The Theosophical Quarterly

VOLUME XIV

PUBLISHED BY
THE THEOSOPHICAL SOCIETY
NEW YORK

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The Theosophical Quarterly

Published by The Theosophical Society at
159 Warren Street, Brooklyn, N. Y.

In Europe single numbers may be obtained from and subscriptions sent to Dr. Archibald Keightley, 46, Brook Street, London, W., England

Price for non-members, $1.00 per annum; single copies, 25 cents

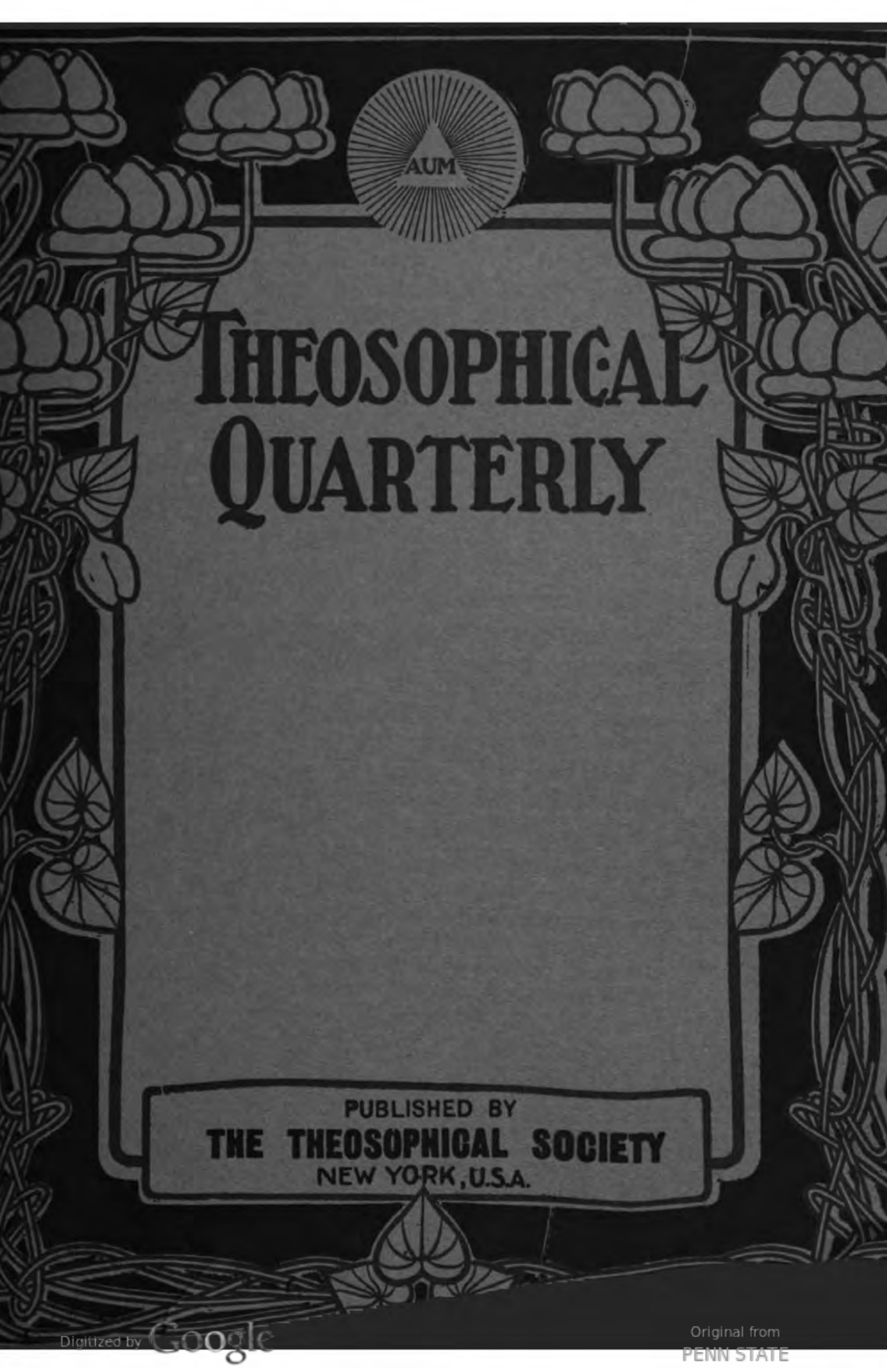
Entered July 17, 1903, at Brooklyn, N. Y., as second-class matter, under Act of Congress of July 16, 1894.

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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, 1916

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THEOSOPHY

(Notes of an address delivered at New York, on April 30, 1916)

IT may, perhaps, be a cause of wonder that, at this late day, a subject so elementary is chosen, for an address that is in some sense representative of the general spirit and work of the whole Theosophical Society and movement. The Theosophical Society was founded more than forty years ago; its life is approaching the half-century, to say nothing of former manifestations of that perpetual life. Would it not seem, then, that the bare subject, "Theosophy," should be pretty well exhausted; that the elements should be so plain and familiar, that any further statement of them, at this late day, would be, "to gild refined gold, to paint the lily, to throw a perfume on the violet"? Should not the speaker have chosen something deeper, more abstruse, perhaps some subject genuinely "occult"?

The truth is that, even at this late day, no subject is more genuinely "occult" than the first principles of Theosophy; no subject is more essential, more needed by the world to-day; and by all the world. We are in the midst of war, of the greatest war that the world has seen for many milleniums, a war involving almost every nation under heaven. Well, it is not too much to say that, had the elementary principles which The Theosophical Society has stood for, these forty years now, been in the least understood and followed, by the world at large, we should have no war to-day. Nor, let it be said at once, should we have the universal obsession of a fat, ignoble peace, in which men—and women—cover up their innate cowardice by fine professions. We should have had, instead, an epoch of superb spiritual adventure, with mankind storming the battlements of high heaven, which can be taken by force alone.

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Theosophy, then, is desperately needed by the world, and by all the world. More, it is within easy reach at all points; the principles for which there is such dire need, are easy to be understood; and, understood and applied, they will bring Life, and will bring it abundantly. Let us, then, divide the battleground into sectors, and make our advance at each point: Religion, Science, Art, Conduct: these are the great divisions of human life; what is the message of Theosophy for each?

We have all noted, within the last few weeks, that one of the more modern and democratic Churches is at this moment, in this part of the world, threatened with schism, because there is a division concerning certain dogmas: the Dogma of the Virgin Birth, the Dogma of the bodily Resurrection of Jesus, the Dogma of Original Sin and its transmission; and, without doubt, there have been many perplexed and saddened minds, many broken hearts, caused by hopeless bewilderment over just such teachings. Here is one point, and a representative one, at which even a little Theosophy can bring abundant aid and comfort. For almost every beginner in Theosophical studies understands that the Dogma of the Virgin Birth in reality refers to the feminine aspect of the Logos, that "Theou-Sophia," as St. Paul calls it, which is the real "Mother of God," in the deep and universal sense; the Birth-giver of the Christ, in the eternal sense; it is only the materialization of the teaching, and not the real teaching, that can prove a stumbling-block. And that the tendency to materialize spiritual teachings has been present and operative among sincere disciples, from the very beginning, we may remind ourselves by this little story, recorded in two of the Gospels:

"Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees. And they reasoned among themselves, saying, It is because we have no bread." One wonders exactly to whom we owe the transmission of that little story, so full of humor, so illuminating; so full of latent tragedy also, when we remember how much anguish and agony has been caused, through century after century, by just such materialization. Therefore it comes that even elementary Theosophy is still a timely topic; the most timely of all topics!

Or take the heart-breaking difficulty—the dogma of the bodily Resurrection of Jesus. Here again, the very beginner in Theosophical studies knows that, to quote a great Theosophist, "there are celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. . . . So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown a natural body, it is raised a spiritual body." The student of Theosophy has to do no more than to bring the two passages together;

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then he will understand that, after the natural body of Jesus had been laid in the cavern-tomb in the garden, it was resolved again into its elements; the Master thereafter living in the spiritual body, and manifesting powers that belong only to the spiritual body.

And so far is it from being the case, as certain treatises on Theology suggest, that the records of the Master's appearances, after the Resurrection, are contradictory, fragmentary, of the tissue of dreams; on the contrary, they show in an astonishing degree the ability of men of simple heart to observe and record facts, the laws underlying which they did not in the least understand; for without exception, these recorded appearances illustrate the laws and powers of the spiritual body,—laws and powers which do not hold of the natural body at all, as, for example, the power to enter a closed room without coming in by the door or window, and the power to withdraw again, in the same way.

It was because Paul had seen and talked with the Master Jesus—not some abstract "spirit of wisdom," but precisely that Master, self-identified, "I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose . . . "—because Paul had seen the Master face to face, and had, through years, been taught by him, in words which are on record, that Paul was able both to understand the laws of the spiritual body, the body of the Resurrection, and to set them forth so lucidly that we can understand them also. All that is needed is a little Theosophy, as the clue. And the point is that, so far from being unreal and insubstantial, a mere wraith, the spiritual body is infinitely stronger, more real, more substantial, "solider," if you like, than is the natural body, and immensely transcends the natural body in its permanence and its powers; very literally, "it is sown in weakness, it is raised in power,"—or, as the Greek has it, "it is raised *dynamic*."

Then there is the third dogma, the Fall of Adam and original sin. It is not too much to say that this supposed doctrine, or rather the materialization of the real doctrine, has tortured whole generations, until our modern world has given it up in despair, practically throwing the whole idea overboard—and thereby sacrificing a valuable and lasting truth. But what are the facts about this teaching? On what passages is it based? On one or two misunderstood (and therefore mistranslated) phrases of Paul's, the most important of which, literally translated is this: "For as in the Adam all die, even so in the Christ shall all be made alive." It is simply another way of saying, what Paul says later in the same chapter, "As we have borne the image of the earthy, we shall also bear the image of the heavenly." The Adam, in Paul's mind, and in the minds of all Paul's generation who had read Philo's recently published "Allegories," is simply the accepted name of the "natural man." For Paul, Adam is an allegorical phrase, just as,

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in another letter, he makes an allegory out of Hagar: "For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is." As for Jesus himself, he never mentions the Fall of Adam, never even remotely implies any such dogma, never suggests that his own coming is the correlative of Adam's Fall—taken in the hard, literal sense.

For here also "a little Theosophy" would lead men's minds to understanding. The real Fall is a cosmical event, the long involution which preceded evolution. Of that, rightly understood, the mission of Jesus is indeed the correlative; and of that genuine Descent of Man, it would seem, the Master speaks, when he says: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." But, in the hard, materialized dogma concerning Adam, the whole thing turns on the omission of the definite article: "As in the Adam all die . . ." It is not too much to say that, just for the lack of that article, the Darwinians and the Theologians bombarded each other for two generations. There was need—on both sides—of "a little Theosophy."

But perhaps one's sense of dissatisfaction, of uneasy misgiving concerning religion, goes much deeper than doubt of one or another dogma; perhaps the mind is obsessed by the feeling that the whole conception of religion,—of the religion of Christ, let us say, since it is nearest to us,—is out of tune with reality, as we have come to know it; is artificial, unreal, unscientific. Let us, then, consider this. It would be just as easy, and just as valuable, to turn the same method to the study of any other great religion in the world, were one speaking to those familiar with that religion, rather than with Christianity. But Christianity is closest to ourselves; it is the religion into which most of us were born.

The whole scheme, then, is, perhaps, incredible. We cannot "believe." Yes; but were we, at the outset, bidden to "believe"? What was the first command given to the disciples, on the shore of the lake of Galilee, on the bank of the Jordan? They were not told to believe; they were told to *follow*. The whole secret is there. "Follow me;" but what did the Master mean? To go up and down with him through Palestine, sharing his work, his wandering, his weariness? Yes, and more than that. It means, to follow the Master in his life, in his aspiration, in his sacrifice; to follow him in his spiritual growth, in his development. How far? What limit does he himself set? "Be ye therefore perfect, as your Father in heaven is perfect:" no limitation short of that. Paul understands this thoroughly; he uses the very same word when he writes: "For the perfecting of the saints . . . till we all come unto a perfect man, unto the measure of the stature of the fulness of Christ."

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"Follow me" in spiritual growth, therefore; the first word of the message. The last also, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards . . ." into the unfathomed depths of the spiritual world. The translators of the Revised Version in the one case render the word *teleios,* not by "perfect" but by a word in some ways less adequate, less satisfactory; the word "fullgrown." The message to the Ephesians will then read thus: " . . . till we all attain unto a fullgrown man, unto the measure of the stature of the fulness of Christ." Christ, therefore, is a "fullgrown man." We, the wisest of us, are "little children." But we are to grow, for, in the Revisers' reading: "Ye therefore *shall be* perfect, as your heavenly Father is perfect." Let us, for the moment use the word by which the Revisers have already translated *teleios:* "Ye therefore shall be fullgrown, as your heavenly Father is fullgrown."

The life, therefore, does not consist in subscribing to dogmas; least of all to dogmas which, for want of a little Theosophy, transform the "leaven of the Pharisees" into a loaf of bread; dogmas hardened and materialized. The life consists in the superb growth of the soul, in conformity with the life and growth of the Master, and having no limit short of the measure of the stature of the Master, nay, of the Father himself, a growth from day to day, from hour to hour, from moment to moment; a life not inert, but made dynamic through sacrifice; a ceaseless unfolding, whose growth and splendor shall have no limit. Surely such an ideal renews the whole of life; the least effective effort to begin to realize it, very literally gives us a new heaven and a new earth.

Spiritual growth, spiritual evolution, into a boundless and immortal life: this is the age-old message of Theosophy for all weary souls who find "religion" antiquated, inert, unsufficing. It is really the most vital, the most splendid, the most tremendous of all adventures, making the lowliest, drabbest life dramatic, epical, superb. And, specifically as regards the religion into which most of us have been born, begin with the first command; begin really to carry it out; then say whether you find the result disappointing; whether you find life monotonous and uninspiring.

