After learning to feel the Presence of God, the old records say that the saint actually comes to see Him, and in time to talk with Him. Some unknown spiritual faculty seems to open up the spiritual eyes and ears, and the saint has the kind of experience which St. Paul had on the road to Damascus, and before the judgment seat of Cæsar; the kind of experience which St. Francis of Assisi had and to which he referred when he called his favorite disciple Leo to his dying bedside and wished and prayed that he too should have the inestimable privilege which St. Francis had enjoyed, of face to face communion with Christ.

The lives of the Saints are full of such happenings and I have no doubt at all of their literal truth. We cannot all hope to reach such exalted stages of spiritual growth, but there is not a person in this room who cannot travel some distance on this road. No one here, no matter how young or how old, how poor or rich, how ignorant or how learned who cannot practice the Presence of God and get from so doing the inspiration, support and guidance which it will inevitably bring. And we can have for our comfort the saying in another of the old books, that a very little of this practice will deliver a man from great evil.

C. A. G., Jr.

"He that hath the word of Jesus truly can hear his silence also."

Ignatius of Antioch, *Eph.* 15.

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ON THE SCREEN OF TIME

THE Gael was on the war-path. "You shirked the question of what constitutes perfect womanhood," he said. "I am speaking of the last *Screen*. You did not want to tread on corns. But people have no business to stick their feet out if they are hypersensitive; and a great many modern women stick their feet on chairs and tables. My similes are mixed; but that is my prerogative. I have no use for unbroken rhythm in similes. Nor have I any use for women who are ashamed of their sex. That is the trouble with suffragettes: they are ashamed of their womanhood—the sort of women who apologize for having babies. If men had them, too, such women would brag about their own superior ability to produce them. I hate their slavish adulation of the masculine. Imitation may be the sincerest form of flattery; but I would rather be a genuine ass than an imitation lion: and God did not intend women to be either asses or lions, but women. . . . What is my ideal of womanhood? That is unimportant. The question is, What is every woman's ideal of womanhood? My answer to that is that every woman would like to be *charming*. When she has given up all hope of being that, she demands a vote; not before. Morality? Why, of course! But that is included under charm. I am speaking of charm that endures. A woman should be as charming at fifty or sixty or seventy as when she was twenty. A selfish woman is never charming. A bad woman becomes hideous in short order. Only a woman who is a saint can fascinate you when she is seventy. . . . How can a woman make herself charming? It is quite simple. Cosmetics will not do it. The growth must take place from within. Did you ever see a real nun, a good nun, who was ugly? The saints were ravishingly beautiful. It is love that makes a woman beautiful; and love, in a woman means self-surrender. She must learn to give herself, without reserve, to—but that depends upon the woman. All nuns call themselves 'the brides of Christ.' They find their joy in suffering; their ecstasy on the Cross. But they do not suffer alone. The Cross is not a solitary place. There is no joy for man or woman in isolation. The outer solitude makes the interior companionship more vivid. They find the Beloved and they give themselves to Him. Read the Sufis. Do you not understand! There is no essential difference between marriage, properly understood, and life in a convent, properly understood—granting that a girl, a woman, has a real vocation for either. I do not mean that convent walls are necessary. Like St. Catherine of Siena, she can make a cell in her own heart. I know more than one 'nun' today, living in the world, mothers of children, women of fashion and culture.

"The truth is that a vocation is a most real and overwhelming

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verdict, because it is a call from God; and, strange as it may sound, God calls to earthly marriage as often as to heavenly. Every woman is called to one or the other, although it does not necessarily follow that she has heard and obeyed the call."

The Buddhist was with us for the first time in months. He stopped the Gael at this point, gently as always, but with very fixed will.

"You omit motherhood," he said. "There are women called to motherhood, whose joy lies in motherhood, and, if you will not misunderstand me, they are not brides, they are mothers. You see this often in the married relation. But you see it still oftener in women who mother children not their own,—as teachers, for instance, or, in our villages, as women who nurse the sick, not professionally but by a sort of divine right. With us, such women think of Buddha as Father. They refer things to him, as a mother does to a father, finding immense joy in that companionship and communion. They are active rather than contemplative. Yet, the more deeply they enter into the spirit of motherhood, the more contemplative they become. The two paths meet at last."

"I agree with you," replied the Gael. "Motherhood also is a vocation. But a mother, whether in a home, in a school, in a hospital, or in a village, needs charm and ought to desire it as much as any other woman. She needs to win hearts and to be able to keep them in the name of and on behalf of Christ—as I would phrase it. My point is, however, that motherhood to some extent is still respected, even by women, while wifehood is not. Marriage today is cheapened, is prostituted. A girl's engagement should be regarded as a Probation, as a test of her vocation: has she been called by God to be the wife of that man? Will marriage to him bring both of them nearer to God, will it bring both of them to consciousness of their higher and immortal selves? That is the question. . . . Girls are no longer trained for it. They are brought up and educated to enable them to have 'a good time,' which is what their mothers wanted and have not had. And their mothers have not sense enough to see the cause of their own failure. Why take less seriously the vows of marriage than the vows of a nun? To perpetual celibacy a girl is admitted only after a long novitiate; after severe trial and test. To marriage, through the folly of her parents, a girl is admitted after a few months at her dressmakers. She knows nothing about herself and nothing about the man. Her relations with him have been more or less flighty and in any case quite superficial. 'Trial marriages'? For the love of heaven, no! But why not consult God; why not refer so serious and sacred a matter to some sacred and serious test? In India they at least consult the astrologers! Granting that, for practical purposes, the average of modern parents believe no more in God than they do in astrology, surely they might use their reason, intuition, imagination—whatever faculties they possess—to help

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the girl to discover the truth: does she, can she love this man to the point of supreme self-abandonment, or is she thinking of marrying him for 'a good time,' or with the insane idea of 'lifting' him to where she herself is not?"

The Philosopher interrupted. "You have wandered from your point," he said. "You were going to tell us how a woman can become charming, or how a girl can be made charming. You have talked about everything except that. And you will be accused, if what you have said stand without correction, of attacking asceticism and in any case of placing marriage and celibacy on a par."

"I do not attack asceticism. It is a vocation. Happy the man or the woman so called. But a man may have just as real a vocation—may be called just as truly by God—to enter the army and to fight. Happy that man if he have ears to hear and the will to obey."

"It may seem contradictory and perverse," remarked the Student, before the Gael had taken breath; "but in my opinion women are the devil—not in themselves, but as embodying all the temptations of man. A man's lust of power, his lust for sensation, his ambition, his vanity—all the evil in him is aroused by women or by a woman; and the only safe course for him is to recognize that fact and to run whenever he feels their power. I would be perfectly fair about it. I do not in the least blame the women for this. Probably men are their devils, and probably the only safe course for women is to adopt the same attitude that I recommend to men. Buddha knew"—And the Student turned to the Buddhist—"Will you not quote for me?" "Do you refer to the incident recorded in the *Mahâ-Parinibbâna-Sutta?*

"'How are we to conduct ourselves, Lord, with regard to womankind?'

"'Do not see them, Ananda.'

"'But if we should see them, what are we to do?'

"'Abstain from speech, Ananda.'

"'But if they should speak to us, Lord, what are we to do?'

"'Keep wide awake, Ananda.'

"I have heard that quoted as showing the Buddha's sense of humour," continued the Student. "But it seems to me to prove his practical wisdom also."

"The humour of it is more significant than the wisdom," commented the Gael. "I should say that he knew his man. The questions explain the replies."

"What the Gael means," said the Philosopher, "is that your attitude and his own are reconcilable. There is no actual contradiction. If women, in a man's experience, arouse the evil in him, it is natural enough for him to regard them as instruments of Satan; and he is lucky if he has sense enough to see that and to act accordingly. His vocation in that case is probably to live as a celibate. It must be so while he feels

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that way about it. Above all things, therefore, he should be true to his vocation. Yet we do not read that Buddha avoided women, or that Christ did. We do not find them complaining that women tempted them. One man's food may be another man's poison. And I confess that if I could not move among women without being tempted by them, I should, if only from respect for them, keep out of their way. Women are intended, whether as mothers, as sisters, as wives, or as friends, to help men to become the highest and best that lies latent in manhood; and I suspect that men are intended to serve women by being served, as well as by direct influence."

"The Student, quoting Buddha, is defending Monasticism"—this from the Gael. "And I do not think it needs defence—least of all on the ground which he suggests. I come back to my point: it is a question of *vocation*. No woman can be deeply happy, no woman's life can be complete, if she has failed to answer to her call. It does not matter to what kind of life a man or a woman is called. What does matter is, Who calls! Is it God who calls, or is it the Devil? Is it the Higher Self or the lower? It is fatal if that question be answered in haste. Always our conclusions should be tested. God would never call us away from our duty, from our responsibilities, from our obedience. Always we should ask ourselves whether we are prepared for more of pain than of pleasure. There are a hundred tests, and all should be applied: for nothing leads to greater misery than the self-deception which sees in immediate gratification the promise of life-long happiness."

"May I remind you," asked the Objector, "that you began by reproaching us with having shirked the question of womanhood's ideal and of how it can be attained? You have generalized about charm. You have declared that every woman in her heart desires to be charming: that that, though not the sum total of her ideal, must invariably be an essential part of it. So far you have merely been tantalizing, not to say cruel. If I were a woman (and devoid of humour), I might by this time be in an agony of suspense: how could I charm the Gael!"

"If you were a woman"—and the Gael laughed serenely—"if you were a woman, the Manvantara would need to be prolonged: for God Almighty would never let go of you until He had extracted your sting. I doubt whether men are so worth while. In no case, however, would you catch me suggesting methods for the increase of feminine charm. I leave that to the women themselves. And I am going to read you the advice of one of them—of one of the most charming women who ever lived, all the more so because the idea of it never entered her head. At first, I am not going to tell you who she was, and I am going to paraphrase her recommendations at certain points, for you can, if you choose, compare them later with the original. These rules I have translated from the French:

"1. The earth, even though fertile, unless it is cultivated, produces only brambles and thorns: so is it also with the spirit of woman.

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"2. Speak well,—whether of things, or of persons,—particularly of other women.

"3. In the company of several, invariably speak but little.

"4. Be modest in all your words and actions.

"5. Never argue, least of all about matters of small importance.

"6. Moderate your gaiety. Never be boisterous. Never let your gaiety control you.

"7. Never ridicule anything whatsoever.

"8. Never reprove anyone except with discretion and humility, and with hidden shame on account of your own defects.

"9. Always accommodate yourself to the mood of those with whom you deal or communicate. Be gay with those who are gay, sad with those who are in trouble. In brief, make yourself all things to all people in order to win them.

"10. Never speak without having reflected on that which you are going to say, and without having submitted it to our Lord [if you be a Christian]; so that no word may escape you which would be displeasing to Him and unworthy of your ideal.

"11. Never excuse yourself,—unless there is great reason to do so.

"12. Never speak of that which might draw forth praise, such as your wisdom, your virtues, your family,—unless you have good reason to hope that to do so might be of service to others; and then it must be with humility, remembering that you hold all such gifts from the hand of God.

"13. Never exaggerate anything, but express your opinion and give your advice with moderation.

"14. In your speech and your interviews, always introduce something helpful or in any case kindly. In that way you will avoid useless chatter and scandal.

"15. Assert nothing without being certain of it.

"16. Never offer advice upon anything unless it is asked, or unless charity demands it.

"17. Whenever anyone talks of spiritual things, or of conduct, listen humbly, as a disciple listens to his master, and take for yourself whatever is said that is good.

"18. Disclose to your mother or to your father or to your spiritual director or to some older and trustworthy woman friend, all your temptations, your imperfections and your dislikes, so that they may give you counsel and may indicate remedies to overcome them.

"19. Treasure your solitude, and do not go out without an object: when obliged to go out, ask of God the grace to do nothing that will offend Him.

"20. Do not eat or drink except at regular hours, and be sure to offer heartfelt thanks to God.

"21. Do everything as if you actually saw our Lord beside you;

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by means of this the soul acquires great treasures of merit and great beauty.

"22. Never listen to evil spoken of anyone, and never speak it, unless about yourself; when you take pleasure in doing so, you will advance rapidly, and will gain greatly in charm.

"23. Direct all your actions towards God and offer them to Him, asking that they be for His honour and glory.

"24. When you are happy, do not allow yourself to laugh immoderately, but let your gaiety be humble, modest, affable and sweet.

"25. Consider yourself every one's servant, seeing in each an immortal soul, or, if you choose, the person of Jesus Christ ["the Buddhist, there, can say Buddha," interjected the Gael]; thus you will have a great respect for your neighbors.

"26. Be always prompt in obedience, as if God were directing you through your parents or superiors.

"27. At every hour and with each of your actions, examine your conscience; then, after having recognized your faults, try, with the aid of God, to correct them. By this means you will arrive at perfection.

"28. Do not think of the faults of others, but of their virtues only, and of your special defects.

"29. Maintain in yourself always a great desire to suffer for our Lord, Jesus Christ, or for the ideal that you love, in everything and at all times.

"30. Make every day fifty offerings of yourself to God; make them fervently and with a lively desire so that they shall reach Heaven.

"31. Have before your eyes, during the day, the subject of your morning meditation; put a great deal of zeal and effort into this, and you will reap a rich harvest.

"32. Preserve most carefully the good inclinations with which God inspires you, and put into practice the good desires which He gives you in prayer.

"33. Avoid the unusual as much as possible, as it is always objectionable.

"34. Read frequently your rule of life and observe it faithfully.

"35. Admire the Providence and Wisdom of God in all creatures and in all events, and use each one as a means of praising Him.

"36. Detach your heart from slavery to external things; desire the ideal only and you will find it.

"37. Never show outwardly a devotion which you do not feel interiorly, though you may hide that which you really have.

"38. Do not exhibit your interior devotion without great necessity: 'My secret is my own.'

"39. Do not complain about your food, whether it is well or badly prepared: remembering the gall and vinegar which they offered to one more worthy than you are.

"40. When you are at table think more of courtesy and of the

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pleasure of others than of your food. Keep your mind on the banquet of Heaven, and try to make it Heaven for those around you, as much for those who serve as for those who sit.

"41. Before your superiors, who are the persons in whom you should see the instruments of God, say only what is necessary and say it with great respect.

"42. Never do anything that you could not do before the whole world.

"43. Do not make comparisons between people, for comparisons are odious.

"44. When you are reprimanded on some point, receive the correction with real humility, both interior and exterior, and pray God for the person who has done it.

"45. When a superior (your parents, your teachers, your spiritual director, your employers) gives you an order, do not say that another has commanded something different, but believe that both had right intentions and do what you were told to do.

"46. Do not speak or inquire about things which do not concern you and are of no consequence to you.

"47. Hold your past failures in your mind and repent of them: think of your actual apathy, and of all that you lack to gain your ideal, so as to gain energy from fear, and resolution from your sense of wrongdoing.

"48. Do everything your companions ask you to do which is not contrary to your rule, and answer with humility and sweetness.

"49. Do not ask for favours or for exceptional treatment, unless it is actually necessary.

"50. Never cease to be humble and to correct yourself in everything until death.

"51. Accustom yourself to make frequently many acts of love, for they will enkindle and soften the soul.

"52. Also frequently practise the other virtues, methodically, giving special periods to each.

"53. Offer all your sufferings and all your joys to the Eternal Father, in union with the merits of the One whom you regard as perfect.

"54. Be kind to others and severe to yourself.

"55. On Saints' days think of their virtues and ask God to give them to you.

"56. Be careful each night to make the examination of your conscience thoroughly.

"57. When you act as superior, never reprimand anyone in anger, but wait until anger has passed; in this manner the correction will be useful.

"58. Apply yourself diligently to acquire perfection and devotion, and to do all things in this spirit.

"59. Reflect attentively upon the rapidity with which people change

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and how insecure is the confidence we have in them; therefore, attach yourself directly to God, who does not change.

"60. Try to submit the things of your soul to an advisor who is learned and experienced in spiritual matters and to obey him in everything.

"61. When you are sad, or troubled, or anxious, do not, for that reason, abandon the good works and the prayers which you are accustomed to perform, for evil will not assail you until you abandon them; perform them more than before, and you will see how prompt the Lord will be to pour his favours upon you.

"62. Do not talk about your temptations and faults with those of your companions who are less advanced, as that will be as harmful to them as to you, but talk of them only to the most perfect.

"63. Remember that you have only one soul, and that you will die but once; that you, as that person, have but one life which is short and uncertain; that there is but one future which is eternal; and by this means you will avoid and turn from many things.

"64. Let your desire be to see God; your fear, to lose Him; your grief, that you do not yet possess Him; your happiness, that which takes you to Him; and you will live in great peace.'

"With very slight changes, and with the omission of four rules which are sectarian, that is the advice given by St. Theresa to her pupils. If you are in any doubt as to her charm, read a little book about her by May Byron, published by Hodder and Stoughton, in a series called "Golden Hours with the Saints." The price is about fifty cents. She was a fascinating woman, full of gaiety, of humour, of wisdom, of femininity. Her advice, of course, was intended for girls: but those who would enter the Kingdom of Heaven must become as little children—must regain the child-state they have lost. Perhaps, therefore, even older women could afford to take counsel from one so far above the average in experience and in self-understanding."

"Do you imagine," scoffed the Objector, "that any modern girl would be willing even to read such rules!"

"That depends," the Gael answered. "It depends upon her ambition, and upon her love of the beautiful. Can anything be less lovely or less loveable than the sort of girl you so often meet, whose characteristics are——

"That she talks incessantly about herself, of everything that she has done or has not done, about her family and about her plans, and who is happiest when everyone is talking about her;

"That she has a genius for turning the conversation into some praise of herself, and resents the praise of others, seeking opportunities to show others in a less favourable light, often repeating gossip and even slander;

"That she talks loudly, and loves to command others;

"That she always imagines herself to be in the right, and is incapable of accepting a rebuke without self-defence or angry protest;

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"That she complains constantly of all things to everyone who will listen to her, except to God, unless they are exactly in accordance with her taste;

"That she is avid of sensation, of news; that she likes to be singular in everything, independent of everyone, unhampered by duty;

"That she will work with incredible energy to get what she wants or to accomplish what she desires, but becomes languid whenever her own choice and taste are not given preference;

"That she abandons her religion or her religious exercises as soon as they cease to amuse or to console her;

"That she thinks of pleasure, of riches, of honours, of health as the only real blessings; that her ideals are dreams of prominence and of power and of the adulation of herself by men and of the envy of herself by women;

"That she is invariably agitated, either to the point of being depressed or to the opposite point of being feverish, oscillating between the two extremes;

"That she generates a new desire every day and is never satisfied when she obtains it. Her affections are as spasmodic as her desires. She chooses her friends according to their approval of herself. Those whom she feels to be superior to herself, she abominates.

"That she resents suffering of any kind and is horribly afraid of death;

"That she is self-centered, self-willed, vain, foolish—an infliction.

"Does she want to avoid that condition; to become, instead, a thing of beauty and a joy forever? She might do worse, in that case, than make the rules of St. Theresa her own. For no matter what her vocation may be, she will be unable to discover it so long as she seeks to please herself only; and, if her vocation be marriage, she is predoomed to marry the wrong man unless she seeks guidance from God and has learned, at least to some extent, to hear and to obey that guidance. No man is sufficient unto himself; nor is any woman. We need the help of others, older and wiser than we are; and a girl who very properly may object that to be certain of God's will is difficult and sometimes is impossible, should remember that her parents or guardians or older relatives have been given to her by God as in some sense His representatives. To them she should be entirely frank; trusting them to help her. . . .

"The ideal of womanhood, you ask! I have at least suggested what it is not. I have even ventured to quote a woman on the subject of its attainment. But each woman must answer the main question for herself, just as each man must do. It is *her* ideal that she must seek; *her* ideal that she must live to become. If she be true to that, she will find at last in the eyes of another, whether of God or of man, that vision of further heights, of more perfect self-surrender, which she can never gain alone, but which, once seen, will be for her the Gleam to follow forever."

T.

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ELEMENTARY ARTICLES

The New Trend in Science and Philosophy

FORTY years ago and long after, religion had in science and philosophy powerful and persistent opponents. The trend of thought at that time was entirely opposed to the spiritual, and a whole generation of young people grew up with the conviction that Science and Religion were eternal foes. Darwin, Huxley, Tyndall and Romanes were great men and great Scientists, but their teaching and influence came like a tidal wave submerging old landmarks and, apparently laying in ruins the very foundations of all religion. In 1869 a number of these men met at the home of the editor of the *Nineteenth Century*, and at that meeting Huxley suggested the word *"Agnostic,"* as a theological term. At that time the scientists had a great deal to say about the bigotry of theologians, but they were far more arrogant than the theologians, and with great confidence asserted that the rushlight of Christianity had gone out before the sun of Science. It was freely stated, and with the authority of popes, that no man of intelligence could be a Christian, and that all who professed to hold the old faith were either old women or cowards. In their teaching the scientists became more dogmatic than the churches, and did not hesitate to say that the universe—organic and inorganic—could be perfectly interpreted by the laws of Mechanics. This, of course, swept away the most familiar and necessary ideas of religion. Dr. Ernest Haeckel in his *New Genesis* said "The real maker of the organic world was in all probability an atom of carbon, a tretrahedron made up of four primitive atoms. The human soul is only the sum of these physiological functions whose elementary organs are constituted of the microscopic ganglion cells of the brain. Consciousness is a mechanical work of the ganglion cells, and as such must be carried back to chemical and physical events. From this it follows (1) that belief in an immortal soul as inhabiting the body during life and leaving it at death is an exploded superstition. And (2) that there is no such thing as personal immortality, for the only soul man possesses disappears when the nervous mass decomposes."

Haeckel repeated this in 1892, and three years later it was translated into English as *The Confession of Faith of a Man of Science.* In this, however, Haeckel stands almost alone among scientific men

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today, as one may judge by a reading of Sir Oliver Lodge's informing book on *Life and Matter*. In the preface of this book the author says, "The book is especially intended to act as an antidote against the speculative and destructive portions of Professor Haeckel's interesting and widely read work." From 1870 to 1890 Agnosticism was fashionable and wielded a great power over multitudes of people. Those of us who came in contact with these great personalities are not surprised at the wonderful influence they exerted in giving a trend to modern thought. Take a man like Professor George J. Romanes who seemed to throw a magic spell over the students of his day, many of whom followed him out of the Christian faith into materialism, but did not come back as he did. He published a very charming little book whose arguments were never answered until he answered them himself after his conversion. This little book, *A Candid Examination of Theism, by Physicus,* declared that it was impossible for him to believe in the existence of a God and the immortality of the Soul because their reasonableness could not be demonstrated to his own intellectual satisfaction. And further that the idea of God was altogether unnecessary to the explanation of the universe, and also that the idea of a future life was a dream unverified by facts.

The marvellous development of knowledge and the growing power of man over nature, together with the rapid accumulation of wealth fascinated the modern mind and it became so completely absorbed in the present world as to lose all interest in any other. It was boastingly said that Huxley, Tyndall, Spencer, and Haeckel had said the last word upon human existence, and that word had disposed forever of religion and the spiritual world. Thus the message of religion was despised and neglected by tens of thousands of cultured people and the trend of thought became fully set against the spiritual.

It was at this point that Madame Blavatsky appeared and with a whip of scorpions scourged the backs of the materialists. Intellectually she was equal to the strongest and most brilliant of these men, and they were irritated—some of them were exasperated—by the fact that a *woman* should talk to them after such a fashion. Some of their replies were quite unscientific and far from being chivalrous. It is true that some of H. P. B.'s language seemed to be too strong and was lacking in discrimination and, like all over-statements, created a feeling of resentment in many minds,—so stirring up needless antagonism. At least, that is the impression that one gets from reading her words today in *Isis Unveiled, Secret Doctrine* and the early numbers of *Lucifer*. Of course it will remain a matter of personal opinion as to whether such methods were necessary or whether it was a manifestation of the weakness of a strong woman. To those of us who knew the men, they did not seem so black as she painted them, but they did have their limitations both of knowledge and insight. Take Tyndall, for example,

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who was highly respected by all who knew him, not only for his remarkable literary qualities, but for the elevation of his aims and the steadfastness of his devotion to his life work. He was an apostle of verification and persistently tried to "prove all things and hold fast that which is good." As a seeker of the truth he seemed to be thoroughly in earnest, and as a teacher perfectly candid. Then, too, it is only fair to remember that during all this dogmatic, agnostic period not all great scientists were sceptical or agnostics. For a while their voices were drowned by those of the orthodox scientists, but later they were heard. Sir William Thompson—afterwards Lord Kelvin—made some discoveries as to the atom that completely upset the old mechanical theories: the molecular theory demonstrated that the atom itself was made up of electrons—little points of electricity, and that these were probably specks of ether, and that the matter thought of by Huxley and Tyndall did not really exist. Arguing for an invisible consciousness back of matter he boldly stated that, "Fourier's equation for the flow of heat required a beginning, an initiation;" and further, that "the permanence of the atom as a vortex of motion could not be produced by any known animate or inanimate agency." By many people Lord Kelvin was considered to be the greatest man of science since Sir Isaac Newton, and all agreed that he was a noble, lovable, humble and beautiful character. Through him the attitude of science toward religion began to change, for he was a devout and consistent Christian. Then came the conversion of Romanes, which was a wonderful thing. Romanes was a candid seeker after the truth and lived to prove the words of Jesus, that "He that seeketh shall find." At the time that he wrote his little book, *A Candid Examination of Theism,* he declared that he was not happy in his position; that instead of the God of the universe that he believed in as a boy there seemed nothing but a great, big, empty hole: and therefore he was constantly seeking light on that problem. One day as he was studying a little piece of life under the microscope, he suddenly paused. The conviction took hold upon him that there was some sort of intelligence back of the physical force in this piece of life. So he asked himself the question, "Since Science demands experience as the basis of all human belief, is there not somewhere within the range of experience some evidence of an intelligent power directing physical forces?" Immediately he thought of the human will, "I wish to lift my hand; my hand goes up. I wish to walk out of this room; my body walks out. What is it? It is the directing power of a conscious intelligence." Then he remembered a statement may by A. R. Wallace, another great scientist. Wallace said, "The only knowledge that man possesses in the realm of human experience of any power to direct physical forces is the knowledge of the human will; and that the human will is of the nature of spirit." Facing these facts honestly and realizing the uniformity of law and the unity of nature, Romanes was compelled to recognize the fact that the

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directing, controlling power back of the physical forces in the universe must be a self-conscious intelligence akin to the human will. So he woke up to the fact that he had been neglecting certain great and fundamental facts in the realm of human experience. This was in 1890, when Romanes was carrying on a discussion with A. R. Wallace and others in the pages of his magazine—*Nature*—about certain Darwinian problems. The man who was contributing the most important articles to this discussion was John J. Gulick—an American Congregational Missionary, then at Osaka, Japan. In this year, 1890, Romanes prefaced one of Gulick's articles with these words, "I believe it is my duty to say that in my judgment this man brings the most profound intellect of our time to this discussion of Darwinian problems." On Christmas Day of 1890 he wrote to Gulick a personal letter, and this led to a most interesting correspondence which ended in the complete conversion of Romanes to the Christian faith. He joined the Anglican Church and died a member of that communion.

Thus Science has been sobered by its own discoveries and is no longer dogmatic but wishes to be relieved from pronouncing on any of the ultimate problems of life. The great men of Science to-day are Christians. I do not mean that they have accepted the old dogmatic statements, or the ecclesiastical explanation of things, but they have a deeper perception of the facts of religious experience, a deeper realization of the part which religion plays in human life, and a great many of them, like Sir Oliver Lodge, are members of Christian Churches, and those who are not associated with churches show a spirit of reverence toward the religious side of life and reject the explanation of religious phenomena offered by Science thirty years ago. A majority of these men agree that the mechanical explanation of the universe has entirely broken down. Professor Mach in his *Science of Mecanics* says, "The science of mechanics does not comprise foundations, no, nor even a part of the world, but only an aspect of it." And again in another place, "The faith and hope that the physical universe was fully described in mechanical terms, which prevailed in scientific circles a generation ago, are now pretty well played out. On these lines nothing can be explained."

In the realm of philosophy, too, if we have the time and patience to follow its latest teaching we find ourselves in the presence of a new movement where the old system and the old aphorisms have entirely broken down. Philosophy that had lost itself in abstract thought has now strangely turned round and says that the position from which we must start is not force but intuition. Dr. Robert Horton of London has said that people hardly notice the thinker when he comes into the world, but he always dominates the world and directs the course of human progress; indeed it is thought that makes progress. Philosophy like Science has become strangely humble, yet through this humility is learn-

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ing to see, and today has clearer insight than for a generation past. Philosophy and Science in different ways assure us of one clear truth, namely, that the explanation of things must be sought in the Spiritual World. With this decisive change in the whole trend of modern thought a new era has opened, and it will not be long before religion and culture will be closest friends and helpers, so that "Mind and soul, according well, may make one music as before." Three of the greatest men in the world of philosophy today are examples of this newer thinking. Dr. Horton has called Eucken "the greatest modern thinker," but I think that on a par with him we may place Bergson of France and McDougall of England. Since the passing of William James, America has no outstanding man in the world of philosophy. Professor Rudolph Eucken is lecturing at Harvard as exchange professor from Germany, but I hope that many other cities besides Boston may have the pleasure of seeing and hearing him.

McDougal is an English teacher in the University of Oxford, and has written a book on *Body and Mind*. By the strictest investigation, scientific and psychological, he has been driven to adopt the belief in the soul; and then he finds that the soul explains and irradiates human life and the possibilities of mankind.

Bergson is a great French philosopher and a most brilliant writer. The trend of his thought is the same as that of McDougal. His starting point is the criticism of the mechanical explanation of life, and his effort to show that this mechanical explanation does not avail. The great reality is life expressing itself in every department of the universe. The absolute reality is life, that is God; it is the great present working and eternal reality. Not physics, nor mechanics, not matter but life—God.

Perhaps Eucken is the most popular of the three, and while I cannot go into detail as to his teaching I can give the closing paragraph of his book *Can We Yet be Christians*. "Our question was whether we could today still be Christian. Our answer is that we not only can, but must be. But we can only be so if Christianity is recognized as a movement in the flow of the world's history, if it is rescued from ecclesiastical torpidity and placed upon a broader foundation. Here, then, lies the task of our time and the hope of the future."

This marvelous change in the trend of thought during one lifetime should be an inspiration to us all. The science and philosophy that has forsaken the material, declaring the old Scripture true, that, "The things that are seen are transient but the things not seen are eternal," may yet come to see that intuition can be so trained that it can wring from nature great truths that it has taken intellect centuries to win and which, even yet, it is not sure of. Let us be content to wait, for the Wisdom Religion holds all that Science and Philosophy can ever discover.

JOHN SCHOFIELD.

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Theosophy and Christian Dogmatics. The Protestant Episcopal Church of America has greater catholicity, perhaps, than some of the extreme forms of Protestantism. But it is often very untheosophic in its exclusiveness. It maintains, sometimes, an arrogant and supercilious attitude toward "sectarian bodies," and refuses to admit them under the designation "Church." It declares that by schism, if not heresy, these "organizations" have cut themselves off from the body of faithful believers. In view of this exclusive and supercilious attitude of the Episcopal Church, it is a surprise, but rather a joy, to know, that for more than twenty years, the Episcopal theological schools of America have used as a text book in the important subject of dogma, a volume that is written by a Lutheran, namely the volume entitled *Christian Dogmatics,* by the Lutheran Bishop, Martensen, of Denmark. Why, one may ask, should such a choice be made, out of the thousands of theological books that are at the service of seminaries? Martensen is a Dane. His book passed into German before being translated into English. The scholars of the English Church could have translated Latin and Greek theologians as easily as this modern Dane. Why might not a sort of eclectic text book have been prepared, made up of extracts from the Church fathers? On the surface of things, it is not easy to explain the widespread use of Bishop Martensen's volume. It is well planned and orderly. But, above all, it is philosophical. And its philosophy gets into it from its author's study of Theosophy.

Martensen was born in 1808. For a time he was professor of philosophy. In 1854 he was made Bishop. As a young man he was interested in medieval mysticism, especially in Eckhart and Tauler, and it was his wish to write a scholarly account of the mystics. His reading of mystical writers brought him to Jacob Boehme. Boehme, at first, repelled him, but afterwards won such sympathetic interest, that Martensen contemplated writing a book that should expound and criticise Boehme's views. But the active duties of his vocation interfered. As theologian, Martensen wrote his two volumes, one on *Christian Ethics,* and the other, that has been mentioned, on *Christian Dogmatics.* Then, after winning a place as champion of the Lutheran cause, he, late in life, returned to the subject that had early attracted him, and published a volume of *Theosophical Studies* that centre on the life and teaching of Boehme. Martensen died in 1884. His works were early translated into English. The translator's preface to *Christian Dogmatics* is dated 1866.