One finds, among other things, that life, the life of the soul of man, is a science, and the greatest of them. And thus, by natural transition, we come to the subject of Science, and to the question whether "a little Theosophy" may be able to accomplish something here also.

If we take a general survey of the sciences at this moment, what is the outstanding thing that meets us in every direction? Is it not this: that our science, in all directions, is coming, or has already come, to the end of its string? Take one of the more accessible sciences, Geography,

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and compare the prospect now with what it was, say, in 1491; relatively a very short time in our age-long human history. Even at the beginning of our twentieth century, there were "new worlds to conquer;" there were still the hidden, mysterious poles of the globe, to reach and to explore. But where are they now? Both of them reached, exploited, used up; both of them used up within a few months; and, about the same time, the great problem of air-navigation practically solved, when the lame Frenchman, Blériot, mounted his aeroplane and flew across the Channel from France to England.

We have heard a great deal, a very great deal, about the conservation of national resources; about the way in which, thriftlessly, we are "using up" the coal, the iron, the forests, that should belong to our children's children. Will they not have an even sounder cause of complaint, that we have used up all the explorations, the discoveries, the adventures, leaving them bankrupt in hope? We might, at least, have saved up one pole, an unexplored continent, an imaginative wilderness or two for them. But even the Sahara is cut up into departments and labelled; the desert of Gobi has got into politics.

These are but conspicuous illustrations of a universal fact, taken because their subject-matter is very familiar. But the same thing is true all round. Take Astronomy instead of Geography. What is the fact there? That the very stars, "the stars everlasting," are numbered. There are said to be three hundred millions of them; not so very many, if you think; only one star for every five human beings now living; a star for the average family. And not only counted, but classed; the very temperature of each class approximately known; its age, its temper, its colour; the proper motion of all conspicuous stars measured, in miles per second; the drift of whole flocks and herds of the heavenly host more than suspected. Charted, counted, classified, analysed. We have even used up the stars.

Or take a branch of biology: that part of it which has to do with birds. They, too, are practically charted, counted, bedecked with queer Greek-Latin names. There are, we are told, about 8,000 of them; and it is fairly certain that, while a few more species may be found, the total will never reach ten thousand species. The birds, too, we have recklessly used up. So with the chemical elements; we are not likely to discover many more; a few, perhaps; even a new class or two, like the new-comer "argon" and family; but not many; a few new mixtures, perhaps, poisonous or explosive, or both; but even here we would seem to be near the end.

And this, according to a natural law, the law of inherent limitations. One may take two or three simple illustrations. There are, in every organic type, certain limitations; thus, by infinite pains, a man may come

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to run a hundred yards in 9 3-5 seconds. It is practically certain that no man will ever run a hundred yards in seven seconds. The limit has been practically reached. So with our brother the horse. A racehorse, which represents countless generations of selection, first among the Arabs, and then in the West, can gallop a mile in about 90 seconds. Again, it is practically certain that no horse will ever gallop a mile in 60 seconds. So with our newest toy, the aeroplane; it is close to its limits already. Recently, a "birdman" flew from France to Russia without alighting. What will really be added, when he flies across the ocean, or round the world? And the upward limit is practically reached too; the rarity of the air settles that.

So in our sciences; you can go a certain distance very easily; a farther distance increasingly less easily; a farther distance only at prohibitive cost, or not at all. Then the dead wall; we come to a standstill. Where can one find any hope, in this disheartening difficulty? Nowhere in the world,—except in Theosophy.

And here, the clue to lead us from the labyrinth is exceedingly simple; we have implied it already, in speaking of religion. The clue is growth, development, growth of consciousness. Our biologists have traced for us an upward curve of growth, beginning in the lowliest protoplasm and rising through invertebrate and vertebrate ancestors, by slow progression, up to man; and, logically, there is not the smallest reason for considering man, as we now know him, to be the necessary terminus, any more than the forms of the Eocene or the Cretaceous periods were necessary terminals. Given, then, a curve of growing life, of expanding consciousness, reaching onward and upward indefinitely—and there is no conceivable reason why it should not go on indefinitely—is it logical to fix on the particular point of the line at which we now chance to be, and to take the consciousness of that point as the ultimate measure of truth, the measure of all things?

Because of the law of inherent limitations, it may be true,—it appears to be indisputably true—that we have practically reached the limits of what our particular type of mind (the mind of the "natural man") can find out above the universe, whether it be a question of humming-birds or of stellar systems; but is that a reason to give up hope? How about the growth, in consciousness, in the power to know, from the "natural" to the "spiritual" man? How about the whole splendid gamut of new revelation implied by the consciousness of the "fullgrown man," compared with whom we are as "little children,"—if indeed we be already born? Rightly understood, then, Theosophy shows us how we may turn the flank of our limitations, and go forward boldly into the territory of the Unknown—to us, but not, it may be, to those who are already "fullgrown."

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The microscope has about reached its limit; so has the telescope; so has the mind of the natural man. With that instrument, there is not much more to be done. But, just as the spectroscope gave the telescope a new lease of life, so will the first unfolding powers of the spiritual man give a new lease of life to the consciousness, the power to know, now locked up and hemmed in, in the natural man. This is a strictly logical deduction from the universally accepted facts of biological science. And biological science has records of quite similar happenings: the extension of consciousness, for example, brought about, when the water-dwellers came forth upon dry land; or the extension of consciousness, even now, when the butterfly comes forth from the chrysalis.

Here also, therefore, there is urgent need of Theosophy—more urgent need than there was even forty years ago, in the first year of The Theosophical Society. But Religion and Science, splendid and vital as these are, do not cover the whole of life. There is Art also. And Art, it seems, is, at certain points, in direst need, since it is forgetting how to speak its own language with sanity; forgetting even to what end it exists.

Count Tolstoi had his qualities; he had his defects. These latter, perhaps, very conspicuously; so that one may, if so disposed, call him a cantankerous old curmudgeon, with the soul of an anarchist and the tongue of a virago. Yet we owe him withal one immeasurable debt, for his fine phrase "contagion of consciousness." In one sense, all our human life exists for that: for the sharing of our consciousness, one with another. And, to bring about this shared consciousness, there are many means. Speech is one of them. War, rightly understood, is another; for is it not the "ultimate argument", as the old proverb had it; the final way by which one nation can hammer certain truths into the consciousness of another nation?

Art is another means, and a wonderful one. By art, in one or another form, we can transfer, to the consciousness of another, shades and depths of our own consciousness, which elude articulate speech and the forms of logic. The Chinese have a fine saying: "Music is the language in which man talks to the Gods;" the Gods having, perhaps, first talked, in the same high language, to man. Art, then, in the finest sense, would be a means of transferring, to another, our consciousness of divine things, our divine consciousness, whatever there is in us of the consciousness of the spiritual man, the man "fullgrown." Is this not the secret of Egyptian temples, of the Acropolis, of all beautiful cathedrals: that they convey to us the consciousness which their builders had, of "the house not made with hands, eternal in the heavens"? Is not this the secret of the Zeus, the Athene, of Phidias: that they speak to us of the God in man?

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If this be the meaning of worthy art, then we see at once why in painting, the medieval Virgins and Christs of Italy are still the very highest expression of Art: they tell us more about divinity, about the Divine Man, made perfect through sacrifice. And in the same way there is often more real "Art" in the divine sense, in some "old-fashioned" hymn-tune, than in the latest masterpiece, which tells us of matchless skill in the use of means—to express moods of consciousness that are often low, morbid, discreditable. It is possible to make the orchestra sing and moan and scream, and yet express nothing but the corruption of degeneracy. It is Art of a kind, since it transfers consciousness; but what do we gain, if that consciousness be bestial, demoniac?

So with some of the modern oddities in painting and sculpture. They wholly miss their mark, because they forget their fundamental law: that Art is a language; and that you can only speak to another in a language that other knows and understands. What does it profit me, if someone relates to me high secrets in ancient Chaldean, which I do not understand? There must be a common language; the substance of our common consciousness, as Phidias was able to use it, or Raphael, or Botticelli: human bodies, human faces, yet telling divine secrets.

So that these modern contortions, whatever they may be, are not Art, any more than Volapük and Esperanto are living speech. Is it worth while to make a Volapük in paint, in order merely to express the banality and cheapness of a commonplace consciousness? These men seek new modes of expression. Let them seek, instead, new realms of consciousness; and not the psychic eddies or gutters of consciousness, but, leaving all these behind, let them rise to the true consciousness of the spiritual man, and, using the contents of our hearts and minds for their material, let them try to express that. Then we shall have an Art full of unbounded promise. Then we shall see that, in the realm of Art also, as in Science and Religion, even a little Theosophy will "undo the heavy burdens, and let the oppressed go free."

Yet it may be said, and with much justice, that the ordinary man or woman has no very great interest in either art or science; not very much interest even in religion. And this, not so much from indifference or carelessness, though there is much of these, but because the imperative tasks of hour by hour make it out of the question to go far afield for general or abstract interests. Must Theosophy limit itself to inspiring and illumining the votaries of art and science and religion, while leaving the ordinary man and woman to their heavy tasks, to their drab and uninviting fate?

On the contrary: Theosophy has as much for these as for the others. More, perhaps; for, while those who follow after art or science are seeking an approach to life and to reality, the man or woman honestly at work

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is in the midst of life, in the midst of reality already. What they seek, he or she has found.—But the pity is, that both he and she are so blind about it.

Theosophy, then, can do this for him or her: can turn the drab of humdrum existences into the light and splendor of the Great Adventure; can strip off the blinding bandages from their eyes, and show them the magnificent mountain-peaks up whose first declivities they are already stumbling.

For we are blind, extraordinarily blind; and most so, perhaps, where the simplest things, the very rudiments, are concerned. Here is a little story, an incident which took place quite close to us a few days ago. There was a question of "preparedness," of the instruction of the young fellows in the universities in the elements of manliness, the first principles of the worthy soldier. And, it may be said, in parenthesis, so long as "preparedness" is based on our supposed self-interest alone, and not on sacrifice, so long will "preparedness" be a sham, and, in its result, hardly less dangerous than frank cowardice. But to come back: it happened that the boys of one of the universities near to us, tinged with cheap radicalism, felt it incumbent on them to protest against "preparedness;" against even the rudiments of soldierly valour being imparted to them, along with their courses in the sciences and the arts. "If you set us to soldiering, we shall have to learn Obedience; and we didn't come to college, in order to learn Obedience!"

Unfortunately, most unfortunately, no. They do not go to college to learn Obedience, nor, being there, do they learn it. Anything but that. But think of the blindness of it all. In perfect strictness, you can no more not obey than you can abstain from breathing, and continue to live. You have the choice of which law you will obey; just as you have the choice of what kind of air you will breathe, fresh or foul. If you are courageously and persistently toiling up a mountain—persistently as well as courageously, for courage amounts to very little, without persistence—then you are obeying one law; if you are rolling down a decline that ends in a precipice, if you are slipping into the crevasse of a glacier, you are obeying another law; but you are obeying, in each case, and at every instant. This is a universe in which it is impossible, at any instant, in any corner of it, not to obey. Exactly as you cannot escape from the necessity of breathing,—though you may breathe clean air or foul, according to your choice.

And let us push the simile further; let us push it to its limit. It is an ugly one, yet the more salutary, perhaps, for that. Establish your-

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self in a room, big and commodious, if you like; then have it made air-tight; stop all the chinks of door and window and floor, and then continue simply to breathe, in the most commonplace, everyday fashion. What will be the result?

The room will be your coffin, as surely as if you were buried alive; you will be suffocated, choked to death, poisoned by the deadly gases given forth by your own lungs. And even then, you will not have escaped from obedience to law, not for an instant, any more than you can escape from death. In just the same way, if any one of us were immured in his own self-will, with no chinks of sanative obedience, he would as infallibly die, morally, spiritually, everlastingly, poisoned once more by the evil emanations of his egotism. But the benevolent Law makes chinks for us; pain and separation and sorrow, and great Death himself, tear away the caulking of our egotism and let in a little of the pure air of the Eternal.

Therefore we never, for the fraction of a second, cease to obey, whether bodily law or spiritual law; the question is, which law, which Master. We have not the choice whether we shall obey or not obey. But we have the choice whom we shall obey, God or Satan; the Divine will or our own. And what comes of obeying our own wills to the end, has been sufficiently indicated by our little parable—which conveys the literal truth.

It is, it would seem, undeniable, that the whole of what is called the "labour question" turns on this very matter of Obedience. The prophets of "the emancipation of labour," as they call it, talk about economic conditions, economic stringencies, economic necessities, and declare that the motive of "labour troubles" lies in these. But that is mere rhetoric and make-believe. Never in all history, never in any corner of the earth, were the economic rewards of even the commonest, least skilled labour so great,—so excessive, in view of the kind of service given,—than they are, here and now. If you wish to demonstrate this, take the account of the sums spent by the American nation on three or four things: the cheaper alcoholic drinks, tobacco, moving-pictures, baseball; not one, in the strict sense, an "economic necessity." Nor will it be seriously maintained that the moving-picture shows are patronized solely by "captains of industry," by "brutal capitalists."

No; let us clear our minds of cant. The shoe really pinches in the matter of Obedience. Economic necessity has almost nothing to do with the "labour question." It is with the worker exactly as it with the raw, vain collegian: "We do not come to the factories to learn Obedience!"

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Once again, most unfortunately, no. But go back again to our parable. A man, a woman, a child—and this too is vital, since we seem determined to turn all our children into anarchists—, must obey, whether it be divine law, or self-will. And the action of self-will is curiously like the action of a drug, or like the action of alcohol. For it has been noted that even a little alcohol impairs a man's effectiveness, so that he will add a row of figures more slowly and less accurately, draw a plan less correctly, do any task measurably less perfectly; and, at the same time, under the delusion of the drug, feel that he is doing better; believe sincerely that his work is better, his mind more powerful, more alert.

It is exactly the same with us, when we indulge in the drug of self-love, self-will; in exactly the measure in which we bind and fetter ourselves, we feel freer, we delude ourselves into thinking that we are freer. If we surrender to laziness, sensuality, the self-assertion of vanity, we become, in each case, weaker; we are enslaved, bound to a repetition of the same vice, just as with drugs and alcohol. "Habit-forming drugs," as they are called, are the exact type—the correspondent, on the chemical plane—of the psychic drugs. The man who yields to vanity once, or to laziness, or to sensuality, is the more prone, the more inclined, to yield a second and a third time. And the curious thing, the infinitely tragical thing, is, that, in the very act of yielding, he feels that he is performing an action of free-will; he thinks he is asserting his liberty; he feels that he is a fine fellow, dashing, sportful, admirable. He (—or she; for the masculine half of humanity has no monopoly here;) has, indeed, the advantage of the grosser, and therefore the more easily detected, vices.

What we do, therefore, we who are pluming ourselves on our fine, abounding liberty, our freedom of will, is, to create a swarm of elementals around us, and then sit down in the midst of them and serve them slavishly; meantime bragging that we are free. An "elemental", be it said in parenthesis, for whoever is unfamiliar with the word, is the psychic pull which leads us to do again an action we have done; psychic "force of habit," just as the first cocktail asks for a second and a third, till the asserter of free-will is comatose.

And, if we could use them rightly, our schools, our universities, our factories, our places of obedience generally, would give us ceaseless opportunities to get the better of our self-created swarms of elementals. Every conquest of laziness, of self-assertive vanity, of self-indulgence—in a word, every obedience to divine law—weakens them; takes from them a certain modicum of immortal force (which we have put into them) and builds it into the higher nature, the body of the everlasting man. So the doors of our factories might be doors of heaven, were it not for our infinite senility and conceit.

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For there can be no more complete folly than to think that service, or servitude, or absolute slavery, can hinder us, for an instant, from obeying the divine law, and thus going forward in spiritual freedom and power. Take the bodily equivalent: take the case of a man, mutilated and broken, laid on a hospital-bed, so helpless that he cannot even move a finger, an eyelid. Has he therefore ceased to obey the law of gravity? Not in the least; but for gravity, the coverlet would fly off him, and broken and bruised though he be, he would be bumping against the ceiling. He is, in reality, obeying completely, and profiting, in every ounce of his body, by his obedience.

So with slavery. It is entirely possible for a slave, beaten, maltreated, checked and fettered, to be spiritually free to the finger-tips, and to grow in splendid spiritual stature, even while the chains are upon him. Half-a-dozen of the fundamental documents of spiritual freedom and life, half-a-dozen books of the New Testament, are the work of a man who, at that very time, was a prisoner, in chains. "I, Paul have written it with mine own hand . . . " and the hand had an iron bracelet on it. So, too, with that other magnificent slave and freeman, the Stoic, Epictetus. No one more free, unless it be that other Stoic, the Emperor Marcus Aurelius, whom even supreme sovereignty could not fetter.

So, as soon as they wish, our "wage-slaves," even our collegians, can strip off the bandage that blinds them, and see, with magnificent surprise and delight, the sunlit spaces of the Great Adventure opening up before them, beyond and through the very walls of what they ignorantly thought were class-rooms and factories, but which are, in very deed, the great halls of everlasting Life.

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FRAGMENTS

"NO sorrow or burden is beyond our strength so long as we keep our sense of values. Without that, however, even the most trifling contradictions become unbearable, and rust or corrode our lives. When we remember who we are, why we came here, and to whose service our lives are consecrated, each smallest event falls naturally into its proper sequence, and we adjust ourselves with slight difficulty to its hardships, or, better still, embrace them cordially. Let us keep poised and recollected. The rewards are great; for to lead a life of coherent consciousness is really to live, and always brings us peace."

"Our errors, when laid on the altar, are burnt up with the sacrifice."

The world is beautiful and life is beautiful, but we must use them as a pathway to the stars. Can we not trust the Power that guides us to lead us on and up to ever better and more satisfying things? The Master will not rob us! Rather are the marvel and loveliness of this outer shell of things but a reflection of that other world, within, above it, which is our eternal heritage, and to which He will bring us if we trust His leading.

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THE SPIRITUAL ELEMENT IN XXth CENTURY POETRY

THERE has recently been compiled by Mr. Bridges, Poet Laureate, an Anthology in English and French, to illustrate man's spiritual nature, and to indicate the course of its unfoldment in human history. The actual proportion of French in the volume is one fifteenth, and, as many of the selections are from the philosophers, it means that the proportion of French poetry is very small indeed. Mr. Bridges is a scholar and a man of culture, and his distribution of emphasis would be generally approved; it represents a truism of criticism that France is the land of lucid prose, and that French poetry, in comparison with English, is practically negligible. England's production in the field of poetry is the richest in the modern world. Among the nations that have risen since the Fall of Ancient Rome, Dante alone outsoars the English summits. One lofty peak, however, does not constitute a mountain range; England is a veritable mountain system of poetry. Indeed it is doubtful whether England's supremacy should be limited—save as we feel the obligations of modesty—to the modern world. Is it certain that the three tragic dramatists of Greece and her one great writer of comedy are together an equivalent of Shakespeare with his many faceted mind? While France has certain writers of graceful verse, she has no Wordsworth, no Shelley, no Browning, nothing to suggest Milton's "sound symphonious of ten thousand harps"; with all her grace, France can offer nothing that satisfies our requirements in rhythm and poetic diction—requirements to which our minds have been trained by such lines as:

> This my hand will rather
> The multitudinous seas incarnadine,
> Making the green—one red.

Yet, as if to shake our confidence in truisms, there comes to mind that other commonplace of criticism, in paradoxical antithesis with our former statement. France, the land of lucid prose, has a veritable genius for expression. This gift of expression constitutes her arbiter and autocrat in the world of art. Some of the English poets who are eminent artists, notably Swinburne, have gone to France, not only for models and for inspiration, but with the ambition (it seems perverted) to write verse *in French.*

A paradox is often the only way possible of stating and of apprehending truth. If we will try, not to explain away this paradox, but to understand why it must exist, we may gain much illumination.

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Let us start our process of understanding by considering attentively an incident within every one's experience—the method by which a very plain woman can make herself shine with *reflected* beauty and create in observers an impression that she is (temporarily) exceedingly beautiful. Though she is plain, she is a connoisseur of beauty, and knows its power and charm. Her long and minute observation of beauty has made her a skilful borrower. She knows how to dispose textures, colours, flowers, and laces about and around her and how to combine lights of different qualities. She knows the spot at which to place herself as a screen upon which rays from these accessories will fall. The subtle rays that she reflects are genuinely beautiful. How could they be other, when they proceed from lovely fabrics and flowers. But their genuineness is inherent in the fabrics themselves, not in the woman. The beauty with which for a short time she shines is a beauty she does not radiate but reflects. Her friends are not deceived. They know that if they see her on the street at midday, she will appear in her own native plainness. Perhaps the searching glare of the midday sun would bring to their attention the fresh blood in the cheeks of some undeveloped girl whom they had barely noticed on the preceding afternoon—a freshness of good blood that speaks much for the future and promises a beauty that is not borrowed from accessories, but proceeds from within—a thing of bone and blood and sinews.

Does literature show any analogy to this common experience—beauty that is reflected, and beauty that is self-enkindled and radiated?

Winter's Tale is almost the last thing Shakespeare wrote. It depends so largely upon native charm and so little on simulated graces as to be practically unstageable,—save infrequently, when in the course of the generations rare gifts like Mary Anderson's are showered upon us. An eminent English actress who was able to make this play a success, Lady Martin, has left a volume of reminiscences. Her comments will bring back to our minds the great power of the play. Lady Martin is commenting upon the statue scene; she writes: "Towards the close of the strain the head slowly turned, the 'full eyes' moved, and at the last note rested on Leontes. This movement, together with the expression of the face, transfigured, as we may have imagined it to have been, by years of sorrow and devout meditation,—speechless, yet saying things unutterable,—always produced a startling, magnetic effect upon all,—the audience upon the stage as well as in front of it. [The audience rose to its feet, she explains.] After the burst of amazement had hushed down, at a sign from Paulina the solemn sweet strain recommenced. The arm and hand were gently lifted from the pedestal, then, rhythmically following the music, the figure descended the steps that led up to the dais, and, advancing slowly, paused at a short distance from Leontes. I can never forget Macready at this point. At first he stood speechless, as if turned to stone; his face with an awestruck look upon it. Could this, the very counterpart of his

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queen, be a wondrous piece of mechanism? Could art so mock life? He had seen her laid out as dead, he had seen the funeral obsequies performed over her, with her dear son beside her. Tremblingly he advanced, and touched gently the hand held out to him. Then what a cry came with, 'O! she's warm!' His passionate joy at finding Hermione really alive seemed beyond control. Now he was prostrate at her feet, then enfolding her in his arms. The whole change was so sudden, so overwhelming, that I suppose I cried out hysterically, for Macready whispered to me, 'Don't be frightened, child! don't be frightened, control yourself!' All this went on during a tumult of applause that sounded like a storm of hail."

Certainly the play is wonderfully beautiful. It shows us the resurrection of a royal personality whom injustice had killed. Nay more than that. Physical death was a slight ill compared with the Queen's heartbreak over the ebbing away of her husband's love. Hermione, Mr. William Winter thinks, is a type of the celestial nature, "Infinite love, infinite charity, infinite patience." She returns after sixteen years of seclusion to renew her blessings. The long seclusion was not necessary to overcome any resentment in herself, because in heartbreak there is no resentment. It took Leontes sixteen years to awake to the enormity of his crime and to begin his repentance. There is something familiar in this beautiful work, as I brood over it intent to draw from it its last crumb of pleasure. As I brood, I seem to pass back from repercussion to repercussion, from echo to echo, until, at last, the colours grow more vivid, the personalities more commanding, and the voices like those of childhood—I seem to have passed from an echo to the original voice, from a reflection to a burning centre of beauty.

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Mary stood without at the sepulchre weeping: and as she wept, she stooped down and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her."

How could *Winter's Tale,* the mellow work of Shakespeare's maturity, not be beautiful when it reflects the dawn of the Easter morning in the garden? How could Hermione be other than an ideal

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Queen when she reflects the majesty of the King of Kings? How could she do other than love infinitely when the Sacred Heart of Jesus pulsates its life through her heart?

Any piece of French literature will seem a daisy to a rose, after *Winter's Tale*. But, nothing venture, nothing prove. The following extract is from a 12th century masterpiece—a tiny drop of dew caught in the fringe of a bluet. It is like introducing a girl after a cultivated women of maturity has delighted us by her charm:

"Aucassin was cast into prison as ye have heard tell, and Nicolete, of her part, was in the chamber. Now it was summer time, the month of May, when days are warm, and long, and clear, and the night still and serene. Nicolete lay one night on her bed, and saw the moon shine clear through a window, yea, and heard the nightingale sing in the garden, so she minded her of Aucassin her lover whom she loved so well. Now she knew that the old woman slept who held her company. Then she arose, and clad her in a mantle of silk she had by her, very goodly, and took napkins, and sheets of the bed, and knotted one to the other, and made therewith a cord as long as she might, so knitted it to a pillar in the window, and let herself slip down into the garden, then caught up her raiment in both hands, behind and before, and kilted up her kirtle, because of the dew that she saw lying deep on the grass and so went her way down through the garden.

"Her locks were yellow and curled, her eyes blue and smiling, her face featly fashioned, the nose high and fairly set, the lips more red than cherry or rose in time of summer, her teeth white and small; so slim was she in the waist that your two hands might have clipped her, and the daisy flowers that brake beneath her as she went tip-toe, and that bent above her instep, seemed black against her feet, so white was the maiden."

I wonder how many people of English descent would treat that old French Romance in a manner different from Mr. Bridges. It is not included in the Anthology. Would we not, at this very moment, feel a movement of surprise if it were suggested that *Aucassin and Nicolete* throws a flood of light upon the subject of man's spiritual nature? Where in the romance, we query, are those ethical considerations which constitute the spiritual element of literature? How mistaken a conception of spirit and spirituality! How very narrow! French criticism gives a more comprehensive meaning to the words and to the reality behind the words; it includes beauty, in the domain of the spiritual, in addition to lofty metaphysical speculations and ethical codes. To the French mind the "spiritual" is a trinity, analogous, on a lower plane, to the Trinity of Theology. Truth, Beauty and Piety, (the Platonic three of Good, Beautiful and True) are three forms of Spirit. Just as, on the higher plane, "the Father is God, the Son is God, and the Holy Ghost is God", so, on the lower plane of man's life and activities, Truth is spiritual, Beauty is spiritual, and Piety is spiritual. Further, as in Theology, one does not "confound the Persons, nor divide the substance", so the lucid

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French intelligence does not blur away the distinctive traits of these three forms of the Spirit, and yet it recognises the consubstantiality of Beauty with Truth and with Piety.

The consubstantiality of beauty with truth and piety! That is a difficult clause in the creed for us, Anglo-Saxons. We might import Grecian urns by the thousand from Messrs. John Keats & Co., placing them on our stairways, in our gardens, and on our very bed posts. Notwithstanding such architectural incrustations upon the flat surface of life, we would continue our belief in the consubstantiality of beauty with evil. Milton is the most striking example of that perverse belief. The first two books of *Paradise Lost* are his best writing because in them he was picturing Hell and Satan, and in so doing could give *toute bride* to the sense of beauty, which, in other places than that source and home of beauty, he must, Puritanwise, restrain. Notwithstanding scholarship and culture, Milton remained Puritan. It is the Puritan perversity in regard to beauty that drives men like Swinburne and Arthur Symons, to shake their fists, with righteous indignation, though with juvenile vituperation, in the face of the Puritan wraith, "the pale Galilean" and to seek in France a clearer understanding of art. Men of this class, however, very often fail to incorporate the complete creed of France, and in their failure, they degrade and prostitute beauty to their own self-indulgence until it becomes diseased and festered. But the average man regards with suspicion the creed of France. How many of us have not been scandalized, when, at the end of what seems a very wise paragraph, Edmund Burke concludes to this effect: that in France, vice, in losing all its grossness, loses half its evil? Yet Burke has never been considered either neurotic or erotic. Is not grossness part of the hideousness of vice, repelling just as the beauty of holiness attracts? The inability of the Anglo-Saxon mind to recognize the holiness and spirituality of beauty as France does, may be a Teutonic element that persisted in spite of the beneficent influences that began to work in the year 1066. Whatever the element is, it found satisfaction for itself in England, when it got its head, precisely as the Teutonic nature finds satisfaction to-day at Rheims and elsewhere.