Did Martensen learn Theosophy from Christianity, or Christianity from Theosophy? Each seems to have contributed toward the other. His sympathy with mysticism prepared him for something more than an historical or moral interpretation of the Master's life and teaching. He sought to apprehend in it a cosmical meaning, to prove that it is significant for the entire universe, that "the principles of Christianity are identical with those by which the world itself subsists, and on which the foundation of the world is laid." This conviction as to the universal significance of Christianity led him to a serious consideration of metaphysical teaching about Deity and its manifestations; his theology was thus greatly enriched.

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Within the Unity of God he discerns an Eternal Duality, a divine subject and a divine substance. The *fatherly pleroma,* he writes, reveals itself in the Son as a kingdom of ideas, while through the Spirit, the eternal possibilities are present before the face of God as magical realities, as a heavenly host of visions, of plastic archetypes for a revelation *ad extra.* Again, in the theosophical writings of Boehme, Martensen was confronted with a *living intuition of nature;* he saw that Boehme was struggling to apprehend the God of Revelation as the Living God, and to know all Nature as in God. The grandeur of that idea led Martensen to an exposition of the Creation (according to Genesis) that has nothing in common with the childish, mechanical, Judaic teaching, but which is permeated by what we call the doctrine of Evolution. The world, he says, has both a natural and a super-natural (he uses this word in its good sense) beginning. The natural beginning is the relative, the finite one, which is split up into sporadic variety. The world is, in this sense, *natura, an organism developing itself.* But this *natura* has its beginning in the creative will of the *logos.* And it is that creative will which causes to issue forth the entire variety of vital forces. So that, in this sense, the world is *creatura,* a continuous revelation of divine will.

Belief in a process of evolution runs through Martensen's theology. In writing of the Fall of Man, he shows how the Church failed to distinguish between innocence and sanctity or perfection. Adam was merely innocent. That is, there was in Adam the living beginning of a true relation to God, the possibility of a progressive development. Adam's vocation was, and is, sanctity, the perfectness of the Father. Martensen speaks of sanctity as a "self-acquired attribute of humanity." Man is driven from the Garden of Eden in order that he may find the way to the Kingdom of Heaven. Martensen views man as a microcosm, hence he finds in him a correspondence with the *natura* and *creatura* aspects of the universe. It is the finite, the lower, nature of man that "falls."

"Although man, in virtue of his actual will, may fall from God, according to his *essential* will, in the innermost kernel of his freedom, he is indissolubly united to the divine logos as the holy world-principle."

There are two aspects of the Incarnation also, the cosmical and the redemptive. Such an explanation of the Incarnation as Martensen's is startling to one who has all his life been accustomed to the legal aspect of the Atonement, which was foisted on the Church by a school of unimaginative Carthaginian theologians. The scheme of redemption, Bishop Martensen maintains, is subordinate in the Incarnation, and is no part of the original plan. The chief and original purpose of the Incarnation is a cosmical one—to *complete* and *perfect.* The *logos,* by which all things were made that are made, purposed a self-revelation when the times should be ripe; that revelation of the highest good cannot be viewed as a mere *means* toward something else but must be looked upon as *its own end.* In other words, the Bishop declares that the Incarnation was a necessity but that the Crucifixion was not, and he quotes the old proposition: *Etiam homo non pecasset, deus tamen incarnatus esset, licet non crucifixus.* The Fall of Man affected no eternal truth or idea. The eternal ideal for man remained the same, but the way to the ideal became different.

The section of *Christian Dogmatics* that discusses the Sacraments shows again theosophic influence. The chapters on Baptism and the Communion show an apprehension of the idea that was uppermost in St. Paul's mind—which St. Paul most explicitly stated when he wrote to the Galatians: "My little children, of whom I travail in birth again until Christ be formed in you." Christ is the second Adam or new man, and the importance of the Sacraments is their part in the formation and growth of this new creature who is more than the self-conscious man. "By baptism man is incorporated into the new Kingdom, and the possibility of, the necessary requirements for, the new personality are given therein." The

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Communion brings to growth and perfection the germ of new life implanted by Baptism. "The Lord's supper is not only an aliment for the soul (*cibus mentis*) but an aliment for the whole new-man, for the future man of the Resurrection, who is germinating and growing in secret, and who shall be manifested in glory, in exact likeness with the glorified humanity of his Lord. . . . And as we seek a literal interpretation of the words, 'Take, eat, this *is* my body, this *is* my blood,' there here presents itself a pattern or model from the kingdom of nature, the first creation. In bread and wine, viewed merely as natural means of nourishment, it is not the natural materials as such which do in reality strengthen and nourish, but the invisible *power* which lies hid therein, the creating power which we also call the *blessing*. For the blessing implies the fact that the creative principle is present secretly, even in the gifts of nature. Heathenism itself said that Ceres and Bacchus were present in bread and wine, and that mankind partook even of Ceres and Bacchus in the forms of bread and wine, *i. e.*, that the real eating and drinking was not a mere eating and drinking of the outward material, but a being made partaker of the creative principle itself, as that which truly strengthens and stimulates. But in revealed religion we know that the Son, the divine logos, is the creative principle in the whole kingdom of nature, that the secret power of life, in all the gifts of nature, is the power of the Son of God, who fills all things. The creative logos it is who gives us bread and wine, and even in the kingdom of nature we, as it were, hear Him say, 'Take, eat, this is I, this is my being, my creative and sustaining power of life, which you are made to partake of through bread and wine, and which is in these elements, truly nourishing, strengthening, and life-giving.' 'I would never desire to drink thereof,' said Master Eckart, 'if there were not something of God within it.'"

Enough has been quoted, I hope, to prove that the volume *Christian Dogmatics* evidences a religion lighted by philosophy, and quite different from the hard material dogmatism that held the field in 1875. Martensen's work was done before the Lodge messenger brought to us again in 1875 the truths we cherish. It is by no means the wish to convey an impression that Bishop Martensen is such a theologian as was Origen or Synesius, or that he views Christianity as a devout member of the T. S. to-day would do. But his book shows an insight into Christianity that is rare. And as it is used by many young students, the hope rises in one that the Church may, through it, come more quickly to realize the hidden wisdom of God.

In the volume on Jacob Boehme, entitled *Theosophical Studies*, Martensen quite naturally considers Theosophy as a system of philosophy, and criticises it from that view-point. But, he also sees that it is much more than a metaphysical system—that it is a life. And for that perception and his sympathetic record of it, theosophists and the T. S. owe him gratitude.

"Theosophy is, as St. Martin and Franz Baader so often repeat, a philosophy of prayer. This personal life in God, as the qualification for philosophizing, is very frequently emphasized by Boehme. He admonishes all who desire to peruse his writings, that they must not do so with naked if never so acute speculation (which seeks only abstract knowledge devoid of religious and ethical interest), because in this spirit they must remain outside them, and will only succeed in catching a glimpse of one detail and another, of no kind of utility in themselves, but only to make a boast of. He writes only for the children of God and for sincere seekers; for to such alone belongs the pearl. For his own part, he has often prayed God that He would take this knowledge from him, unless it might tend to the Divine glory and to the edification of himself and his brethren. He testifies that, from the outset, he did not seek to know anything concerning the Divine mysteries. He has, from the first, sought only the Heart of Jesus Christ, that he might there hide himself from the wrath of God and the malice of the

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devil. Then met him the gracious Maiden from Paradise. And first he must needs pass through the world, and the Kingdom of Hell. This gracious Maiden, who plays so great a part in his apprehension of God, is the Eternal Idea, the precious Sophia, the heavenly Wisdom, who not only reveals to him the Divine mysteries, but espouses his soul, reforms him by leading him to God and Christ, consoles him in all his anxiety and distress, and conducts him to peace and salvation."

ALFRED WILLISTON.

The Revolutions of Civilisation,* by the famous Egyptologist, W. M. Flinders Petrie, is an exceedingly interesting little book that has a special significance for students of Theosophy. Mr. Petrie has used his unique acquaintance with the peoples of the past to make some new observations about civilizations as a whole. He says that we now have enough reliable knowledge of the past to be able to study the phenomena of civilization over a period of twelve thousand years. During that time there have been eight distinct civilizations, which rose, flowered and decayed in an astonishingly similar manner and in practically a like number of years. We can see and study the life cycle of a civilization as before we could only study the individual or the race. This life cycle lasts from 1,300 to 1,500 years, and follows a uniform and almost invariable course. First there is a comparatively rapid development from savagery, lasting from 150 to 200 years. The new civilization first produces good sculpture. About 150 years later it produces painting; 150 years more, literature; 200 years mechanics; 150 years science and wealth; then comes inevitable degeneracy and a return to a chaos in which the dying civilization is replaced by a new one brought from the East by a new people. The new civilization always comes from the East to the West and the Eastern phase is about 450 years ahead of the Western phase.

Contrary to general opinion the only improvement that can be noted during these 12,000 years is in the quantity of civilization, not in its quality. In quality we moderns have not reached the level of several of the older civilizations. No sculpture has been equal to the Greek; no building equal to the Egyptian and Greek. Art as a whole was as good in the fourth, sixth and seventh civilizations as in the eighth. But the various good phases last a little longer now than they used to, and that is the only noticeable gain.

The life history of a civilization from the point of view of government follows an invariable course. First there is strong, personal rule, lasting from four to six centuries. Then an oligarchy, when leadership is still essential, but the unity of a country can be maintained by law. This lasts from four to six centuries. Then comes a gradual transformation to a democracy, which is usually co-eval with the literary phase, lasting about four centuries. Wealth gradually increases during this period, until democracy has attained full power. Then the majority without wealth, eat up the capital of the minority, and the civilization steadily decays, until the inferior population is swept away to make room for a fitter people. Remember this is not a *theory*, but is what has actually happened, in every civilization, in all parts of the world, eight times during the 12,000 years of which we have knowledge. It is absolutely the best argument against socialism that I have ever read, for in the light of history it is clear that to advocate socialism is to advocate the dying stage of our civilization.

But this study has other very interesting side-lights. It is always the nation that strives hardest that goes highest and lasts longest. There is no advance without strife. It may be the strife of ideas and personalities, for these will keep a nation vigorous as well as the strife of arms, but strife, struggle, necessity for action, these must be. The easier life is rendered the sooner decay sets in.

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It is, however, when the author begins to discuss the possible reasons for the extraordinary evenness of the periods of civilizations, and the remarkable way in which each of the great departments of human activity rise to the front at about the same period in the life time of each civilization, last about the same length of time, and are succeeded by the next, that the subject is of special interest to the student of Theosophy. Mr. Flinders Petrie's best explanation is that when races overrun each other, and there always is a mixture of races at the beginning of each new civilization, it takes about 800 years for a thorough mixture of blood to take place. Hence the height of a civilization is about 800 years after its birth. He says that in 800 years we have a hundred million ancestors, therefore each individual in a race would have some of the blood of every member of the parent races in his veins. It may be so. But is not the statement of Master K. H. in *The Occult World,* that the average period between incarnations is from 1,200 to 1,500 years, much more suggestive? Petrie shows that the average life of civilizations is 1,350 years. The average of "from 1,200 to 1,500" is 1,350. It is the same group of egos, coming back into incarnation, at about the same time that produce the same results. Every 1,350 years we have the pioneers of a new civilization incarnating to start a new civilization: then come the sculptors, the painters, the writers the mechanics, the scientists and finally the merchants, whose very success paves the way for the degenerate egos whose laziness and lack of virility bring about decay. The thing proves itself.

JOHN BLAKE.

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QUESTIONS AND ANSWERS

QUESTION 146.—*What is the Theosophical teaching about the life of Christ? Is he to be taken literally? Did he mean what he said? Did he mean us, if we are disciples, to do what he did and live as he taught his disciples to live? Please answer directly without hedging.*

ANSWER.—I have the impression that to fulfil the querent's injunction not to hedge, I must needs give answers as direct and uncompromising as the questions themselves.

Is Christ to be taken literally? Yes.

Did he mean what he said? Yes.

Did he mean his disciples (ourselves if we be such) to live and do as he did? Yes.

And yet what meaning may these brief and direct replies have given? Surely they require explanation; and I cannot see but what almost any effort at explanation may be taken as "hedging." For example: Christ is indeed to be taken literally, and yet that literalness must be of a spiritual kind. In other words, we must follow literally the *spirit* of his life and teaching, not lose ourselves in the letter. Because Christ wore his hair long, dressed in white and flowing garments, went barefoot, all in conformity with his time and country, it does not follow in the least that we too should wear long hair, white garments, and go shoeless. It *does* show the value of conformity, however,—of the simple acceptance of outward conditions as we find them prepared for us; the willingness, so far as circumstances go, to adapt ourselves to our time and our surroundings, and to turn the force of our life into the things of the inner world, as Christ did. He did not neglect the outer world, he accepted it. But in it he found the radiance of the spiritual world, and he lived in that radiance, and strove to make it manifest by precept and example. He himself was the light shining in the darkness, and the darkness comprehended him not.

The social and political conditions of his day he entirely ignored: his only political utterances were—to render unto Cæsar the things that are Cæsar's; and his re-iterated statement that his kingdom was not of this world, proclaiming to Pilate, when he stood as a malefactor before him, "Thou sayest that I am,—a King." "The letter killeth and the spirit giveth life." Only as we follow literally the spirit of his life and teaching, what he said and what he did, can we be considered in any sense to be following him. The actual, physical act or word was but the outward symbol of the spirit, altering with each age and place, and ephemeral as a flower.

With marvellous poetic tenderness he touched even these passing things, leaving upon them an immortality of beauty, as he fashioned them to his own use in illustration and parable. He made them conveyers of his message. And so another great lesson is borne home to us, that all life is a symbol, and that each manifested detail of it should be so used by us,—used for deep spiritual purposes, and to convey the eternal truth within.

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Also we see thereby that the two lives cannot be divorced, the inner and the outer: they are in reality the same. But again the spirit determines; in it alone lies the germ of life; without it the symbol is dead, and stares at us like the shutterless windows of a deserted house.

Thus to follow the life and teaching of Christ is to take them literally. Yet, blindly to follow the word without regard to its spiritual significance, is completely to disregard all that he represents. He bade us forsake all to follow him, and how complete this renunciation must be, it is evident that only those who have made themselves his high disciples can realize, when the last vestige of self-love and self-seeking have been torn from the heart. So, too, we are told that "he that loveth father or mother more than me is not worthy of me." Does this mean lack of filial love and respect and obedience—when his last human act upon the Cross was a provision for the care and love for his own mother which he could no longer give? Does "forsake all" mean that we shall part with the burden and responsibility of our wealth, when the parable bids us double our talents and return to the giver of them with usury? In all time men have been willing to surrender everything except their own wills; and so they have cried Lo! here and Lo! there, as the Master said they would; and few indeed have found that strait and narrow gate of self-renunciation.

But read in that light and *in that light alone,* the life and teaching of Christ are as plain and simple as the daylight, present no problems, show no contradictions; and no other interpretation ever has or ever will prove satisfactory. We are superficial in our literalness, if the truth be told. We try to make bargains with God, calling them his; but God never bargains, and is silent at our railings against his refusal of contracts. He gave us free-will and has been true to that gift in the limitations imposed. The path is open and free, but there is no coercion to walk in it. Indeed he will not accept us until we come to him willingly.

Perhaps all this is "hedging," though an honest effort to be quite simple and direct has been made. But after all the mysteries of the Kingdom of Heaven are mysteries save for the disciples themselves; to the multitude even the great Master himself was obliged to speak in parables, because of their lack of understanding, and the hardness of their hearts. A special maturity is needed for certain kinds of comprehension. There are things I cannot tell a child no matter how much I may desire to do so. When we repent and become as little children, we recognize this momentous distinction, and so have made the first step towards obtaining the knowledge that we seek. For then we shall strive to "grow up" in the spiritual life as simple obedient children will, and in that atmosphere, and in that atmosphere alone, our powers and faculties will develop.

"He who is perfected in devotion findeth spiritual knowledge springing up in himself in the progress of time."

CAVÉ.

QUESTION 147.—*In the* Voice of the Silence *I read that the mind is the slayer of the real. Yet surely Masters must have minds, and they have given us much that we must use our minds to understand. Is the mind a hindrance to the theosophic life?*

ANSWER.—The Masters do not have "minds" in our usual sense of the term: they have purified Manas, which is a transmitter and reflector of the Real, not a deflector and "slayer" of it.

This, of course, is but another way of saying that in them lower Manas has

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been transformed into Higher, which is accomplished by using Buddhi (Spiritual Will) to suppress ordinary mental domination and self-identification with it.

CAVÉ.

QUESTION 148.—*Do the statements made in Genesis ii, 17 and 19 coincide with the Theosophical Teaching as regards the building of the physical man?*

ANSWER.—Mme. Blavatsky writes (*The Path*, April, 1888, Note on page 2): "The first chapter of Genesis, or the Elohistic version, does not treat of the creation of man at all. It is what the Hindu Puranas call the *Primal* creation, while the second chapter is the *Secondary* creation or that of our globe of man. Adam Kadmon is no *man*, but the *protologos*, the collective Sephirothal Tree—the 'Heavenly Man,' the *vehicle* (or Vahan) used by En-soph to manifest in the phenomenal world (see Sohar): and as the 'male and female' Adam is the 'Archetypal man,' so the animals mentioned in the first chapter are the *sacred* animals, or the zodiacal signs, while 'Light' refers to the angels so called. *Genesis* being an Eastern work, it has to be read in its own language. It is in full agreement, when understood, with the universal cosmogony and evolution of life as given in *The Secret Doctrine* of the Archaic Ages. The last word of Science is far from being uttered yet. Esoteric philosophy teaches that man was the first living being to appear on earth, all the animal world coming *after* him." This explains why the seventh verse of the second chapter of Genesis records the creation of man's physical body, while the formation of the physical bodies of the animals is narrated only in the nineteenth verse. The whole subject is treated in great detail in *The Secret Doctrine*, ii, 180 (Edition of 1888).

C. J.

QUESTION 149.—*It is all very well to quote distant Finland, in discussing "Votes for Women," as does the writer of the "Notes and Comments" in the October* QUARTERLY. *But is not the experience of this country altogether favorable, in the States where Equal Suffrage has been tried?*

ANSWER.—Not altogether satisfactory. Witness the following:

"'THE WOMEN HAVE LOST.'

"To the Editor of The New York Times:

"May I enter a protest against the news head-lines of suffrage victories? Invariably this news is headed 'The Women Have Won.' Say rather 'A Few of the Women Have Won' or 'The Political Women Have Won' or 'The Suffragists Have Won.' As a matter of facts, the majority of women have lost. In all this hue and cry over suffrage the thing that impresses me most is the injustice of forcing a vote upon the majority of their sex by these few noisy, unthinking women, a duty for which a woman is by temperament and character totally unsuited.

"Living in a State where these suffrage agitators have once and for all brought women to the street corners to electioneer for votes, to persuade women to register, to act as election clerks in the voting booths for all-night sojourns, the whole vulgarity of the wretched situation is before my eyes.

"The effects of suffrage here are often amusing, but in the main distressing. One woman assured me yesterday she had voted only because she did not like the way her husband had voted, and she wished to cancel the effect of his vote. He had voted for Mr. Wilson and she for Mr. Roosevelt. J. K. D.

"Berkeley, Cal., November 26, 1912."

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QUESTION 150.—*In what ways and to what extent is a Theosophist justified in exercising his own powers of suggestion, thought, will, etc., with a view to leading to a purer course of life, one who has a growing tendency to the drink habit, a full knowledge of the evil consequences of the same, and a strong will which as yet is not exercised in this matter?*

ANSWER.—So far as my memory goes, the fullest discussion of this question from the Theosophical standpoint is that of Mme. Blavatsky, in an article in *Lucifer,* reprinted, I believe, as Number 2, of the *Studies in Occultism.* Mme. Blavatsky held that it is both right and desirable to use hypnotism to stop a drunkard on the downward path, thus preventing further degradation, and giving the soul a better opportunity to overcome the evil tendency in a future life. But to do this, the will must be both strong and pure. In reality, it is a question of exorcism, always a dangerous thing to attempt, until one is far along the path of spiritual development. C. J.

ANSWER.—A Theosophist is wholly justified in exercising all his powers *wisely* to help another to overcome an evil habit. Wise assistance could be given only by arousing to action the dormant will of the person in question, not by coercion or control of the will by another. Such help may be rendered by co-operating—through the means of ardent prayer—with the Oversoul. If the submission of the personal will to the Divine will be absolute, an unobstructed channel is thereby made through the personal powers, along which the Divine current may flow. All souls being one with the Oversoul, that current will reach the person to be helped, restoring to its normal functions, through the strengthened will, the perverted natural instinct. S. W. A.

ANSWER.—Has the would-be theosophist, the would-be disciple, any powers that he could call "his own"? If he is merely steward of all the power and the force that he has, then surely he must look deep into the life and the needs of another before he would venture an attempt to rearrange the ongoing of that other's life. Most of us have great difficulty in eradicating the notion that to prevent some overt act is great gain. How frequently the wisest parents find themselves rejoicing with their child over the fact that he was not "caught" by the teacher in some infraction of rules, or in some failure to master a lesson! Yet to be discovered in his fault brings the opportunity to learn better. Frequently the drunkard is the "discovered" soul; his lapses are evident. Should we really do anything for him if we could cover them up? Suppose that "by suggestion" the desire to drink is turned into some other channel, perhaps an underground channel. Friends rejoice in a "cure," the home is happier and life looks brighter, but has anything really happened? A wise physician does not treat the symptoms, he treats the disease. Unless the person who wishes to help this sufferer has himself reached the point in development where he can divine the real and inner cause of this outer weakness, I do not see how he can help the other directly; nor that he has the right to try either "suggestion, thought, or will" on him. But there remain love and courage; and no powers from the outside can be more effective in helping one who knows the result of his course of action, but does not know how to harness his will to the task before him. P.

ANSWER.—I remember that Mr. Judge always discouraged using anything like "suggestion" for the help of others, as a cure for physical ills. Disease and pain, he said (and I suppose dipsomania should be counted as a disease), were affections belonging to the physical plane and any attempt to relieve them by forces belong-

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ing to higher planes, resulted only in dragging down those forces, and degrading them by putting them to work that did not belong to them. I should suppose that the right way would be to strengthen the will apart from the drink habit, to devote the thoughts to the highest subjects that the sufferer is capable of dwelling upon, and above all to keep the body in as perfect a condition as possible. The real work should be on the physical plane, and not on the astral when it is a question of subduing perverted tendencies and abnormal desires which belong to the physical body and have their origin there. K. H.

QUESTION 151.—*There are many adherents to all the great religions who hold that help can and should be rendered to the dead. What does Theosophy teach regarding this?*

ANSWER.—It is always a hazardous thing for any one to undertake to say that "Theosophy" teaches this or that, since no mortal is qualified to speak for Theosophy, the Divine Wisdom of the Logos. But many students of Theosophy believe that the prayers, even of those who know little, can and do help the "dead," just as they help the living; the mere non-possession of a body does not withdraw one from the influence of the fine spiritual force called forth and directed by pure prayer. But the prayer must be both pure and disinterested, otherwise it may perturb and disturb the excarnate soul. Hence, probably, arose the custom of asking the priests to pray for the dead, since it was held that their prayers were pure, and were certain to be free from the personal coloring that might cause harm. Some Theosophists go much further, and believe that the "dead," meaning by this, souls in Devachan and in the preliminary states leading thereto, are under the guardianship of certain classes of Masters, who most certainly do "render help to the dead," just as their illustrious colleagues of another class render help to the living. C. J.

ANSWER.—What does the questioner mean by "help rendered to the dead"? If the personality is intended, that, we are told, perishes with the physical body, which only remains a very short time in "the place of departed spirits," as many Catholics hold. They believe that prayers said for the departed have a direct influence upon them, and help them to rise to higher spheres, and mitigate the pains of purgatory. But we know that each man must work out his own salvation, must build for himself his own heaven and his own hell; nor is it possible for any one of the living to lift one stone from the walls that close him in.

But as the higher can reach down to the lower, those who have passed away can help those who are still in life, by the force of their love and constant thought. In the *Key to Theosophy*, page 150, H. P. B. says: "We say that love beyond the grave has a magic and divine potency which reacts on the living. . . . For love is a strong shield, and is not limited by space or time." K. H.

ANSWER.—We have been taught that death causes no change in the inner man. If we are able to help and should help our dear ones still clothed in flesh, shall we be justified in neglecting them, once they have laid aside this outer garment, they being still unchanged? We can and should help the dead, by praying for their growth and advancement. S. W. A.

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The Theosophical Society

Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

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THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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NOTES AND COMMENTS

APRIL 1913

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

"Out of Egypt Have I Called My Son"

FOLLOWING out a general plan of study, which included an attempt to explore the relation of Theosophy to many things, Art, Science, Religion, Business and so on, one of the Branches of The Theosophical Society recently came to the topic, "Theosophists in History." Modern instances, of whom Jeanne d'Arc is representative, were first discussed. Then the exploration turned to more ancient fields, going back to the splendid, serene figure of Gautama Buddha, the Eastern Avatar.

Then came certain of the great Theosophists of Greece, Orpheus, Pythagoras, Plato, Socrates; and, by a natural extension to those who came under the influence of Greek mystical thought, the marvellous Jew of Alexandria, Philo, was next considered. Two leading thoughts emerged from this part of the subject: the first, that all that was deepest, loftiest and most vital in the spiritual and mystical thought of Greece seemed to the explorers, as it had seemed to the Greeks themselves, to lead back to the land of the Nile, and to those schools of divine wisdom that were "the secret splendor of Egypt." The second leading thought was this: that Greek mystical thought and teaching seemed to lead to the New Testament, not only through Philo, in whose debt are Saint John and Saint Paul, but even more directly, to the teaching of the Western Avatar himself.

So strong, indeed, are the resemblances, that certain scholars have wished to see in Christianity no more than an echo of the general mystical thought of the Greek and Egyptian area, concentrated and personified in the figure of the Christ. At the Branch meetings to which we have referred, a wholly different clue to these mystical relations was suggested,

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and, with this clue, the study of the older Greek mystics and philosophers, and especially Orpheus, Pythagoras and Plato, gained a new and vital significance, with results of such general interest, that it will be well to attempt to put them on record here, as the main substance of these *Notes and Comments*.

The clue we have referred to is closely related to a statement made by H. P. Blavatsky, and quoted in the *Notes and Comments* for January 1913. Speaking of the Western Avatar, Mme. Blavatsky declares that he was "beyond any doubt an Initiate of the Egyptian Mysteries": a Master, therefore, of that Lodge which was, and is, "the secret splendor of Egypt." It was recalled that the Buddhist books describe the great Eastern Avatar, before his divine incarnation, as viewing the world from above, and choosing the time and place of his coming birth, the land and city in which he should be born, and the father and mother who should bring him to physical birth. And it was said, on the authority of an ancient tradition, that the Western Avatar, looking forward in the same way to his coming incarnation, had at first planned to come to birth in Greece, and that the Egyptian Lodge had for centuries been preparing the way for his Greek birth, while a second field was being prepared in Palestine, through the work of the Hebrew Prophets and mystics. Owing, it was said, to the degeneration and corruption of Greece, the Avatar's incarnation there became impossible or inadvisable, and the Jewish field was chosen instead, in spite of the many and critical dangers which were seen to beset it.

Here are two vitally important lines of study: the first is, the religious and philosophical development of Greece, viewed as the mystical preparation for the birth of the Western Avatar, a preparation inspired and directed by the Egyptian Lodge, of which the future Avatar was a Master; the second is, the causes of the failure of Greece, with the consequences which resulted from that failure, chief among these being the transfer of the Incarnation to Palestine. The Branch, whose studies we are describing, followed up both these lines of exploration. We shall try to record the conclusions that were reached.

First, the tradition that Greek religious and mystical life was inspired by the divine forces working through Egypt, to "prepare the way" for the coming Avatar. This side of the subject was opened by a very luminous study of Orpheus, who was believed by the ancient Greeks to have visited Egypt, to have become acquainted there with "all the learning of the Egyptians," and notably with the Egyptian teaching of the soul, and its future destiny in the spiritual world. So clear is the connection of Orpheus with the mysticism of Egypt, that certain scholars have seen

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in the story of his death an echo of the great Egyptian mystery drama of the life, death and resurrection of Osiris.

Orpheus, the members of the Branch were told, had been regarded by Greek thought, from the sixth century before Christ, as one of the chief poets and musicians of antiquity, the inventor or perfector of the seven-stringed lyre, able, by his music and singing, not only to charm the wild beasts, but even to draw the trees and rocks from their places, and to stop the rivers in their courses. As one of the inspirers of civilization, he was believed to have taught mankind the arts of healing, of writing and agriculture, just as Osiris was held to have given wheat and the vine to the Egyptians. Orpheus was also closely connected with religious life; he was an augur and a seer; he practised magical arts, and was learned in the lore of the stars; he founded, or rendered accessible, many important cults, such as those of Apollo and Dionysius; instituted mystic rites, both public and private, and laid down a ritual of purification and initiation.

As a historical personage, Orpheus was believed to have been a prince, the son of Oeagrus, King of Thrace. He was said to have joined the expedition of the Argonauts under Jason, who had been told that only by the aid of Orpheus could he and his company pass safely through the allurements of the sirens. This would, perhaps, fix his epoch as about the eleventh or twelfth century before Christ. But Orpheus is a symbolical, as well as a historic figure. This side of his life comes out most clearly in the story of his wife Eurydice, who was bitten by a serpent, and descended untimely into the house of death. Thither Orpheus followed her; he "descended into hell and rose again," an event which is always symbolic of initiation into the mysteries of life and death. Most significant also is the Orphic rite, in which the worshippers ate the flesh of the sacrificial victim who was believed to be an embodiment of the god; a materialization of the great mystery indicated by the words: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

The life and teaching of Orpheus led to the formation of a mystical school, which comes into the field of definite history at Athens, under Peisistratos, in the sixth century before Christ. Its mysteries had a marked Egyptian coloring, which Herodotus recognizes and comments on, in his wonderful book on Egypt, wherein are many authentic echoes of the greater mysteries. Common to the Egyptian and the Orphic schools

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were a certain rigid training for disciples, and a mystical theory of religion; "neither admitted bloody sacrifices." The Orphic schools taught the unity of all living things; original sin, or the fall of the soul into matter; the transmigration of souls, or, more properly, the doctrine of reincarnation; the view that the soul is entombed in the body, and that it may gradually attain perfection through connection with a series of bodies, that is, through an upward struggle carried on through a series of incarnations. When completely purified, the soul will be freed from "the circle of generation," and will again become divine, as it was before it entered a mortal body. This is, of course, the twin doctrine of reincarnation and liberation, which formed the theme of the mysteries, in ancient Egypt and India alike.

We come, by natural steps, to the teaching of Pythagoras, in which both ancients and moderns have seen so many points of likeness to the Orphic ritual and doctrines, a resemblance due to their common derivation from the mysteries of Egypt. It will be noted that Apollo plays a great part in the life of Pythagoras, and it will be remembered that Orpheus is said to have introduced the rites of Apollo, or to have rendered them accessible to the Greeks. It has been said that this is not without significance, and that Apollo, the god of light and harmony, is a personification or a symbolic representation of the influence of the esoteric wisdom in Greece, and, in particular, of the work of the Master, whom we are considering, for the spiritual life of the Greeks.

Be this as it may, Pythagoras bore the title of "the son of Apollo"; a title which finds its explanation in the following story: Mnesarchus, a rich merchant of the Greek island colony of Samos, on setting out for Sidon, was told by the oracle of the Pythian Apollo that his journey would be blest, and that a son of surpassing beauty and wisdom would be borne to him, who would bring blessings to the human race. At Sidon, the son of promise was born, and was named Pythagoras, that is, "he who was foretold by the Pythian" Apollo. Iamblichus, the Neoplatonist, who was "learned in all the wisdom of Egypt," in his life of the sage of Samos, declares that "the soul of Pythagoras was sent to mankind from the empire of Apollo; this may be inferred both from his birth, and from the all-varying wisdom of his soul." If Apollo be, as has been suggested, the symbolic representation of a certain spiritual influence, then the meaning of Iamblichus becomes quite clear.

Mnesarchus returned from Sidon to Samos with his wife, to whom he had given the name of Pythaïs, "dedicated to the Pythian Apollo," and their son, who had become a very beautiful and godlike boy. "He was adorned," says Iamblichus, "by piety and discipline, by a mode of living

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transcendently good, by firmness of soul, and by a body in due subjection to the mandates of reason. In all his words and actions he discovered an inimitable quiet and serenity, dwelling at Samos like some beneficent dæmon." The "long-haired Samian," as he was called, studied under Pherecydes, Anaximander, the natural philosopher, and Thales of Miletus. All these sages loved him, admired him and taught him. Thales exhorted him to sail to Egypt, and associate with the priests of Memphis and Diospolis, saying that he himself had been instructed by these priests.