How has France achieved this orthodoxy in her literary and artistic creed? France has gained the truth by first living the life, has "learned the doctrine" by doing the will. We can think of France, England and other nations as viewing life and taking stock of their opportunities. Earth very obviously lay before them. Beyond the earth burn the stars, and England's praiseworthy aspiration soared upwards to those blue dominions. But, *ad astra per aspera:* the way to Heaven is straight, narrow, and steep. Dante, too, proposed to climb the Heavens,

a salire alle stelle,

but he went, first, below earth, into Hell, and then toiled painfully up the Purgatorial Mount, before reaching the stars. Between earth and sky

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there is the land of clouds. It is there the English poets, have, with very few exceptions, taken up their abode. The wings of their aspiration have flagged after bearing them thither. The cloud country is a land of wondrous beauty—a flush of rose on peaks divine,—cloud capp'd turrets, gorgeous palaces, solemn temples! But it is altogether a beauty of reflection, starlight and sunlight thrown back from vapours that pile themselves in fantastic forms—a fleeting existence—an insubstantial pageant that leaves not a rack behind. One must so regard the best in English poetry, if one judges it in regard to real immortality rather than literary immortality. Only that can last forever which partakes of the essence of soul. The Soul is of the heavenly realm, not of cloudland.

France, on the other hand, looked upon the common earth that lay so obviously before her. The Psalmist's words rang in her ears—"the earth is the Lord's and the fulness thereof." She remembered what an old master * of the Palace School had written in a comment upon the Gospels: "It is not unthinkable space that separates Heaven and earth, but the condition of a man's own heart. Earth is the vestibule of Heaven." The way to Heaven is long? Yes! But all the way to Heaven is Heaven! France would not accept the condition of the perpetual rebellion of one province against its King. France, the eldest daughter of the Church, consciously and deliberately refused to fly toward a Heaven between which the clouds intervene. As a daughter come of age, not a babe, she undertook to win back for her Father King His lost province, earth—to restore it to its true allegiance, to plant Heaven's banners there, to make Heaven's law its law, respected, obeyed, loved. We can imagine France saying to herself one *matin de Noël* words like these:

A little Boy of heavenly birth,
But far from home to-day,
Comes down to find His ball, the Earth,
That Sin has cast away.
O comrades, let us one and all,
Join in to get Him back His ball.

That stupendous task (from the view point of earth) is the divine mission of France. In fulfilling her task of redemption and reclamation, she brings to our attention some of the old beauty of Heaven that still radiates from earth. French poetry and literature is truly an art of expression, for the word *express* means "squeeze out." France accepted spirituality as "the basis and foundation of human life." * The French decided to live in "the innermost depths of their souls and to manifest this inner life exteriorly in every detail of their daily actions." England took an opposite course, regarding spirituality as the "apex or final attain-

* John Scotus Erigena.

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ment"* of life. It cannot but follow that French literature has a genuineness that is lacking in English. Whatever French poetry there is, has been lived, and exudes through to the surface of life. England has stretched upward to an ideal outside of herself, of which she knows nothing by actual experience. She produces a literature of hearsay or of vague, ill-defined speculation.

What is true of French and English literature in the past holds also of contemporary literature. The stream of English inspiration flows with no indication of diminution. It flows in broadest and deepest channel in the works of Mr. Noyes. It flows also through the Poet Laureate, and through a man of so much promise, if of small achievement, as Rupert Brooke. Much as I admire and revere Péguy, whose death at the Marne has deepened his power over his countrymen, and their affection, I know none of his verses which satisfy in rhythm and poetic diction as does Mr. Noyes.

> The Heart of the woods, I hear it, beating, beating afar,
> In the glamour and gloom of the night, in the light of the rosy star,
> In the cold sweet voice of the bird, in the throb of the flower-soft sea! . . .
> For the Heart of the woods is the Heart of the world and the Heart of Eternity,
> Ay, and the burning passionate Heart of the heart in you and me.

How true to the best English tradition is Brooke:

> If I should die, think only this of me:
> That there's some corner of a foreign field
> That is forever England. There shall be
> In that rich earth a richer dust conceal'd;
> A dust whom England bore, shaped, made aware,
> Gave, once, her flowers to love, her ways to roam;
> A body of England's, breathing English air,
> Washed by the rivers, blest by suns of home.
>
> And think, this heart, all evil shed away,
> A pulse in the eternal mind, no less
> Gives somewhere back the thoughts by England given;
> Her sights and sounds; dreams happy as her day;
> And laughter, learnt of friends; and gentleness
> In hearts at peace, under an English heaven.

What an *Ars Poetica* that slight sonnet is! It shows how in literature, as in life, one's ancestors stand coöperative if one maintains their standards. It is not the mere content of Brooke's sonnet that brings tears—it is Thyrsis and Adonaïs and Lycidas vibrating in unison and

* These alternatives are set forth by Mr. Bridges in the Preface of his *Anthology*.

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re-enforcing the sonnet with their own tones. The sonnet is true to English spiritual tradition also, the vague aspiration, the pantheistic speculation, as we are familiar with them in Wordsworth and Shelley and others.

Though France, as usual, falls far short of contemporary English poets in their traditional charm of diction, she reaches a spiritual certitude beside which the English poets are school boys. Indeed she is somewhat abrupt with those vague speculations we are accustomed so dearly to esteem—she spues them out of her mouth.

L'Illustration for Christmas, 1915, published a romance which is the narrative of a spiritual adventure—the career of Ernest Psichari, grandson of Renan, the great dilletante. Psichari starts with his grandfather's position, the materialism and dilletantism which were prevalent after the Prussian triumph of 1870. Then the great thirst rises in his soul, a thirst that will not be quenched by cloud vapour, but demands living water of life. This is how Psichari describes his attitude toward the cloud consolations of the English:

"Le plus beau des poèmes n'étanchera pas la soif immense de cette âme. Nulle musique n'endormira plus ce malade, que la misère du monde a circonvenu. Il lui faut le pain de la substantielle réalité, afin que ces mirages dont il meurt, s'évanouissent,—et non pas les douces rêveries du coeur mais le vol sévère de l'esprit tendu vers la possession éternelle. Il vomit, ce violent, les consolations d'un soir religieux, car il n'est pas de consolation hors de la clarté de midi et de l'étincelante certitude. Il maudit la paix du coeur car il n'est de paix que de la raison. Et toute illusion est du diable, mais toute réalité est de Dieu." May we not translate Psichari's phrase—"consolations d'un soir religieux" by *twilight religion,* suggesting by that epithet the pseudo religion that desires the enlargement and joy and hope which a new life brings, but that is unwilling to endure the labour pangs necessary thereto?

Suarez, like Psichari, a friend of Péguy, has written a study of Péguy since the latter's death. He writes: "Il était homme a mener sa grande affaire pour la vie et pour la mort avec Jésus directement." . . . "Il y avait en lui de ces vieux Français qui gardaient un contact direct avec Jésus-Christ."

I feel that both men found the spiritual certitude they demanded for themselves—a truth and beauty that can stand the searching glare of midday sun, the Master's hand, His eyes, His voice.

Milton said something to the effect that he who would write a great poem must himself be a great poem. France—and with her, her ally England, is now living great poetry. May we not expect that written verse will follow this period of experience?

C. C. CLARK.

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LETTERS TO FRIENDS

XX

DEAR FRIEND:

YES, I have a receipt for happiness—if you are willing to use it. Cease to regard yourself as an angel fallen from heaven. See yourself, instead, as a soul reprieved from hell.

It is truly wonderful what a difference our thought of ourselves makes in our view of the world.

I remember, years ago, one burning day in the desert, hearing the son of an Arab camel driver complain to his father of thirst. The answer he received piqued my curiosity. It was: "Art thou then less than the demon Thoth." I had never heard of the demon Thoth; and, being myself as hot and thirsty and weary as the lad who had complained, I wondered how the mere memory of a demon could have sufficed to have silenced his murmurings and sent him about his work with a grin upon his face. So I asked the driver to tell me the story. He looked at me with amazement—"for," said he, "it is of your own religion"—yet, seeing that my ignorance was genuine and my interest no less so, he told me the tale.

Long, long ago, Thoth had lived as a king among men and had loved a maid. But an enemy had stolen her love and her away from him, and hate had entered Thoth's heart, and he prayed to his gods for vengeance on his enemy and on her whom he had loved. But his gods turned their faces from him and the heavens were as brass to his prayers. His armies were defeated, and his enemy prospered and was proud. Then Thoth rent his garments, and covered his head, and gave himself up to bitterness of soul. Bitterly he complained to his gods; and nothing of his kingship would he touch because of his great pity for his own sorrow.

Then the heavens opened, and a voice spoke unto Thoth, as he lay weeping for himself within his tent: "Arise, and take thine own—lest, haply, thou lose it. For that is thine which the gods have given thee. But the love of this maid is not thine, but given to thine enemy."

As he heard these words Thoth rose and cursed his gods and all their gifts, and turned himself from them to the gods of darkness and of evil. To the gods of darkness and of evil he made a great vow that he would give his soul to them and to their service for a thousand thousand years, if they would listen to his prayer and give him vengeance. And the gods of darkness and of evil listened. With Thoth's armies they sent a host of demons, who breathed forth fire upon his enemy, and overthrew him, and slew him and the maid whom Thoth had loved. But in the hour when he beheld the head of his enemy, and of the maid whom he had loved, Thoth's face blackened, and he fell dead upon the ground.

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Thus did Thoth come to hell and to the fulfilment of his vow. In hell Thoth dwelt, tending the flames of evil that consume the damned and that licked ceaselessly at his blackened face and flesh. His tongue was black with unslaked thirst. His heart was black with hate—with hate of hell and hate of heaven, of the gods of darkness and of the gods of light, and of the great Hidden One who holds the fate of gods and men beneath the shadow of his hand. But blacker than the flames had made his flesh, blacker than thirst had made his tongue, blacker than hate had made his heart,—pity for himself, and for himself alone, had made his soul. No other thing than his own misery could he feel, day or night, in all those thousand years he toiled within the burning depths of hell, scourging the damned along their fated way, and building ever hotter fires to consume their souls.

So the cycles turned and left him changeless, till, on a day, one passed him by such as Thoth had never seen. Freely he walked, as conquerors walk on earth, tall and white of flesh; and the flames died down before him, and the coolness of night winds swept from him as he moved. From his hands and feet and side, as spray from a shining fountain, red drops of moisture fell upon the burning sand. And in his eyes was pity—not for self.

As Thoth stood amazed and met those eyes, the blackness of his hate for all but self, and the deeper blackness of his pity for none but self, weighed suddenly upon him, so that he fell prone and could not rise. But from the feet of him who walked, one red drop, which the sands of hell could not absorb, rolled straight to Thoth's lips; and as it touched them, there rose, from his black soul within the depths of hell, a prayer of praise: "Oh, be Thou praised—Thou from whom the gods and men come forth—that there is one in whom hell hath no part."

When Thoth lifted up his eyes there was none that he could see. A silence reigned in hell, and its fires were dark. But soon from every side the gods of darkness came hurrying, driving the imps and demons to rekindle the flames. Upon Thoth's back they laid their scourges and thrust upon him with forked prongs, bidding him blow upon the embers and quicken them with his breath. But the more Thoth blew the colder grew the ashes,—for in his heart was gladness for the one who had no part in hell. Then did the other demons fall still more savagely upon him, and beat him worse than before, and bid him blow yet harder. But the more savagely they beat him, and the deeper the forked prongs entered his flesh, the more gladness rose in his heart that there was one whom they could not beat, and from whose pierced flesh healing flowed. So ever as he blew, the embers of hell's fires cooled before him, as though not breath but water were poured out upon them.

When they saw this the other demons took counsel together, and sent to the gods of darkness and of evil and told them thereof. And the gods of darkness and of evil summoned Thoth before them, and said to him: "Did ye not vow to give your soul to us and to serve us for a

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thousand thousand years, if so be we gave you vengeance?" And Thoth answered: "It is so, lords." Then said they: "How is it, then, that ye kindle not our fires?" And Thoth answered: "I know not, lords. A while ago one passed me, walking, in whom hell hath no part. Since then my heart has been glad within me, and the fires do not burn." Then said the gods of darkness and of evil: "It is our enemy who hath done this thing, even as he hath taken others hence. But what are we to do with Thoth?" So the gods of darkness and of evil took counsel together as to what they should do with Thoth, whose heart was glad in hell and for whom the fires of hell would not burn. And when they had taken counsel together they made their will known unto Thoth: "Thy soul is ours, even as thou hast vowed, till the thousand thousand years be spent. But because of our enemy there is that in thy soul and in thy heart that hell cannot endure. Thou must get hence and stay hence so long as thou art as thou art, lest haply that which is in thee spread to others and a worse mischief befall us. Therefore thou shalt go back to earth, and there dwell as the poorest and least considered of men, until mayhap this gladness be spent from thy heart, and self-pity return into it, that ye may come again to hell and again kindle our fires." And Thoth answered: "Yea, lords."

So it was that Thoth was cast out from hell to dwell among men, no longer as a king but as the meanest and poorest of all, till the gladness might be gone from his heart or the thousand thousand years of his vow be sped.

The old Arab paused, and I waited in vain for him to continue. "Tell me the rest," I said. "The tale is told," he answered. "Yes, it is told," I replied, "as he who is given the key to the door is given the key to the room. But enter with me, lest I miss something of what lies there." "Can one see with another's eyes?" he said. "Naught is hidden."

So I fell to musing of Thoth, returned to earth from hell; of the gladness in his heart, and of how, day by day, beneath the blue sky of heaven,—with the airs of heaven on his face, with brooks of running water and the shade of trees, with the laughter of children and the love and labour of men, with the myriad mercies and blessing of God on every hand,—that gladness must have sung within him a ceaseless hymn of praise. I must have been speaking my thoughts aloud as they came to me, for the camel driver's quiet voice broke in upon them: "Was it thus that thy heart sang in the burden of the day? Were these thy thoughts?"

"Oh, but," I answered, in unthinking self-defence, "with the memory of hell before one, surely earth must be as paradise." "Hast thou, then, never been in hell?" he asked me; and I knew that I had spoken as a child.

"Tell me," I said, "where is Thoth now? Is he still on earth? Did self, will self, drive gladness from his heart before the thousand thousand years have passed? Will hell claim him once again?"

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"Allah knows," he answered. "A thousand thousand years is long, and men's memories are short. God gives, and men forget the giver in his gifts."

I mused again. Only in self can we be in hell; only as self-pity drives out all other pity; only as self-love drives out all other love. On every side, at every step of our path through life, there is that which calls to us to love, and calls to us to pity. Why do we so seldom heed that call? Why do we so wrap ourselves around in self? Is it that we need fear, as well as love; and that we have not yet learned to fear ourselves? Perhaps Thoth had learned to fear himself. I did not want him to have to go again to hell. "But surely," I said, speaking my thought once more aloud, "he who, from the depths of hell, could give praise to God that there was one in whom hell had no part, would not lose the memory of that vision, the feeling of that drop of moisture on his lips, and sink all again in self because of the common trials that all men must endure. Surely Thoth would keep the gladness of his heart."

The camel driver gravely bowed his head. "Doubtless thou knowest. It is a tale of thy own faith. Yet—art thou then less than the demon Thoth?"

Tell me, friend, what answer do you make to that question of the Arab camel driver to his son—to me—and to you?

Faithfully yours,

JOHN GERARD.

The one misery of man is self-will, the one secret of blessedness is the conquest over our own wills. To yield them up to God is rest and peace. What disturbs us in this world is not "trouble," but our opposition to trouble. The true source of all that frets and irritates, and wears away our lives, is not in external things, but in the resistance of our wills to the will of God expressed by external things.—Alexander MacLaren.

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THE HOLY SPIRIT

VII.

ANY attempt to unravel the teaching of the Gospels on the Spirit opens to the student an almost endless quest. So much is involved both of practical science and human psychology on one hand, and of a theory of human and cosmic evolution on the other, that only the merest outline of what has seemed more immediately important will receive treatment in the following sections. There are certain studies that seem to be centers around which other subjects radiate, and which act as the focus whenever search is made, or an explanation demanded that involves the essential principles of their existence. The fundamental unity of the spiritual world makes the treatment of any one of its aspects implicate and almost comprise all the others; and this is the more true as one deals less with mental concepts, and strives rather to grasp directly at the spiritual truth itself. The student may turn to almost countless books in all languages on the Spirit, and he will find that the clearer and simpler their scientific method and system appear to be, the less conclusive are their results and the fewer truths they appear to have achieved. He will gradually be forced to the conclusion that no one system will contain a subject that is itself a center of systems, so to speak; and he will only attempt to make his own that part of this mass of material which appeals most directly to him.

In turning to the Gospels as the source from which Paul himself got all that he knew or revealed on the Holy Spirit, we are forced, therefore, to consider only some few of the many phases there dealt with. Especially will it be the aim to make certain of the recorded words of the Master Jesus reveal a richer meaning than that commonly attributed to them by the cramped theology of an almost blind orthodoxy.

Two difficulties must be faced at the start. Jesus spoke always with a profound insight, and his words as handed down to us are only the impression left upon hearers who often failed to comprehend their real meaning, or the suggested or implied significance. Again the mystery cannot be revealed because of the inherent blindness or ignorance of its hearers; and in addition we should remember that tradition tells us that the real *Matthew* was "lost," that *Mark* and *Luke* are late versions, and that only parts of *John* remain of the original text. So that interpretation, dealing with a mystery, can have no other criterion but that of common sense plus the interpreter's own spiritual insight and his knowledge of spiritual law.

A second difficulty lies in our lack of historic perspective. We read Jesus' words in the light of modern thought and preconception. But

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the intellectual setting of Jesus' day was very different from ours; a difference too little presented by a pulpit that seeks to find in the Old Testament texts applicable to present-day conditions rather than diversities of thought. The fact remains, however, that when the Master incarnated the idea of the Spirit had undergone a long development, and several hundred years before his coming there had arisen an expectation of a new and special revelation connected with the incarnation of a Messiah. Further, this revelation was to be about the Holy Spirit, and was to outstrip any revelation hitherto known to men. As all the Gospel accounts of the ministry of John the Baptist and of the Virgin Birth must be read in the light of this age-old religious tradition to be properly understood, and as further the development of Hebrew thought reveals clearly certain fundamental ideas held universally about the Spirit, we shall turn first to a consideration of this field.

The Old Testament contains no formulated doctrine of the Spirit. At some periods the Spirit played a prominent part in the national life, at other times it receded into the background. At first it is described as largely external, occasional, abnormal; but it became increasingly ethical and spiritual, inner and immanent as the Jews evolved out of their more barbarous period. We must remember that the Hebrews were a special, a chosen people. Descended from the ancient Egyptians the early Bible records are the vague recollections and traditions of the days of their lost glory, when initiate kings such as David and Solomon ruled the people, and when the latter built the temple "the pattern of all that he had by the Spirit" (*I Chron.* xxviii, esp. v. 12). But we must also take into account the cycle and age to which they belong. The whole tendency of morals, of religion, of thought was away from the spiritual and toward the material. In tracing, therefore, the use of the term Spirit throughout a book that embraces so wide an historical range, and includes writings from both illuminated and unilluminated men, we must take great care not to misread such a term. Thus we find that our subject becomes inextricably interwoven with the whole theory of a Trinity underlying manifested nature, as well as the more limited or definite treatment of one aspect of this manifestation—that is, of a trinity in man, and the necessity for the gift of a Spirit to each man before he can inherit the kingdom of Christ. This latter was the clear Pauline revelation as based on Christ's whole revelation; and contained the answer to many vague searchings and dim gropings on the part of the Hebrews in whom the idea had barely dawned as the result of prophetic influence.

There are two Hebrew words usually translated by the English words soul and spirit in the King James Bible, but interchangeably and with absolutely no conception of proper distinctions, nor any appreciation of what was going on in the Hebrew mind. These are *ruâh* (Greek, *πνεῦμα* Latin, *spiritus*), and *nephesh* (Greek, *ψυχή* Latin, *anima*). So long ago as 1516 Erasmus pointed out in defending his *Commentary* on the New Testament that the Holy Spirit is never denominated "God"

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in the Bible; and modern critical scholarship has further discovered the inconsistency of any one translation of these words. Thus Hastings' *Bible Dictionary* sponsors Professor Kautzsch when he writes (Vol. V, p. 665, note) "It is, of course, a glaring error, but a deeply rooted one, to give to *nephesh*, in all these manifold senses, the one uniform rendering 'soul.'" But what key for correct interpretation has modern Biblical scholarship, when the doctrines about the Spirit are also vague, and when theological science ignores the plain statements of all religions and most clearly those of St. Paul? Thus the *Catholic Encyclopedia* says of Spirit, "In Theology, the uses of the word are various. In the New Testament, it signifies sometimes the soul of man (generally its highest part, e. g., 'the spirit is willing'), sometimes the supernatural action of God in man, sometimes the Holy Ghost ('the Spirit of Truth, Whom the world cannot receive'). The use of this term to signify the supernatural life of grace is the explanation of St. Paul's language about the spiritual and carnal man and his enumeration of the three elements, spirit, soul, and body, which gave occasion to the error of the Trichotomists." This complete misunderstanding and confusion, which begs the whole question, quite manifestly in the light of what St. Paul was really teaching, becomes still more intricately involved in the Old Testament. Catholic theologians seem unable to offer any adequate explanation, nor do they make very conclusive attempts to solve the problem.

Professor Kautzsch says, further, speaking of the "entirely false conception of *nephesh* ('soul') and its relation to *ruâh* ('spirit')" that "as long as the Divine breath is outside of man, it can never be called *nephesh* but only *ruâh* (more completely *ruâh hayyîm*, i. e., 'spirit or breath of life'). On the other hand, the breath or spirit of life which has entered a man's body and manifests its presence there may be called either *ruâh* or *nephesh*." What the reason for this division of use, or for the distinction between them is, he does not know nor attempt to explain.

It is impossible for us to arrive at any definite conclusion either, but for a slightly different reason. Professor Kautzsch and modern Bible commentary and theology have little or no clues upon which to construct a theory. Madame Blavatsky, on the contrary, has left so many clues, demonstrating on the surface the importance and significance of this whole question of what the Bible, the Kabala, and the Talmud intend to convey or imply by their varying uses of these two words, that at least two years of specially directed study could alone attempt to comprehend it all. Each of these works had its own system and use of terms, each would have to be learned separately and compared before conclusions could be formulated. As a single instance, in Volume I of *The Secret Doctrine* (first edit., p 242, ff.) there is reproduced a diagram by Eliphas Lévi giving his understanding of the Kabala on this question. But H. P. B. says in the notes that he "has, whether purposely or otherwise, confused the numbers," and again, " . . . there are many such

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strange and curious transformations to be found in the Kabalistic works —a convincing proof that its literature has become a sad jumble."

With this brief reminder for those who have the time to give to such study, we still can, however, establish certain things about exoteric Hebrew thought that bear directly on our subject. Thus, Young, in his *Analytical Concordance of the Bible,* points out that aside from a few special meanings, *ruâh* is translated 232 times as spirit, 90 times as wind, and 28 as breath. It is used in Aramaic also, to mean spirit eight times, wind twice, and mind once. Madame Blavatsky speaks of *ruâh* as corresponding with Buddhi or the spiritual soul. Young shows that *nephesh* is translated soul 428 times in the Bible, and calls it the "animal soul," Greek, ψυχή. *The Secret Doctrine* says (p. 242, note) "Nephesch is the 'breath of (animal) life' breathed into Adam, the man of dust; it is consequently the *Vital Spark,* the informing element," and again (p. 243, n.) "for nephesch is the 'breath of life' in man, as in beast or insect, of physical, material life, which has no spirituality in it." But aside from this technical use of these words, *nephesh* is obviously synonymous with our own constant rather careless use of the word soul to indicate the feelings or character or disposition of a man. The *Psalms* are full of such general phrases devoid of any special sense.

But for our purposes it is the development of the word *ruâh,* or rather the train of Hebrew thought back of this word, that is of chief interest. Reviewing the long sweep of this thought, some things seem fairly established. Thus hundreds of years before Paul wrote, the Hebrews had the conception of an all-pervading Spirit in nature, and also of a *special* manifestation of it in a prophet or godly man, never clearly characterized. In addition to this they had some idea of a relation between the Spirit of God and the Spirit of their nation. The Spirit of God was at first hardly more than an aspect of God; but in the later developments of the idea it became, not the simple equivalent of God, but intimately connected with certain conceptions of the "Angel of Jehovah" and of prophecy. Without attempting to enter into this subject with any degree of thoroughness, the contrast might be made by way of illustration with only two verses in Genesis, both employing this one word, *ruâh.* Thus in Chapter I, verse two, we find the "Spirit of God was brooding upon the face of the waters." Madame Blavatsky suggested in the *Glossary* under "Water,"—"Of course this is not water on the material plane, but in a figurative sense for the potential fluid contained in boundless space. This was symbolized in ancient Egypt by *Kneph,* the 'unrevealed' God, who was represented as the serpent—the emblem of eternity—encircling a *water*-urn, with his head hovering over the waters, which he incubates with his breath." Then follows a reference to our verse from Genesis; and under *Kneph,* she tells us—"by Eusebius he is identified with the *Logos;* and Jamblichus goes so far as almost to identify him with Brahmâ, since he says of him that 'this God is intellect itself; intellectually perceiving itself, and consecrating intellections to

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itself, and *is to be worshipped in silence.'"* In the dawn of creation, then, when the day of cosmic awakening arrives, the Hebrews recognized this great spiritual principle, call it Brahmâ, or the Spirit of God, or the Logos, or, as John puts it, "In the beginning was the Word." This is a more or less universal conception of Spirit, as the basis or background of the cosmos; and from textual evidence the passage was probably written by a late priestly compiler of Hebrew traditions, about 440 B. C.

Turning to the sixth chapter, written clearly long before the compilations mentioned above, and representing the oldest elements of the Old Testament, we find in the first three verses a startlingly Pauline statement, which in the light of man's evolution as outlined by Madame Blavatsky in Volume II of *The Secret Doctrine,* is very significant. The verses read, "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. And Jehovah said, My Spirit shall not abide in man forever, for in their going astray they are flesh: therefore shall his days be an hundred and twenty years." Here we have, not a spiritual principle underlying all nature, but the definite idea of the Spirit in man, and a Spirit in antithesis to the flesh and the lusts thereof, as part of the whole that goes to make up a man. And we see man losing his natural heritage of the Spirit, "breathed' into him by God from the start, just because of these same lusts which Paul so clearly condemns as fatal to the life and growth of the Spirit.