Pythagoras, thus urged, sailed to Sidon, where he was initiated into the mysteries of Byblus and Tyre, that nothing might escape him of the mysteries of the gods. These mysteries, says Iamblichus, "were derived like a colony and progeny from the sacred rites of Egypt." After he had remained some time at Sidon, Pythagoras took ship for Egypt. "He frequented all the Egyptian temples with the greatest diligence, and with accurate investigation. He was both loved and admired by priests and prophets with whom he associated. . . . He spent two and twenty years in Egypt, in the adyta of the temples, astronomizing and geometrizing, and was initiated into all the mysteries of the gods, till at length being taken captive by the soldiers of Cambyses, he was brought to Babylon. Here he gladly associated with the Magi, was instructed by them in their venerable knowledge, and learned from them the most perfect worship of the gods. Through their assistance likewise, he arrived at the summit of arithmetic, music and other studies, and after associating with the Magi during twelve years he returned to Samos, about the fifty-sixth year of his age."

Thence, after visiting Crete and Sparta, he went to the Greek colonies in Italy, and landed near Crotona, the noblest city of these colonies, under the instep of the Italian peninsula. Seeing some fishermen on the shore pulling in their nets, he foretold the exact number of fish they would catch, bought them from the fishermen and bade them release them again in the sea. The fishermen, going to the city, published the fame of the wonderful man whom they had encountered; and, once public attention was directed to him, he was able to use it so wisely that the people of Crotona came to revere him as "one of the Olympian gods, who, in order to benefit and correct mankind, had appeared in human form, in order that he might extend to them the salutary light of piety and philosophy."

Coming to Italy in the sixty-second Olympiad, Pythagoras made Crotona his headquarters, and, by his eloquence, his wisdom and the magnetism of his personal genius, exercised so powerful an influence that within a short time he purified and restored to good government Crotona, Sybaris, Catanes, Rhegium, Himæra, Agrigentum, Tauromenas,

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and other towns of the Greek colonies in Italy. His general precepts were, that disease should be driven from the body, that ignorance should be driven from the soul, that luxury should be driven from the appetites, that sedition should be driven from the cities, that discord should be driven from the home, that immoderation should be driven from all things.

But the teaching of Pythagoras had this distinctive quality, that it was not only general but particular, precise, worked out in detail, to be applied point by point. The citizens of Crotona were so impressed by his genius that all classes asked for his advice. He gathered the boys in the temple of the Pythian Apollo, and read an address to them which for sympathetic tact and practical knowledge of the nature of boys, is a model for all time. He began by telling them that the divine powers loved boys; so that, in times of great drought boys were sent by cities, to implore rain from the gods, because of the belief that the divine powers are especially attentive to children. Thus catching the attention of the boys, and winning their hearts, he began to instruct them in the ideals of obedience, dutifulness, and mindfulness, adding, among other wise precepts, "never contradict your elders."

Speaking to the leading citizens, he bade them build a temple to the Muses, as the types of harmony and concord; to follow justice; not to swear by the gods, but so to speak, that their words would inspire trust even without oaths; to love their children; to live in peace and concord with their wives; to practise chastity; to reverence beautiful and worthy manners; "if you aspire after true glory, be such as you would wish to appear."

Addressing the women, in the temple of Juno, he bade them esteem equity and modesty in the highest degree, that the gods might be readily disposed to answer their prayers; he told them to bring, as offerings to the gods, things that they had made with their own hands; he bade them love their husbands more than their fathers; saying that they should not oppose their husbands, or think themselves diminished by submitting to them; they should use words of good omen all their lives, and should endeavor that others might speak well of them. "The genius of woman," he said, "is most adapted to piety. Therefore the oracles in Dodona and at Delphi are unfolded into light through a woman." It is said that, as the result of this sermon, the women of Crotona no longer dared to clothe themselves with costly garments, but consecrated many myriads of their garments in the temple of Juno; and that the conjugal fidelity of men and women in Crotona became celebrated.

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Besides the miraculous numbering of the fish, many wonders were related of Pythagoras; among others, how he tamed the Daumian bear, and having gently stroked it for a long time with his hand, he fed it with maize and acorns, and compelled it by an oath no longer to touch any living thing. He brought down an eagle flying over Olympia, and, after gently stroking it, dismissed it. He demonstrated that he possessed the same dominion as Orpheus over savage animals, and that he allured and detained them by the power of his voice.

Pythagoras, says his Neoplatonist biographer, "reminded many of his familiars, by most clear and evident indications, of the former lives which their souls had lived, before being bound to their present bodies, and demonstrated by indubitable arguments, that he had been Euphorbus the son of Panthus, who conquered Patroclus. He wished to indicate that he knew the former lives which he had lived, and that from thence he began his providential attention to others, reminding them of their former lives."

Pythagoras taught music and medicine, and "how to repress and expel the diseases both of bodies and souls." The soul, he taught, has three vehicles; the highest, etherial; the second, aerial; the third, this terrestrial body. The first is luminous and celestial, connate with the essence of the soul, and in this celestial vesture the soul dwells in a state of bliss in the world of the stars. In the aerial body, the soul suffers punishment for its sins after death. In the terrestrial body, it experiences earthly life. Pythagoras taught his disciples abstinence, continence, silence, contempt for wealth and glory, reverence for the reverend, benevolence toward equals, kindness toward the younger, and good will toward all men. "He taught the unity of cities through sound legislation, and the unity of husband and wife, or of brothers, through unperverted communion."

But our theme is growing too great for our space. Needs must, then, that we leave for another occasion the fuller study of the discipline of Pythagoras, the wisdom of Plato, and the finer culture of the Greeks; viewing them, as they were viewed by the Branch whose doings we chronicle, as preparing the way of the Western Avatar, and making the mould, as it were, for his future work.

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FRAGMENTS

I

DEEPER than your plummet hath ever sounded, higher than your soul in its highest aspirations hath ever soared, lies your field of effort. There, where only the bravest dare, where only the wisest guess at problems yet unsolved,—there you shall make your goal. Naught short of this shall content you, or satisfy the hunger of your heart. Through lives of toil, if need be, you will ceaselessly strive and search; sacrificing joy, triumphing over pain and sorrow. Burdens shall not turn you aside, dangers affright, or suffering daunt you. Through the darkness or through the light, you will unwaveringly hold your way; swayed by naught, tempted by naught, terrified by naught. In the dark hours of anguish you will not forget your mission, nor in the smiling hour of joy. The fire will burn you, and the icy blasts will freeze, demons assail and mock you;—no torments of the outer world these, but of the inner;—a thousand-fold more bitter. But you shall go on unmoved, treading under foot the quivering heart and mind, grasping with an iron will the knowledge of your own divinity.

Arise, and seize the power and the knowledge which are yours, won by your blood of crucifixion.

Arise! All Nature arises with you to salute and praise. Power and knowledge for the souls you love, won for them by your life. O noble destiny! O glorious heritage of Soul!

Arise, and take thine own!

II

Abide a while in the Silence. It is dark and fearsome at first; the heart will shrink, the mind be dulled and bewildered, the soul dissolved in an anguish of despair.

Courage and wait; all these will pass. They are the phantasmagoria of the lower life, making a final stand against thee, striving once more to draw thee back into the moonlight of the lower world. Cover thy head and fix thy gaze. Remain immovable as a rock. Look at naught, consider naught. All that comes to thee out of this blackness,—mouthing faces of derision, distant wailings of despair,—all, all must pass.

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Beware lest thou shouldst look or listen, lest, feeling the life of sensation slipping from thee, thou shouldst cling to even these. Some have, and such go mad. For so it must be: patience and endure.

. . . . . .

The blackness grows more dense, the silence deeper. The disciple feels but the anguished beating of his heart, the mad pulsing of the blood within his veins. Endure, endure! Those who cannot endure, cry out, and in that cry oblivion comes; and when they wake, the soul is once more bound, more fiercely than before, in all the fetters of material life.

Make one last effort; draw together all the powers of the Soul. Still the beating heart and the pulsing blood. Then comes the moment supreme of all thy life, the moment when the Silence is complete.

. . . . . .

Abiding in that Silence, the cessation of sensation and emotion, at last the other sounds may come. Faintly at first, but sweet and tender, they break upon the awakened inner ear. Then thou wilt know that the Silence was no silence; it was filled with sound. The darkness was not dark, it was full of light;—the sound and light of the heavenly worlds. But thou wast deaf and couldst not hear; thine eyes were closed. Now there is no more silence, no more darkness. Whatever else of sorrow may betide, these two are ended. And the Master's voice saying, Well done, is the sweetest sound that greets the new-born ear.

These words are written within the Temple, upon the lintels of the doorway leading to the third chamber. Within is written nothing; it is the only chamber absolutely bare. Yet in a certain light, for those who return there after further progress, may be seen marvellous texts and pictures flaming in letters of gold across its walls.

CAVÉ.

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CHRIST IN THE TWENTIETH CENTURY

IT is my good fortune to count among my friends one who is, in heart and life, a genuine Disciple of the Master. We were gathered together the other day, in a cool drawing room enriched with flowers, when the talk turned to Christ's work and mission upon earth.

"It has always seemed wonderful to me," said one of the visitors, a clergyman of genuine piety and robust vigor, "it has always been wonderful to me how much Christ accomplished in the few years, perhaps only a few months, of His mission. One may say, indeed, that those few months changed the history of the world. Even setting aside the purely religious results, look at the tremendous results to civilization; results which even a sceptic like Renan or Huxley would have to admit, and would, indeed, gladly admit: the broadening of sympathy among different races, the deeper reverence for women, the love of little children, and, in a wider way, the effect on personal life, on individuality, on our thought of ourselves. It seems to me that, during His brief ministry on earth, the Master added to life a new consecration, an element of poetry and holiness, which has, in its results been incalculable."

"I heartily agree with everything you have said," answered the friend whom I have spoken of as the Disciple, and to whom the words of the clergyman had been more particularly directed; "one cannot but marvel, in reverent adoration, at the Master's wonderful work, its precision, its beauty, the intense love that breathes through it, the spirit of holiness which broods over it. And then the crowning sacrifice, the symbol and model of all subsequent sacrifice; the admonition, indeed, that sacrifice is a fundamental principle of all real life. Yet it seems to me," my friend continued, "that the work of the Master during His life and ministry on earth is in no sense more wonderful, more miraculous, if you do not object to a good, old word, than His work after His earthly ministry was closed; His work, let us say, in the next twenty or thirty years; but I am filled with ceaseless wonderment at His continued work and accomplishment; His work in every century, in every year, even, since His earthly ministry began; His work to-day, His work for the future. That is the real miracle, only greater than the miracle of our blindness to it."

"You mean the work of His spirit, first among the early disciples, Peter and James and John, and the rest of the eleven, and then, later, the influence of His life and death upon Paul and the men of the second

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generation; and, through these, on all the later history of Christendom? Yes, indeed, it is a continued miracle."

"Yes and no," answered the Disciple; "without doubt, the result of His three years' teaching on the early disciples, and especially on Peter and John, was profound, so that they who, in His hour of danger, 'forsook him and fled,' later proved their loyalty by martyrdom; and, if we think of it, how could there fail to be a wonderful power of inspiration and transmutation in daily and hourly intercourse and communion with Him, with that spirit of sweetness and holiness and love, the gradual understanding of which, still, I think, only just begun, has marked the progress and development of Christendom. We must, I think, realize that a nature so deeply imbued with love, of which, indeed, love was the deepest principle and foundation, must have had treasures of personal affection and devotion, and that these treasures must have been poured out day by day, hour by hour, on the disciples, during the whole time they spent with the Master. Take the record of John resting on the Master's breast at the last supper. Why should we not believe that such ardent personal affection, and the manifestation of it, was habitual with Jesus. Is not the same almost demonstrative tenderness and love evident throughout, in His bearing toward the woman accused in the temple, in His habit of gathering children round Him and taking them in His arms? Such a nature, such an inspiration, could not fail to affect the disciples all their lives, and, once they had rallied, in deep shame, from their first defection, that influence asserted itself, and, through them and their successors, has been blessing, inspiring and sanctifying the world ever since. But I did not mean that. Indeed, my wish was, to underline the difference between two views. I was thinking, not of such an influence and spirit, the power of hallowed memories, we might call it, but of the direct work of the Master Himself, His own direct intermediation, leadership and guidance, in the years following the crucifixion, and, indeed, in the whole period that has since elapsed."

"You mean," said the clergyman, "that Peter and John, and, later, Paul, were inspired by the thought and belief that Christ overshadowed them and watched them; and that their efforts were wonderfully enhanced and heightened by this belief, without the driving power of which, the tradition of Christianity might have died out in the first century?"

"I mean," answered the Disciple, "what you have said, and something more. I mean that not only did Peter and John and Paul believe that Christ watched over and helped them, but that He did, in fact, watch over and help them. Can we believe that such a consciousness as He revealed, during His earthly ministry, a consciousness so deep, so potent, going to the very heart of things, resting, as He said, in the life of the Father, could have been checked, annihilated by the death of the

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body? Are there not, in His consciousness, in His power, in His grasp of the realities of spiritual life, elements which compel us to regard them as immortal?"

"Yes," answered the clergyman, "as inspiring principles and illuminating forces. I grant you that. Indeed, that was my thought from the beginning."

"Once more," said the Disciple, "I mean that, and something more. I mean the survival, or rather the uninterrupted continuance, not only of the powers and principles of the Master's life, but of His personal consciousness, His complete individuality, the whole divine Man, not weakened but strengthened by the laying aside of the outer vesture with all its necessary limitations."

"But how could the whole personal consciousness survive the death on the Cross?" asked the clergyman. "Is not the personal life, the individual consciousness, so completely wrapped up in the life of the body, that the one passes with the other? Of course we believe in the soul, as some surviving essence or aroma, something fine and noble added to the sum total of things. But the entire personal consciousness, the complete individuality, how could that survive?"

"I think," answered the Disciple, with a quiet smile, "that you are asking exactly the question which the first disciples at Corinth asked Paul; and I can only give you Paul's answer: 'the personal consciousness survives in the spiritual body.' The term is Paul's, and it is an admirable one. But let us go back for a moment, and, in reverent love, explore the consciousness of the Master, as He revealed it to His disciples, and as His disciples have revealed it to us. That the deepest principle of that consciousness is love, seems certain; love breathes through it and from it perpetually. Love, for essential principle, and, as foundation, an enduring realization of oneness with the Father, a oneness through obedience: 'I have kept the Father's commandments and abide in His love.' These, then, a deep, abiding, generous love, drawn from the eternal fountain of the Father's love, and the ardent desire to communicate that love to others, are the elements of the Master's consciousness which immediately reveal themselves to us. But let us look deeper. What, for example, was His consciousness of the great mystery, the great illusion, of Time? It is noteworthy that we have His own testimony on this point, testimony handed down to us by His disciples, to whom His meaning must have been almost unintelligible. What, then, is the Master's consciousness of Time? First, as to the past. You remember how He said: 'Your father Abraham rejoiced to see my day, he saw it and was glad;' and, when the Jews objected, 'thou art not yet fifty years old, and hast thou seen Abraham?' Abraham, who had lived nearly two thousand years before, in the great days of ancient Egypt; to this the Master answered, and the words of His

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answer are noteworthy, 'Before Abraham was, I am.' Not, 'before Abraham was, I was' as one might have expected, but 'I am.' And again, looking through the long centuries of the future, we find the same consciousness: 'I am with you alway, even unto the end of the world.' Not 'I shall be with you,' but 'I am.' For the Master, the division of time into past, present and future, evidently does not exist. It is all the 'everlasting now,' neither past nor future but the eternal. That He should thus have expressed Himself, and that His words should have so impressed themselves on the memory of his disciples, who were so far from comprehending His full meaning, is evidence to us that this dwelling in the eternal, this rising above the threefold forms of time, was habitual with Christ. For the disciples to have recorded him correctly once, He must have used these expressions many times, must have used them habitually. If, then, we see that, during His ministry, during His earthly life, the Master's consciousness was deeper than time, is it not just to suppose that time, or temporal death, could not affect or limit that consciousness, and that it was, and is, continuous, above and beyond time?"

"It seems to me," said one of the company, "that that thought of the soul being beyond time, above time, is also found in the ancient philosophers."

"And the moderns also," commented another; "It is a fundamental part of the philosophy of Kant; the real, above the forms of time, space and causation; which, I suppose, means much the same as succession."

"And do we not also find," interposed the Disciple, quietly checking the tendency of the talk to run off into dry abstractions, "that Christ incessantly laid stress on the same quality of consciousness, as the fruit of following His teaching? Take the oft iterated sentence, which seems to me to be the very essence of the Master's message, 'He that loveth his life shall lose it, he that hateth his life shall keep it unto life eternal.' There is, for His followers, the promise of the same deeper consciousness, the consciousness going deeper than the three forms of time, which the Master Himself continuously possessed. By entering into Him, his followers, his disciples, enter into the quality of His love and His relation with the Father, and also into this deeper consciousness which is immortality; an immortality not beginning after death, but realized here and now, 'even in this present life.' And I think Paul is valuable, among many things, for this, that he so fully, and in such richly varied terms, expresses this deeper consciousness, this conscious life in the Master, which has, as its fundamental quality the sense of immortality. 'I am dead,' he says, 'and my life is hid with Christ in God;' and again 'I live, yet not I, but Christ liveth in me.' And again, to the Galatians, 'little children, of whom I am in travail, until Christ be born in you.' Is not this evidently a question of a new consciousness, a

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deeper consciousness, which has, as one of its elements, the feeling of union with the Master, and, as another element, the sense of immortality, of already realized immortal life? And is not the love, which He so perpetually taught, by His life even more than by His words, the power which draws us into His life, and so draws us into immortality?"

"That is very wonderful," said the clergyman in a low voice, meditating, with half-closed eyes which were evidently scanning new inner horizons. "Very wonderful, if one could only realize its significance. Why, that thought transforms the world and the whole of life. But there are so many things, modern science, and all that it implies; the whole understanding of the universe that science brings us. That is very strong!"

"Yes," answered the Disciple, "and very illuminating and inspiring. You speak as if modern science were a possible enemy to the thoughts we have been expressing. Is that your meaning?"

"Yes, in a way," answered the clergyman. "Of course, in our childhood, let us say, in our Sunday-school days, we received an idea of the world and of history which was little more than a myth, a fairy-tale; the creation in six days, Adam and Eve and the Fall of man, the expulsion of our first parents from paradise, Noah's deluge, and all the rest of it. Of course modern science has left us nothing at all of that, unless it be as folk-lore, borrowed by the Jews from Babylon at the time of the captivity. It has a scientific interest as folk-lore, but, as a history of the world and man, it is, of course, no more than a fairy-story. Darwin and the geologists and astronomers have wholly changed our view."

"And with Adam and Eve and the Fall, the Redemption is necessarily bound up? That is your thought, I think, though you do not explicitly state it. Will you pardon me, if we linger over this question for a little? It is very important, and will be a masked battery, a hidden obstacle, until we clear it up. Let us say, then, that the story of the Fall and the idea of the Redemption are bound up together. Is that your thought?"

"Yes, I suppose so; though I am conscious of having discarded the Adam story long ago, but I am still, I hope, in the full sense, a Christian."

"Yes, that is exactly the essence of the matter. It is altogether possible to discard the Adam story, and yet to remain in the full sense a Christian. For, in reality, the two have nothing to do with each other. Pray consider for a moment. What is Christ's own attitude toward the Adam story? What does He himself say about it and the relation of the Fall of Adam to His own work of Redemption? Does He necessarily regard the two as correlative, as cause and effect?"

"Why, yes, I suppose so. Does not the catechism teach?—but of course that is a later growth. Is it not stated in the Creed?—no, after

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all, the Creed only says: 'Who, for us men, and for our salvation, came down from heaven——'"

"I was thinking," said the Disciple, "rather of what the Master says of Himself, than of what His followers have said of Him. What does He himself say of Adam's Fall?"

"Why, now that you put it to me directly, nothing at all. I believe He never mentions the one or the other. But where do we get the idea from? Surely it is deeply ingrained in Christian thought."

"We get it, I think," said the Disciple, "from Saint Paul: 'As in Adam all die, even so in Christ shall all be made alive.' But one of my friends, who has made a close study of this very question, tells me that that is a loose translation, and that we should read, 'as in the Adam all die, so in the Christ shall all be made alive,' a symbolical description of the very process we have been speaking of, that dying to self that we may live to the Master, which He himself teaches in the words: 'He that loveth his life shall lose it, he that hateth it shall keep it unto life eternal.' Paul, I think, follows Philo in this whole question, and Philo unquestionably uses Adam as a symbol. The first Adam, he says, was made 'in the likeness of God;' that is the ideal Man, the divine prototype, the plan of the Man that was to be, as that plan lived in the Logos, in the mind of God. Then there was the second Adam, made of red earth, of dust, the natural man. And, for Philo, salvation consists in dying to the natural man, that we may rise again to the divine man, the immortal. This, I think, is exactly what Paul means, in his famous quotation. So that we come to this: the Master never makes even the remotest reference to the story of Adam and Eve and the Fall, much less does He make His own work in any way dependent on that story; and, if He did, we should be wholly justified in holding that the story meant for Him, what it meant for Philo and Paul, an allegory of the rebirth from above, which is the very essence of His doctrine. Is that the chief objection on the part of modern Science?"

"Well, yes, in a way," answered the clergyman, doubtfully; "that, and all that goes with it. It is a question of a view of life, a view of the world and man, rather than a particular story."

"The flat-earth tradition, to which Galileo was compelled to make obeisance?" asked the Disciple. "It is true that the world did, for a long time, associate Christianity with flat-earth theories, but is the association essential? Is Christ committed to the geocentric system? Is there, indeed, anything in His teaching that has the remotest reference to it? I think, if we look closely, and look wisely, we shall find that Christ's teaching is concerned with a wholly different order of ideas, of experience; and that He strictly follows the lines of experimental science, of verifiable experience. But, to make a large generalization, I myself am convinced that, so far from putting barriers in the way of Christ's

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teaching, modern Science, in the most astonishing way, removes barriers; gives us, indeed, material of thought, and new material, which is almost indispensable to a right understanding of Christ's teaching, and, lacking which, the understanding of that teaching by earlier times has been defective, almost lop-sided. Take, for example, the principle of evolution. You spoke of Darwin a moment ago. To me, Darwin is one of the most essentially religious spirits, a man whose love for truth was high and pure and wholly disinterested. And I think that a part of the reward for his pure love of truth, which is essentially religious, is the manner in which his thought, though not intentionally directed by him toward religion, has nevertheless given a new impetus to religion."

"Yet I am old enough to remember," said the clergyman, "the time, in the seventies and eighties, when Darwin was anathema, when what Huxley so satirically called 'the thunderings of the drum ecclesiastic' were incessant, when evolution was held to be rank blasphemy."

"True, but what a change to-day. Do not all religious thinkers now speak and write of the evolution of religious feeling, the development of religious life, borrowing their very inspiration, their root idea, from Darwin? But my point is, that Christ was an evolutionist two thousand years before Darwin. I do not wish to press the point that the parable of the wheat and the tares gives an exact picture of the struggle for life, in the strictest Darwinian sense, or that the parable of the sower clearly sets forth the survival of the fittest, but I do wish to emphasize the truth that, in seeking to make clear the processes of spiritual growth, Christ incessantly has recourse to images drawn from natural growth. Take that vivid simile, preserved by Mark, 'So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.' Or that other parable, 'Whereunto shall we liken the kingdom of God? It is like a grain of mustard seed.' Are not these the similes of an evolutionist, of one who thinks in terms of growing life, whose world-view is not static but dynamic? But there is this difference: Darwin outlined only the development of the body, its growth from lower forms. Christ is concerned rather with the growth of the soul, the transmutation of the animal into the man, the man into the angel; and what a superb statement of the final goal in His admonition: 'Be ye therefore perfect as your Father in heaven is perfect.' Perfection like the perfection of the Father, that is the goal, as Christ sees it and sets it forth."

"Yes, I suppose you are right in saying that Christ is an evolutionist," answered the clergyman, reluctantly. "Yet I must confess that I feel something of a shock in the application of the name to Him."

"Only because evolutionist has quite wrongly come to mean material-

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ist," answered my friend; "but development, growth, is the very opposite of materialism. I am afraid that the thunderings of the drum ecclesiastic had somewhat to do with it," added my friend, with a smile, "that the bishops drove the evolutionists into the camp of materialism, by their violent and narrow-minded opposition to Darwin's work. That was a reaction, but I think the reaction has run its course; has, indeed, expended itself long ago, and that we have already gone far along the path of a counter-reaction. I am convinced that the true science of our time is the very reverse of materialistic; nay, that, under its piercing scrutiny, matter is dwindling to atoms, the atoms are breaking up into ions, and these, as points of electrical force, are carrying us across the borders into the invisible world. It is Faraday's dream that, in the so-called atom, there may be no solid nucleus at all, only the locus of force. Is it not the truth that science now discerns, behind the visible elements, their invisible prototypes, their etheric parents; that we are groping toward a knowledge of finer forms of matter, finer substances and forces, and are on the high way towards a conception of the world which is almost that of Plato's, the visible as the manifestation of the invisible? Perhaps the same thought came from Plato, through Philo, to Paul, when he says, 'the invisible things are clearly seen, being understood by the things that are made.' Are we not, then, fully justified in holding that true science, the really inspired science of our time, not only does not offer any objections to the view of the Master's teaching we have been considering, but that, on the contrary, science removed barriers, first, by showing the universal and fundamental law of evolution, of growth, of development; and, secondly, by revealing, or at least adumbrating, that hitherto unseen world, and those finer substances and forces, which provide both the field and the material for a wider evolution, which shall begin from our present personalities, and shall end,—no, it is endless, a perfection as of the Father in heaven, because a perfection resting in oneness with the Father."

"You spoke," said the clergyman, somewhat slowly and hesitantly, like one sounding a new channel, seeking bearings in a new field, feeling his way in the twilight, "you spoke, at the beginning of our talk, of Paul's phrase, 'the spiritual body,' and you suggested, I think, that Christ's work, after the death of His physical body, might have been carried on in a spiritual body? Am I right in thinking this is what you meant?"

"Yes," said my friend; "and I wish also to suggest that we find, in the finer substances and forces revealed and indicated by modern science, the possible substance of that spiritual body. And, further, that we find, in certain speculations as to a richer and deeper understanding of space, the suggestion of the possible field for the life and activity of the spiritual man, clothed in the finer vesture which we may call, with Paul, the

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spiritual body. But I am conscious of a certain inner admonition," said the Disciple, in conclusion, "that, in following up these abstract and purely scientific speculations, we are always in danger of allowing ourselves to be drawn away from the main matter, which is, not the possible vesture, but the real experience; the immediately obtainable consciousness of the Master's power and work and love. We shall be wise if we follow the example He himself set: never to launch into speculations, but ever to keep on the firm ground of experience. Only as we live these things, is it at all possible for us to understand them; and abstract considerations are only to be allowed, because the over-activities of our minds in wrong directions and in wrong ways have so tied and bound us that we are almost incapable of beginning to gain real experience; almost incapable of making the required effort and experiment. I think the mind is valuable only to cut the bonds woven and tied by the mind. Once this is done, we can go forward, not in the speculations of the mind, but in the experiences of the soul. We shall learn of the Master, as He is to-day, not so much by considering what He was once, but by seeking the way to Him now; we shall find that His work, so far from being finished during the brief ministry on earth, is even now only begun. The greater part remains unaccomplished. It may be our high privilege to help in accomplishing it."

You say you do not wish to be a "Saint"; that virtuous living and simple manliness suffice. So be it, and yet I wonder. For God's design for every human Soul is Saintliness; in Spiritual things, perfection. And I ask: how may a man escape his destiny; cross God's will with his own; defeat God's plan? Sooner or later it must come, that absolute surrender. Why postpone the day and its great peace?

BOOK OF MEMORIES.

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THE MILITARY RELIGIOUS ORDERS

AN attempt was made in the last number of THE THEOSOPHICAL QUARTERLY to give a brief description of the better known Religious Orders. The inordinate length of that article would have prevented the inclusion of the Military Religious Orders even if their inspiring and vividly interesting history did not fully justify separate treatment. There are few, if any, records of continual heroism and indomitable courage and ability which surpass that of the Knights of St. John, during the 600 years of their existence. For centuries they were almost alone in holding back the Mohammedan hordes from overrunning Europe, and during much of the time they were battling against ten or twenty times their own numbers.

The fundamental idea of the Military Religious Order was welcomed with eagerness in the Middle Ages, when War and Religion were the two great interests of mankind; and a regular institution which combined the honor and insignia of Knighthood with the privileges of a monk, was bound to attract a large and growing following from the best classes in Europe. Such an Order required recognition from both Church and State, and perhaps the best test of the validity of the numerous Orders which were copies of the early and great ones is whether they had both kinds of sanction. Several kings tried, some with considerable success, to found Orders not approved by the Pope; while the Church sanctioned others which were never recognized by a State.

The three great Military Orders owed their origin to the Crusades, from which they derive the distinctive badge which is common to them all,—a large cross with eight points, worn on the breast.

There were three types of these Orders of religious knights, those like the Knights Templars were for military purposes; those like the Knights Hospitallers of St. John of Jerusalem and the Teutonic Knights, combined military duties with hospital work and nursing; while minor orders, like the Orders of St. Lazarus of Jerusalem and the Holy Spirit of Montpelier were purely hospitaller, though their Commanders claimed the rank of Knights.

The great Orders were alike in their religious, military and economic constitution. The members took three vows of poverty, chastity and obedience, they had their chapters, chapels and clerics free from episcopal jurisdiction, answerable to the Pope alone. Their lands were exempt from tithes. They did not, however, all follow the same monastic rule.

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The Templars and their derivatives followed the Cistercian Reform, a modification of the Rule of St. Benedict. The Hospitallers followed the Rule of St. Augustine.

After the Crusades the rules were relaxed to permit the non-clerical members of the Orders to marry—once—and with restrictions. The Rule bound the brethren to the ordinary exercises of the monastic life; the recitation of the Hours; it prescribed their dress, their food, fasts, feasts, abstinences and punishments. It also imposed detailed obligations in regard to the election of officers and the admission of members to the two ranks of combatants—knights and men-at-arms, and to the two ranks of non-combatants—chaplains and *casaliers,* or tenants, who were charged with the management of temporal affairs.

The military organization of the Orders was also uniform. In those days the strength of an army was in its cavalry, and the armament, mounting and tactics of the Orders conformed to this standard. The Knights were the heavy cavalry, entitled to three horses apiece. The men-at-arms were the light cavalry with one horse. As a rule only those of aristocratic birth and of proved prowess in war were admitted as Knights. Consequently the Knights were a *corps d'elite* and were never very numerous.

Living together in convents which were also barracks, and with the usual discipline of the soldier supplemented by the obedience of the monk, and both infused by the zeal of religious devotion, these Orders are said to have surpassed in that cohesiveness which is the ideal of every military organization, the most famous bodies of picked soldiery known to history—not even excepting the Macedonian phalanx or the Ottoman Janissaries.

The Military Orders came to have immense possessions all over Europe. In the 13th Century the Templars possessed nine thousand manors; the Hospitallers thirteen thousand, and owing to the centralized system of administration, whereby the surplus revenues of all their properties were sent to a common treasury, they came to control an enormous wealth which could be and was applied to the largest financial undertakings; and on account of their reputation for honesty and trustworthiness, they were often made the trustees of kings and nobles in the administration of estates and in banking operations. Several times the papacy employed them to collect contributions for the Crusades.

The three great Military Orders were the Knights of St. John of Jerusalem or the Knights Hospitallers, founded shortly before the first Crusade, in the middle of the eleventh century, and which lasted until the French Revolution; the Knights Templars, founded in 1118-19 and suppressed in 1307-12; the Teutonic Knights who arose during the 3rd Crusade in the twelfth century, who received full recognition in about 1198, and which ceased as a regular Order in 1526, when the Grand

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Master and many of the Knights turned Lutheran; the Knights of Rhodes and the Knights of Malta, are names given to and used by the Knights of St. John after they had been driven from Palestine and occupied first the island of Rhodes (1310 to 1522) and later the island of Malta (1529 to 1798).

The great Orders consisted of (1) knights, (2) chaplains, (3) serjeants or esquires, or men-at-arms, (4) menials and craftsmen. All were bound by the the rules and enjoyed its privileges. All the higher offices were filled by Knights, save the purely ecclesiastical, which fell to the chaplains, and the master of the squires, and the head of the light cavalry, the *turcopolier,* who could be selected from among the serjeants-at-arms.