The idea of the Spirit of God in the sphere of the individual life, especially the mental life, receives great amplification throughout parts of the Old Testament, but it has to be read in the light of the fuller and later revelation to be understood, for without this later clear idea of *a* Spirit in each man, the key to apparently conflicting statements is hardly discoverable. Like the chrismatic gifts of the Pauline epistles, we find the Spirit prophesying in and through man, interpreting dreams, begetting skill in ruling, prowess in war, a sense of definite guidance, even bodily strength. Though clearly not of the physical world, in every case it acted in the physical world for the sake of man, and always acted dynamically. But these manifestations were accorded only to special individuals at special times, to prophets, heroes, saints. The early tradition of a pristine state before the flood where the Spirit of God dwelt in every man was largely lost, being retained only by these religious teachers, who kept alive in the increasingly materialistic life of Israel the consciousness of the activity of the Divine Spirit, and the promise that every individual Israelite, though not a prophet, might become similarly conscious. Thus the desire of Moses (*Num.* xi, 29) "that all Jehovah's people were prophets, and that Jehovah would put his Spirit upon them" became more and more an ideal as the people fell away from the path of righteousness and obedience. Later still there emerges in the prophets a new and definite expectation of a future outpouring of spiritual life,

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which was to surpass all earlier gifts both in fulness and in extent. The Spirit of God would breathe on a *dead* people, and they would live (cf. *supra* section VI, St. Paul's use of the term "dead" to mean "spiritually dead"). So Ezekiel, chapter xxxvii, says "The hand of Jehovah was upon me, and he brought me out in the Spirit of Jehovah, and set me down in the midst of the valley; and it was full of bones. . . . Then said he unto me, Prophesy unto the Spirit, prophesy, son of man, and say to the Spirit, Thus saith the Lord Jehovah: come from the four winds, O Spirit, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came unto them, and they lived, and stood up upon their feet, an exceeding great army. . . . And ye shall know that I am Jehovah, when I have opened your graves, and caused you to come up out of your graves, O my people. And I will put my Spirit in you and ye shall live. . . ." There is something striking between this Old Testament symbology of water and breath and wind with that of Oriental literature of all time. Take for instance the passage on page ten of the *Voice of the Silence*, " 'Tis only then thou canst become a 'Walker of the Sky,' who treads the winds above the waves, whose step touches not the waters,"—and the note says that "the body of the Yogi becomes as *one formed of the wind*."

The prophetic foresight of a great outpouring of the Spirit would find its culminating point in the Messianic King, on whom the Spirit of Jehovah was to rest permanently as the spirit of wisdom and understanding, of counsel and might, of knowledge and holy fear (*Isaiah* xi). This culmination brought together, in fact, two marked tendencies of Hebrew thought,—one the ancient, simple traditions and allegories, always close to the heart of the people; and the other, the more metaphysical and philosophic speculations built up by leaders of Hebrew thought and by some of the prophets. The early traditions, containing recollections of bygone ages and of a bygone glory, kept alive the belief in so-called abnormal experiences, in the Sons of God walking on earth, in patriarchs who lived for hundreds of years, in teachers of Wisdom, and in personal human relations and communion with God. The Spirit was seen as actively and definitely interfering in and guiding the life of all men, a known power in their lives, their truest self. When the cycle turned, and the age of which these traditions deal had been left behind, and the race reached more nearly historic times, the Spirit became an unknown experience to the run of men, and all idea of its personal relationship with individuals seems to have disappeared. Instead, it became part of a system of abstract ideas about God, outside both God and man. Yet it was the fusing of these two main currents of strictly Hebrew thought that paved the way for the new Christian revelation of the Spirit, which is its most distinctive and essential feature. And the remarkable limitation of modern theology and modern thought about the Spirit is

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that they have incorporated and amplified only the abstract, Jewish speculative side of their Spirit-doctrine, to the exclusion of practically all that Christ revealed both in himself and through his apostle Paul. The history of the causes and growth of this departure and misunderstanding will be attempted later.

The evidence so far considered shows that the idea of the Spirit was present in Hebrew thought in one or another form from the earliest historical times down to the end of the prophetic period. Although the literary prophets of the eighth and seventh centuries developed their own abstract theories and broke away from the circle which preserved the tradition, it still survived in popular religion. During the exile the new prophecy brought the idea of Spirit again prominently to the foreground, impregnated with the contribution of a need for strict moral self-discipline and with Messianic hopes. Thus after the exile the whole moral and intellectual life of man, as well as the creative activity of God, were brought within the range of the Hebrew conception, and as the hope of Messianic fulfilment grew to a passion, the idea of the Spirit became more habitual, normal, and rational. Yet at all times in the pre-Christian era it was felt and believed to be a transcending supernatural power, coming upon man from outside, utterly beyond his personal control, a power not himself, above and without himself.

With this growth came also a broader idea of the Spirit's action. It was no longer limited to the nation, but when it was conceived as regenerating the moral life and endowing men with knowledge and wisdom, the conditions for its universal operation were already present. It was this feature that Paul so strongly emphasized, and which brought him into conflict with the strict sectarian Judaizers.

VIII.

Jewish thought after the exile divided into two separate and distinct types. One grew up on the native soil of Palestine, centered about Jerusalem and temple worship, and culminated in Rabbinic legalism. This was the environment in which Christian thought originated; it was the direct line of development from Old Testament to New Testatment, and its record is found in the Apocryphal and Pseudepigraphic books, in the Targums and Talmuds, in Josephus, and in the first three Gospels. It includes the Wisdom literature, most of the Psalms, deutero-Isaiah, Chronicles, Ezra, Nehemiah, Daniel, and Zechariah ix-xiv. A marked characteristic of this period is the absence of any direct experiences labelled as of the Spirit, or any doctrine about it. The Talmud bewails the absence of five of Israel's treasures from the second temple: the heavenly fire, the ark of the covenant, urim and thummim, the holy oil, and the Holy Spirit.* Yet the

* Quoted from J. Lebreton, *Les Origines du Dogme de la Trinité*, p. 138.

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period is not without significance, negative and positive. On the one hand it revealed the kind of life and doctrine that tended to quench the Spirit and personal knowledge of it; on the other hand the idea did survive the adverse conditions of the period (just as it has with us), and it passed through to New Testament times. For this period exemplifies how the dogmatic spirit can deny to the Spirit of God any place in religious experience while retaining in water-tight compartments an intellectual theory about it. The dogma was the Levitical law. But even so, legal dogmatism could not hold men's minds in complete bondage; unsilenced conscience within and catastrophes without produced dissatisfaction with the law (4 *Ezra* vii, 77, 139, viii, 35), and lifted men's eyes to visions of at least a better future. Hence arose the apocalyptic literature, which, to acquire authority and exercise any influence, had to seek incorporation under the ancient, sanctified names, and remain for the most part pseudonymous.

But though Palestinian Judaism was generally poor in recorded experiences of the Spirit, it is not devoid of them. Thus in the Messianic passages throughout is revealed a very special and deep insight into the revelation about to come; but nowhere is it explained as in Paul. Thus:

> "And in him dwell the Spirit of wisdom,
> And the Spirit which gives insight,
> And the Spirit of understanding and might,
> And the Spirit of those who had fallen asleep in righteousness."
> (*Enoch*, xlix, 3.)

Elsewhere:

> "And he shall give to the saints to eat from the tree of life,
> And the Spirit of holiness shall be on them."
> (*Test.* Levi, xviii, 11.)
>
> "And the heaven shall be opened unto him,
> To pour out the Spirit, (even) the blessing of the Holy Father,
> And he shall pour out the Spirit of grace upon you."
> (*Test.* Jud. xxiv, 2, 3.)
>
> "And through His Messiah, He shall make them to know His Holy Spirit."
> (*Zadok.* Fragm. ii, 10.)*

Other references could be multiplied, but the essential principles are here suggested. The period was one of abstraction, but also of personification. The spirit world was divided into two kingdoms, good and evil; yet the Holy Spirit was not placed among the angels, but stands on one side of God, above and apart from other spirits. "All other spirits are personified and hypostatised forms of

* Quoted in *The Holy Spirit*, by T. Rees, page 30.

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the forces of nature, but the Spirit is the very power of God active upon the mind and moral nature of man," says Mr. Rees.

The other great division of post-exilic thought developed in the alien atmosphere of Alexandria, where the language and thought of Greece predominated, and where the Hebrew mind conformed to the powerful influence of Greek culture. There the Hellenistic mould was evolved which formed the bridge by which Christianity entered upon the intellectual heritage of the Gentile world. The literature of this great amalgamated Hebrew and Greek system includes the Greek translation of the Old Testament, the apocryphal books of Wisdom, *Tobit*, *2* and *3 Maccabees*, the Greek *Ecclesiasticus*, and at least parts of the *Sibylline Oracles*, the *Letter of Aristeas*, *2 Enoch*, and *4 Maccabees*. But its most important productions were the writings of Philo, an Alexandrian Jew who was a contemporary of Jesus Christ. His deliberate aim was to show the Jewish people that Gentile philosophy was a divine science because its ideas and those of Moses were essentially the same; and also to convince the educated Greek that Hebrew thought was not barbaric because it had anticipated by many centuries the ruling ideas of Greek speculation and metaphysics.

For present purposes a very brief and inadequate survey of the writings of Philo will be attempted, but the reader is urged to examine these works for himself. Philo has been completely and well translated in the Bohn library series by C. D. Yonge, though the book is hard to get outside of libraries.

Apart from *Wisdom* and Philo, reference to the Spirit is again almost entirely absent from Alexandrian literature,—and for the same reason as in Palestinian literature. They wrote to expound, to elaborate, to enforce the teaching of the law. But in the *Book of Wisdom* and in the writings of Philo the influence of Greek philosophy had liberated them from such a narrow outlook, and the idea and experience of the Spirit was therefore able again to assert itself. Even evidences of genuine spiritual experience are not wanting, and Philo knew and records his own deep stirrings of soul as actual experiences of the characteristic workings of the Spirit of God.

"Sometimes, having come empty (to his usual occupation of writing the doctrines of philosophy), I suddenly became full, ideas being invisibly showered upon me and planted from above, so that by a divine possession I was filled with enthusiasm, and was absolutely ignorant of the place, of those present, of myself, of what was said, of what was written; for I had a stream of interpretation, an enjoyment of light, a most keen-sighted vision, a most distinct view of the subjects treated, such as would be given through the eyes from the clearest exhibition." He attributes the revelation which he had to "the invisible Spirit which was accustomed to converse with him in secret." These are expressions so similar to those of all saints, mystics, and initiates of all ages as to require no further comment.

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Philo interpreted Hebrew prophecy in the light of these experiences of his own; but his most important contribution was his doctrine of the Logos, with its implications as to the Spirit in man.

The Spirit enters into the natural constitution of man's being. Nature, in fashioning man out of the lowest forms of being, infused into him a "something divine and eternal," mind. Philo makes a threefold division of the soul, the nutritive, the sensational, and the rational. Or again, "Now we must understand that our soul is divided into three parts, and that it has one part that is conversant about reason; another that is subject to passion; and another which is that in which the desires are conceived. And we find that the proper place and abode of the reasoning part is the head; of the passionate part, the chest; and of the part in which the desires are conceived, the stomach." (*Allegories of the Sacred Laws,* xxii, Bohn ed. vol. I, p. 70.) The essence of the first two is blood, and of the third spirit; so that the essence of the soul as a whole is spirit. Every man may therefore be regarded as two beings, animal and man, for he participates in the principle of life with irrational creation, and in the principle of reason with God, who is "the fountain of the Logos." The essence of the former is blood, of the latter spirit, which is here regarded as being, not air in motion, but a certain *type* and *impress* of divine power, the image of God, who is the archetype of rational nature. "Man is not formed of the dust alone, but also of the divine Spirit," but by his disobedience he "cut off that constitution which imitated heaven from his better part, and made himself over wholly to earth." (*Fragments extracted from the Parallels of John of Damascus,* p. 748, A. Bohn ed. vol. iv, p. 248.)

Another important distinction which Philo makes is that between ideal archetypal man,—the heavenly man, made according to the image of God, incorporeal and of pure intellect,—and actual, earthly man, who has body and senses. In the *Creation of the World* (vol. I, xxiii, p. 19) he says commenting on Moses' statement of man being made in the image and likeness of God—"and he says well; for nothing that is born on the earth is more resembling God than man. And let no one think he is able to judge of this likeness from the characters of the body: for neither is God a being with the form of a man, nor is the human body like the form of God; but the resemblance is spoken of with reference to the most important part of the soul, namely, the mind: for the mind which exists in each individual has been created after the likeness of that one mind which is in the universe as its primitive model, being in some sort the God of that body which carries it about and bears its image within it." And again (xlvi, p. 39) "After this, Moses says that 'God made man, having taken clay from the earth, and he breathed into his face the breath of life.' And by this expression he shows most clearly that there is a vast difference between man as generated now, and the

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first man who was made according to the image of God. For man as formed now is perceptible to the external senses, partaking of qualities, consisting of body and soul, man and woman, by nature mortal. But man, made according to the image of God, was an idea, or a genus, or a seal, perceptible only by the intellect, incorporeal, neither male nor female, imperishable by nature. . . . For when he uses the expression, 'he breathed into,' etc., he means nothing less than the divine spirit proceeding from that happy and blessed nature, sent to take up its habitation here on earth, for the advantage of our race, in order that, even if man is mortal according to that portion of him which is visible, he may at all events be immortal according to that portion which is invisible, and for this reason, one may properly say that man is on the boundaries of a better and an immortal nature, partaking of each as far as it is necessary for him; and that he was born at the same time, both mortal and immortal. Mortal as to his body, but immortal as to his intellect."

In this way the Spirit of God comes to be directly identified with wisdom, and indirectly with the Logos. Philo has in his system, therefore, an equation of three terms; Spirit, Wisdom, and Logos. But the Logos and the Spirit are also frequently described in the same terms, as, for instance, where he states that the higher nature of man, which he has just called Spirit, is mind (*νοῦς*) and Logos; and that man is formed after the archetypal Logos. In fact, the identity of Logos and Spirit is most clear where both are related to the nature and life of man.

Philo states definitely that the word *πνεῦμα* (Spirit, Hebrew *ruâh*) in one sense means the air, but in another pure knowledge; and also that Spirit as the essence of man's soul is not air in motion, but the image of God. It is the essence of the rational soul, yet it is not a permanent endowment of all men; it was forfeited by the disobedience of the first man (*Frag. John Damascus*). And although it visits even the worst, it immediately abandons them because of their sin. With the majority of men it remains only for a brief period, because their entanglement in the affairs of this life drives it away,—it abides permanently with one class of men only, with those who, like Moses, have put off all created things and every veil of opinion, and who have come to God in pure and naked thought. (*Gigant.* xii.)