The unit of organization was the commandery or preceptory, a small group of knights and serjeants, living in community, under the rule of the commander or preceptor, and charged with the care of surrounding properties. The commanderies were grouped into priories, each under a prior, and these again into provinces under grand commanders. In the 14th century these largest groups crystallized into national provinces called "langues" (languages). Over the whole was the Grand Master and seven great dignitaries, known as the conventual bailiffs; the grand preceptor, marshal, draper, hospitaller, treasurer, admiral and turcopolier. The Grand Master alone held office for life. His authority, while very great, was not absolute. The legislative and controlling power was vested in the General Chapter of the Knights, which alone had power to pass statutes binding on the Order. The Grand Master was assisted by four councils, (1) on administration, (2) on affairs of state and criminal cases, (3) a full council to hear appeals from the two former, (4) on finance. The Grand Preceptor was the assistant of the Grand Master, and acted for him, in his absence. The Grand Master appointed all subordinate officials, save the Grand Commanders. His household, seneschal, squires, secretaries, chaplains, pages, etc., enabled him to figure as an equal with the kings and princes with whom he consorted.

There were some differences in the names of the higher officials in the different Orders, but the foregoing may be taken to represent the essence of the organization of all the great Orders.

The ceremonies for a reception of a Knight were very impressive. The postulant presented himself with a lighted taper in his hand, and carrying a naked sword. After blessing the sword the priest returned it to him, saying, "Receive this sword in the name of the Father, Son and Holy Ghost, Use it for thy own defence and against the enemies of Jesus Christ. Take heed that no human frailty move thee to draw it unjustly." Then as the knight girded himself, the priest said, "Gird thyself with the sword of Jesus Christ, but remember that it was not with the sword, but with Faith that the Saints have conquered King-

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doms." In presenting the sword the priest also said, "Let the brightness of this sword represent to thee faith; let its point signify hope, and its light charity."

When presenting the candidate with spurs, it was said, "As the horse fears them, so must thou fear to depart from thy post or thy vows." When given his cloak with the eight pointed cross, it was said, "We wear this cross as a sign of purity; wear it within thy heart, as well as outwardly. The eight points are the signs of the eight qualities thou must ever preserve, (1) Spiritual Joy, (2) Live without malice, (3) Weep for thy Sins, (4) Humble thyself to those who injure thee, (5) Love Justice, (6) Be merciful, (7) Be sincere and pure of heart, (8) Suffer persecution." On the cloak were embroidered all the instruments of the Passion, and the garment was placed about the Knight, with the following words, "Receive the yoke of the Lord, for it is easy and light, and will give rest for thy soul. I tie this cord about thy neck in pledge of the servitude thou hast promised. We offer thee nothing but bread and water, and a simple habit of little worth. But we give thee and thy parents and relations a share in the good works performed by the Order, now and hereafter, throughout the world, Amen." He was then received with the kiss of peace.

The Knights of St. John

Like other great human institutions which developed from small beginnings, such as the Papacy itself, the origin of the Knights of St. John is the object of controversy and the subject of legend. According to one story, it was founded in the time of the Maccabees, by King Antiochus. Zacharias, father of St. John the Baptist was one of its first masters. What is now clearly established is that ever since Jerusalem became a centre of Christian pilgrimage, there were hospitals there; served by Benedictine monks, to care for pilgrims. One of these, founded by Charlemagne, was destroyed in 1010 by the fanatical caliph Hakim Biamrillah. In 1023 certain merchants of Amalfi purchased the site and founded a new hospital for pilgrims, dedicated to St. John the Baptist. In 1087, when the first Crusaders besieged the Holy City, the head of this hospital, one Gerard or Gerald, earned their gratitude by some service. Led by the example of Godfrey de Bouillon, donations and privileges were showered on the establishment, not only by the Crusaders, but by kings, nobles and prelates all over Europe. In 1114 a whole Portugese province was made over to them. In 1113 Pope Paschal II took the order and its possessions into his immediate protection.

During Gerard's lifetime the institution retained its purely hospitaller function, but upon his death in 1120, under the statesmanlike leadership of Raymond du Puy, and on account of the renewed activity of the

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Saracens, it was deemed necessary for the Order to provide pilgrims with military protection. With the outbreak of war the Hospitallers were given specific tasks to perform, such as the building and defence of the castle of Ibelin, and from 1137 onward they took a regular part in all the wars of the Cross.

Raymond du Pay was a great man. He governed the Order from 1120 to about 1160 and during his leadership the Order ceased to be a local institution and became far-reaching in its scope and influence, and acquired immense possessions, by gifts from Popes, Emperors, Kings and nobles, in all parts of Europe.

In the very early days, the Hospitallers encouraged the affiliation of women, who, during the first Crusade, founded a hospice for women at Jerusalem, in connection with the Order. Until 1187, when they were forced to flee to Europe, they devoted themselves to prayer and sick-nursing. In Europe they became pure contemplatives, living under the Rule of Augustinian Canonesses. Several of these ancient foundations survive to this day.

The habit of the Order originally was a long monastic, bell-like, cloak, with a slit on each side for the arms and with a large white, eight-pointed "Maltese" cross on the breast. As this was highly inconvenient for fighting, it was modified to a red surcoat in 1259.

Under the grand-mastership of Gilbert d'Assailly, the Order took part in the various unsuccessful expeditions to Egypt in the middle of the 12th century. These misfortunes led to the resignation of Gilbert in 1170. He was succeeded by Jorbert who died in 1177. About this time the growing power of all the Orders received serious setbacks because of the scandalous rivalry between the Hospitallers and the Templars; owing also to the growing hostility of the secular clergy of Europe; who saw many rich properties removed from their hands, and who had power enough to get the Lateran Council of 1179 to pass several restrictive regulations. But the most serious menace was the renewed hostility of the Saracens, who, under Saladin, undertook the systematic conquest of Palestine. The Orders were practically alone in the resistance offered to the victorious Saracens. Jerusalem fell on October 2, 1187. The news led to the third Crusade, in which Richard Cœur de Lion was the chief figure and the recovery of Acre the chief event.

The Order took an active part in the wars of the next hundred years, whether dignified by the name of Crusades, or only local disputes. In 1198 they vigorously opposed the establishment of the Teutonic Knights as a separate order; they made treaties, and became allies of various pagan rulers, sometimes actually fighting against the Knights Templars who supported another party. At one time something very much like war broke out between the two Orders, and in the quarrel

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between the Genoese and Venetians, the Hospitallers and Templars fought on opposite sides. In spite of these scandals, and others concerning the personal laxity of the knights, the Order grew in power and possessions. It was reformed from time to time, by several vigorous Grand Masters, so that the demoralizing influence of wealth was not permitted to ruin its essential character, while the very real and almost constant fighting, had a tendency to keep the members up to a high standard of conduct and efficiency.

In 1291, Acre, the last stronghold of the Christian on the mainland, succumbed to the Musselmans. The Grand Master, Jean de Villiers, was wounded, and with only six surviving knights sailed for the Island of Cyprus, which for some years became their headquarters and center of operations. It was at about this time that a new grand dignitary, the Admiral, was created, for henceforth a large part of the activity of the Order was maritime warfare.

Under the grand-mastership of Foulques de Villaret, who was elected in 1305, some radical changes were inaugurated. An alliance was made with a Genoese pirate, and Rhodes, then belonging to the Greek Emperor, was attacked and conquered. In 1310, the headquarters of the Order was moved there; the nominal suzerainty of the Emperor was soon forgotten; and the Order became a sovereign power. This profoundly affected its future policy and history, for the island of Rhodes was not self-supporting and the Knights had to depend upon the Musselman mainland for supplies. This led to commercial treaties and to long periods of peace during which they enjoyed their wealth and power, making occasional incursions against pirates, or joining in semi-political wars against Egypt. They continued to maintain hospitals for the sick and destitute, their consuls in Jerusalem and Egypt watched over the interests of pilgrims, and their galleys policed the seas; but the crusading spirit began to die out and they became more and more influenced by political and commercial considerations.

In 1348, in alliance with Venice and Cyprus, they captured Smyrna, which was successfully defended against Osman the Turk in 1358, but lost to Timur the Tatar in 1402. After this disaster, they built the Fortress of St. Peter the Liberator, on a narrow promontory jutting from the mainland. For many years, this castle, which still stands, was a center of refuge for Christians flying from slavery. In 1453 the Turks captured Constantinople and Mahommed II announced that the island of Rhodes was his next objective. It was not, however, until 1480 that the Turks actually came, and then, under the leadership of Pierre d'Aubosson, the second great hero of the Order, they repulsed the enemy after a most gallant defense.

In 1522 the Sultan Sulieman the Magnificent led an enormous force against the Knights who, despite the heroic resistance of the famous

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Phillipe de Villiers de l'Isle d'Adam, and partly owing to the failure of the European powers to send assistance, were forced to capitulate, and in 1523, withdrew with all the honors of war. The Emperor, Charles V, declared "Nothing in all the world has been so well lost as Rhodes," and five years later gave the Knights the island of Malta.

During the two hundred years they had occupied Rhodes, modern scholars are agreed that the Hospitallers prevented the Ottomans from appearing on the Mediterranean as a first-class sea-power.

The settlement of the Knights of Malta was contemporaneous with the Reformation. The Knights of the bailiwick of Brandenburg accepted the reformed religion, but in England they opposed Henry VIII, who confiscated their estates, and the English "langue" practically ceased to exist. The Knights at Malta, however, continued their vigorous warfare against the infidel. They took a conspicuous part in Charles VI's expeditions against Goletta and Tunis in 1535. In 1550 they defeated the infamous pirate Dragut, who had long been a menace to commerce in the Mediterranean. Dragut entered the service of the Turks, and on May 18, 1565, led the Turkish fleet in an attack on Malta. Thus began one of the most famous sieges in history. Malta was relieved by the Spanish Viceroy of Sicily, who raised the siege on September 8th, after the Knights had killed Dragut and 25,000 Turks. Valletta, the chief town of Malta, is named after de la Vallette who was Grand Master at this time.

The Knights also shared in the victory of Lepanto in 1571, when the combined fleets of Spain, Venice, Genoa, Malta and the Pope inflicted a crushing defeat upon the Turks. The next one hundred years however, ushered in a period of depression. The Order was troubled by the religious wars of Europe; by quarrels with the Popes, who claimed the right to nominate the chief officers, a claim relinquished by Innocent XII in 1697; and by rivalry with Venice, then the other great Mediterranean power. It was also injured by the practice of electing very old men as Grand Masters, so as to insure frequent vacancies, and by its tendency to become more exclusively aristocratic. In spite of these drawbacks, however, it still saw much fighting, as for instance, the expeditions under de Vignacourt (1601-1622); the defense of Candia, which fell after a twenty years' siege in 1669; wars under Nicolas Cottoner, 1665 to 1680, and during the grand mastership of Gregorio Caraffa (1680-1690); a campaign (1683) with John Sobieski, King of Poland, against the Turks in Poland, and the attack in alliance with Venice on the Morea in 1687, which involved the Knights in the defeat at Negropont in 1689. Again under de Roccaful (1697-1720) and de Villena (1722-1736) the Knights restored their prestige in the Mediterranean by victories over the Turks. In 1741, de Fouseca, a man of strong character, became Grand Master.

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He expelled the Jesuits, resisted Papal encroachments, refused to call a general chapter, and ruled as a despot.

In 1775, Emmanuel, Prince de Rohan was elected Grand Master, and made serious efforts to revive the old spirit of the Order. Several other similar Orders were incorporated with the Knights, a new Anglo-Bavarian "langue" was established, but these efforts were sterile and the outbreak of the French Revolution proved fatal. The Knights naturally siding with the royalists, Malta became a refuge for *émigrés*. In 1792 the possessions of the Order in France were confiscated, and six years later the Island was surrendered to Napoleon, who stopped there *en route* to Egypt.

The real history of the Order ends here, but Baron von Hompesch, the Grand Master, fled to Russia, and under the patronage of Paul I, endeavored to maintain some semblance of the Order's former state. It continues to exist, under a changed form of government, but is now more honorary than practical.

The Knights Templars

The history of the Knights Templars, or Poor Knights of Christ and of the Temple of Solomon, is the history of a great tragedy. It was founded in 1119 by Hugo de Payns and Godeffroi de St. Omar, two French knights who undertook the pious task of protecting the pilgrims who flocked to Jerusalem after the first Crusade. Six other knights soon joined them and they formed themselves into a religious community, taking an oath to the patriarch of Jerusalem to guard the public roads; to forsake worldly chivalry "of which human favor and not Jesus Christ was the cause," and, living in chastity, poverty and obedience, according to the rule of St. Benedict, "to fight with a pure mind for the supreme and true King."

Baldwin I, King of Jerusalem, gave the community that part of his royal palace lying next to the so-called "Temple of Solomon," whence they took their name. At first they were not exclusive, but on the contrary made a practice of admitting to membership excommunicated knights, and others of evil life, who streamed to the Holy Land in the joint hope of plunder and salvation. The Order did great work in converting and disciplining this unruly rabble.

In 1127 Hugo de Payns went to Europe to seek official recognition of his enterprise. He had the good fortune to make a friend and advocate of St. Bernard, the all powerful abbot of Clairvaux, and his mission was completely successful. The Council of Troyes in 1128 sanctioned the Rule of the Order, which, if not actually drawn up by St. Bernard, was undoubtedly inspired by him.

The rule and form of government does not differ materially from that of the Knights of St. John, already referred to in sufficient detail.

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Women were not admitted, and the names of the chief dignitaries differed. The Vice Grand Master of the Templars was the Seneschal. The third in rank was the Marshal, who was supreme in military affairs. The commander of the land and realm of Jerusalem was Grand Treasurer of the Order, and the commander of Jerusalem was the Grand Hospitaller. There was a Grand Drapier, whose duty it was to provide clothing for the brethren. Originally the Order was served by priests from outside, but later on by Papal sanction, priests took the oath of lifelong obedience to the Grand Master and the rank of chaplain was instituted. The Templars were forbidden to confess to any save a priest of the Order, if one were available, and such priests were declared to have greater powers of absolution than an Archbishop.

Members were admitted, either for life or for a term of years and married men were admitted if they bequeathed half their property to the Order. The unmarried Knights wore a white mantle, the others a black or brown mantle, the red cross being common to all. The brethren had to attend the daily services, but the soldier wearied from a night's watch could absent himself from matins with the master's consent. They had two meals a day with meat three times each week. The most implicit obedience to the master was required; secular amusements forbidden; letters from home only opened in the presence of the master; gifts only could be received by consent of the master. For serious offenses, such as desertion or murder, the Templar could be expelled. For minor offenses he was suspended. He could only leave the Order by going into a stricter religious community. In spite of the long and deadly feud between the Templars and the Hospitallers, each was bound by mutual agreement not to receive ejected members of the other, but in battle, if cut off from his own brethren, the Templar could rally to the Cross of St. John.

Long before the death of St. Bernard in 1153 the Templars were established in almost every kingdom of Europe. Louis VII of France gave them a piece of marsh land outside Paris, which in later times became known as the Temple and was the headquarters of the Order in Europe. Spiritual privileges were granted them by the Popes as lavishly as temporal possessions were showered on them by princes and peoples. Adrian IV gave them the right to have their own churches and churchyards, free from ordinary excommunications and interdicts. They were exempted from payment of tithes, and from general censures and decrees of the Councils and Popes, unless mentioned by name. These ecclesiastical privileges, of course, led to an open feud with bishops and parish priests, but so long as the attention of Europe was directed to the expulsion of the infidels from Palestine, the position of the Templars was unassailable and efforts to curb their growth were vain.

Fulk, Count of Anjou, was said to have been a Templar before he

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assumed the Crown of Jerusalem in 1131. In the disastrous march from Laodica to Attalia in the second crusade, the Templars were the only troops who maintained even a show of discipline. Louis VII was so much impressed by this that he modeled his army on their organization. Even at so early a date there is record of the Templars loaning the French King large sums of money. At the unsuccessful siege of Damascus, the failure of the expedition was ascribed to the treachery of the Templars, a charge vehemently denied, but the beginning of a long series of accusations which led finally to the tragic suppression of the Order. In 1153 the Grand-Master and forty followers, bursting into Ascalon, were surrounded and cut off. The scandal of the day said they merited their fate in their eagerness to possess themselves of the city treasury. Next year they were accused of selling a half converted Egyptian prince to certain death, for 60,000 aurei. In 1166, twelve Templars were hanged for betraying a fortress beyond the Jordan.

In spite of these stories, however, the records show that the Templars took an active and prominent part in all the wars of the Cross. In 1170 they beat Saladin back from their frontier fortress of Gaza and seven years later shared Baldwin IV's great victory at Ascalon. There seems to be little doubt that there was a treaty of some kind between the Templars and the Old Man of the Mountains, head of the Assassins, for during the mastership of Odo de St. Amand, the Old Man of the Mountains sent word that he would accept the Christian faith if released from the tribute he was paying. The history of the Order for the next 140 years is the history of the Crusades. The Templars doggedly opposed the successful advance of Saladin, and fought gloriously at the siege of Acre, where the grand master refused to survive the slaughter of his brethren.

After the fall of Acre they bought the Island of Cyprus from Richard, whom they supported in the disputes for the Latin Kingdom of the East. When Acre was recovered they were given back their old quarters which became the center of the Order. In 1217 they began building their famous fortress of Castle Pilgrim, near Acre, on a rocky promontory, washed by the sea on every side save the East, where they built a strong wall, from sea to sea, fortified by strong towers. Within the enclosure was a spring of pure water, fish ponds, salt mines, woods, pastures and orchards, and all things needed for an abode in which the Templars could await their restoration to Jerusalem. It was from this castle that the 5th Crusade started against Egypt.

The Templars were the heroes of the Siege of Damietta; "first to attack and last to retreat," they saved the Christian army from annihilation on the 29th of August, 1219. But they opposed the Sultan's offer to restore Jerusalem and Palestine, and they actively opposed Frederick II in 1228, going so far that the Emperor actually besieged Castle

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Pilgrim and on his return to Europe gave orders to seize all their estates and chase all its members from his realm.

In the Seventh Crusade the Templars shared in the great defeat at Joppa, and in the negotiations that followed they took sides against the Hospitallers, carrying matters to the point of warfare. They besieged the Hospitallers in Acre, drove out the Teutonic Knights and were successful on all sides, until the Sultan called in the barbarous Kharazmians, whom the Mongol invasions had driven from their native lands. These savages swept down on Jerusalem and annihilated the Christian army at Gaza in 1244. Only 18 out of 300 Templars survived; only 16 out of 200 Hospitallers. The masters of both orders were slain or taken prisoner. The Christian power in the East never survived this blow. It is said that in spite of their valour, the policy of the Templars had been a mistaken one and that they are much to blame for the disaster.

Too weak for expeditions against the infidel, the Christians were still strong enough to quarrel among themselves, and the next few years are a record of disgraceful internecine warfare, until all the different elements were once more united to defend, first, Tripoli, which fell in 1290, and then Acre which succumbed a year later after a fiercely contested siege of six weeks. The Grand Master de Beaujeu, with most of the Knights, were slain. The few survivors, elected a new master, and forcing their way to the coast, sailed to Cyprus which now became the headquarters of the Order.

It was not only in the East, however, that the Templars were a power. For a hundred years, they had been one of the important factors in European politics. Their wealth was prodigious, and they were the great money-lenders of Europe. The Temple in Paris was the center of the world's money market, and they rivaled the great Italian banking companies in their financial undertakings. They were ideal bankers for such an age, with their strongholds scattered throughout Europe, while their military power and discipline ensured the safe transmission of funds, and their profession of monks guaranteed their integrity.

It was, indeed, their wealth which led to their undoing. Never had the Order been more powerful than immediately before its ruin. It excited the cupidity of Philip IV of France. He had borrowed much money from them, and after the disastrous campaign in Flanders, was at his wit's end for funds. He deliberately plotted a treacherous attack on the Order, and, secretly laying his plans, and endeavoring to excite the cupidity and support of neighboring monarchs, on October 13, 1307, he caused the simultaneous arrest of the Grand Master, Jacques de Molay, and all the important Knights and members of the Order in France.

Under the system of jurisprudence then in vogue, they were caught in a trap from which there was no escape. Once accused a man was doomed. He was tortured in an effort to make him confess. If he

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confessed, he was punished for his crimes. If he withstood torture, he was still more severely punished as an unrepentant heretic and criminal. In Paris alone thirty-six Knights died of torture, but others, under the pressure, confessed to everything and anything their tormentors suggested.

Their principal accuser was a renegade knight named Esquin de Floyrau, although there is now considerable doubt if he ever had been a member. Philip of France promised him a share of the spoils for turning traitor.

The Knights were accused of a curious and grotesque mixture of black magic, heresy and immorality. As their initiation into Knighthood was in secret, this ceremony was the focus of the charges. It was said that each Knight had to disavow his belief in Christ, and submit to indecent ceremonies. Out of 138 Knights examined in Paris in the Fall of 1307, some of them old men who had been in the Order nearly all their lives, 123 confessed to spitting on (or "near") the crucifix. They were accused of devil-worship, and of practices too repulsive to be described in print. The Grand Master himself "confessed," and made public protestation of contrition. Several years of confusion and delay followed, owing to the intrigues of the Pope and King to get the affair in their own hands. Several different sets of inquisitors were appointed, and at different times many of the knights retracted their "confessions," but as the punishment for retracting a confession was death by fire, this did not help them much. Fifty-four were burnt in Paris on one day for retracting. The so-called trial, before a tribunal packed with Philip's creatures, dragged through 1310 and 1311. Meanwhile the Pope and Philip came to terms and the Pope condemned the Order. A Council called for the purpose, was not permitted to consider the matter, but the Order was formally abolished at a private consistory, March 22, 1312.

The actions of the Grand Master throughout, and until the very last, were pitiable. He utterly failed to rise to the requirements of his great position. Confession, public recantation, reiterated confession, and humiliation after humiliation had been heaped on the poor man. It was not until 1314, when Jacques de Molay was brought out on a scaffold erected in front of Notre Dame in Paris, to make public confession, and receive sentence of perpetual imprisonment, that he regained sufficient courage to withdraw his confession, to declare the Order innocent of all charges and to defy Philip. He called upon Pope and King to follow him to the judgment seat of God. The King was furious and had him burned on an island in the Seine belonging to the Augustinians. When Philip and the Pope both died shortly afterwards, the people remembered the Grand Master's dying words, but the sole recorded contemporary protest is that of the Augustinians against the King's officers for trespass.

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The question of the guilt or innocence of the Templars has been a subject of controversy for 500 years, but modern scholars unite in believing, not only that they were entirely innocent, but that their destruction had three fateful consequences to Christendom.

(1) It facilitated the conquests of the Turks, by preventing the Templars from playing the part in Cyprus which the Hospitallers played in Rhodes and Malta.

(2) It partly set a precedent for and partly confirmed the cruel criminal procedure of France, which lasted until the Revolution.

(3) It set the seal of the highest authority on the popular belief in witch-craft and personal intercourse with the devil; sanctioned the use of torture to wring confessions from those accused of such intercourse, and so made possible the hideous witch persecutions which darkened the later Middle Ages, even in Protestant countries, until long after the Reformation.

Save in the Kingdoms of Castile, Aragon, Portugal and Majorca, the property of the Order was transferred to the Knights of St. John. It was never formally declared guilty, but on the contrary, in the Pope's Bull, was dissolved because of the *doubt* of its innocence.

The Teutonic Knights

The Teutonic Order, or Teutonic Knights of St. Mary's Hospital at Jerusalem, is not so picturesque and so interesting as the other two great Orders, if for no other reason than that its field of activity for nearly all of its existence was in the lands now forming the north-eastern part of the German Empire. The history of the region is confused and obscure and the average English speaking person knows little about it, until, at any rate, the time of Frederick the Great.

The Teutonic Order was a child of the Third Crusade. For some time previous, some pious Germans, merchants of Bremen and Lübeck, had maintained a hospital in a vessel which they drew up on the shore at Acre. It became attached to the German Church of St. Mary the Virgin at Jerusalem. In 1198 the great men in the East, who happened to be mostly Germans, raised the brethren of the hospital to the rank of Knights. The original members were thus ennobled, and henceforth it was the rule that only Germans of noble birth could join, thus departing entirely from the cosmopolitan character of the other Orders. In other respects, however, the organizations were the same. The Teutonic Knights lived a semi-monastic life under the Augustinian Rule, having their own priests and lay brothers. It began as a charitable society, developed into a religio-military club and ended as something like a chartered company, exercising sovereign rights over the countries in its charge.

For a hundred years (1198-1291) the headquarters of the Order

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was at Acre. On the Fall of Acre the Grandmaster moved to Venice, but in 1309, he established himself in his own city of Marienburg on the Vistula, a move which is said to have saved his Order from the fate of the Templars, because from the security of Marienburg he was able to make favorable terms with the Pope.

The Teutonic Knights did not restrict their activities to the East, but early in their career, sent expeditions against the heathen in Prussia and Livonia. They were given the land they conquered, and gradually acquired a huge domain. By 1283, less than a hundred years after their foundation, they possessed all the country between the Vistula and the Memel, Prussia, Courland, part of Livonia and Samogitia. Commanderies were established, with headquarters in huge fortresses, around which important towns arose. Among these were Dantzig, Konigsberg, Elbing, Marienburg and Thorn. It was indeed the importance of these possessions, and the activities of the Order in connection therewith, which made impossible the plan of the Pope to amalgamate the three great Orders. The Teutonic Knights pointed out that while the Templars and Hospitallers had a common object in view,—the recovery of Palestine, their Order had to maintain its conquests in the north of Europe and to spread the true religion among the heathen nations there.

The Grand Master and his Knights started in vigorously to settle and govern their country. They passed many laws, fixed the rate of wages for the different trades, forbade the speaking of any language but German, devised laws for the control of slaves and servants, forbade gambling, regulated the number of glasses of beer people of different ranks could offer their guests, issued a new coinage, made treaties for commerce with surrounding powers, and in all ways acted as an independent sovereign power.

In order to confirm themselves in the undisputed possession of their territories, some of which were claimed, and often fought for by neighboring princes, they went through the form of giving everything they owned to the Pope, who accepted their gift and then gave them back the lands to be held by them under him as suzerain. The Grand Master was made a member of the Imperial Court by Frederick I in 1214, and later on a Prince of the Empire. The Order, as a whole, was given many privileges which increased its power and sphere of activity. In 1237 the Ancient Order of Christ, or the Sword Bearers of Livonia, was absorbed by the Teutonic Knights. They continued under the Grand Master with a master of their own. They separated during the confusion of the Reformation, and in 1561 this Order was dissolved and the Master made Duke of Courland.

It would be useless to attempt any description of the countless campaigns waged by the Teutonic Knights in northern Europe. For three hundred years they pushed forward the frontier of Christendom,

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or fought fiercely for the retention of their possessions, or retreated doggedly against vastly superior forces. There were internal dissensions; at one time rival Grand Masters dividing the allegiance of the Knights; at another a Grand Master was assassinated, and there were the usual records of violence and oppression which were the features of such an age. On the whole, however, in spite of the jealousy, envy and rapacity of neighboring monarchs, the Knights moved steadily forward with their conquests, their conversions, and the bringing of a fair degree of law and order to their possession.

The height of its wealth and power was reached about 1400. Besides large possessions in Germany, Italy and other countries, its sovereignty extended from the Oder to the Gulf of Finland, and there must have been over five million people subject to the Order's rule. Its great prestige was ruined by a single blow. In 1410 Ladislaus, King of Poland, helped by large bodies of Russians, Lithuanians and Tartars, inflicted a crushing defeat upon the Knights at Tannenburg. It is said that 60,000 Poles and 40,000 of the army of the Knights were slain. The Grand Master and many hundreds of Knights were among the dead. A valiant leader, Henry de Planau, was elected Grand Master and successfully withstood a siege at Marienburg, but the spirit of the Order was broken. Many feudatories volunteered their allegiance to Poland. Henry de Planau endeavored to stem the tide, and was deposed for his pains. East Prussia was ceded to Poland, and a little later in 1466, the Prussian nobles making common cause with Poland, West Prussia was also given to Poland, and henceforward the Grand Masters ruled as vassals of Poland. The Master in Livonia and the German Master refused to accept orders from a Polish vassal and went their own way. The German Master took the Grand Master's place as Prince of the Empire.

In 1526 the Hohenzollern Albert of Brandenburg, who was Grand Master, turned Lutheran, secularized his territories and made them into a hereditary duchy as a fief to the King of Poland. Few of the brethren resisted, and the Order quietly ceased to exist in the land which had been its center of activity for three hundred years.

The Livonian remnant of the Order kept its independence for 100 years, but in 1561 the Master followed the example of Albert and was made hereditary Duke of Courland, as a fief of Poland. Henceforth the Order was confined to Germany alone, with headquarters at Mergentheim in Swabia. Supported by its remaining estates it survived for a while, but was not powerful enough to be a factor in European politics. It lost its estates and right of existence in France during the wars of Louis XIV and was deprived of all its estates by the French Revolution. In 1809 Napoleon abolished it entirely. It was resuscitated in Austria as an honorary Order of Knighthood in 1840.

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Lesser Orders

Even a list of the unimportant copies of these great military Orders would occupy too much space. There are over a hundred of them. Quite a number were in Spain and Portugal and were formed to fight the Moors there as the great Orders fought against the infidels in the East. The chief ones are the Order of Avis, the Order of Montesa which was the Spanish remnant of the Templars, the Order of Christ, the Portuguese remnant of the Templars, the Order of St. James of Compostella, the Order of Calatrava, who were at first Cistercian monks and who fought valiantly against the Moors for 300 years, and the Order of Alcantara. These were purely military. The Order of Santiago was both military and hospitaller. One or two others, like the Order of St. Lazarus of Jerusalem and the Order of the Holy Spirit of Montpelier, were entirely hospitaller. The Order of our Lady of Ransom was formed to ransom Christian slaves. Several of these survive as honorary Orders associated with the several European Kings.

John Blake.

"The tendency of the true Christian is to seek the truth and not the error in any doctrine, and to use every exertion to find it there—his utmost efforts 'jusqu'au sang'—as one plucks a rose through thorns."—The Abbé R. P. Lacordaire to Madame Swetchine; in a letter of January 9, 1840.

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LETTERS TO FRIENDS

VI

DEAR FRIEND:

YOUR letter reached me some days ago, but to-night is the first time I have been free to answer and to thank you for it. I am deeply glad of what you tell me,—glad that the shadow of your fear has lifted, but still more glad that in its removal you have been able to see the Master's hand.

It is not strange that your mind should be confused and feel the need of readjustment to a new perspective. Perhaps, as you suggest, I may be able to help you in making it with regard to the points on which you write. But remember that it is not the mind which knows or can know the things of the spirit. We lay hold upon them by a direct perception of the heart: and all that we should ask of the mind is to accept this perception and to adjust our action to it.

I do not think you will misunderstand this statement as it has often been misunderstood. To some it seems to make the spiritual world appear remote and unknowable. Others have taken it as meaning that the mind is valueless, or that reason should no longer be our guide. Neither is the truth. The spirit eludes the mind, not because it is too remote, but because it is too intimate; not because its voice is uncertain, but because it is so direct and immediate as to admit of no interpreter. Between it and consciousness no intermediary can come. The mind faces outward from the Self. In its normal action it is the interpreter of outer circumstance, and guides the action of the will into the objective universe. The voice of the spirit speaks from within the Self, behind the mind. It is, therefore, to be known by the mind only as a new element in the will,—as a factor in that which animates it rather than as a fact with which it can deal. Do not look to your mind to prove your inspiration. Look to your will. "By their fruits ye shall know them." It is only as our inspiration passes into will and thence, guided by the mind, into action, that it can be known as the mind knows, objectively.

But this is very far from saying that we are not to use our reason. As well say that we should desire a mindless love. No man ever loved from his mind; nor can the mind judge of love or analyse it. Though the lover give you countless reasons why he should love, you know that were his love really founded in their logic it would be no love at all. Love is of the heart, of the Self. It is a union and a perception of a union which is behind the mind, a power entering the will from its source, a light shining through the mind from within. But surely the more we love the more we know the need for wisdom, for clearness of mental

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vision, that, through the mind, the will may be led rightly to the service of love. To this end, and so inspired, our minds become alert and attentive as never before, and study anew each outer fact and circumstance that it may be rightly related to the new birth in the heart and to the new desire in the will. So use your mind, and learn to use it more effectively,—not as the critic of your inspiration, but as the servant of your will.

And now, What is that will? Perhaps you have not phrased the question to yourself in just that way, or grown used to thinking of life in terms of will. But your letter speaks of wish and desire, and these grow into will. What, then, is your desire? You say that, in the illumination which drove you to your knees, the one desire of your heart was to know the Master and to serve him, to answer the call of his love to you, which "seemed" to bid you to come. Why "seemed"? At the time there was no uncertainty. You felt what you felt. But afterwards you listened to the mind. And because it could not share the knowledge of the heart, you doubted, and let yourself think of it as "appearance," as "seeming," as less real than your heart knows it to be. So doubt made desire waver, made you think its object could not be for you. And yet that is your desire, and, if you will it, its object is for you. Do you remember the passage from *Fragments?* "Let not Humility, that tender presence, become a stumbling block. By so doing you sin against the Higher Self."

Let me come back later to the question of your true desire, for in this matter of humility there is a barrier which your thought opposes to your will, and which should be cleared away. How can I make you see it?

Let us look at it from two different points of view, and first from that of the personal self. When we put vanity aside we see ourselves as very ordinary persons, with little of genius or special gifts to lift us from the commonplace. We know our own weakness. We know how incessantly we have failed to fulfil even our own homely personal duties as we wish to fulfil them, or to live up completely to the mere worldly standards we have set ourselves. It is no wonder, therefore, that we find it difficult to believe that we, being what we are, should be called to such service as the saints have laboured in, or that we should scarcely dare to trust a promise whose greatness is so disproportionate to what we have to give. We may not be particularly humble in our daily thought of ourselves, but even the smallest measure of humility seems to forbid such wild presumption as this appears.

But, paradoxical as it sounds, if we were wholly humble we should not fear to trust. It is the imperfection of our humility which is the barrier, as it is always the half truth which is the most misleading. Could we peceive that in ourselves we are nothing and can do nothing,

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that as personalities we have no rights, but only debts, that all which comes to us, joy and pain, love and service and life itself, are all free gifts from the Lords of Life, then I think that in the marvel of that generosity we should lose thought of greater or less,—as in the infinite all inequalities of finiteness are leveled. But as it is, we think of what we receive as measured to our worth. So much we believe we have deserved, so much we believe we can, of ourselves, render in payment for what we ask. We think in terms of barter and exchange, and forget that the very coin in which we would pay was given us. We cannot barter with God, and He who gave us life can give us all things else. Yes, even the perfection of the Father in the Heavens. Is the one gift more marvellous than the other?

Humility is a power. He who has it may dare all things, accept all things, accomplish all things. For he works not with his own power, but by the power of the Master working in him.

So much for the view of the personal self. Let us try to see also from the standpoint of the soul. The soul is the true Self. You have but to realize that, to have all your doubts resolved. Must not the Father love the child? Is it strange that he should call him to himself or promise him his heritage? And this is the heritage of the soul, to know the Father and to serve him,—not in some dim and distant heaven, but here and now. For the Kingdom of Heaven is literally at hand, the inner world within the outer, and the life of the soul, eternal and immortal, is in the present as in the ages past and to come. You are the soul, your life drawn from the soul's life; your powers and your virtues but the deadened and muffled action of the soul's powers; your faults and vices but the deflection of these powers turned backward by the curve of self-will till they act against themselves. Dare, therefore, to be what you are. Dare to face and to accept the fact of your own greatness,—the mystery of Being. And dare to act upon your acceptance. Cease to identify yourself with the personality, with the mere outward husk of your life and the vacillating shadows of self-will. Claim the heritage that is yours,—not yours by reason of any personal merit, but yours through Him who brought your soul to birth, who fashioned you in His image, and who gave you of His own life that you might live. You may not belittle His gift. "By so doing you sin against the Higher Self."

Perhaps you see now why I wished to make this as clear as I could, before I asked you to formulate your own desire. Do not be content with small ambitions, but have the courage to desire greatly. The utmost heights to which your will can reach are less by far than those to which you are called, and to which the Master waits to lead you. Your desire is but the dim echo of his urging; your will but the acceptance of his. Look, therefore, into your own heart to find what that desire is. Deem

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nothing too great to be attainable by reliance on his power, nothing too small to be the concern of his love. Measure what you find by no standard of greater or less, but test all things by taking them in thought to him. As you do so, as you look at your desires with the thought that you are showing them to the Master and that he is looking at them with you, something of his vision will illumine your own and you will find many transformations wrought. You will see as of vital moment much that before seemed trivial, and other things will lose their pompous self-importance and sink to insignificance; all will be purified, and through their greater purity you will see further into their depths.

I think that such a self-examination should be one of the first things that you should attempt, if for no other reason than to help you to gain the new perspective of which you rightly feel the need. Perspective is, after all, only the perception of the relation which the external universe bears to the action of the will. With each new element in the will there comes a new perspective, and for this to be clear we must be clearly conscious of the will, or element in the will, to which it has reference. Our view of life depends upon our purpose in life, and if our purpose be uncertain our view must be confused.

But of course perspective is only of importance as an aid to the fulfilment of our will, as a means for guiding it rightly into action, so that it is a reversal of emphasis to speak of seeking clearer consciousness of our desires in order to gain clearer perspective. It is for their own sakes that we must become conscious of them, and keep them consciously before us. A desire which is not remembered has small chance to be fulfilled, and it would be ludicrous, were it not for the pathos of its daily truth in all our lives, to set out upon a journey only to forget its purpose and its goal. We have need, therefore, to set our desires as definitely and concretely before us as we are able, to co-ordinate and synthesize them into a definite purpose, and to fix and hold our will to its fulfilment. It is necessary to do this not once but many times,—daily at first, then hourly, and, ultimately, from moment to moment,—that we may not forget and wander purposeless from our path.

Let me come back now to the desire, which, in the truest moment of your life you felt to be the deepest and the best: the desire for discipleship. Ask yourself what is involved in this desire, so that, seeing it in detail, you may set your will to its fulfilment.

What makes a man a disciple? To act as one. The answer is as simple as that. But it makes us see the importance of another question: How would a disciple act?

You, I know, are not one of those strange people who seem to think that discipleship, if possible at all, could only be possible in some very distant place and by the doing of very queer and spectacular things,—generally involving the sacrifice of all the other members of their families,

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and the turning away from their most obvious duties and responsibilities. But I do not know how clearly you have asked yourself and answered the question I suggest. How would a disciple live the life that is given you to live? Picture this to yourself as vividly and in as much detail as you can. How would a disciple do your work? How would he act toward the members of your family were they his family? How would he sit, stand, speak? Would he disregard the "little things" of life, the little courtesies, the small attentions and kindnesses? Would he ever be too absorbed in self, too tired, or too busy to think of these and to fulfil them? What would be his attitude in little and in big, in each and every department of your life and circumstance? These are the questions whose answers are vital to your undertaking, for they contain the moulds which you are to fill by your will.

You see that, however difficult it may be to carry out, the principle is a very simple one. The disciple *becomes* a disciple, and is not made such, from without. In every process of "becoming," of growth or change, there are but three main things to be considered. The first is our goal. The second is where we now are. The third is how we may move from where we are to where we wish to be. You wish to know the Master and to serve him. That, let us say, is your goal. But in those terms it is too vague. To say you want to serve is like saying you want to do something. What do you want to do? You must answer that question before you can set about doing it. And so we must ask ourselves with regard to service. How do we want to serve? If we are wise we will not attempt to choose this or that service according to our own wish or whim. We realize that this would be a very limited offer, and we wish to give ourselves wholly; so probably we answer to ourselves that we wish to serve in whatever way we can, to fulfil the Master's will in any field or in any way that is open to us. Our question changes its form and becomes: What is the Master's will for me, and how may I accomplish it? For to do the Master's will is clearly the first step in becoming his disciple.

When we face this more definite form of our desire, and bring it, as it were, from the abstract to the concrete, we perceive that its fulfilment can depend in no way upon circumstances, but solely upon the way in which we meet and deal with circumstances. They can determine only the form of service, not whether we are to serve. So we cease to regard them as barriers, and begin to recognize them for what they are,—the special field appointed for our service. It is, I suppose, natural for us to think other fields would be much richer,—just as in picking wild flowers the richest clusters seem always on the other side of the road from where we are, yet when we cross there those which we have left again seem the more desirable. It may be natural, but it certainly is both unwise and untrue. If we cannot serve where we are we could serve nowhere else.

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We must begin by acceptance, acceptance both of circumstances and of ourselves.

As I write this it seems to me that I have put it all too negatively. Can you not see the wonder of it? We do not have to wait to serve. The instant the will to do so is born in us that instant we can begin. Discipleship is a state of constant becoming, and we can begin to become, to transform ourselves and the world in which we live from the moment that the desire to do so is recognized. It does not matter where we are or what. Let us say we are at tea together, or in the most formal and banal of social gatherings. Is there not a way of service open to us at once,—a way of living in that moment as a disciple by fulfilling perfectly the duty of that moment? Would it be the Master's will for us that we should begin to preach to our fellow guests? Or to talk about our souls, or theirs, or the mysteries of the Kingdom of Heaven? We have but to formulate such questions to see their utter absurdity. Did Christ preach at the marriage in Cana in Galilee? Was he less the Master because the first miracle of his public ministry was to make a social function a success, to meet the needs of the occasion, and to contribute to the happiness of those about him in a way they could understand? In the same circumstances should not our aim be the same? Perhaps we think we have no social gifts. Then, more than ever, should we welcome this opportunity to gain them through conscious effort, knowing that they are powers which may be used in our discipleship,—which, sooner or later, must be used, as must all powers. Surely part of our ideal is charm,—the ability to put others at their ease, to interest them and to give them pleasure,—and our ideal is but our vision of the Master's will for us. There is no circumstance that does not carry with it a challenge to our ideal, revealing more of what it in fact demands of us, of what is, for his disciples, the Master's will. And therefore there is none which does not present the opportunity for service and for training.

So we begin our discipleship, our service and our "becoming," from where we are. Fixing our eyes upon our goal, the doing of the Master's will, we use each circumstance as it presents itself, not as a barrier to be overcome, but as the appointed means by which we are to win our way.

The same is true of our knowledge of the Master. We do not have to wait to know him, or to commune with him. Though our knowledge and our communion should deepen and grow clearer day by day as we advance, it may begin at once. There is no barrier. He is not in some distant heaven, but close at hand,—in the kingdom of heaven that is at hand,—and we have but to turn to him to find him. Does this seem a wild or merely metaphorical statement to you? I mean it quite literally and simply.

Think for a moment. What does it mean to know a man? It means first to know his will, to know his aims, his purposes, his likes

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and his dislikes. Surely we are not without knowledge of the Master here. We have but to look into our own hearts to see what is loved by him and what is hated. The trouble is not that we do not know his aims, but that, too often, we do not share them, and turn away, lest, being compelled to face our knowledge of them, we should find them shame our own. Our life is drawn from him, and, so long as we live, something of him will live in us to be found whenever we will look.

I know very well that this will seem at first but a very unsatisfactory answer to your need. One cannot feed the heart on metaphysics. But this is more than metaphysics. It is the fact. Within you, in the voice of your conscience, in the aspiration of your will, in the movement of your desire and the inspiration of your mind, something of the Master lives. And the way to him, to all the fulness and richness and objectivity of personal intercourse with him which your heart craves, lies through clearer consciousness of this inner life, and a closer attuning of your personal self to it. Ask yourself again how it is that you come to know any man better than you did at first. Is it not by working with him, or by coming to share more completely some interest of his, so that there is established a common ground for intercourse? The Master is to be known by no other means.

Yes, I can hear you say, but what I want is really to know him, to be able to see and talk with him as with any friend, as the disciples of old walked and talked with him. It seems to me that you are right in wanting this, to want from the greatest of friends all that any friend can give. The universe has not changed in nineteen hundred years, and all that ever was possible is possible today. Knowledge, not "as in a glass darkly" but face to face, exists and is obtainable. Discipleship, in the fullest and most complete sense, is a present day possibility and fact. But these things are your goal. What I am concerned to point out to you is how much of them you already have, or may have for the taking and the recognizing.

Is it difficult for you to kneel down and "put yourself in the presence of the Master"? Do you find it hard to believe that he is actually there beside you and that you can speak to him and commune with him? Is the fact that you cannot see him, such a barrier? Consider further: suppose you did see him. Would that content you? You know that it would not, for it does not content us to see any friend, if "seeing" is all that results. What we want is a sharing of consciousness, a sense of closeness and of love, or the inspiration of high counsel, or the illumination and self-revelation which come in the presence of sympathetic understanding, though no word be spoken. And this does not depend upon seeing, but upon something far more vital, the attuning of heart and mood.

You will, I am sure, recognize this as within your own experience

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in all personal intercourse. Again and again it must have happened to you to have sought some friend when you were nervous and depressed, and though you found her at home, and sat and talked with her, you felt all the time that you were not getting what you had come for,—that somehow she was not wholly there, that her spirit eluded yours, and gave you only the form and not the substance of the intercourse you craved. All this though you were quite certain of her sympathy and friendship, and knew that you were seeing her and talking with her, and that it was only the dissonance of your own mood, your mental and nervous preoccupation, which was the barrier between you. I am sure, too, that you have had the exactly opposite experience; that you have sat with your friend in silence and stillness, looking perhaps into a fire and not at all at her, and yet, though you neither saw nor heard her, you were keenly conscious of her nearness, and it seemed to you that moment by moment and breath by breath you were sharing each other's feeling and each other's thought.

Now it seems to me that such common experiences as these have much to teach us of our true desire in friendship, and of what true intercourse or communion means. It is a sharing of life and consciousness, not dependent upon physical sight, but upon an attunement of heart and mind and mood. Such attunement may be made quite consciously and purposefully. It is prayer. And when we have prayed, if we so desire and ask for it, we may remain with the Master, our thought, our feeling, our consciousness, all taking such forms as are induced by his presence and as reflect his own, so far as our hearts can reflect his. We do not have to wait for this. It is within our reach today.

Faithfully yours,

JOHN GERARD.

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SHANKARACHARYA'S CATECHISM*

II

THE SIX TREASURES

What is Peace?
It is mastery over the mental-emotional nature.

MOLINOS, the Western mystic, whose *Spiritual Guide* we have chosen for comparison with the work of the Eastern Master, writes thus concerning this treasure:

"Know that although exterior solitude doth much assist for the obtaining of inner Peace, yet the Lord did not mean this, when He spake by His Prophet, *I will bring her into the wilderness, and speak comfortably unto her.* But He meant the inner solitude, which together with the other conduces to the obtaining of the precious Jewel of the Inner Peace. Inner solitude consists in the forgetting of all creatures, in detachment, in a perfect abnegation of all purpose, desire, thought and will. This is the true solitude, wherein the Soul reposes with a sweet and inward serenity, in the arms of the Highest Good."

Both the Eastern Master and the Western mystic, therefore, make the treasure of the inner Peace depend on that true detachment, which is the ceasing from self-indulgence, whether of body, mind or will, that true detachment which is one with acceptance.

This single principle of acceptance of the divine will, called in Arabic *Islam,* is the inspiring principle of one of the world's great religions; and, in spite of many deficiencies in other directions, it has kept the soul of that religion strong and vital for centuries, teaching its men to sacrifice by valor and endurance, its women to sacrifice by self-surrender.

All self-indulgence is a preferring of one's own will to the divine will, the will of the Master, in the particular event or moment we are concerned with. In essence, therefore, it is an impulse of disobedience, of rebellion. It must be overcome by submission to the divine will in that event or moment, acceptance of the divine will for that event or moment. This is not a passive but a supremely positive act, and its reward is the inner Peace.

That Peace will contain two things: a positive acceptance of the divine will, whereby, in the Western mystic's words, we rest in the arms of the Highest Good; and a continuous victory over one's own

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self-will, the rebellious and tumultuous motions of our own thoughts and feelings, the mastery of the mental-emotional nature.

What is Control?
It is mastery over the eyes and the other outward powers.

Molinos writes that, "to be truly solitary, the soul ought to forget all the creatures, and even herself; otherwise she will never be able to make any near approach to God. Many men leave and forsake all things, but they do not leave their own liking, their own will, and themselves; and hence the truly solitary ones are few. For if the Soul does not detach herself from her own appetite and desire, from her own will, from spiritual gifts, and from repose even in spiritual things, she never can attain to this high felicity of inner solitude."

Detachment, the conquest of self-will, comes first; from this comes inner Peace; in the serene stillness of that Peace, the soul can begin the complete training of the outer personality, the mastery of the powers of sense and the powers of action.

This does not mean that complete inner Peace must be won, before any attempt at control is made. On the contrary, the process is progressive: a first small victory, within the heart, over self-will, over our own wish; a first faint and fearful acceptance of the divine will. Then the measure of peace that flows into us, from the divine will. Then the effort of action, the exertion needed to give effect to the divine will, the exertion of obedience which will mean a certain mastery over the outer personality and its powers. This will open the way for a fresh battle, a new conflict and victory; each act of self-surrender opening the way to further self-mastery, the divine will progressively replacing self-will in us, as we seek and obey the wish of the Master, rather than our own wish.

What is Silence, Cessation?
It is bringing each power back into its own proper sphere.

We have tried to show elsewhere that the whole of our morbid psychical life, the complete battery of selfish and sensual tendencies that make up our "personal" selves, spring from transgression, from carrying some natural power beyond its proper sphere, using it not for work, but for self-indulgence. The two most obvious examples are the sensual habit by which we live to eat and drink, instead of eating to live; and the abuse of the powers of sex, turning them from the simple purpose of race-continuity to degrading indulgence and sterility. Both are expressions of one sin: the turning the God-given power of will in us from its proper use, the expression of the divine will, to its abuse, the service of self-will. This is the "original sin," which is the sin of our "first

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parents," as these are symbolical of our former lives. Therefore we are really born in sin, and need to be redeemed. The divine will works our redemption, when we begin to obey.

Considered from without, this begins a long conflict, one sacrifice of our self-love and self-will opening the way to the next sacrifice; the withdrawal from one transgression making clear the need of withdrawal from another transgression; one battle opening the way for another battle.

But from within the whole process is constructive. The felling of forests without is answered by the building of the temple within, a building carried on in silence, in the field of the inner peace. The outer self may be conscious only of the pain of sacrifice and surrender, as, one after another, the ties of self-indulgence are broken; but there is another side to all this suffering, a side revealed in the inner world. What appears from without a process of destruction, reveals itself within as a process of growth. All the powers which had transgressed and gone astray, all the golden grains of divine energy which were being wasted in these transgressions, are now redeemed and turned to divine uses.

The impulse of self-indulgence is the cause and source of all psychosis, all "psychical" development, in the restricted sense. So self-surrender, the silencing of all impulses which do not obey the divine will, opens the way for the creative work of spiritual life.

What is Patience?

It is the power to endure heat and cold, pleasure and pain, and all that comes from without.

The essence of the teaching of Endurance is set forth in the *Bhagavad Gita* (II, 11-30):

"Thou hast grieved for those who need no grief, and thou speakest words of wisdom! The wise grieve neither for the dead nor for the living;

For never was I not, nor thou, nor these princes of men; nor shall we all ever cease to be, in the time to come.

So the lord of the body in the body here finds boyhood, youth and age, so is there the gaining of another body; the wise err not concerning this.

These things of matter, that bring us cold, heat, pleasure, pain, come and go again; they last not, therefore endure them, O Son of Bharata.

Whom these perturb not, equal in pain and pleasure, wise, he builds for immortality.

For the unreal there is no being, nor any end of being for the real; the truth as to these two is seen by those who behold reality.

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But know that to be imperishable whereby all this is stretched forth; and none can cause the destruction of the everlasting.

These temporal bodies are declared to belong to the eternal lord of the body, imperishable, immeasurable; therefore fight, O son of Bharata!

He who sees him as slayer, or who thinks of him as slain, both understand not; he slays not nor is slain.

He is never born nor dies, nor will he, having being, evermore cease to be; unborn, eternal, immemorial, this Ancient is not slain when the body is slain. . . .

This lord of the body dwells ever immortal in the body of each, O son of Bharata; therefore, deign not to grieve, even for all beings!"

The same thought is expressed in *Light on the Path:*

"This ordeal must be endured: it may come at the first step of the perilous ladder which leads to the path of life: it may not come until the last. But, O disciple, remember that it has to be endured, and fasten the energies of your soul upon the task. Live neither in the present nor the future, but in the Eternal. This giant weed cannot flower there: this blot upon existence is wiped out by the very atmosphere of eternal thought."

Trials must be endured, if the spiritual man is to come to consistency and strength. The power to endure them is to be gained by living in the eternal. Therefore this power comes after the inner Peace, which is the entrance into the eternal, there to abide forever.

Molinos writes of this same stage of the way: "So in the beginning, when God intends after an extraordinary manner, to guide the soul into the school of divine and loving knowledge of the internal law, He causes her to suffer darkness, and dryness, that He may bring her near to Himself because the divine Majesty knows very well, that it is not by the means of her own reasoning, or industry that a soul draws near to Him, and understands the divine precepts, but rather by silent and humble resignation.

"What most concerns thee, O redeemed soul, is Patience, and not to desist from prayer, though thou canst not enlarge in discursive thought. Walk with a firm Faith, and in a holy Silence, dying to thyself, to all thy natural efforts, because He that is and changeth not, neither can err, intends no thing but thy good. It is clear that he who is dying, must needs suffer; but how well is time employed, when the soul is dead, dumb, and resigned in the presence of God, there, without trouble or perplexity, to receive the Divine Influences.

"The senses are not capable of divine blessings; hence if thou wouldst be happy and wise: be silent and believe, suffer and have Patience, be confident and press on; it concerns thee far more to hold thy peace, and to let thy self be guided by the hand of God, than to enjoy all the goods of this world. And though it seem to thee, that thou

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dost nothing at all, and art idle, being so dumb and resigned; yet the advantage is infinite."

What is the nature of Faith?
Faith is firm confidence in the Master and the sacred teaching.

Molinos writes thus:

"When the soul is already accustomed to reason concerning the mysteries, by the help of the imagination, and the use of corporeal images; being carried from one object to another, and from knowledge to knowledge (though with very little of that which she desires) and from these to the Creator; then God is wont to take that soul by the hand (if indeed He calls her not in the very beginning, leading her without reasoning through the way of pure Faith), and, causing the understanding to leave behind all considerations and reasonings, He draws her forward, and raises her out of this material and sensible state. Thus He causes her by means of a simple and obscure knowledge of Faith, to aspire only to her bridegroom upon the wings of love, so that in order to love Him, she has no need of the convictions and instructions of the understanding. . . .

"The more the Spirit ascends, the more it is detached from sensible objects. Many are the souls, who have arrived and do arrive at this gate; but few have passed or do pass it, for want of the experienced guide; or, if they have had, and actually have such, for want of true and complete submission.

"It may be objected that the will cannot love, but will remain idle if no clear conception be given to the understanding, it being an acknowledged maxim that that which is not known cannot be loved. To this I reply that although the understanding does not instinctively recognize certain images and conceptions by a discursive act or mental conclusion, it nevertheless apprehends and knows by a dim and comprehensive faith. And although this knowledge be very cloudy, vague and general, yet, being supernatural, it produces a far more clear and perfect cognition of God than any sensible or particular apprehension that can be formed in this life; since all corporeal and sensible images are immeasurably remote from God."

Faith is a power of the spiritual will. It springs up, because the adventurous soul, which has already passed through so many stirring experiences, is now ready to enter a new world, in which, indeed a part of its being already dwells. From that supernal part, and from the Master who stands above the soul, come the first stirrings of faith. If the soul is to enter the new world that lies open before it, it must respond with trust. It must be able to say, with Paul: "I was not disobedient unto the heavenly vision."

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What is Onepointedness?
It is singleness of heart and thought.

The best description of this power is Paul's: "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark."

"The way is not found," says *Light on the Path*, "by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labor, by studious observation of life. None alone can take the disciple more than one step onward. All steps are necessary to make up the ladder. . . . The whole nature of man must be used wisely by the one who desires to enter the way. Each man is to himself absolutely the way, the truth, and the life. But he is only so when he grasps his whole individuality firmly, and, by the force of his awakened spiritual will, recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes as his growth slowly develops his intelligence, to reach to the life beyond individuality."

This firm grasping of one's whole individuality, this pressing toward the mark, with every power of one's being, seeing in the divine relation the whole purpose of life and of all one's powers, is the true onepointedness, the real concentration.

What is the longing for liberation?
The ardent desire: "May Freedom be mine!"

The best description of this power is this: "Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not desire of growth."

The *Imitation* beautifully indicates the same effort of the soul:

"Others there are who, being illuminated in their understanding, and purged in their affection, do always pant after things eternal, are unwilling to hear of the things of this world, and serve the necessities of nature with grief; and these perceive what the Spirit of truth speaketh in them. For He teacheth them to despise earthly, and to love heavenly things; to neglect the world, and to desire heaven all the day and night."

CHARLES JOHNSTON.

(*To be continued*)

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EARLY ENGLISH MYSTICS

II

ST. COLUMBA

St. Columba, or Columkill (Colum of the Churches), was born a quarter of a century after St. Patrick's death, and took back to Scotland the "good news" which Patrick had brought thence to the Irish. Columba was born an Irishman, a descendant of old Irish kings. He was a pupil of the Bards and several poems are accepted as his genuine compositions. He left Ireland in 563, built a monastery on Iona, and, a warrior, advanced the Christian standard among the Picts, who, since the withdrawal of the Romans, were lords of the land.

An authoritative life of St. Columba, in Latin, was written by a monk of Iona who was born twenty years after the founder's death. This monk became abbot of Iona in 679, and was the ninth in order after Columba. He was himself Irish by birth and descent, and was canonized—St. Adamnan. He is thought to have written his founder's life about 695. The book has been many times edited and translated. Adamnan makes three divisions. In the first, he narrates several incidents which illustrate Columba's power to foretell events. In the second he records Columba's miraculous deeds; and in the third, he describes the celestial sights that were seen by Columba, and that others saw around him.

Columkill's father and mother were both descendants of kings. His father was a grandson of King Nial, a famous warrior. And Nial's fighting blood flowed in his great grandson's veins. It was a fight, a battle resulting from a personal quarrel, and the large number of slain, that filled Columba with remorse and drove him forth an exile to Scotland. And he had part in contentions and disputes many times afterward. Adamnan uses the name "warrior of Christ" for Columba and his disciples: that description recalls the old word applied to Polycarp and early students of the "Way," namely "athletes." It was St. Paul's figure of those who strive in the games, that suggested, perhaps, the gymnastic name for the early Christians.

Early in youth Columba was in training with one of the Irish Bards, those who have been mentioned as receiving friendly treatment from Patrick. Patrick found that the pupils of these Bards, saturated with the poetry and folk lore of archaic Ireland, were by no means badly fitted for receiving instruction in the Wisdom of the Cross. And he accepted them, as has been already said, for postulants. Columba never turned his back upon poetry as a thing hostile to religion, as Justin

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Martyr and Augustine are reported to have repudiated their first teacher, Plato. When his priest's and monk's career were chosen, he offered up his poetry at the altar along with his zeal and his vigor.

Delightful would it be to me to be in Uchd Ailiun
On the pinnacle of a rock,
That I might often see
The face of the ocean;
That I might see its heaving waves
Over the wide ocean,
When they chant music to their father
Upon the world's course;
That I might see its level sparkling strand,
It would be no cause of sorrow;
That I might hear the song of the wonderful birds,
Source of happiness;
That I might hear the thunder of the crowding waves
Upon the rocks;
That I might hear the roar by the side of the church
Of the surrounding sea;
That I might see its noble flocks
Over the watery ocean;
That I might see the sea monsters,
The greatest of all wonders;
That I might see its ebb and flood
In their career;
That contrition might come upon my heart
Upon looking at her;
That I might bewail my evils all,
Though it were difficult to compute them;
That I might bless the Lord
Who conserves all,
Heaven with its countless bright orders,
Land, strand, and flood.

Columba had his training in several of the monastic schools that were founded immediately after the mission of St. Patrick, and that became renowned before the middle of the century. The renown of these schools continued through several centuries, and in the ninth century we shall find that it was in these Irish schools that Charlemagne found the scholars whom he charged with the responsibility of reviving learning on the continent—notably Alcuin and John Scotus Erigena. The monks who after Patrick's death formed these spiritual groups, Enda of Aran, the two Finians (Finian of Clonard and Finian of Moville), Brendan, etc., trace their discipleship back to the same three teachers in

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France who moulded St. Patrick. But these sixth century saints are a step further removed; they connect with France through Wales—through the Welsh disciples of St. Martin and St. Germain. Mention has already been made of Ninian and the *Candida Casa* which he built in Galloway in 397 and dedicated to St. Martin. That monastery became a centre for aspirants from the north of Ireland, as St. David's for aspirants from the south. One of the abbots who succeeded Ninian joined St. Patrick in his labors for Ireland. The connection thus made between Ireland and *Candida Casa* was not broken. Perhaps the greatest of those who were trained in that British monastery of St. Martin was Enda—St. Enda whose life on the island of Aran so strikingly resembles the life at Lerins, and who forms another link between Iona and Patmos. Enda was a wild warrior, son of a minor King. His sister had been converted by Patrick's preaching and had made the monastic vow, gathering around her a small band of novices and nuns. Enda, returning victorious from the defeat of some rival clan, passed his sister's undefended retreat, and demanded the surrender of one of her novices. But his flush of victory and madness was checked and awed by his sister's moral power, and he ended by asking her of the "Way." She counselled study in Ninian's monastery. On his return to Ireland, after years of discipline, Enda sought some desert spot where he might continue the study of the interior life, and pass it on to disciples. He was led to the West, to a barren Atlantic island, and obtained from a relative, a King, the grant of this island—Aran More, for his group. The learned and Most Reverend Archbishop of Tuam has carefully and lovingly visited the holy islands of Ireland and gives an interesting account of his observations. Aran More is so barren that soil has to be carried in pails from one boggy section and spread over the rocks on which scant supplies of food are raised. This barren rocky island, the Archbishop says, is most picturesque in its league-long prospect upon the Atlantic. It is full of great fortress-like remains that ante-date history, and the Archbishop's opinion is that these forts were built by some of the prehistoric peoples of Ireland—a very powerful race of warriors, he says they must have been—against invaders who were pushing them oceanward. Similar remains, he says, are found in other countries all along the Atlantic coast down to Spain—(On account of the proximity of these ruins to the Atlantic Ocean, some writers suggest Atlanteans as a name for their unknown builders). The largest of these fortresses in Aran is built on the edge of a cliff that rises perpendicularly three hundred feet from the ocean. In that remote fortress of an earlier race, St. Enda made his cell and his church, and gathered sons around him. And thither came all the saints of Ireland—rather aspirants who sought the path of sanctity. Among these came Columba and "learned from Enda's

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lips the virtues of a true monk, as practised by the saints and fathers of the desert."

A second Abbot who received training at Ninian's monastery was Finian, founder of the group at Moville. Born some time before 500, Finian went as a boy to be trained by Mochæ, who was one of Patrick's earliest converts. Very shortly after his conversion, Mochæ had settled with St. Patrick's blessing on a little river island, and soon had a group of students around him. There were very friendly relations between Mochæ's group and the monks of *Candida Casa;* and during Finian's years of study, some of the monks from Britain came to visit Mochæ to learn from him. When they returned to Galloway, Mochæ advised Finian to accompany them. Finian built his cell at Moville in 540, and around him, as around all the saints we are considering, a celebrated group formed. The report of his wisdom and sanctity drew bishops from their dioceses. In his school, Columba passed several years of training.

The other men who will be mentioned as founders of spiritual groups that became renowned, received their training from teachers in South Wales. These Welsh teachers were disciples of the French abbots, in whose groups St. Patrick learned the meaning of the religious life; their names are St. Dubricius, St. David, and St. Gildas. Dubricius, a contemporary of Patrick, was ordained by St. Germain during the visit to Britain in the interest of orthodoxy against the Pelagians. Dubricius became the head of a group of students at Llancarvan. The second Welsh abbot to whom many aspirants from the south of Ireland resorted was St. David. St. David, likewise, is in the spiritual line of St. Germain. A third Welsh abbot was Gildas, who went down to Marseilles to the monastery founded by Cassian, and brought thence many Greek manuscripts. It is said that these Welsh Abbots had a Greek Liturgy, and that when Brendan from Ireland visited Wales, and was asked to celebrate the mysteries, he was astounded to find his Service Book written in an unknown language. But by fervent prayer he was enabled to proceed with the sacred office as if the words were the familiar Latin. Finian of Clonard is the greatest of the Irish saints who were trained in Wales. He remained under a single priest in Ireland until his thirtieth year, when he crossed over to St. David. There he seems to have spent twenty years, returning to Ireland, and building his own cell in 520, when he was fifty years old. The Reverend Archbishop who has already been quoted says that the saints of Ireland passed their novitiate with Enda in Aran, but that Clonard, where Finian prayed, was their college. Like Aran More and the spots where other holy men built their cells, Clonard was a wilderness. There seems to have been no thought at all of a settlement in the minds of these men. They chose remote, barren spots, where they might with some measure of freedom

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continue the study of interior living. Finian went quite alone to the barrenness of Clonard without a single friend. But the aspirations of other men paved a way to his cell. Saints as all these early heroes were, Finian of Clonard seems to have reached a higher degree of holiness, for he became known as the "Tutor of the Saints." Twelve of the great saints of Ireland were trained in his group. His peculiar gift seems to have been the imparting of wisdom through the study of Scripture. But it is difficult for us with our superficial notions of schools and study to understand Finian's method. "School" and "study" mean to us intellectual effort. Whereas Finian's method of teaching Scripture was through contemplation of the Crucifix.