In this way Philo brought together the ancient Hebrew idea of the Spirit of God, whose main field of operation was the human soul, and the Greek conception of the Logos, as the principle of order in nature. The Logos remains the dominant idea of Philo's system. The idea of the Spirit has not been so fully elaborated. Perhaps this was for the same reason as that given by Paul. "It is not lawful to speak of the sacred mysteries to the uninitiated," Philo says (*Frag. John Damascus,* p. 533, C. Bohn ed. p. 245); and again "But if any

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one dies as to this mortal life, but still lives, having received in exchange a life of immortality, perhaps he will see what he never saw before."

However this may be, the fusion of the Hebrew idea of the Spirit with the Greek Logos doctrine, and this done by a man who spoke from personal experience of the mysteries himself, prepared the way richly for a similar development in Christian theology. Paul and John, like Philo, have three terms for the manifestation of Diety; and have worked out the correspondence in detail when applied to the individual man. And it is in Paul and John that we get the clear enunciation of this conception; the three other Gospel authors followed the tradition of the Palestinian school of thought, and nowhere arrived at the detailed understanding attained by Paul and John. The greatness of Philo is revealed in the light of Paul's teaching when we compare the insight shown by the few passages cited, and remember that Philo, though a contemporary, had none of the direct benefit of Jesus' teaching.

JOHN BLAKE, JR.

(*To be continued*)

Our Heavenly Father makes "straight paths for our feet," and, if we would GO IN HIS WAY, *if we would straighten our wills to His will, and lay them side by side, there would be no crosses. But when the path that God points out goes north and south, and our stubborn wills lead us east and west, the consequence is* "A CROSS." . . .

—ANNIE WEBB-PEPLOE.

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THE MISSION OF CERTAIN HERESIES

IN Rufus M. Jones' *Studies in Mystical Religion* there is quoted the following passage from Machiavelli's *Discourse on Livy*, "All religions must be again and again rejuvenated by a return to their original principle. Christianity would have become entirely extinct had not St. Francis and St. Dominic renewed its life and kindled it afresh in the hearts of men by their imitation of Jesus. *They saved religion but they destroyed the Church.*" And the author adds, "I believe that nobody has come so near gaining the feeling, the attitude, the *abandon* to the Divine Father, the spirit of human love and fellowship which characterised the Galilean circle as has Francis of Assisi. Among the prominent reformers of the Church his life is as near an approach to the Divine Model as the world has seen since the apostolic days."

In view of the age in which Saint Francis lived, an age of utter spiritual deadness when more than one man of blameless life suffered martyrdom for the very reason of his sanctity, such a reference to the saint, emphasizing at once the perfection of his life and the greatness of his mission, naturally suggests the inquiry as to what lay behind that mission, how the ground was prepared for that outpouring of force, for what reason the call of a simple friar roused, as it were, the whole world from its sleep.

Of the course which the Church had pursued and the condition in which she now lay, little need be said. The gradual departure from the simplicity and purity of the early followers, marked particularly by the acquisition of the first temporal possessions, had been followed by rapid increase in power both temporal and spiritual, until the sons of the Church, in many cases no less warlike than the fierce feudal barons against whom they contended, had gained the virtual control of all Christendom. At the same time had come the degeneration inevitably accompanying too great power possessed with little wisdom. Men of the most unfit character, worldly, unscrupulous, selfish and depraved were drawn to the priesthood by the prospect of temporal power and possessions linked with immunity from temporal justice, and too, by the fact that in the priesthood lay the one career offering equal advantages to all men, the one release from feudal class distinctions. The Church drew to her cause an army of men consecrated to a common end, whose paramount interest lay, though it might be for personal reasons alone, in her welfare; and by enforcing upon these men the rule of celibacy she secured to herself intact vast temporal possessions and the power which attached to them.

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But even as her power grew, she lost her inner and true hold on the people. Avarice, licentiousness, insatiable cupidity and boundless arrogance on the part of the clergy put an end to the love and confidence which they had inspired in the early years. We find the ugly spectacle of the exaction of payment for administering the sacraments, of pitiless extortion in the collection of the tithes. Simony, the sale of indulgences, every imaginable abuse of episcopal and papal prerogative lent their quota in the oppression of the people, until only superstition and fanaticism, the promise of salvation or the threat of perdition kept them in subjection. A paragraph from Lea's *History of the Inquisition in the Middle Ages* gives a picture of the time as seen by St. Bernard:

"When fornication, adultery, incest, palled upon the exhausted senses, a zest was sought in deeper depths of degradation. In vain the cities of the plain were destroyed by the avenging fire of heaven; the enemy has scattered their remains everywhere, and the Church is infected with their accursed ashes. The Church is left poor and bare and miserable, neglected and bloodless. Her children seek not to bedeck, but to spoil her; not to guard her, but to destroy her; not to defend, but to expose; not to institute, but to prostitute; not to feed the flock, but to slay and devour it. They exact the price of sins and give no thought to sinners. 'Whom can you show me among the prelates who does not seek rather to empty the pockets of his flock than to subdue their vices?' St. Bernard's contemporary, Potho of Pruhm, in 1152, voices the same complaints. The Church is rushing to ruin, and not a hand is raised to stay its downward progress; there is not a single priest fitted to rise up as a mediator between God and man and approach the divine throne with an appeal for mercy."

Under circumstances such as this the most obvious explanation of the tremendous influence which St. Francis exerted, would be that certain of the evil tendencies of the time had at length spent themselves, that the pendulum had swung its full length and that the great reformer had caught its backward stroke. But if we seek some other explanation than the mere turn of the pendulum, if we seek some sign of actual preparation, some indication that the light of the spirit was still burning in the world, it would seem to be found in certain religious sects of the time, sects which had developed secretly, some within and some without the Church, had spread with marvellous rapidity, had later been denounced as heretical and were at length warred against with fanatical fury by the corrupt but orthodox Church. All this was in an age, it must be remembered when man had not yet established his right to think, when religion was a matter of doctrine and dogma as fixed as iron bars and when any deviation from the prescribed rule received the dread pronunciamento of heresy with the stake as penalty. Yet many men had not been slow to feel the lack of spiritual life in the Church, or to recognize her failure to feed the souls of her children, nor did they hesitate, be the penalty what it might, to seek spiritual food where it offered.

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Heresies were numerous. One after another there arose men who courageously attacked the sacerdotalism of the period, who by their life and teachings gathered about them a numerous following, but who inevitably fell before the overwhelming power of their adversaries. Tanchelm, Eon de l'Etoile, Claudius of Turin, Peter de Bruys, Henry of Lausanne, Arnald of Brescia, all were of this number, all anti-sacerdotalists, the results of whose work were later swallowed up in the larger sects which established themselves as a permanent and lasting factor in the religious history both of this and later times. The first of the greater sects which were so important a preliminary to the reforms of the twelfth and thirteenth centuries, were known as the Paulicians, descendants and dissenters from the Manichaeans, and as Manichaeism is found to a greater or less extent throughout these sects, it may be well to consider at least the features of it which influenced most strongly European heretical thought.

It was the religion of the followers of Mānī, a Persian who lived in the third century A. D. Primarily it was a fusion of Zoroastrianism and Christianity but various other elements are introduced through the fact that Mānī's Zoroastrianism possessed certain Semitic characteristics while his Christianity was gnostic rather than orthodox; added to this he is said to have travelled widely, and to have been influenced by Hindu thought, a fact which shows itself not so much in actually borrowed rites or doctrines as in the presence of the subtle spirit of India.

Manichaeism is a dualism, starting with the conception of two coeternal, hostile powers of good and evil, of light and of darkness. In the struggle between the god of light and the prince of darkness there came about the union of the finer elements, or soul, with gross matter, whence sprang the existing order of things, the soul being imprisoned in matter and giving it form and life. From that time on, in every particle of matter, the contest has been waged between these two natures, the soul struggling ever, to burst its fetters and gain release from the bondage of the world. The fall of Adam consisted in yielding to the seductions of the flesh and through his fall the spirit still remains imprisoned in matter passing from father to son. Therefore sin lies in desire rather than in disobedience and in accordance with this belief marriage is regarded as evil above all things, and the eating of flesh is strictly prohibited. There is much that is of interest in this system of teaching but it is only so far that it shows itself to any extent in European thought.

The Paulicians, so named it is thought, because of their adherence to the Pauline writings, originated about 660 A. D. in the neighborhood of Samosata about the upper Euphrates and spread through Armenia, Pontus and Cappadocia. They met with considerable persecution from the start and about 750, a large number of them were transported to the European side of the Bosphorous, those remaining behind being later practically exterminated. In their new home they enjoyed, at first, entire religious toleration, and disseminated their doctrines rapidly through

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Thrace, and the lower region of the Danube, gaining a particularly strong hold in Bulgaria. Through trade, war, and missionary enterprise, they continued to spread and by the year 1000 they were found in Sicily, Lombardy, Liguria and Milan and soon after in France.

No longer though, did they retain solely the name of Paulician; each division of the country, or perhaps each type of mind accepted the teachings in its own way and numerous minor sects sprang up, some taking their name from their chief teacher, some from the town or section in which they lived. Thus in Italy, on the Alpine frontiers they were known as Paterines; in England, where they appeared at a later date, they were called Pophlicians or Publicans, a corruption of Paulician; in France many were called Good Men or Weavers from their lives or from their trade. A more general name for them, however, was that of Cathari or the Pure.

To distinguish sharply between the varying shades of belief of the minor sects is practically impossible, and there is much that is unknown in regard to the main body of Paulician or Cathar doctrines which served as their foundation. To begin with, there is evidence that the teachings were partly esoteric and so disclosed only to the initiated. And too, the possibility of our receiving in their actual form even the esoteric teachings is slight because, from the sectaries themselves few documents have been handed down, and it is from inquisitorial records that most of the available information is gained. These are likely to have been distorted on the one side by the prejudice of the inquisitor and perhaps misrepresented on the other through desire of concealment.

Various opinions were held in regard to the Trinity, the resurrection (i. e. the resurrection of the body); the matter of judgment and retribution and the acceptance or non-acceptance of the Old Testament. They believed in two First Causes, and the intrinsic depravity of matter, and through the gnostic and Manichaean elements in their belief, derived the doctrine of docetism—the belief that the crucifixion was apparent only. They were unanimous in denouncing the corruption of the established Church, regarding her as Anti-Christ and as the whore of Babylon spoken of in the Apocalypse. They asserted that the power of the clergy depended on merit and not on ordination and that the sacraments were polluted in polluted hands; also that transubstantiation in the eucharist was absolutely to be rejected. They denounced the worship of saints, the use of relics and images, and pompous ceremonials; and they dispensed not only with infant baptism but with water baptism of any sort, using instead baptism by fire. This, their greatest and most solemn sacrament, based on the words, "He will baptize you with the Holy Ghost and with fire," was known as the *consolamentum* or laying on of hands, by which they received the Holy Spirit and became one of the Perfect.

Many of the accounts of their faith, long, dry disputations, filled with theological quibbles, lead one to regard these people as just so many sects, holding just so many deviations or perversions of the orthodox belief. But when we stop to realize that in them lay the hope of the age,

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the spirit of inquiry and of growth which should break the fetters of mankind; when we remember that in them centred the spiritual life of the time, that they, if any, lived the life of discipleship, perfect in simplicity, humility and heroic self-sacrifice, and died the death of martyrs, joyfully, even eagerly,—in this light, the facts recorded of them take on new life and color.

Among the Paulicians and Cathari, two divisions or ranks were recognized (a distinction found also among the Manichaeans). First, the Perfect, the initiates, for whom, in all probability, a separate body of teaching was reserved. With the receiving of the *consolamentum* the Perfect gave up all family ties, renounced all interests but those of the faith, and regarded the world as no longer existing for them. They took the vow of poverty, all property being dedicated to the Church, and of chastity, living a solitary life, of utmost simplicity and austerity. They observed numerous and lengthy fasts, wore, except when persecution made it impossible, a simple, dark—usually black—garb, and travelled about the country by twos. Their life was by no means one of quiet and seclusion; they were vowed to a life of labor such as that led by the apostles, devoting themselves to the propagation and defence of their faith, not merely to the point of laying down their lives, but still further, to the point of sacrificing all that could be regarded as making life worth the living.

Women too, were admitted to this rank; their lives, in austerity of rule and in completeness of self-renunciation were much like those of the men. They were not, however, required to travel, but lived alone in little cabins in the depths of the woods, or, occasionally, were gathered together in community houses where they occupied themselves in weaving or sewing or in giving religious instruction to young girls.

Beside the Perfect there were also the Credentes or Believers. These had accepted the faith, but had not yet received the *consolamentum* and were, therefore, not obliged to observe the austere life which was a peremptory obligation of the Perfect. They were free to marry, to mingle with the world and to devote themselves to any one of a number of occupations; for them the *consolamentum,* on which salvation depended, was in a great many cases deferred till death. In case of death without this sacrament, the soul must return again and in another body recommence its work of expiation. From the Credentes a promise was required that they would demand the *consolamentum* in any case of extreme illness or mortal peril, and that where death did not come as expected, the sacrament would nevertheless entail upon them its full consequences.

One historian mentions a third degree, the Auditores who were given only the first and most elementary of the teachings, but adds that there is little to prove the existence of this degree. In strong contrast to the Roman Church, they made no distinction between their preachers and the brethren, in fact no distinctions of any sort were drawn except such as arose naturally through their relative austerity, zeal or knowledge. The

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Cathars or Paulicians represented at different times all ranks and classes and were found throughout the eastern European countries and in Italy, France, Aragon, Castile, Leon, Flanders, the Rhenish provinces and central Germany.