Columba was a member of every group that has been mentioned. He was with St. Enda in Aran More, and also with Finian of Moville, and the greater Finian of Clonard. He seems to have drawn into himself some portion of what was heroic and lovely in all his teachers, and thus to have become the typical Saint of Ireland. Patrick, the great Apostle, was not an Irishman.

An incident in Columba's life at Clonard is very closely associated with his apostleship to Scotland. The tradition is that Columba asked the Abbot where he should build his cell, and was answered "At the Church door." Afterward the Abbot found that Columba had made his cell some distance away, and reproved him for disobedience. "But this is where the Church door will be," Columba replied. A certain aggressiveness shown in this incident leads to a more serious altercation later. Finian owned a precious Latin manuscript of the Psalms, richly and finely illuminated. Columba was an illuminator himself, and ardently admired the treasure of the monastery. He so passionately desired to have such an exquisite work of art for himself, that he got possession of the manuscript and furtively copied it. The labor must have been arduous. And his burning enthusiasm and admiration win one's sympathy. It is difficult to see any dishonesty in the procedure. And a penance for the furtive hours of work would seem sufficient. But the Abbot discovered Columba's copy of the precious Psalter, and claimed it as his own property. Columba would not give it up. An appeal was made for judgment, and this decision was given: "Unto every cow her calf; unto every book its copy." Columba could not brook the injustice of the decision, communicated his wrongs to his clan, and hostilities resulted. His aggressiveness and resentment may seem out of place. They certainly did not smother the fire of his devotion. There is a story about him fleeing through the hills to his clansmen, singing as he goes, mingling the old religion with the new.

Alone am I on the mountain:
I adore not the voice of the birds,
Nor chance, nor the love of son or wife,
My Druid is Christ the Son of God.

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The battle that at last was fought between the two factions was a victory for Columba's clan. But the bloodshed filled him with remorse. And he seems to have accepted as just a sentence of banishment passed on him. He sailed away with twelve companions to *Alba* (Britain) to win as many souls for Christ as he had destroyed lives in battle. A poet, an artist, a scholar, and a royal scion, he goes to exile in the wilderness.

Many of the verses that express his sorrow and regret over the departure from Ireland have been preserved and are felicitously translated. Of course it is possible that the translator may have used Columkill's verses to express a real and deeper nostalgia of his own. But the genuineness of rhythm and feeling—whosoever they are—are unmistakable.

We are rounding Moy-n-Clurg, we sleep by its head and
We plunge through the Foyle,
Whose swans could enchant with their music the dead and
Make pleasure of toil. . . .
Oh, Erin, were wealth my desire, what a wealth were
To gain far from thee,
In the land of the stranger, but there even health were
A sickness to me!
Alas for the voyage, oh high King of Heaven,
Enjoined upon me,
For that I on the red plain of bloody Cooldrevin
Was present to see.
How happy the son is of Dima; no sorrow
For him is designed,
He is having this hour, round his own Kill in Durrow,
The wish of his mind.
The sound of the wind in the elms, like the strings of
A harp being played,
The note of the blackbird that claps with the wings of
Delight in the glade,
With him in Ros-grenca the cattle are lowing
At earliest dawn,
On the brink of the summer the pigeons are cooing
And doves on the lawn. . . .

In a very recent book of Irish verse, there is a song of longing by another exile for the home tree and folk. Fifteen hundred years separate the poets. But the same magic of rhythm beats in their verse. Both have gotten away from the self-annulling noises crossed and confused by human thoughts and emotions, and have come through to the deep music which Carlyle knew to be at the heart of everything.

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Oh tell me, will I ever win to Ireland again,
Astore! from the far North-West?
Have we given all the rainbows, an' green woods an' rain,
For the suns an' the snows o' the West?
"Them that goes to Ireland must thravel night an' day,
An' them that goes to Ireland must sail across the say,
For the len'th of here to Ireland is half the world away—
An' you'll lave your heart behind you in the West.
Set your face for Ireland,
Kiss your friends in Ireland,
But lave your heart behind you in the West." *

At the age of forty-two, in the year 563, Columba and his followers sailed to the north-east, to Alba. They reached a haven too soon, quickly leaving behind "the salt main on which the sea-gulls cry."

How swiftly we travel; there is a grey eye
Looks back upon Erin, but it no more
Shall see while the stars shall endure in the sky,
Her women, her men, or her stainless shore. . . .

Small huts of wood on a court and a Church constituted the monastery. And as at Lerins, the life was perpetual prayer and discipline. "There was never an hour's idleness on the island," St. Adamnan says. It seems bleak, that rock island in the Atlantic—harsh, almost, as the later Scotch covenanters—without the Catholic grace that makes austerity charm. But there is gentleness and urbanity on that bare rock, as well as at Assisi and Siena. One of the wooden huts is for the stranger who may come as guest and remain as postulant. One would think that the little band had a fair degree of certainty for freedom from interruptions. But the aspiration of the Abbot and his disciples was sincere, and secured them from the false Paradise of smooth and easy days. Hardly does the little band resolve to enter upon a more strict seclusion and fast for the purpose of getting firmer control of the subtle lower nature, than an unwelcome voice comes "shouting across the straight"—the mile of water that separates island from mainland. Immediately the retreat has to be deferred, and one of the monks rows over to the shore to fetch the stranger who may come truly "seeking" as George Fox would say. And the fast, well planned to mortify the impetuous and rebellious self-will, must be relaxed, as courtesy will not permit the stranger to be included, an involuntary participant of their austerities, nor to be uncomfortably solitary in his indulgence. It is not difficult to imagine the Abbot's humor as he secretly smiles at the grumbling of

* Songs of the Glens of Antrim; by Moira O'Neill.

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his disciples because of the worldly-minded who retard their progress; and there come to mind some words that Mr. Judge is reported to have said, to the effect that interruptions, cheerfully accepted, are more disciplinary than much fasting. The dangers of the sea and the ocean storms gave more frequent opportunities at Iona for kindness—especially to animals, than a milder clime offers. There are scenes with birds and beasts as sweet and picturesque as St. Francis's sermon to the birds. One day the Abbot sent a brother to watch on the rock for a guest that would arrive from Ireland—a crane, beaten and bewildered by the winds. Just at the hour the Abbot had named, the forlorn creature flutters down at the water's edge to die. The obedient monk gently lifts the Irish guest and carries it to shelter in one of the huts where for three days the brothers soothe and cherish it. The food and rest revive the bird, and on the third day, the exiled band carry it down to the water again. There the Abbot blesses it, it rises on firm wings and flies in quiet weather to their home—Ireland.

Very sweet, too, is the Abbot's solicitude for his sons—wistful as a father for very young children.

> "Once, as the Brethren after harvest work, returning to the monastery in the evening and arriving at that place which is called in Scotic (Irish) Cuuleiline, which place is said to be midway between the western plain of the Island of Iona and our monastery, they seemed each one to feel within himself something wonderful and unusual, which, however, they dared not speak of the one to the other. And so for some days, in the same place and at the same evening hour, they perceived it. But in those days St. Baithene was the superintendent of labours among them, and one day he spoke thus to them saying, 'Now, Brothers, if ye unexpectedly experience anything unusual and wonderful in this place, half-way between the harvest field and the monastery, ye ought to declare it, each one of you.'
>
> "Then one of them, a senior, says: 'According to thy order I will tell thee what has been shown to me in this place; for in these days past, and even now, I perceive some fragrance of a marvellous odour, as if that of all flowers collected into one; and also a certain burning as of fire, not painful, but as it were soothing; and, besides, a certain unaccustomed and incomparable joy spread abroad in my heart, which of a sudden consoles me in a wonderful way, and so greatly gladdens me that I can remember sadness no more, labour no more. Aye! and the load, albeit heavy, which I am carrying on my back from this place until we come to the monastery, is so much lightened, how I know not, that I do not feel that I am bearing any burden.'

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"What more shall I say? So all the harvest workers one by one declare, each one for himself, that they had felt exactly as this one of them who had first spoken, and one and all together on bended knees besought St. Baithene that he would let them know, ignorant as they were, the cause and origin of that wondrous consolation which he himself felt just as the rest perceived it. To whom, thereupon, he gave this answer saying: 'Ye know that our senior, Columba, mindful of our toil, thinks anxiously about us and grieves that we come to him so late; and by reason that he comes not in body to meet us, his spirit meets our steps, and that it is which so much consoles and makes us glad. And hearing these words, still kneeling, with great joy and with hands spread out to heaven, they venerate Christ in the holy and blessed man.'"

When the monastic life had been established, the Abbot and his sons began their courageous journeys among the islands and on the mainland, to bring to the "world" the knowledge of the "Kingdom," and to draw from the crowds who in some measure responded to the preaching, the few valiant souls who would bravely buckle on the armor of light and become veritable soldiers of the Cross. In 565, the Abbot in person brought Brude, King of the Picts, to a profession of faith. Through that royal adherence, open opposition became less violent. And it is said that Columba's followers preached even in Iceland. Gradually Columba's power made itself felt as power and men turned to him for counsel in matters of rule as well as of faith. He seems to have chosen the King for one province. And it was the Abbot, not a Bishop who consecrated the King. Columba went back to Ireland to confer upon matters of Church and State, but returned to his island monastery as his altar. Iona, not Ireland, is his life's centre. He died there surrounded by his sons in 596, leaving them to extend southward through England the work he had begun in Scotland. St. Adamnan records very simply the last days.

"The Saint enters the church for the vesper mass of the vigil of the Lord's Day, and as soon as this is over, he returns to his cell and sits up throughout the night on his bed, where he had the bare rock for pallet and a stone for a pillow, which to this day stands by his grave as his monumental pillar. And so, there sitting up, he gives his last commands to the Brethren, his attendant alone hearing them, saying: 'These my last words I commend to you, O my sons, that ye have mutual and unfeigned charity among yourselves, with peace: and if, according to the example of the holy Fathers, ye shall observe this, God, the Comforter of the good, will help you; and I, abiding with Him, will intercede for you; and not only will the necessaries of this present life be sufficiently supplied by Him, but

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the reward of the good things of Eternity, prepared for those who keep His Divine commandments, shall also be bestowed.'

"Thus far, told in brief narrative, are put down the last words of our venerable patron as he was passing away from this weary pilgrimage to the heavenly country.

"After which, as the happy last hour gradually approached, the Saint was silent. Then when the bell began to toll at midnight, rising in haste he goes to the church, and running faster than the others he enters it alone, and on bended knees falls down in prayer at the altar. At the same moment Diormit, his attendant, who followed more slowly, sees from a distance the whole church filled within with Angelic light round about the Saint. And as he drew near to the door, the same light which he had seen suddenly withdrew, and this light a few others of the Brethren who stood afar off also saw. Diormit, therefore, entering the church, moans out with mournful voice: 'Where art thou, Father?' And as the lights of the Brethren had not yet been brought in, groping his way in the dark he finds the Saint lying before the altar, and raising him up a little and sitting down by him he lays the holy head on his bosom. And meanwhile the community of monks, running up with lights, began to weep at the sight of their dying Father. And as we have learned from some who were there present, the Saint, his soul not yet departing, with open eyes upturned, looked round about on either side with wonderful cheerfulness and joy of countenance on seeing the holy Angels coming to meet him, Diormit then lifts up the holy right hand of the Saint that he may bless the choir of monks. But the venerable Father himself at the same time moved his hand as much as he was able, so that what was impossible to him to do with his voice at his soul's departure he might still do by the movement of his hand, namely, give his blessing to the Brethren. And after thus signifying his holy benediction, immediately breathed forth his spirit. And it having left the tabernacle of the body, the face remained so ruddy and wonderfully gladdened by the vision of the Angels that it seemed not to be that of one dead, but of one living and sleeping. Meanwhile, the whole church resounded with sorrowful wailings."

Adamnan's *Life of Columkill* narrates many marvellous and miraculous deeds and sights in which the saint is concerned. Bede, later, gives account of similar marvels that happened around the priests and monks of early England. A certain remoteness of these saints, and a certain opinion of the modern world as to the credulity of the early ages, has brought it about that for a long time these visions have been laughed at: "Hysteria," "the morbid product of monasticism," etc. Yet it is

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difficult to see wherein a warrior like Columkill is morbid. Any one who is not determined against "visions" will have no difficulty in recognising that sanity and not hysteria is the foundation of the experience now narrated.

> "At another time, when the holy man was dwelling in the isle of Hinba (Eilean-na-Naoimh), the grace of holy inspiration was marvellously poured forth and abode upon him in an abundant and incomparable manner for three days, so that he remained three days and as many nights, neither eating nor drinking, within the house which was locked and filled with celestial brightness, and he would allow no one to approach him. And from this same house rays of intense brilliancy were seen at night bursting from the chinks of the doors and the keyholes. And certain hymns which had not been heard before were heard being sung by him. But he himself, as he afterward declared in the presence of a very few persons, saw openly manifested many secrets hidden since the beginning of the world. And some obscure and most difficult passages of the Sacred Scriptures became plain and clearer than the light to the eyes of his most pure heart."

It is interesting, and perhaps it will lend deeper conviction, to place beside that chapter of Adamnan's, a passage from George Fox's Journal. George Fox was of a most robust type: anything less than iron would have broken under the brutal persecution he suffered, and it is not easy to connect morbidness with such stalwart physical health. Then Fox is very near to us, so that the objections "monkish superstition," "deliberate falsehood," etc., are unreasonable when urged against his narrative. The experience Fox records in his journal occurred about 1670, when he was forty-six years old.

> "As I was walking down a hill, a great weight and oppression fell upon my spirit. I got on my horse again, but the weight remained so that I was hardly able to ride.
>
> "At length we came to Rochester, but I was much spent, being so extremely laden and burthened with the world's spirits, that my life was oppressed under them. I got with difficulty to Gravesend, and lay at an inn there; but could hardly either eat or sleep. . . . . Here I lay, exceeding weak, and at last lost both hearing and sight. Several friends came to me from London: and I told them that I should be a sign to such as would not see, and such as would not hear the Truth.
>
> "In this condition I continued some time. Several came about me; and though I could not see their persons, I felt and discerned their spirits, who were honest-hearted, and who were not. Divers friends

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came to see me, and would have given me medicines, but I was not to meddle with any; for I was sensible I had a travail to go through; and therefore desired none but solid, weighty Friends might be about me.

"Whilst I was under this spiritual suffering the state of the New Jerusalem which comes down out of heaven was opened to me; which some carnal-minded people had looked upon to be like an outward city dropped out of the elements. I saw the beauty and glory of it, the length, the breadth, and the height thereof, all in complete proportion. I saw that all who are within the Light of Christ, and in His faith, of which He is the author; and in the Spirit, the Holy Ghost, which Christ and the holy prophets and apostles were in; and within the grace, and truth, and power of God, which are the walls of the city;—I saw that such are within the city, are members of it, and have right to eat of the Tree of Life, which yields her fruit every month, and whose leaves are for the healing of the nations.

"Many things more did I see concerning the heavenly city, the New Jerusalem, which are hard to be uttered, and would be hard to be received. But, in short, this holy city is within the Light, and all that are within the Light, are within the city; the gates whereof stand open all the day (for there is no night there), that all may come in."

The year of Columkill's death, 596, is the date of Augustine's (the minor) landing at Thanet. When Augustine proceeded to Canterbury and assembled his company for worship, they gathered in a little church that bore the name of St. Martin of Tours; so the first period of British Christianity quite naturally connects with the second. And while the missionaries of Augustine were working from the south upward, the island monastery of Columba was sending down into England its monks who made a second Iona at Lindisfarne. Of this second period, the Venerable Bede is the historian. We shall consider it as the venerable historian records it in his celebrated and beautiful *Ecclesiastical History*.

SPENSER MONTAGUE.

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LIGHT AND SOUND*

"THEOSOPHY throws its light into everything," is a favourite saying of mine.

If that be true, then everything must let itself fit into Theosophy, and it is from this latter point of view that I read newspapers, essays, books, etc., which are not written by so-called theosophical writers.

As far as I know Blavatsky wrote *The Secret Doctrine* for just such a reason. The thoughts and teaching expressed in it shall serve to help us grope our way through Life and at every new discovery made by our science to seek a connection which is consonant with the doctrine of the East.

An article entitled "Die Kunst der Töne und der Farben" (The Art of Sounds and Colour), by Dr. Alfred Schüz which appeared in 1910 in the October number of the *Neuen Musikzeitung* fascinated me greatly on account of the above-named reasons. In it the writer tried to prove a connection between the two arts of Music and Painting. He says for example, that a picture is often metaphorically termed a Symphony of Colour, an orchestral composition a Tone or Musical picture (*Tongemälde*), that one hears a musician speak of colour of the tone (*timbre*) musical colour, while the artist uses the expressions Tones of colouration-hue, harmony of colours, etc., and argues that the mind vividly suspecting a hidden relationship throws a bridge across the apparent chasm between Painting and Music. He continues:

"We do not wonder any more now-a-days how one can dare to create a suitable picture for certain music—a Beethoven Sonata for example,—or corresponding music for a picture. The artist Moritz von Schwind has given an ingenious illustration of Beethoven's Fantasia for the Piano, opus 80. In Düsseldorf the Pastoral Symphony has been performed with limelight pictures of landscapes. Schumann's Kinderscenen can be had illustrated by A. Zick, with poetry composed by A. Träger. Fr. Liszt has tried to reproduce Kaulbach's magnificent masterpiece 'Die Hunnenschlacht' in music by means of a Symphonic poem and Kaulbach writes of it: 'Your original and clever thought of giving a musical and poetical form to the historical picture in the Berlin Museum has affected me deeply. The representation of this powerful subject in poetry, music, and picture must form a most harmonious and mutually perfect work. It must resound and shine throughout all lands.' It may be that this kind of characteristic music has a future before it."

It is also interesting with respect to the physical aspect to draw

* Translated from *Die Theosophisches Leben.*

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attention to the point of contact between Sound and Light, Tone and Colour, Music and Painting, to which new discoveries always give rise. I have already formerly spoken of singing light and photographed sound in these pages. The subject then was a discovery of Dr. Simons', in consequence of which a musical composition can be transformed into a visible picture and this again turned into music. It has further been discovered that an intermittent ray of light falling on a caoutchouc disc produces a musical sound. As a result of this discovery, three such intermittent rays of light the vibrations of which corresponded to the key note its third and fifth, were thrown on the disc at the same moment, whereupon the latter sounded a complete and perfect triad. So then the bridge between that perceived by the eye and heard by the ear, between Light and Sound, and the possibility of turning impressions of light and finally also colours into sound has been proved. If such experiments should not lead to further practical results, they show at any rate, how right musical imagination is, if it can translate all kinds of impressions into sound. The relationship between sound and colour is already given in the principle that the pitch depends on the number of vibrations of the body from which the sound comes; the perception of colour on the number of the vibrations of the luminiferous ether, and the scale of sound corresponds to the scale of colours of the Spectrum, in which violet has the lowest number of vibrations and deep red the most; which latter as the colour most quickly perceived, strains the eye more than any other, as the ear is most strained by the highest tones (while green which is very restful to the eye lies in the centre of the Spectrum, even as the middle notes or tones are the most agreeable to the ear). The fact that there are people who never hear a musical note without at once perceiving a colour (in the case of instruments around the object which emits the sound, and by singers around and over their heads), whereby the colour becomes deeper as the tone increases in sound, also points strongly to this relationship.

Now just this last observation of seeing a colour when one hears a tone or musical sound would at once be met with ridicule if expressed by a theosophist. People exclaim instantly, that is pure imagination, gullibility, an unhealthy frame of mind. I am exceedingly glad to find it expressed by a professed scholar founded on scientific proofs.

It is also interesting to compare a few lines from the *Buch der Kindheit*, by Ludwig Ganghofer. In the sketch of his own life he writes as follows:

"When the organist conducted the mass in the church, played the organ, and let the lovely sounds float down from his invisible place in the choir on us kneeling boys, a dreamy, curious feeling which I cannot explain, came over me. And when he improvised on the organ in varied strains, the whole church became one deep uniform colour.

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Everything looked either red, or yellow as ripe corn, or beautiful blue. This vision of colour only lasted a few seconds and then again disappeared. I generally saw only one colour, and when that disappeared everything assumed its former appearance. But sometimes, if the strain changed very quickly while I had one colour before my eyes it also changed just as rapidly into another which was deeper and brighter than the first. It was so unutterably beautiful that a feeling of awe and joy always went through me. In later years this colour effect caused by the deep impression made on me by good music grew stronger. I have not been able, until now, to associate any legitimate reason for this phenomenon. But there are several musical works which always bring a vision of colour before my eyes. If I hear Wagner's Rheingold an instant comes in which the entire scenery and stage are flooded for several seconds with a bright-golden yellow. If I play the I Trio by Haydn with my children, towards the end of the first movement the music becomes a pale red-violet, which is at once transformed into deep steel-blue when we begin to play the Adagio Cantabile. In the Allegro non troppo of Brahm's Symphony in C minor, which I have only heard two or three times I always saw the same bright scarlet, and once in this colour a vision of a broad distant sky across which fiery scarlet clouds were stretched and gliding over them the figure of a woman clad in deeper red. All music, which expresses passion or deep feeling, raises pictures or visions before my eyes which I see, while for seconds and minutes I do not hear the music. The works of Beethoven and Schumann cause these impressions of colour and scenes most often and most clearly. Formerly Wagner's music did the same—but during the last five years or so it is no longer the case, the effect of the music of creating pictures has almost disappeared." (Page 224.)

It would be very interesting if it were possible to find by means of experiments the laws which Ganghofer sought and thereby prove that this is not due to a vivid imagination, or unhealthy state of mind, but that the effect of a natural power on a physical plane has to be taken into consideration which can only be subjectively perceived through organs the development of which would bring about the progressive evolution. The composer Robert Franz offers another example. It is said he often used peculiar expressions when conducting, for example: "This part must be played more sulphur coloured!" One should rather ask oneself what vibration of thought is connected with sulphur yellow? It seems that with Franz it was sensitiveness, to cover interpretation! Who is then peculiar, the one who sees or the blind?

I was very delighted during a stay in Berlin, in September, when I saw the announcement in a newspaper of a lecture with lime-light pictures and numerous experiments to be given at the observatory at Trep-

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tow by Professor W. Pauck. He called it "Sichtbare Töne—tönendes Licht," "Visible Sound (music)—Sounding (musical) Light."

> "1. Some important laws of oscillation in experimental representations—The making of a curve of sound (*Tonkurve*) visible with the help of Professor Dr. J. Martin and O. Leppin's Schallkurvenapparatus—Warmth or colour of the tone and harmonics—Practical meaning of visible curves of sound.
>
> "2. Photophonic tests by help of Selenium cells—Transmitting the sound to luminous brushes (luminous telephony)—Speaking and Singing Arc Rays—(*die singende und sprechende Bogenflamme*), (Simon) and their importance on luminous telephony—The sounding voltaic arc (*Der tönende Lichtbogen*) (Dudell)—The problem of the photographic Phonograph and its solutions up to the present day."

Of the many highly interesting things given in the programme of this lecture space does not permit me to mention more than a little which caused me particular reflection.

At first "the sounding Voltaic Arc" by Dudell. A current of electric light was shut in an arc lamp, the heat produced by the alternating current caused a change in the volume of the air causing it to oscillate and thereby produced a clear ringing sound. It was then said that if the current of light should be increased the alternating current would accordingly increase in warmth and the tone would be raised. It was done and instead of the expected higher tone only silence ensued—"Apparent failure of the experiment," said the lecturer, "but the current was too strong, the tone consequently too rapid for the human ear to catch." He regulated the current of light, making it weaker, and the lamp sang a higher tone than before.

It made me again think our physical ears are not able to perceive every sound around us, as we have neither the strength nor power, but there is no need that it should be a reason for mockery if someone says that he perceives more than another without it being scientifically proved, because it is only subjective and the laws for this have not yet been discovered. This may also be no reason for conceit in the person in question, it would be distinctly dangerous if such a thing led to vanity or ambition.

Dr. Pauck had to shorten his lecture a little on account of the time limit, consequently the Singing and Speaking arc ray of Professor Simon, mentioned also by Dr. Schüz could not be shown. It was, however, exhibited in the Reichspostmuseum in Berlin and I went there in order to see it. It is again light and heat which produce this phenomenon. It happened as follows: We were shown up to the third story and after

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the arc lamp was lighted, we were told that someone in the cellar would sing into the circuit of a microphone in which the electric voltaic arc was shut. We very soon heard the lamp distinctly singing a popular song. The light was switched off for a few seconds, so that we could convince ourselves that we did not hear the melody through a telephone, now there was not a tone of the song to be heard. As soon as the light was switched on again the lamp once more began to sing, but naturally left out the bars which had been sung while the light had been switched off and which we consequently did not hear. After the melody came to an end they telephoned to the cellar and said that we had heard very well and thanked the singer, whereupon the lamp instantly, clearly said, "Bitte, bitte" (don't mention it). We all laughed, it sounded so strange and was at the same time so wonderful. And just the wonder of it I could not forget, it turned my thoughts into another channel, which finally took entire possession of my mind. I said to myself:

If this power which we call Electricity can produce tones through its light and heat by means of an apparatus which are perceptible as light and sound on a physical plane, what would this power be called in the sense of unity on a spiritual plane, what apparatus would it use there? I could not help meditating on it and came to the conclusion that man himself must be such an apparatus, and that this power in a spiritual form through its light, *i. e.*, through perception and knowledge, and through its heat, *i. e.*, devotion and thankfulness must produce sounds, *i .e.*, Speech or Communication. It is not difficult to find passages in our spiritual writings which allow it to be regarded in this light.

In the case of all physical experiments it is said that they can only succeed if the apparatus acts perfectly. One lecturer asserted that it often depended on a millimeter. If we are the apparatus through which the spiritual power shall work, it is then also right when our Christian Master demands, "Be ye also perfect" or, as it is written in a theosophical work, "Not a shadow of wrong dare be proved in a single thought." It is certainly very difficult to build such apparatuses. There is, however, a direction given, it is to be found in the Sermon on the Mount.

In another place it is written, "What the heart thinks the mouth speaks"—so as the knowledge and devotion of the heart (light and heat) so the speech or communication (the sound). And what shall the sound be like? The Apostle Paul says in his Epistle to the Philippians, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things."

The sound of quarrel and dispute would suggest a light which burns badly and therefore gives very little heat.

All toleration would come under the heading of good sound, at least

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one could draw this inference from Schiller's words when he says that "a good sound is given when severity and gentleness, strength and clemency pair together" (das Strenge mit dem Larten, das Starke).

Sound is the result, light and heat the causes. Therefore we must first strive after Light, after the good treasure in the heart out of which good people bring forth good and then speak accordingly. That agrees wonderfully well with words taken from *Light on the Path*:—Desire only that which is within you. For within you is the light of the world—the only light that can be shed upon the Path. It is peace you shall desire. And in the stillness of peace man becomes disciple and is able to speak—for speech comes only with Knowledge. Attain to Knowledge and you will attain to speech. Look only on that which is invisible alike to the inner and the outer sense—and then you will find there is a fount within you from which speech will arise.

Strive above all after the Kingdom of God, the Kingdom of God is in you, and God is Light and Love, and the moral and oneness of Light and Sound is Brotherly Love.

THERESE PANIZZA.

As between Master and disciple, the Master "is the divine artificer of our sanctification"; it is he who, for the glory of his Father, labours in us tirelessly; and, in the words of St. Fulgence, "kneads us with his own divine hands, forms us interiorly in his likeness and image, that each one of us may become another son of God, by adoption, a new Christ, all glorious with holiness."

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WHY I JOINED THE THEOSOPHICAL SOCIETY

THE reason why the writer joined the Theosophical Society lay in the fact that that organization was discovered to hold the key to what, for many years, she had longed for and sought, viz:—first, a method of correlating the activities of body, mind and soul into a harmonious and interdependent whole:—second, a way of infusing into religion dynamic enthusiasm, sufficient to sustain and carry it on when the wings of the soul hang lifeless:—third, a warrant for the growing conviction that no particular faith, not even her own, could stand alone, as the exclusive care of the Shepherd of Souls, the favored vehicle of the oracles of God.

In order to make clear in just what specific ways the Theosophical Society met these demands, it seems necessary to review, in some detail, the mental life of the writer, its particular needs and dangers, and the circumstances that finally led to her decision to join the Society. This might better be done in the form of a personal narrative.

As a child, I was called "peculiar," with an inflection suggestive of disapprobation upon the adjective; the fact being that as only a portion of my inner workings lay open to parental and public inspection, the explanation of their eccentricities was lacking. From earliest recollection I had divided my life into an "outer" and an "inner" field, the latter a sacred spot, jealously guarded from every eye. To the outer life belonged all the activities, thoughts, pleasures and pains of the usual normal healthy child, including Church and Sunday-school doctrines and attendance. The inner life was made up of certain concepts of Deity, derived, I know not whence, certainly not from my Anglican teachings, but coming into focus by means of a picture of the ascended Lord that decorated my father's Prayer-book. Such a vision I worshipped in strange and, to me, unheard-of rites and penances. To His altar, set up in a small unoccupied room in the cellar, I brought flowers, illustrations from story books, whatever of my possessions I deemed beautiful enough to offer. And what was the Vision? A glorious Being, emanating light, standing in air, who was able to lift one up into an ecstacy of "silent joy" (I always gave the experience that name), if one could but hold Him steady, steady before the mind's eye! So intense was the effect, that it made the incidents of my ordinary life pale by comparison; nor do I remember that the one otherwise materially affected or touched the other; on the contrary, I never considered a possible relation to exist between them.

These childish experiences are recounted only for the reason that this conviction of the lack of connection between the personal and spiritual

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parts of us—if one may speak thus—persisted and tormented me, as I grew older. Yet the child's vision, though gradually growing less bright, remained in the background of my girlhood, as a beautiful and haunting holy of holies, and in the midst of the absorption of the demands of a busy social and intellectual life, there lay ever the inspiring feeling that some day—whenever one chose—one might turn away from it all, offering upon that dim mystic altar within all that made life so glorious—love, and the passionate worship of Beauty, and the power of the intellect, and so be absorbed in that flame of joy, once experienced but now only a recollection.

But what if it all were an illusion of the excited imagination—perhaps a form of hysteria and better forgotten, so that one might develop normally in the safe, sane paths of the outer life? Surely these things, the joy of feeling and knowing and blossoming to beauty in the sunshine, developing all potentialities of one's nature, and, at the same time, of course, being moral and charitable and kind—surely these offered opportunity enough for full and rounded growth. Was it right to sacrifice them?

"Wilt thou take all, Galilean?
But these thou shalt not take!"

—my soul would cry out with the poet. And so, swaying between two ideals, irresistibly called by both, and seeing no reconciliation between them, I came to the time when Oriental thought burst upon me. A cousin sent me *The Light of Asia,* and about the same time Emerson fell into my hands. With pulses beating and tears running down my cheeks I read *The Oversoul* and *Spiritual Laws,* feeling that somehow bonds, hitherto holding me, had been loosened and that I was free—free to seek and find that something of which my childish experiences were the promise and the anticipation—free to seek it in other forms of Christianity than my own; nay, to seek it, if need be, in other religions, for here, in *The Light of Asia,* was there not the record of a great soul, a "heathen," who had sought and found the priceless gift? The doctrines of re-birth and Karma seemed singularly familiar, and then and there I recognized them as belonging of old to me. Thenceforth the law of the sins of the fathers visited upon the children, tormented me no more. One was shown to be one's own moral ancestor, and it was good and just to pay in one's own person for the evil committed. Thus conditions in the world as they exist could be reconciled with the justice of God. I added the twin doctrines to my scheme of Christianity, but, not being able to harmonize them with the dogma of a Vicarious Atonement, I dropped the latter into the background, and considered it as little as possible. Jesus Himself was slipping further and further away: first I had sublimated Him, as it were, holding Him apart from every day

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life: now I was come to the other extreme, my views gradually taking on a humanitarian cast. Nevertheless, with a deep-rooted instinct of loyalty to the Church, I strove to square my Unitarian tendency with its ritual and dogma, by interpreting them to suit my ideas. The cleavage between my worlds was growing wider, the satisfaction of the intellectual nature achieved at the cost of the inner vision. To supply this lack, I again turned to Oriental philosophy, reading the Bhagavad Gita and the Upanishads.

About this time, in an article written for the propaganda of the "New Thought," I first heard of "Masters," who, the author averred, had throughout the ages been custodians of some secret doctrine, which constituted the common foundation of all religions:—that the vivifying, from age to age, of dormant and dying faiths, might be traced to the outcropping of this hidden teaching, and that these Masters, descendants of an august line of predecessors, were now for the first time in history opening their sealed treasures and offering their wisdom doctrine to any one capable of receiving it. This fired my imagination. I now sought and found confirmatory references to this assertion in the Gita, the Upanishads and in the philosophy of Shankaracharya. But where was a Master of Wisdom to be found, who would teach me what I was longing to know? Up to this time I had heard little or nothing about the Theosophical Society. But now I was to meet some "Theosophists" who, to my joy, announced themselves in communication with the Lodge of Masters! There was much talk of things new to me—auras and elementals, astral bodies, and discussions on the shape of thought forms, but of spiritual aspiration, of the great idea of underlying unity, not a syllable! Small wonder that Theosophy came to be associated in my mind with Spiritism and kindred cults, and thinking it merely a western perversion of Hinduism, I brushed it aside as unworthy of serious consideration. Nevertheless the platform of the Society attracted me strongly, in spite of myself. Coming to New York, I listened to several Theosophical lectures but got little from them. Then I tried to read *Isis Unveiled* but without success; whereupon I dropped the subject and for years the existence of the Society passed out of my mind.

A residence in the Orient, where the ideals that had attracted me in Aryan literature, I found incorporated into the life of the people with whom I came in contact, led me finally to the conclusion that my peace was to be found in the philosophy and methods of esoteric Buddhism. The time had come for decision: my family cares grown less exacting, I had leisure to think and turn the question over in my mind. Was the step I contemplated God's will for me? If so, would my strength be equal to the sacrifice demanded? In the agony of the conflict I prayed as I had never prayed before: God of my life, give me light! Vision of my childhood, give me to know the path—make the decision for me.

That night I dreamed, or was it more than a dream? I had entered a

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massive doorway from which descended steps of rough hewn stone worn by time. Thence a path wound upward by a steep ascent, and here was a multitude climbing, men and women, all Orientals, and I alone of my race with them. Suddenly a sense of loneliness overwhelmed me, so awful and so appalling that I sunk to the ground, the throng passing silently on. One only paused, a woman wrapped from head to foot in a strange garment. "Why do you stop on the Path?" she asked. And the answer was given me slowly—word by word, so that I had no knowledge of what was to come: "I have made a mistake: I will go back, I will climb the steps, and take another way—the Way of Jesus Christ."

Does this dream seem a trivial thing in a soul's experiences? To me it was a command. My feet had been turned back to the old path now stretching dreary and uninviting before me. For what did "the Way of Jesus Christ" signify to me? This:—nineteen hundred years ago, a human life, perfect by virtue of an inherent and *unique* divinity; the Divine nature now ascended to its own plane, remote, save in rare moments of the soul's exaltation, the human nature a memory. To make anything else of the Humanity seemed perilously near idolatry—the idolatry of the man Jesus—the idolatry of the Mass, wherein I felt my brothers of the Roman Church had erred. Hence there remained nothing of the Man but the example, nothing of the God sufficiently related to enkindle love, but only a Christ Abstraction, forever distant in his Divinity. It was the same old problem, "the great gulf fixed" between the outer and the inner life.

And so I stood, sure of nothing but the Voice, waiting for what was to come. At this juncture, I was to meet a noble woman, calling herself a student of Theosophy. Again I listened, but to a new version of Theosophy, compelling my respect and arousing my interest. She gave me Mr. Johnston's translation of the Bhagavad Gita. Then I saw its teaching in a new light, not set over against Christianity, but illuminating and rationalizing it. Still, all this was "Orientalism," I thought, from the brink of which I had been snatched. Finally I decided to attend some of the meetings of the Society, feeling myself all the while a moth playing about a flame. I should never be one of them, but perhaps I might steal from their Oriental doctrines fire enough to rekindle my smoking torch. At the first meeting there was opened out to me that splendid vista of universal Brotherhood and of the solidarity of religion, the glimpse of which had been so attractive from the beginning. At those first meetings, with other visitors, I was invited to join in the discussion of the given subject, when I always conceived it my duty to throw in a sly word or two for Christianity.

One day, happening to visit a mission church in a crowded section of New York, to my amazement I discovered that its most active workers were the members to whom I had listened at the Theosophical Society.

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Christians and Theosophists! Churchmen and Theosophists! There were men and women moving in the great sweep and range of Theosophic thought, with its hospitality to all aspects of religion and philosophy, yet, at the same time, loyal sons of the Church, living the Life and following the Example, and evidently reconciling Theosophy with their faith!

I went to the next meeting in a chastened and humble frame of mind, not to teach, but to learn Christianity. In such a mood there flashed a sudden illumination. Had I longed for the Master of Wisdom, at whose feet I might sit and learn the deep things of God, thinking to find him only in alien lands and faiths? There, all the while, nearer than hands or feet, guiding, directing, loving, stood a living Master, Christ Jesus, who, in His glorified Humanity, still shares my nature and therefore capable of being known and loved, as friend by friend. Love, then, for this living human Master (human still, however and in what degree transcending our conception of ordinary humanity), love was the flame to the torch!

This is the Church's doctrine, you say? True, but Theosophy discovered it there for me. With new sight I read "He is not two, but one Christ: One; not by conversion of the Godhead into flesh; but *by taking of the Manhood into God.*"

Do you already divine the logical corollary to this Catholic and Theosophical conception of the nature of Jesus Christ? "As above, so below." The interpretation of my own nature and the solving of my own problem by means of this key were further aided by the argument of a member of the Society, to this effect: that the spirit of man, the eternal Self of each, in order that it may arrive at perfect self-consciousness, for this end needs all the experiences that the personal self (*i. e.*, the physical, the emotional, the mental man) may gather in its earth sojourn. But such experiences and activities must become transmuted, by the substitution of the divine will for the personal will before they are fit to be laid up as permanent wealth for the real man, the Spirit. But, once lifted to the plane of the spirit, which is the plane of Reality, they necessarily partake of the quality of the new environment, which is permanence. Thus, by transmutation, the mortal becomes immortal, and we have passed from death into life; become "One altogether, not by confusion of Substance, but by unity of Person."

Do you wonder that I hastened to join a Society that had thus led me to step clear of my life long difficulties—that gave me to see that not alone my salvation but that of men of all religions was to be accomplished by transmutation and not by mutilation—that by the law of the Spirit the *whole* man was to be lifted up joyously into life and immortality? Finally, the Theosophical Society gave me back Jesus Christ, even the Divine Vision, radiating light, yet none the less living Master and Friend. "Theo-sophia"—"The Wisdom of God and the Power of God."

S.

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ON THE SCREEN OF TIME

Despondency

"TO rise above depression and discouragement? There are several ways," said the Disciple; "and the answer must depend upon the cause of the depression in any given case. Fundamentally, depression is a negative condition, and the problem is how to induce positiveness. Any cure involves some effort of will, unless circumstances conspire to divert suddenly and actively the attention and interest. For instance, good news of a compelling kind; a sense of some danger quickly to be escaped; sharp pain and the desire to control it. These and other external means induce automatically a positive attitude. Naturally, we cannot depend upon their occurrence, so it is of immense importance that we should learn how to manage such moods, which are life-draining and injurious both to ourselves and to others.

"The first step is to learn to take them in time. Do not wait until you are submerged, because far greater effort will then be necessary and it will be more difficult to make the effort. Remember Lao-Tze: 'What is small is soon dispersed. Transact your business before it takes form. The tree which fills the arms grows from a tender shoot.'

"So, at the first hint of depression, *do* something: make yourself take rapid exercise—a quick, sharp walk to some place, if possible for the purpose of obtaining or accomplishing something for another.

"Or, if that be unwise or impracticable, count your blessings, including your pains, and offer ardent thanks for them. It has been said truly that 'thanksgiving is the sovereign remedy for despondency'; but just as a child needs to be taught to say 'thank you,' long before he knows why or in any real sense can feel gratitude, so we need to acquire the habit of thanksgiving if it is to become a bulwark against despondency. It cannot be invoked in times of crisis unless our life as a whole tends to be one of thanksgiving. Most people are hideously ungrateful. Some have so misunderstood the doctrine of Karma (that whatsoever a man sows, he reaps, and whatsoever he reaps he has sown), that they do not believe in thanksgiving—'on principle'! They forget the 'Guardian Wall,' built by 'the accumulated efforts of many generations of yogis, saints and adepts,' who, by their continual sacrifice, still protect us from evils far worse than those from which we suffer already. The Vicarious Atonement is a fact; not a theory or a creed: for unselfish love gives the least of those who possess it the power to suffer on behalf of, and to take into their own hearts the sin and therefore the sorrow of those whom they cherish. Further, if we could see behind the scenes

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of life, we should discover that we owe thanks for every breath we draw. Love and wisdom and self-sacrifice (which alone is power), poured out for our sakes by some being or beings more advanced than we are, alone makes our existence possible. Our very aspiration, which we are tempted to take to ourselves as truly our own, is, in fact, but a feeble response to the gift of greater, living hearts.

"But that is a digression, my point being that our normal attitude ought to be one of thanksgiving, and that, if it were so, we should be positive, not negative, and that despondency would then be impossible."

The Objector interrupted. "Suppose," he said, "that a man feels his life to have been a failure, in every direction and sense: suppose, even, that his friends think so too, or that he imagines they do, which amounts to the same thing so far as his feeling is concerned, and suppose that, by criticism or otherwise, they seem continually to remind him of his ineffectiveness and insufficiency. In consequence of this, he feels depressed. Would you suggest thanksgiving as the cure?"

"As part of the cure, yes. You imply that he has nothing to be grateful for. How about his real or supposed failures? We will imagine him to be a Christian—although you can change the terminology to suit the case. He ought to give thanks like this: 'Merciful Father and Master, in thy wisdom thou hast seen fit to visit me with affliction. I have laboured to serve thee and seem always to have failed. I thank thee that thou hast not permitted me to succeed. Tomorrow may bring success. Being human and blind, I pray that it may. Yet I know that what has been must have been right and best in thine eyes, and that, because thou lovest me far more than I love thee, thou must have suffered more than I have for the failure of my life. Perhaps, if I had succeeded, I should have become vain and insufferable and self-willed. Perhaps thou hast sought to teach me lessons which for my happiness I need to know. In any case, in so far as I have honestly tried, thou wilt hold me guiltless, and in so far as it would have been easy for thee to give me great success in spite of my ineptitude, I thank thee that thou hast not done so, but that always thou hast kept me, for my soul's sake, insignificant and humiliated in my own eyes and in the eyes of others. Kind thou art, and wise. Thy way on earth was through failure and humiliation to the dawn of a divine resurrection. Teach me to be grateful that at least in this I can follow in thy footsteps.'

"He could of course say that prayer negatively if he were to try hard enough. But it would be a step in the right direction, and would help him, I think, to throw his effort on the positive side in all departments of his effort.

"You may remember the illustration of the man who leaves his home on a cold day. If he begins by huddling himself together and by shrinking from the cold, he will feel it far more than if he will inhale deeply to

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receive and welcome all that may come to him of coldness. So with the criticism of friends: let him meet it, welcome it, seek for the truth in it, grasp it, be grateful for it,—and it will exhilarate, not discourage him. If, on the other hand, he contracts from it; if, instead of positive acceptance or rejection there be either negative acceptance or negative rejection, the effect on himself will be depressing, whether the criticism be just or unjust.

"The same thing is true of his efforts to conquer his faults—supposing he be so fortunate as to be aware of some of them, which few people, relatively speaking, are. If he attacks them negatively—'I must not be impatient; I must not do this or that'—the general effect will be calamitous, unless at the same time he throws himself aggressively at the task of acquiring the opposite virtues. He must strive to be more than patient: he must cultivate active sympathy; he must seek opportunities to do and say kind things; he must be generous with appreciation of others. Above all, he must be specific in his resolutions, not saying vaguely that he will try to do better, or that he will try to be good, but that this very day he will do or say a particular thing, to give happiness to another, and that tomorrow also he will do or say a particular thing, with the same end in view. Vagueness is both unproductive and discouraging. The true mystic is the most practical of men. He leaves nothing to chance. He does not wait for opportunities: he creates them.

"The result is that, having thrown the whole force of his nature on the side of positive effort; having, as the reward of experience, come to realize that self-denial itself is a creative act, at the heart of which, as at the heart of all creation, the most intense because the purest joy is found —he rises above the plane on which depression operates, and sees life as radiant, with all of nature joining in the eternal praise of God."

"What you have said," remarked the Student, "reminds me strangely of the last Canto of Dante's *Inferno*. Do you remember how Virgil, symbolizing Reason, helps Dante to escape from Hell? Virgil climbs out, with Dante clinging to him, by taking firm hold of Satan himself, and then, 'with labour and with hard-drawn breath,' by turning his head where his feet had been; in other words, *by reversing his own position or polarity*. Once turned, he climbs up the leg, grappling by the tufted hair, emerging at last through an opening in a rock, to the utter bewilderment of Dante, who had seen Satan's head above him and who now looks down upon Satan's upturned feet.

"Dante, by his resolute facing of sin and its penalties, had learned that those penalties are not arbitrary, but the necessary and natural recoil of evil on the sinner's own character—'the gradual narrowing down of the soul to its one master sin.' None the less, although Dante had turned with horror from the consequences of sin, he had not as yet had

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any vision of heavenly beauty. Consequently, for lack of contrast, and because without love of virtue there can be no active hatred of sin, his attitude was negative, not positive; and, before he could be 'converted,' the utmost effort of Reason was needed to reverse the current of his effort. Once that was done, although the long road through Purgatory (Purification) lay ahead of him—the seven deadly sins to be purged out—he was in any case out of Hell. He had left its gloom, its awful depression, to see above him the shining of the Easter stars."

"Undoubtedly it is that final twist of the will, inspired by Reason, that does it," commented the Philosopher. "And if a man can bring himself to the point of going down on his knees, which is action, and of offering thanks when he does not feel like it and can see hardly any cause, I agree that this in itself should be sufficient to make him positive. Better still, however, if he has the nerve to say—'I do not feel like thanksgiving. But I will say the words, and will go on saying them, all night if necessary, until I get the feeling.'"

"Your theory is, I suppose" (this from the Student), "that the prospect of an all-night session will frighten his lower nature into submission. It reminds me of a friend of mine who used to suffer fearfully from tooth-ache, and who told me that he was often able to stop it by threatening the offending tooth with execution. 'You brute,' he would say: 'ache all you choose, but if you go on I will have you torn out in less than half an hour from now, and that will be the end of you!' He assured me that what he called the 'tooth-elemental,' knowing that he meant it, would become numb or dumb. It sounds crazy, I grant you. But your most modern psychologist would admit that the decision of will might do it, and that the personification of the 'tooth deity' would help to induce decision and one-pointedness. . . . All of which helps me to see that a determined *act* of thanksgiving, particularly for the failure or other cross which, superficially at least, had caused the depression, might be effective in removing it."

American Limitations

"I am much obliged to you," remarked the Gael at this point. "Hereafter I shall thank God for being obliged to live in this country because I find it so depressing. No, I beg your pardon; I got that twisted: I shall thank God that I do find it so depressing. Unpatriotic? What an extraordinary idea! The essence of patriotism is self-sacrifice, and the fact of continuing to live here is proof enough of patriotism. Why do I find it depressing? For a multitude of reasons. In the first place, there are no longer any Americans. It is an extinct race. The last American was a cow-boy who died after two weeks' vacation in New York. Some say he died of drink and others that he died of a broken heart. In the second place, I am not at all sure that the original Amer-

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icans, the Puritan and other Fathers, would have been more agreeable to live with than the present Broadway population of Poles, Greeks, Levantines and Levites. You want me to be serious. I am always serious. Your presence is guarantee of that.

"But my 'thirdly' may appeal to you. It is that this nation, if nation it can be called, and that most Americans have cut themselves off from the past, and that consequently they have no background and no perspective: perspective being as impossible without background as tomorrow is impossible without today. To use another simile, they see things in two dimensions only, and the only thing they see is a two-dimensional figure of themselves. They reason as if all mankind were patterned upon their own flat surface, and as if their own flat needs and desires were the utmost of which humanity is capable. And they are wrong. That there are many exceptions goes without saying. Yet the average inhabitant is not unfairly represented by the second generation of low-class Italian emigrants—by the children born in this country and educated in our public schools, who, because they can speak English, while their parents cannot, assume and maintain an attitude of condescension toward father and mother and grandparents, rebelling against all authority and justifying their own misconduct by a new-found patriotism the beginning and end of which is—'To Hell with the past.' It is the sort of rebellion which 'is as the sin of witchcraft': not the unwilling rebellion of a Washington, sacrificing personal preference in obedience to conscience, but the raucous rebellion of self-will and egotism and folly.

"The present tendency among educators to make classical learning optional, and to provide unlimited technical training, is a concession to this attitude: as if any man could be fit to study either law or medicine until he had learned to sympathize with all that is finest in ancient and modern literature; or as if any one should hope to understand English until he has mastered the languages from which English is derived! American philosophy and psychology are thin for the same reason: their professors do not work as inheritors of the past; they do not seek to continue, to improve, but to jump, without footing, to conclusions determined by prejudice or desire.

"Our social reformers are the worst. They begin with the American constitution, and, whether with approval or disapproval, treat it as if human nature, good and evil, heaven and hell, originated in it. They ignore the past, or condemn it wholesale, as inferior in any case to what this nation has seen fit to perpetrate; and they gaze at the future as if it could spring unpolluted from the mess of their own brains and in conformity with their own desires. They refuse to see, for instance, that they and all the people of this country have in them the blood of generation upon generation of men and women who have worshipped kings

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and who have died for them; and that they themselves, while calling themselves democratic, are on the one hand striving unconsciously to be that which nature denies them, and, on the other hand, are striving unconsciously to reproduce conditions from which they claim with rejoicing to have escaped.

A Mission of the Theosophical Society

"The moral of course is that the members of the Theosophical Society have a mission of far greater importance than they themselves often realize; for the objects of the Society compel attention to the past, as well as to the invariable factors in human nature—the latent powers, the unseen tendencies, yearnings, perversions—the same yesterday, today, and forever, in spite of our wish to leave all but the pleasant behind.

"Christianity has been misunderstood because regarded as a brand new revelation. It is our duty, as students of Theosophy, to connect it with the past, and to prove it to be in most respects a re-statement of more ancient teaching; in one way only—in the Way of the Cross as means—to prove it new as public declaration. The result will be to reconcile religion with science and philosophy: an end supremely desirable, and, among Christian peoples, unattainable until the unbroken sequence of life, of thought, of growth, of revelation itself, is recognized and is acted upon. Theosophy alone can do this: not as a body of dogmas but as method and light and attitude."

The Democratic Principle

"You leave me rather breathless," the Objector murmured. "Do you suggest that this unhappy nation should elect a King; that we should turn ourselves from a Republic into a Monarchy, and revert, in matters of government, to what a friend of ours loves to describe as 'the effete superstitions of the past?'

"Nothing of the kind," answered the Gael. "May heaven protect the monarchical principle from being travestied in this country! Rightly or wrongly, you rebelled, and you have to abide by the consequences. You could not, even if you would, abandon the Republican method."

"You approve, then, of the monarchical principle?"

"I have more confidence in God than I have in mobs; and I would rather be governed by a man whose birth and position are acts of Providence than by one whose authority is derived from the stupidity, blindness and perverse passions which control a Presidential election."

"But how do you account for bad Kings?"

"How do you account for bad weather? . . . If ignorant men had their own way with the weather, they would fight over it, waste time and energy 'campaigning' for it, would divide themselves into 70 degree Fahrenheit and 75 degree Fahrenheit parties, into Cloudless Sky and

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Cloudy Sky parties, would vote for it, this way or that, and, in consequence, having eliminated rain and snow and frost, would starve until they resigned their 'rights' to God or to Karma, in whom or by means of which, there is wise provision for bad weather as for our other needs. Because 'bad weather,' so-called, is just as essential to our health and welfare at times, as weather we call perfect—not because the blasts of winter are ideal, but because we, and the Nature we have made around us, require that method of treatment. Our imperfections and limitations, our laziness and lack of self-control, evoke that sort of medicine from the universe; just as the food we eat calls forth acid secretions in glands of the alimentary canal. We get what we deserve, which is always what we need—so long as Providence is not interfered with. 'Bad' Kings are like 'bad' weather: disagreeable perhaps, but stimulating and occasionally highly beneficial."

"How about *vox populi, vox dei?*"

"Latin does not make it true. It is what the orators of the 75 degree Fahrenheit party would declare from every skyscraper. Likewise the others. It is wrong principle and it does not work. Try it in a nursery or in a small boys' school! When mankind, milleniums from now, consists of disciples, and men choose for themselves, or pray into being, an Adept King,—then the voice of the people will be the voice of God: not before. Self-will, by which most men now are governed, is and must be the opposite of the divine will, both in intention and in result. Republicanism is a reaction from an effort—but an effort in the right direction, which Republicanism is not. . . . But if you want any more heresies, you must wait for the next QUARTERLY. Good-bye." And the Gael left.

HUMAN NATURE AND ITS TREATMENT

"What he has said," commented the Student, "reminds me of something I heard the other day from a man who has worked for years among the poor of Boston, but who also, incidentally, has come into contact with many of the rich. He told me that in his experience not one man in a hundred, of any class, has the slightest idea of what principle means; that, even when they use the term, they are moved, in matters of conduct, whether social, domestic or political, by personal motives, often quite unconsciously—by prejudice or self-interest or friendship or tradition; and that any mention of self-government, or talk about Rights, suggests instantly to him that the motive is some desire for license. How can there be self-government, he asked me, unless there be government of the individual by himself! And this, he said, is not even sought or attempted. People say to him constantly, 'Well, I always had a quick temper,' or 'I must have my glass of beer,' and they will say it with pride, even when the result of some outbreak has been disastrous to themselves and to their

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families. The average voter, he asserts, has less intelligence than a well educated boy of ten. My friend is fond of the poor; he lives and works among them and for them; he is said to be liked by them and to be successful with them: but he insists that the only way to understand them is to see them as the children they are, and that more than nine-tenths of present-day social reform, based as it is on the theory that age implies mental development and moral responsibility, is not only foolish but pernicious.

"His experience has made him what most people would call reactionary. But I am inclined to believe he is right, and that, among other things, our indiscriminate public school education does not make for happiness any more than it makes for goodness, while, if we could succeed in applying the theory of 'equal opportunity' to the point of driving all the male population through college, we should discover before long, and to our horror, what the triumph of evil means. If the mind and will are developed in advance of the heart and soul, the result is to give more intelligence to wrong-doing. Religion, in some form or another, must come first. Otherwise 'head-learning' acts as a barrier to progress."

"The truth is," said the Disciple, "that until progress is expressed in terms of soul growth—which means in terms of self-denial, self-control and self-surrender—those who call themselves social reformers are doomed to work against and not for human welfare. And although the word 'soul' is rather freely used, it is taken, as a rule, to mean no more than the æsthetic sense, which in its turn is hopelessly misunderstood and belittled. A conviction of immortality and of endless ascent toward perfection, would save well-meaning people from their cruder blunders, though I doubt whether the full significance of the problem can be grasped until reincarnation is known to be a fact. The trouble with the large majority is that material life dominates to such an extent that they do not look with seriousness at death, and that when compelled to face it, immortality is at best a hope; not at all a conviction. Efforts for others, therefore, are based on wrong premises. Stones are given for bread—and there is wonder, none the less, at the increase of discontent and restlessness! Religious education should go hand in hand with other training, the mind at each stage being regarded as the servant of the soul. That is the solution: but probably many years will pass, unless members of the Theosophical Society quicken their effectiveness, before that solution will be adopted in Protestant communities."

"Members of the Society," the Student remarked, "are still inclined to imagine that it is a belief in certain doctrines which is going to save the world. They have not learned the art of speaking to what George Fox called 'the condition' of other people. They insist upon talking their own language instead of the language of others. They give what they

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have, and that too often is a little 'head-learning' instead of simple effort to live unselfishly. It matters far less what people believe than whether they are true to that which they profess to believe. It should be our mission to urge obedience to that which is recognized as true, as the only possible way to gain vision of higher truth. And while some people can respond to clearer presentation of their own ideals, others must begin from the lower motive of fear. It is the higher nature only that can be moved by high considerations. So long as the lower nature is uppermost, or while it is uppermost, pearls will be rejected and trampled under foot. My friend in Boston, who is not at all orthodox in the old fashioned sense, declares none the less that no worse service was ever done to the ignorant than to deprive them of their belief in a material hell of fire and brimstone. It is nonsense, he says, to talk to them of states of consciousness or of moral suffering. It is the concrete and not the abstract that they need and that helps them. For in that respect also they are like children: and we, as students of Theosophy, must recognize the element of truth in his statement and in many discarded dogmas, if ever we are to appeal to circles beyond our own. Yet, above all things, we must show in our own lives and conduct, the power of obedience to spiritual law, and that no higher rule than the ten commandments, if obeyed to the centre of their significance, will lift us to certainty of mind, sureness of will, and to unselfishness and serenity of heart."

"WHY I DO NOT JOIN THE THEOSOPHICAL SOCIETY"

"What you say of misunderstandings about Theosophy, even by members, brings to mind that article in the last issue of the QUARTERLY entitled 'Why I do not join the Theosophical Society.'" (Our friend whom we call the Knight Errant brought this subject up.) "There is one statement that ought to be corrected. The writer speaks of the *Abridgment of the Secret Doctrine* as having been published 'under the auspices of the society.' That, of course, is a mistake. The society as such has nothing whatsoever to do with the publication of any book, and is careful to repudiate responsibility for any opinion or declaration in the QUARTERLY, no matter by whom expressed, unless contained in an official document. It is difficult for most people to understand an attitude so unsectarian—an attitude which, instead of tolerating different opinions, welcomes them and gives them most friendly hearing. As a platform, ours is, without exception, the broadest of any I know. And it ought to be, seeing that the aim of the Founders was to make the society reflect on earth the all-inclusiveness of the Oversoul. If some member of the society wishes 'to seek in the fastnesses of Asia an even more complex, more arbitrary statement of eternal mysteries' than that provided by the Roman Catholic Church; if he prefers prayer-wheels to wax candles, Lhassa to Rome—the society accepts him with the same

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cordiality as it accepts Quaker simplicity or the non-membership of one who says he cannot co-operate unless he finds himself in sympathy with the views of the majority, but who unconsciously proves the contrary by contributing a valuable article to the QUARTERLY! He is a better Theosophist than he knows.

"The difference between us is that we, as members, co-operate knowingly with each other and with him, using differences of opinion as means to a common end; while he co-operates with us unknowingly, declaring that those differences of opinion make co-operation, and therefore membership, impossible. Personally I differ from him in many ways. I do not think that Brotherhood is easy to understand and that our only difficulty lies in living up to it. I think that while it is difficult enough to live up to such light as we have, it is probable that a large part of the difficulty arises from misunderstanding of what Brotherhood means. I would grant that 'the Brotherhood of man was set before the world nineteen hundred years ago,' but I would assert that the example was misunderstood by the Jews and that it has been misunderstood ever since. I would agree that there is 'in the influence of the society a certain something that makes for hardness' (I quote of course from his article) '—a peculiar, intangible, refined hardness, but hardness none the less.' But I venture to claim that this is hardness to self and not to others, though the impression received by others, not equally hard to self, is likely at first to be interpreted by them as disapproval of themselves. Further, the mother who changes the subject when her children are disobedient, may seem less 'hard' than the mother who punishes them; but the cost to the mother who punishes may be infinitely greater (and must be, the more highly developed she is) than to the one who lets the disobedience pass. I have known women called 'hard,' because they spoke sternly, who would rather have been placed on the rack than have said what they made themselves say. . . . The test of brotherhood lies in doing to others as we would be done by, often at great cost and inconvenience to ourselves. And the more we know of ourselves the more clearly we realize that what we need and have always needed is discipline, rather than the indulgence which merely strengthens our selfishness and self-will.

"Still, these differences of opinion are not the point of difficulty. The difficulty lies in making it clear that there ought to be differences. Evolution is not intended to produce sameness, but contrast and concord. There are many colours in nature, but, unlike man-made colours, they never swear at each other. The Theosophical Society is intended to anticipate in miniature the attainment of future races, when there will be harmony because of diversity—when 'the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and a little child shall lead them: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.'" T.

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ELEMENTARY ARTICLE

Theosophy and Cremation

THE early Theosophists were strong believers in cremation as the best method of disposing of the body after death, and Col. Olcott was for several years the leader of an active campaign to make this method popular. The first body cremated in the United States was that of Baron de Palm, Col. Olcott having kept it in his cellar for over a year, waiting for Dr. Julius Le Moyne to establish his Crematory at Washington, Pa. An interesting account of this and of other early efforts to establish crematories and to educate the people on this subject, is given in *Old Dairy Leaves, first series.* This was in 1873 and 1874. About the same time considerable interest in the subject of cremation was aroused in England and on the Continent of Europe and an earnest discussion was carried on by physicians and scientists. The first Cremation Society in England was established April 29, 1874, with Sir Henry Thompson as president, but it was not until 1878 that the Society was able to buy a freehold, so strong was the prejudice of the English people against cremation. In 1884 Mr. Justice Stephens gave his famous decision that cremation was a legal method of disposing of the body, thus taking away all legal barriers. There are now fourteen crematories in Great Britain; twenty-eight in Italy; fourteen in Germany; thirty-three in the United States; and one, or more, in each of the following countries:—Denmark, Sweden, Norway, Holland, Switzerland, France, Canada, and the Argentine Republic. The crematories in the United States are nearly all in northern cities, there being none south of Washington, Cincinnati and St. Louis. About three thousand bodies are cremated in Europe every year, and about twenty-seven hundred in America. Of late very little has been heard of the propaganda and our Theosophical publications seldom refer to it. Considering the number of deaths that occur, and the sound arguments advanced in favor of incineration as a means of disposing of the bodies of the dead, cremation is making very slow progress. Even the advocates of modern scientific sanitation have little to say about it. The strongest popular arguments are economy and health. Of course so little cremation is now done that the expense is very much greater than it would be if the practice was general. Fire is the only absolute means

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of disinfection. It is impossible to calculate how much human life has been ignorantly sacrificed by the mistaken sentiment that the disintegration of the mortal body should take place slowly, with all the repulsive horrors of the grave, instead of swiftly, mercifully and cleanly by fire, and so without menace to the living. The bodies of those who die of contagious diseases ought always to be cremated. There are on record many instances where whole towns have been poisoned by water that has been charged with matter from graveyards, and many epidemics have had their origin in the same way.

The towns and cities of North America grow so rapidly that a cemetery established outside the city may in five or six years be closely surrounded by a large population, and if the water be derived from wells there will be more or less contamination. In many cases there is a constant rising of gases from the decaying bodies, and this mixed with the surrounding atmosphere is breathed by the people every day and must have an injurious effect on the health of the neighborhood.

Both in America and in European countries there is a body of public opinion led by lawyers, physicians, clergymen, men of letters and others, and for various reasons many of these are strongly opposed to cremation. Lawyers and physicians maintain that in a case of death by poison cremation would render subsequent inquiry impossible, for no trace of the crime could be found. To this it may be said that, where public officers do their duty the possibility of a cremation without proper inquiry would be well nigh impossible. In England the proper officer has to endorse the burial certificate with his name and the words, "Cremation permitted." And further, it is better that one poisoner should escape because of the cremation of his victim, rather than that thousands of human beings should lose their lives through an atmosphere made deadly by corpses, or by drinking water poisoned by graves. The sentiment against this eminently proper way of disposing of the dead is an astonishing example of conservatism and slavish adherence to tradition. Not many people have begun to think seriously on this matter. It is surprising to find so many intelligent people who think that cremation is an entirely new and modern custom invented and practised by a few faddists. As a matter of fact it is a very ancient custom, and one that used to be almost universal. It is described in the Homeric poems as an honorable mode of sepulture. In ancient Greece suicides and persons struck by lightning were denied the right to be cremated. It is mentioned in the *Sagas* as the older custom of the early Norsemen, who sometimes put the body of a Viking on a ship and sent him floating out to sea. The graves of Northern Europe through the Bronze age contain only jars with ashes. The early Aryans, that is Greeks, Romans, Slavs, Celts and Germans all burned their dead. Cremation was the universal custom of Indo-European nations. Of the ancients, Egypt, Judea, and

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part of China are the only exceptions. In ancient Rome the corpse was borne in procession through the streets and then laid on a pyre built of wood profusely sprinkled with oil and perfumes. This is essentially the method followed in India and Burma today, sandal and other aromatic woods being used where the expense is not too great. This continued to be the Roman custom until the end of the fourth century of the Christian era, when what is called Christian burial (a Jewish custom) became the universal method. With the Hindus cremation is the universal custom, but the Mahommedans in India bury their dead and the Parsees dispose of their dead in another way. They allow the bodies to be eaten by birds and dogs. In Bombay are the famous "Towers of Silence" which are the cemeteries of the Parsees. A great tower-like building is provided with a roof that slopes inward towards the center of the tower. where there is a deep pit. The bodies are laid upon the roof, and immediately a swarm of carrion vultures, which are constantly on the watch for the arrival of a corpse, swoop down upon it and devour it within a very few minutes. The well picked bones then roll down the roof into the deep pit. This method is to us a most repulsive one, but their thought is that both the earth and fire are too sacred to be desecrated by anything that is dead. Besides this they say that by this mode of interment the component particles of the human body are quickly incorporated in other living organisms.

But the Theosophist while endorsing all the arguments of sanitary scientists against burial and in favor of cremating the dead body goes still further, for there is one phase of the question that lies outside the range of the materialist.

When the soul departs from the body it leaves behind not one corpse, but two, not only the physical body, but an astral body, or what the Hindus call the Linga Sharira. This astral body is a very peculiar thing and has very extraordinary qualities. It is the exact counterpart of the exterior body and is often called the Etheric Double. It is made of much finer matter, which is sometimes spoken of as electric or magnetic. It is material, but more refined than ordinary matter. We think of matter as solid, liquid and gaseous, but this astral matter is one degree above this and is very brilliant and pliable. It has its own consciousness and can reveal itself independently of the outward body, and is the cause of visions, ghosts and other mysterious appearances. In a healthy person it is closely and inseparably united to the exterior body, but in mediums, and in some cases of sickness, it becomes loosened and may ooze out and assume different shapes and even draw particles of matter from the atmosphere, and partially materialize itself. This is one explanation of some of the phenomena of the spiritualistic seance.

In some cases of sickness, or after an operation where the patient has been under the influence of chloroform, or ether, he often says there

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is another person in bed with him, but who is really also himself. There is a dividing of consciousness which reveals itself in two forms. After the death of the body a portion of this astral body remains entangled in the cells of the outer body and another portion oozes out and forms what we call a wraith or ghost and remains near to the body and dissipates with it step by step. The unpleasant feeling experienced by many people when visiting cemeteries is caused largely by these decaying corpses of the etheric double. There are clairvoyants who maintain they can see these floating forms of decaying bodies passing through most horrible forms of decomposition, and that the sight is so loathsome that if people generally had the gift of inner sight, cremation would soon become universal, as cemeteries would not be endured any longer. Cremation would dissipate in a few hours the molecules which would otherwise go through a slow process of putrefaction. And still further, as long as there is the slightest connection between the soul and the etheric double (Linga Sharira), so long is the latter capable of disturbing to some extent the repose of the soul. This is a reason for cremation apart from all sanitary reasons. Perhaps there is more danger of this than we generally imagine. When the etheric double is abandoned by the Ego, it is attracted back to the outer body, but still a portion remains and is later used by the Kama Rupa, and this again forms a link between Kama-loka and the outer world through the etheric double. Cremation destroys this link, after which the wicked (mediums, etc.) cease from troubling and the weary are allowed to rest.

Can we not as Theosophists drop these seeds of knowledge into the soil of public opinion and give them an opportunity to germinate? By so doing we may render great and lasting service to our fellow men.

JOHN SCHOFIELD.

We are not what we think we are,
But, what we THINK, we ARE.

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REVIEWS

The Yoga Sutras of Patanjali, a translation and interpretation by Charles Johnston, published and sold by Mr. Johnston directly, and also obtainable from the Secretary T. S. at 159 Warren Street, Brooklyn. This is a book that should be owned and studied by every reader of the QUARTERLY. It contains an intelligible and yet literal translation of the Sutras, with illuminating comments, which simplify and make applicable to daily life and experience the terseness of Patanjali and his depths of spiritual wisdom. One of the oldest and most active members of the Society, who lives in England and who was a pupil of Madame Blavatsky's, writes to us about this book as follows: "His comments have brought light on a place where I had none. And he has linked the East and West in illuminating fashion—what I regard as one of the best bits of true theosophical literature that have come into the world. In its way it is the crown of an epoch, and is one of the best counterblasts to the nonsensical and to the materialistic sides of New Thought and Christian Science. It lifts it onto a higher plane of consciousness and shows that the lower is 'nothing worth.'" E. T. H.

Alcohol and Officials, by Colonel L. Mervin Maus, U. S. A. The results of recent scientific experiments on the effect of moderate drinking are summarized in an interesting article in the December *Journal of the Military Service Institution* by Col. L. Mervin Maus, Chief Surgeon, Eastern Division, U. S. Army. These experiments have been conducted with scientific precision by a large number of independent investigators, including some of the greatest scholars and scientists of the age. The results, while startling, appear to have been established beyond possibility of question and to warrant Col. Maus in saying that "These great discoveries are destined to confer on suffering humanity a greater boon than the brilliant work already achieved in the field of microbic diseases and their prevention." The alcoholic question, in his view, has been for ages the most serious and baffling obstacle to man's progress and higher evolution.

Unfortunately the task of convincing the average man that moderate drinking is harmful is extremely difficult. Although it affects every part of man's nature, the resulting deterioration is so gradual as to escape the notice of the victim, however plain the change may be to others.

The experiments covered:

1. The action on the brain, memory, judgment, quickness of perception, etc.
2. The power of endurance, muscular ability, etc.
3. Resisting power against disease, length of life and effect on children.
4. Direct effect on bodily health.

The effects on the mental processes are probably the most important and least understood. The idea, for example, that a moderate amount of wine at dinner brightens the conversation and tends to give it sparkle and wit, is very widespread. Countless experiments by Voit, Schumberg and Schaeffer prove that this idea

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results entirely from a blunted sense of judgment. Alcohol, like ether and chloroform, produces a short stage of exhilaration, with loss of mental control. The sense of discrimination is blurred and during the exhilaration the drinker thinks that he and others are being brighter and wittier. Like a child, he is more easily amused and his standard of humour is lowered. The fact is that even small doses of alcohol rapidly diminish thought and memory, deprive the victim of fine conceptions and originality, and transform the mind into commonplace. There is no real quickening of the brain under alcoholic stimulation, although its exhilarating effects produce that delusion. This was demonstrated conclusively by Professor Kraepeler, of Heidelberg, in a series of most interesting experiments on the highly specialized functions of reasoning, ideation, memory, etc., both with and without alcohol. All these experiments showed clearly that far from quickening, it hinders mental activity and lowers its quality. In his experiments on memory, for instance, one of his subjects could memorize 100 figures after 40 repetitions when he had taken no alcohol and with alcohol, only 60 figures after 60 repetitions. In another experiment he required his subject to add figures for half-an-hour daily for six days without alcohol. Then it was allowed for twelve days with a marked decrease in work. Then stopped for six days with a corresponding increase and then allowed again with an immediate decrease. A great variety of tests with revolving drums, flash signals, chronographs, etc., all showed a lowering of mental activity under small quantities of alcohol. From one and one-half to three ounces of alcohol for twelve successive days lessened the working capacity from 25 to 40 per cent. and the capacity of the memory 70 per cent. These remarkable effects were produced by the amount of alcohol in half a bottle of ordinary wine, or one to two litres of beer. Exner of Vienna proved that even one glass of beer noticeably increased the number of mistakes made in reading color signals.

Professor Furer, who tested time reaction, association of ideas, capacity to add and to memorize, not only showed that two litres of beer produced a marked disturbance and lowering of power, but that the subject did not return to normal until the third day after. It should be borne in mind that these are not opinions, but scientifically demonstrated facts.

The structural changes that take place in the cellular tissue of the human organism through the action of alcohol are clearly demonstrated even by the low powers of the microscope. Alcohol has a special affinity for the delicate cells of the intellectual centers, as shown by a microscopical examination of the brains of drinking men. This is particularly true of the central nerve cells of the gray cortex of the brain, which are directly associated with the highest intellectual processes. Moderate drinkers and especially those who tipple between meals, gradually develop changes in their brain cells, which produce loss of energy with lessened capacity for work and attention to detail. "In the persistent drinker the psychological change is marked and painful. The once brilliant mind loses its soundness of judgment, its ideals and high aspirations fade away, to be replaced by loss of self-restraint and a lowered moral tone." Of course these conditions are relative and gradual, and the melancholy fact is that they are never suspected by the person concerned, no matter how great the change during the passing years.

As it lessens the capacity for mental work, so it reduces muscular ability and the power of endurance. A great mass of military testimony shows that in marching, drinking men are far inferior in endurance. General Count Von Haeseler of the German Army, Lord Kitchener, Lord Roberts, General Wolseley and a host of others might be quoted. In the Swedish tests of rifle practice with and without alcohol, the difference in hits was 50 per cent. in favor of the days in which abstinence was required.

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The ability of the body to resist disease is greatly lessened even by moderate drinking, and a host of diseases are directly traceable to it. Into the abundant evidence of these evil effects we need not go now. Important and serious as they are, they are as nothing compared to the lowering of the higher faculties demonstrated with such overwhelming force by so many careful scientific tests.

With this heavy artillery behind him, Colonel Maus urges the absolute prohibition by the United States of the use of alcohol by any officer of the Army or Navy, or by any member of the civil service. This would not be without precedent of many years standing, for records on Babylon Cuneiform tablets forbid the use of wine in any form to all engaged in public work. "All builders of palaces, army officers and superintendents of public affairs were required to abstain absolutely from all spirits on the ground that work done by those who used wine could not be perfect." During the reign of one of the Rameses, orders were given enjoining total abstinence under pain of death among public employes.

Colonel Maus says: "After a careful study of alcohol as a beverage and medicine, I have been unable to discover one single beneficial, or useful, purpose it serves in the human economy. On the other hand, even in moderate quantities, it reduces every one's efficiency by lessening the higher functions of the brain, and impairing the mental and physical condition. Alcohol is the underlying cause of human degeneracy and is surely but slowly retarding the higher development of those who use it." R. S.

The Easy Way to God, by Cardinal Bona. I have been spending some hours of late in the library of a Jesuit college—much to my profit though greatly to my chagrin. One does so hate to part with cherished friends—old prejudices, I mean. And what prejudice is less of a prejudice, than the anti-Jesuitical? Is not Pascal an impartial judge? Do not the *Lettres Provinciales* state the whole case? And then Molière! Tartuffe is a synonym of Jesuit. Surely of all things detestable, none is more so than hypocrisy and casuistry. And do not those two words comprehend the whole work of Ignatius Loyola?

I detested him, I think, more than any other of those whom Swinburne called "the holy horde of saints." To one or two of them I gave grudging praise—within distinct limits. I made it quite clear to myself—and others—that what I admired in them was not their reputed sanctity, surely an odious quality—but a picturesque or romantic charm that somehow persisted in spite of piety. There was St. Francis of Assisi for example, or rather, Giotto's lovely picture, representing Francis naively addressing a moral exhortation to a flock of gay birds who folded their ornate plumage in a sedate and decorous fashion as they listened to the man's grave words. That seemed a kind of play on the part of the birds—just as children play Church, using night-gowns for surplices and stockings for stoles. Then there was that other incident of Francis and the wolf—a sort of Red Riding Hood for grown-ups. Who could resist the charm of a man stretching out his hand to grasp the paw of a child-eating wolf, and making a solemn contract to supply the disconsolate penitent with fresh meat for the rest of his days, provided "Brother Wolf" steal no more babies? There was the old engraving also of St. Anthony and the fish; manifestly an imitation of Giotto's sermon to the birds, but proving, as imitations always do, the great charm of the original. What quaintness and what humor in the old legend and the engraving. The big fishes, the little fishes and the middle-size fishes solemnly moving fins and tails to express love and praise of their Creator. Rossetti first brought St. Catherine to my notice by his sonnet for Memling's picture of her.

The light is starred in gems and the gold burns.

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I felt that she was, of course, disagreeable and hysterical. But she had given Rossetti an opportunity to weave a splendid embroidery of gold and jewels; so I let his radiant mantle charitably cover all her sins.

Later, I came upon the word *Mysticism*. It pleased me very much. For I was naturally religious; but I did not care for the religion of the churches. Here was a way of being religious without being a Christian. I saw that some of those picturesque saints had mystical ideas. And I began to read some of their works. I was surprised and pleased to find that, in many, the essential thing was mysticism. I laughed over this joke on the Church—the Church that so vindictively hunted out many mystics, while it deluded itself as to the orthodoxy of others. But I could not explain to myself why these mystical saints who had such a measure of wisdom should be so very limited in many directions. I could not at all understand why St. Francis, for example, gave himself such pains to maintain his orthodoxy and his good standing with the Pope. It seemed to me he would have been a much greater man if he could have declared courageously that he had a faith more lively than the Christian, and one that needed no ecclesiastical ramparts and bulwarks. Poor deluded saints! unable, with all their mystical fervor, to overcome certain prejudices.

Thus, through poetry, art and mysticism, my calendar of saints was enlarged. Many of them I genuinely admired. But Loyola was not of their number. Greatly as I disliked the German Luther, I could not bring myself to tolerate mention of the hypocritical Spaniard. I objected to his meddling with statecraft—no fit occupation for a religious character, I declared. In reply I was told of the extraordinary ardor of his devotion: that he was forbidden to celebrate Mass because he wept continually during the whole service, partly over his sins, partly over the wonder of Divine Love. The continued weeping was endangering his eyesight; hence the prohibition. But that account of his fervor only confirmed and deepened my dislike. It was disgusting, unmanly, just the action of a hypocrite—and of a drivelling idiot. I knew that I, myself, must have certain faults and sins. But I was not definitely aware of them. And I could not think of myself as weeping over them for hours even if I knew them. And as for tears over the wonder of God's Love—well, that was just morbid emotionalism, as bad as alcoholism. Divine Love is of course a wonderful and beautiful thing. We live enveloped with it. It is sublime to think of. But only hypocrisy would pretend to feel it and weep over it.

So I hugged my prejudice and let it batten on my arrogance. At last I was persuaded to read Francis Thompson's life of St. Ignatius. That is an extraordinary biography. It won me immediately to warm admiration of a man who has none of the mystical, romantic and picturesque legend that had attracted me to St. Francis and St. Catherine. When I had finished the biography, I was eager to get hold of more books about St. Ignatius and the Society of Jesus. So I asked a Roman Catholic friend to introduce me to the authorities of a Jesuit college where there is a good library. It is in this library that I have been browsing.

The first view of the book-shelves amazed me. The books are of course classified, and over each department is a large sign with the name of the class. What amazed me was to see that the largest section of books in the library is under the class "*Mystical Theology.*" There they are, shelf after shelf, solid phalanxes, and above them the word *Mystical*. I shook myself to escape delusion. Surely, it could not possibly be true that a Jesuit college would put on its shelves hundreds of volumes of mysticism and openly label them. The other fields of Theology, *i. e.*, Dogmatic, Doctrinal and Argumentative, have narrow bounds in this library. The impression made is that most of the Early Fathers and later

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Catholic writers are more or less mystical. Another thing that amazed me is that all the books in this library—the phalanxes of mystical writers—are for general circulation among the laity. It is a public library, not the library of the Jesuit community. The community library for the exclusive use of members of the Order is in the community building which adjoins the college. I looked around upon other broad sections—*Lives of the Saints* and *Books of Devotion*—hundreds of volumes. I thought of the aids to spiritual living at the service of most Protestants—the "Protestant Bible," Hymnal and casual verses. Is there much wonder that so many souls who awake to a life of devotion are carried off into the Roman Church—it seems to them the only haven from a barren sea.

Cardinal Bona's book *The Easy Way to God* is one of the volumes that I casually took down from the Jesuit shelves. It is not a new book. Its author died in 1674. But it is a new book to me. And it may be new to one or two other readers of the QUARTERLY.

Notwithstanding his title, Bona seems to have been a man of great moral charm and beauty. For many years he was Superior General of the Cistercian monks, writing for them (and for others) his practical manuals of the spiritual life. The most widely translated and circulated of his manuals are the *Guide to Heaven, The Clock of the Christian,* and *The Easy Way.*

The Easy Way is a Manual of Ejaculatory Prayer. For it is winged prayers of ejaculation, all on fire, that weave a magic carpet by which the soul is borne to the very throne of Deity. The practice of ejaculation seems to him the second stage through which a soul passes on its journey upward. Meditation prepares for ejaculation and ejaculation leads on to Contemplation. Bona refers back to Cassian and the Egyptian monks as authorities for the practice. "They (the monks of Egypt) dart them off by snatches, lest their intention should fade and grow dull by longer delays."

There is nothing to explain about Bona's practice. It is precisely what the name describes—very short prayers used in all places and at all times. But Bona knew what most of us do not know, namely, that to make even an ejaculation of prayer one must have long practice. Therefore he prepares very careful lists of these prayers suitable for various conditions of people and at various times. These prayers are to be committed to memory. He declares one will not use what is not written in the memory ready for use at every moment. There are three divisions, one for beginners, and two for advanced students. They are arranged in decades of ten prayers each so that an individual has one hundred short and varied prayers for his many needs. Then there are lists of prayers for the increasing of faith, others for hope, for love toward God, for love towards one's neighbour, for patience, humility, etc. There are other lists with prayers addressed to the Holy Guardian Angels. Ten decades (one hundred prayers) are made up of words or incidents from the life of Christ. Then there is a Daily Guide—namely, groups of prayers for all occasions and actions of the day. Here are some of the group headings in that Daily Guide, and one prayer from each group:

On Waking in the Night.

It is night, and deep quiet is on all things, and still silence. Let us love our God, O my soul, for love desires secrecy.

On Rising in the Morning.

I commend to the keeping of Thy wisdom, O Lord, my sense of sight, both bodily and mental. Give me light to know Thy Will, and restrain my eyes from the beholding of anything vain or evil.

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On the Putting on of Clothing.

Clothe my soul, O Lord, with the vesture of wrought gold, with the wedding garment of charity, so as to cover the multitude of my sins, and to deck her with a countless weight of jewels.

At the Washing of Hands.

Give strength, O Lord, to my hands to purge away every stain, that, with body and soul undefiled, I may be able to do Thee service.

At the Rising of the Sun.

Rise, rise, O Sun of Justice, and enlighten my soul with Thy splendours.

Before the Divine Office.

Thou shalt call me, and I will answer Thee. Stretch forth Thy right hand to the work of Thy hands.

After Office.

Remember how frail I am, O God, and forgive my wandering. Have mercy on me, and all for whom I have prayed.

Before Holy Communion.

O ever shining light, O ever burning love, fill me with light and love, that I may not to my condemnation stand before Thine awful altar.

After Communion.

Change me altogether out of myself into Thee. Let my whole substance be so lost in Thee, that I may never find myself out of Thee again.

These are the main divisions of the Daily Guide. But there are many other prayers; for the author's aim is to supply an aspiration for every moment of the day. Thus, at the sight of a pleasant garden, one prays that violets and roses of humility and love may blossom in the heart. A beautiful object gives rise to an aspiration toward Eternal Beauty. The mutable weather, sunshine, mist, rain, clouds, trees, flying birds, cattle, pools of water, fire, all become occasions for lifting one's thoughts away from the things that perish toward those that endure eternal in the Heavens.

The little book is entirely Christian in its character. Bona was familiar with the writings of Plato and the Neo-Platonists, and knows that those Greek philosophers followed many spiritual practices, meditation, etc. But Bona's illustrations are drawn almost entirely from the saints and doctors of the Church. The book however breathes forth an entirely kindly and tolerant atmosphere. It ought to prove of great practical value in the hands of all Theosophists, whether Christians or not. For what Bona endeavors to teach through the practice of ejaculatory prayer is the raising of consciousness from the plane of Manas to Buddhi. That transfer of consciousness is what Nature itself is working for. And all Theosophists ardently desire to be co-workers with Nature, and to accept any help, Christian or other, that increases their efficiency.

JOHN WILFRID ORR.

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QUESTION 151.—*Do the Beatitudes form a practical Rule for actual living?*

ANSWER.—Surely they must for were they not, in fact, the practical Rule given by a Great Master to his disciples?

To make of them a practical rule for ourselves we shall have to translate them into our own language. The following suggestions as to their meaning are largely taken from the discussion of the Beatitudes which took place at a recent meeting of one of the branches of the Theosophical Society.

For the purposes of a rule and an experiment they may be stated positively, as acts.

The reward, which, if the interpretations are true ones, would follow in due course the performance of the act, need not be enlarged upon in each case. It is, of course, the ascent in consciousness which the faithful performance of such acts would make inevitable.

Blessed are the poor in spirit:

Poverty of spirit must, at least, be the opposite of self-assertion: therefore

I. Do not assert yourself.

Blessed are they that mourn:

To mourn is surely to sorrow without rebellion, with acceptance, to bow before the order of the universe, to learn through sorrow to say "Thy will be done." Perhaps everyone will not accept this definition, but those who have entered the Path by this door will have realized the "comfort" of so entering into understanding of the Law, therefore

II. *Accept* sorrow and disappointment.

Blessed are the meek, for they shall inherit the earth.

If the universe exists for the education of man, and life is "just a staff to try the soul on" then he inherits the earth who understands how to read its riddle. He *is* the educated man. To do this implies the casting out of self-will and self-love.

Meekness means, surely, the absence of both of these qualities.

But another and most interesting definition was suggested by one of the speakers at the meeting in question. He pointed out that the derivation was from the Scandinavian, and really meant something like adaptability, elasticity, the flame-like quality, which, if blocked at one point, seeks another way out and up.

This is a very theosophic definition and perhaps adds a more valuable suggestion for self-training than the other, but one could use either or both. "Blessed are the meek" implies therefore

III. Empty yourself of self-love and self-will, or

Be adaptable, be elastic. Rise like a flame; let nothing block you!

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Blessed are they which do hunger and thirst after righteousness.

Be insatiable: dread nothing more than the absence of hunger and thirst. *Be* hungry. *Be* thirsty, for only as you suffer from hunger and thirst will you find food.

This rule is to train us to a state of mind. Watch yourself narrowly. When you are not hungering and thirsting you are not growing or even being faithful, therefore

IV. *Hunger and thirst* after righteousness.

Blessed are the merciful.

This also can be taken quite simply.

V. *Be* merciful: do not judge, do not criticize. Be sympathetic to the other person's point of view.

Blessed are the pure in heart.

If the meek inherit the earth, all doors are open to the pure, but only through perfect purity can the holy of holies be entered. Be, therefore, inexorable with yourself; practice a rigid "custody of the senses" remembering the beautiful admonition that disciples are to make of their bodies "temples of the Holy Spirit" therefore

VI. *Be* pure, in thought and word and deed.

Blessed are the peacemakers.

We can only make peace by becoming nearer to the peace we have found, or are seeking, within. And it is surely a great incentive to our effort at self-conquest to realize that this is the only contribution we can make towards the solution of the problems of the weary world. "Peace be with you, my peace I give unto you can only be said by the Master to the beloved disciples who are as himself."

To make His peace in *his* world we must be "as himself!" therefore

VII. Make peace by seeking to become, in yourself, like the Master of Peace.

The last two Beatitudes seem to refer, in the opinion of the speaker I am quoting, to another stage of consciousness, so that the first seven may be regarded as a practical rule by themselves and tested by practice.

J. B. P.

ANSWER.—It is characteristic of the teachings of Jesus that they addressed themselves to the exact spiritual condition of their hearers. First the injunction, Obey the commandments—then followed the call to holiness; first morality, then discipleship. The Sermon on the Mount, beginning with the Beatitudes, was not addressed to the multitude, but to the disciples only—"And seeing the multitudes, he went up into a mountain: And when he was set, his disciples came unto him: and he opened his mouth and taught them."

For the disciple, risen to the capacity for perception of what constituted real happiness, the Beatitudes surely were intended to be taken literally. Jesus himself, on the night in which he was betrayed, with desertion of friends, insult and death awaiting him, yet could speak repeatedly of his "joy:" "These things have I spoken unto you, that my joy might remain in you;" and again, "These things I speak in the world, that they might have my joy fulfilled in themselves." Only a great soul can have the conception of the great joys of the spirit. Such a one wrote in our own day, "A Song of Joys," containing the following verses, interesting to compare with the joys of the Beatitudes:

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"O, the mother's joys!
The watching, the endurance, the precious love, the anguish, the patiently yielded life!

O, the joy of my soul leaning poised on itself,
The real life of my senses and flesh transcending my senses and flesh!

Yet, O my soul supreme,
Know'st thou the joys of pensive thought, joys of the free and lonesome heart, the tender gloomy heart—
Joys of the solitary walk, the spirit bowed yet proud, the suffering and the struggle?

O, to struggle against great odds, to meet enemies undaunted!
To be entirely alone with them, to find how much one can stand!
To look strife, torture, prison, popular odium, face to face!
To be indeed—a God!" S.

ANSWER.—The Beatitudes are a daily rule given by the Master Christ to His disciples just after he had chosen them out of the multitudes who listened to the parables. This was at the very beginning of His work; the catastrophe at Calvary was not yet casting its shadow before it. And the expectation probably was that the disciples would for many years practise that rule under the direction and with the guidance of the Master. The result upon individual lives of such a daily rule would have to be looked for in conditions similar to those in Palestine—I mean, not local conditions, of course, but a group of aspirants who had pledged themselves to obey a Teacher, a Superior. An individual who should undertake to practise the precepts of the Beatitudes without a Teacher's guidance as to their interpretation, and a Teacher's supervision of his life, would involve himself in many errors and eccentricities. Tolstoi seems to me an example of such unguided practice. Yet, it would seem that the most blundering effort to practise them would not be without profit to the individual. Only a great master of technique and of expression can rightly execute a sonata like the *Pathétique*, and bring forth its beauty. Yet even a humble performer will make more acute his appreciation of melody and rhythm by a conscientious practice of the sonata—even when his execution continues very faulty, and gives pleasure to no one who hears it.

I believe no one would accept the Beatitudes for daily practice except such as have some intuition of the inner world and some drawing toward it. Such a person might for many years go along mistakenly with only his own guidance or the casual help received from others who have experienced little more than he already knows. But if the attraction be genuine and his mistaken practice be conscientious, he will, eventually, find some teacher who can advance him. When he has learned all that teacher can give he will pass on to another and another, until at last Karma brings him to some real Teacher of spiritual life. Such a course is true of any art, music or painting; it is just as true of the Art of Life.

C. C. C.

ANSWER.—The best test of what a man considers practical is what he puts into practice. No one who has any acquaintance with the life of Jesus as related in the Gospel story, can doubt that he lived the life to which the Beatitudes point. For himself, then, he was surely persuaded that the way to abiding joy lay over that path of self-denial and self-discipline so clearly laid down in the Beatitudes. But did he mean that his disciples should follow there in his footsteps? Apparently, for to make the situation more clear this teaching was given to them and not to the waiting multitude. The disciples were searchers for the

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goal indicated—they were committed to the effort to enter the kingdom of the heavens; but the steps to which their Master urged them, the means of entrance to that kingdom, may well have sounded strange and unreal to them, as to many of the Master's later followers. Still, in all ages there have been some whose devotion to the Master and whose singleness of purpose have led them to take his words to heart and to live by them; and we have their unequivocal testimony, that of the saints, to the fact that these precepts may be lived and that through living them, even imperfectly, the joy of life is realized. But to most Christians, the Beatitudes have represented more the refinement of religious sentiment than a rule of life to be lived. It is again the parable of the sower who went forth to sow. In these Beatitudes, the Master sowed precious seed—and some of it fell by the wayside; some fell among thorns; some fell into good ground, and brought forth fruit. That fruit-bearing of all the ages since Jesus sowed the precious seed in his Sermon on the Mount, certainly must make it easier for us to receive the seed than it was for those to whom it was first given. Can we make it fruitful, that is "practical"? Assuredly, yes, if we can furnish the "good ground" essential to its growth. There is no question about the fertility of the seed; and even the ground of a heart that is choked with thorns and rough with rocks can be cleared and enriched by fervent aspiration, genuine love for the Master and an awakened will to serve him. It must rest, therefore, with each one to answer for himself the question that has been propounded—to say whether he will make the Beatitudes practical for himself, by putting them into practice.

P.

ANSWER.—Yes. A characteristic of the theosophic point of view is to regard religion as the greatest of the experimental sciences. The great religious teachers of all ages have given their disciples specific rules, saying that if certain definite things were done certain definite results would follow. The Sermon on the Mount is the first teaching given by the Master Christ to his disciples and shows them both the goal to be striven for and, in detail, the steps by which it may be attained. It should be borne in mind, however, that it was given to his disciples, not to the multitude, and presupposes some aptitude for the spiritual life. As was said at a recent meeting of one of the branches of the Theosophical Society, it is as if a great master of harmony were to give instruction in the rendering of a beautiful sonata. It would be unintelligible to one totally ignorant of music, and even those with some slight knowledge might produce at first more discord than harmony. That, however, would not mean that the rules given were impracticable or that the pupil would not gain greatly through faithful effort to practise them. Occultism—which is religion—is not only the most exact and practical of sciences, it is also the most difficult. Difficult, but not impossible, and there is abundant testimony from disciples in all ages who have striven to live out in their lives the Sermon on the Mount, that to those who keep His precepts, the Master keeps His promises.

J. A. C.

QUESTION 152.—*What is superstition? What is its cause; what its cure?*

ANSWER.—Might superstition not be defined as an attitude of mind based upon the belief, conscious or unconscious, in a capricious God ruling the universe capriciously, and not according to fixed law? If one be superstitious and at the same time mentally balanced, the cause of his error might be the involuntary survival in him of primitive race instincts and beliefs. When superstition is recognized as the sediment deposited from a credulous and ignorant past, right knowledge gained by study of the laws to which the universe is obedient, would seem to be the solvent.

P.

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ANSWER.—The cause of superstition is ignorance; its cure knowledge. A man who thinks he sees a ghost is superstitious because he does not know that the ghost is not there. He believes in what is a mistaken conception of his own mind or a deception of his senses. A man who worships an idol is superstitious because his adoration is misplaced. He is ignorant both of the nature of the object he worships and of the divine being to whom his worship is due. The cure for superstition is to find out where the misconception lies and in what way you can best learn to disabuse yourself of these mistaken ideas.

P. H.

QUESTION 153.—*We are sometimes told that we should avoid dangerous occupations, should be careful about this or that. But does not Karma determine the length of a man's life? Is Karma to be thwarted by precautions? What is our duty in this respect?*

ANSWER.—The outcome of any given situation is the resultant of three forces: 1st, general, universal law, 2nd, the sum of the relations which the individual concerned has heretofore borne to that law, (his Karma), 3rd, his own free will. The strength and direction of the first two are, at any given instant, exactly determined and unalterable although in the main unknown. The third, free will, is variable and the direction in which it is applied affects the outcome to a greater or less extent. So the course of a man's life, as determined by general law and his Karma may lead him safely through apparent dangers. On the other hand, this course may be deflected by his will, apparently slightly, but still sufficiently to lead to fatal consequences which might otherwise have been avoided. This is the risk run by those who incur unnecessary danger. Where a man's duty plainly leads him into dangerous occupations, the responsibility for his life or death rests, not on his will, but on his Karma and on general law. He can gain nothing ultimately through endeavoring to avoid the danger by opposing his will to law.

J. F. B. M.

THE ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

Notice is hereby given that the Annual Convention of the Theosophical Society will be held at 21 Macdougal Alley (reached from Macdougal Street, on West Eighth Street, between Fifth and Sixth Avenues), New York City, on Saturday, April 26, 1913, beginning at 10.30 A. M.

Branches unable to send personal delegates are requested to forward proxies for the number of votes to which their membership entitles them under the Constitution, to the Chairman of the Executive Committee, Mr. Charles Johnston, 387 Ocean Avenue, Flatbush, New York.

Members expecting to attend the Convention are requested to inform the Secretary, Mrs. Ada Gregg, 159 Warren Street, Brooklyn, N. Y.

CHARLES JOHNSTON,
Chairman Executive Committee.

March 21, 1913.

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The Theosophical Society

Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S., 159 Warren Street, Brooklyn, N. Y.

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