For several centuries after their first appearance in Europe, they met with little active persecution. One congregation was discovered in Orleans, France, in 1017, and after examination by a council which failed to bring them to reason, were all burnt alive. But although the growth of heresy was very rapid and its prevalence widespread, no concerted measures were taken against it until the pontificate of Innocent III, at the beginning of the thirteenth century. This was partly due to the fact that they were not openly antagonistic to the Church; in the records of the Inquisition, there is more than once the comment that the heretics attend masses, accept the sacraments and observe all requirements, but secretly scoff. Their simple garb and their custom of travelling in twos was no different from that of monastic orders within the Church and hence aroused little opposition. Still a stronger reason for the lack of active persecution, though, was the fact that the Popes, busied with their struggle for power—particularly in their difficulties with the two Henrys and Frederick Barbarossa—were fully occupied elsewhere. With Innocent III began the policy of seeking out and punishing any tendency to freedom of thought in matters of religion, any deviation from the system laid down by the Roman Church.

The two principal sects to suffer from his zeal at that time were the Albigenses and the Waldenses. The former received their name from the territory of Albigea in France, and were the continuation of the Cathars or Paulicians, though perhaps with doctrines somewhat modified. By some historians they are considered to be the same as the Waldenses, the difference in name being due only to location, but although the two sects were forced to have frequent intercourse, being under a common ban, we find them denouncing each other as heretics, and, too, the Inquisitorial records make the distinction of Waldenses *and* heretics in referring to the two.

The Waldenses, even after their persecution began, refused to regard themselves as other than a part of the Church of Rome. As they absorbed and gave their name to numerous older sects it is probable that there were among their number, varying degrees of heresy, but they show few Paulician characteristics, believed in one Supreme Being, and were chiefly anti-sacerdotal. As one contemporary writer states it, "These indeed were wicked, but in comparison with other heretics were far less perverse. For in many things they agreed with us, but in many things they differed." What the actual doctrines of Middle Age Waldism were, it is difficult to tell, for at the close of the fifteenth century it was remodelled on Calvinistic lines, and a study of their Church and articles of faith as they are today, must allow for these modifications. The records of the Inquisition, although the latter dealt with Waldism in its original form, treat almost

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entirely of its points of difference from the orthodox Church. A few of the entries from these records, however, will give a fair idea of their creed:

"They assert that the doctrine of Christ and the apostles, without the decrees of the Church, suffices for salvation.

"They do not receive the Old Testament for believing, but teach only a few things from that source.

"God alone can absolve from sin; God alone can excommunicate—It suffices for salvation to confess to God alone and not to men; and external penances are not necessary to salvation—They assert that there is no purgatorial punishment save in the present, nor do the prayers of the Church profit the dead, nor does anything done for them.

"They say that the Roman Church is not the Church of Jesus Christ but is a Church of wicked men and the true Church ceased to exist under Sylvester, when the poison of temporal things was infused into the Church. And they say that they themselves are the Church of Christ, because in word and act they observe the teaching of Christ, the gospels and apostles—All approved customs of the Church that they do not read in the gospel they despise.

"The body and blood of Christ they do not believe to be really such, but only bread blessed, which by a certain figure is said to be the body of Christ.

"The heretic asserts that without the baptism of fire there is no salvation—Others said baptism does not avail without imposition of hands.

"They all preach everywhere and without distinction of condition, age or sex."

Peter Waldo, to whom most accounts attribute the founding of the sect, began his work in the last quarter of the twelfth century, about 1170 or 1173. There are two stories as to the beginning of his mission, one that he heard and was deeply affected by the words of a wandering jester or jongleur, the other that he received his awakening through seeing, when in a public gathering, a man stricken dead before him. However it be, he received thus the call from his life of getting and spending —he was a wealthy merchant of Lyons. Troubled in mind and heart, he sought a priest who quoted to him, "Let him go and sell all that he hath." Waldo accepted the words to the letter, provided for his wife, placed his small daughters in an abbey, gave away the remainder of his wealth and devoted his life to the Master's work. Being an unlettered man, he secured the services of two priests to translate into the vernacular the gospels and certain passages from the Church Fathers which he called the "Sentences"; these he learned by heart. He then began telling the gospel stories to such persons as might gather round him on the street, and little by little he gained followers, who like himself, were ready to give up all that they held dear and pattern their life on that of the apostles. Like their predecessors in other sects, they took the vow of poverty, adopted a simple dress and travelled about two and two.

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In all this Waldo was in no wise going counter to the Church, for at that time, although the Scriptures were not in the hands of the people, still there had been no explicit prohibition. It was in the Synod of Toulouse in 1229, that, taught by the experience with the Waldenses, the Church first decreed that the Testaments both Old and New, should be kept from the common people, save in so far as they were already embodied in the devotional books of the day. But aside from the question of the Scriptures, the teaching of the Church was that salvation is to be secured through certain sacraments, administered by the priests to whom power is sacramentally transmitted from the apostles. Preaching was regarded as work very nearly sacramental in its nature and the antagonism of the clergy was therefore aroused by the preaching of Waldo, a man both unlettered and unordained.

His first difficulty was with John, Archbishop of Lyons, who prohibited his preaching on pain of excommunication. Waldo thereupon appealed to the Pope, going to Rome for the purpose. The latter approved his vow of poverty but forbade either him or his followers to preach without the permission of the clergy. For a time this decision was observed, then, feeling impelled to go on with the work, they declared that they must obey God rather than man. There followed for all the little band, both excommunication and banishment from their home city of Lyons, but in this they saw only an opportunity to suffer for their Leader. A Romanist writer of the time complains of their glorying in that they were successors of the apostles, driven out by the clergy, even as the apostles were driven from the synagogues by the Scribes and Pharisees. And in the decree of banishment and excommunication the authorities really defeated their purpose, for "the poor of Christ" or "the poor men of Lyons" as they were called, carried their message from country to country until in an incredibly short time, the Waldenses had spread throughout Europe.

There is a little story entitled *In His Name* which, although it lays no claim to strict historical exactness, gives nevertheless a vividly realistic account of the band of exiles at this period of their work. It pictures the life of simple folk, busied with their humble occupations in the mountains about the forbidden city, exhibiting to the casual observer, only the traits common to their kind, but in time of need, revealing, at the whispered password "In His Name," unimagined depths of heroism, fortitude, self-sacrifice and utter devotion.

In these Waldenses we find the culmination of the heretical movements of the time; they rather than any others may be regarded as the forerunner of St. Francis. They had all the vigor of the earlier sects, had drawn from them, no doubt, the impetus for their own development and growth and they exhibited the same simplicity, spirituality and devotion. Like the early sects too, they abhorred the abuses of the Church, yet in the beginning their desire was not to antagonize the Church, not to work in opposition to it, but to inspire a new life within it. A comparison

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of the two movements, Franciscan and Waldensian, point for point, suggests for a time the possibility of the Waldenses accomplishing the Franciscan mission in their own right, even before the coming of the saint. But the age was not yet ripe, nor was the leader equal to so stupendous a task. For where Francis conciliated, where his simple faith and self-surrender saw in the unwelcome decree or overbearing command, naught but the expression of his Father's will, Waldo roused antagonism, bent, as he was, with his whole heart and soul on fulfilling his conception of the Master's will. The result is familiar to all, in the bloody persecutions of both Waldenses and Albigenses and the hideous work of the Inquisition.

But though the Church refused to take up and incorporate the work which Waldo had begun, she was, nevertheless, powerfully affected by that work. It could scarcely have been otherwise, for so widespread were the heresies, so closely intermingled were orthodox and heretic, that when the first note of persecution was sounded, soon after 1194, many persons because of the interests at stake, refused obedience, and it was only when they themselves were threatened with the ban, that the dread work was begun. The heretical faiths had broken the bonds of centuries of intellectual prostration; they had kept alive the spirit of inquiry and the striving after holiness and perfection; they had preserved to the world the belief in a living, loving God who ministers to his children and is in turn accessible to them, without let or hindrance. And when orthodoxy, long hungering for this same spiritual bread, long familiar with others' possession of it, heard the call of a St. Francis, making it accessible to all, what wonder that it flocked to his standard by thousands.

JULIA CHICKERING.

A man's chief care ought to be turned within himself: the renunciation of self-will is a greater thing than the raising of the dead to life.

—S. IGNATIUS.

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A HINDU CHELA'S DIARY

II

[Here there is a confused mass of symbols and ciphers which I confess I cannot decipher, and even if I had the ability to do so, I would check myself, because I surmise that it is his way of jotting down for his own remembrance, what occurred in that room. Nor do I think that even a plain reading of it would give the sense to anyone but the writer himself, for this reason, that it is quite evidently fragmentary. For instance, I find among the rest, a sort of notation of a division of states or planes: whether of consciousness, of animated, or of elemental life, I cannot tell; and in each division are hieroglyphs that might stand for animals, or denizens of the astral world, or for anything else—even for ideas only, so I will proceed at the place of his returning.]

"Once more I got out into the passage, but never to my knowledge went up those steps, and in a moment more was I again at my door. It was as I left it, and on the table I found the palm leaves as I dropped them, except that beside them was a note in Kunâla's hand, which read:

" 'Nilakant—strive not yet to think too deeply on those things you have just seen. Let the lessons sink deep into your heart, and they will have their own fruition. To-morrow I will see you.' . . .

"What a very great blessing is mine to have had Kunâla's company for so many days even as we went to ———. Very rarely however he said a few words of encouragement and good advice as to how I should go on. He seems to leave me as to that to pick my own way. This is right, I think, because otherwise one would never get any individual strength or power of discrimination. Happy were those moments, when alone at midnight, we then had conversation. How true I then found the words of the Agroushada Parakshai to be:

" 'Listen while the Sudra sleeps like the dog under his hut, while the Vaysa dreams of the treasures that he is hoarding up, while the Rajah sleeps among his women. This is the moment when just men, who are not under the dominion of their flesh, commence the study of the sciences.'

"The midnight hour must have powers of a peculiar nature. And I learned yesterday from glancing into an Englishman's book, that even those semi barbarians speak of that time as 'the witching hour,' and it is told me that among them 'witching' means to have magic power. . . .

"We stopped at the Rest House in B——— yesterday evening, but found it occupied and so we remained in the porch for the night. But

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once more I was to be blessed by another visit with Kunâla to some of his friends whom I revere and who will, I hope, bless me too.

"When every one had quieted down he told me to go with him to the sea which was not far away. We walked for about three quarters of an hour by the seashore, and then entered as if into the sea. At first a slight fear came into me, but I saw that a path seemed to be there, although water was all around us. He in front and I following, we went for about seven minutes, when we came to a small island; on it was a building and on that a triangular light. From the seashore, the island would seem like an isolated spot covered all over by green bushes. There is only one entrance, and no one can find it out unless the occupant wishes the seeker to know the way. On the island we had to go round about for some space before we came in front of the actual building. A little garden is in front, and there was sitting another friend of Kunâla with the same expression of eyes that he has. I also recognized him as one of those who was in the room underground. Kunâla seated himself and I stood before them. We stayed an hour and saw a portion of the place. How very pleasant it is! And inside he has a small room where he leaves his body when he himself moves about in other places. What a charming spot, and what a delightful smell of roses and various sorts of flowers! How I should wish to visit that place often. But I cannot indulge in such idle dreams, nor in that sort of coveteousness. The master of the place put his blessing hand upon my head, and we went away back to the Rest House and to the morrow full of struggles and of encounters with men who do not see the light, nor hear the great voice of the future; who are bound up in sorrow because they are firmly attached to objects of sense. But all are my brothers and I must go on trying to do the master's work which is only in fact the work of the Real Self which is All and in All.

"I have been going over that message I received just after returning from the underground room; about not thinking yet too deeply upon what I saw there, but to let the lessons sink deep into my heart. Can it be true—must it not indeed be true—that we have periods in our development when rest must be taken for the physical brain in order to give it time, as a much less comprehensive machine than these English college professors say it is, to assimilate what it has received, while at the same time the real brain—as we might say, the spiritual brain—is carrying on as busily as ever all the trains of thought cut off from the head. Of course this is contrary to the modern science we hear so much of now, as about to be introduced into all Asia, but it is perfectly consistent for me.

"To reconsider the situation: I went with Kunâla to this underground place, and there saw and heard most instructive and solemn things. I return to my room, and begin to puzzle over them all, to revolve and re-revolve them in my mind, with a view to clearing all up

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and finding out what all may mean. But I am interrupted by a note from Kunâla directing me to stop this puzzling, and to let all I saw sink deep into my heart. Every word of his I regard with respect, and consider to hold a meaning, for they are never used by him with carelessness. So when he says, to let it sink into my 'heart,' in the very same sentence in which he refers to my thinking part—the mind,—he must mean to separate my heart from my mind and to give to the heart a larger and greater power.

"Well, I obeyed the injunction, made myself, as far as I could, forget what I saw and what puzzled me and thought of other things. Presently, after a few days, while one afternoon thinking over an episode related in the *Vishnu Purana,* I happened to look up at an old house I was passing and stopped to examine a curious device on the porch; as I did this, it seemed as if either the device, or the house, or the circumstance itself, small as it was, opened up at once several avenues of thought about the underground room, made them all clear, showed me the conclusion as vividly as a well demonstrated and fully illustrated proposition, to my intense delight. Now could I perceive with plainness, that those few days which seemed perhaps wasted because withdrawn from contemplation of that scene and its lessons, had been with great advantage used by the spiritual man in unraveling the tangled skein, while the much praised brain had remained in idleness. All at once the *flash* came and with it knowledge.* But I must not depend upon these flashes, I must give the brain and its governor, the material to work with. . . .

"Last night just as I was about to go to rest, the voice of Kunâla called me from outside and there I went at once. Looking steadily at me he said: 'we want to see you,' and as he spoke he gradually changed, or disappeared, or was absorbed, into the form of another man with awe-inspiring face and eyes, whose form apparently rose up from the material of Kunâla's body. At the same moment two others stood there also, dressed in the Tibetan costume; and one of them went into my room from which I had emerged. After saluting them reverently, and not knowing their object, I said to the greatest,

" 'Have you any orders to give?'

" 'If there are any they will be told to you without being asked,' he replied, 'stand still where you are.'

"Then he began to look at me fixedly. I felt a very pleasant sensation as if I was getting out of my body. I cannot tell now what time passed between that and what I am now to put down here. But I saw I was in a peculiar place. It was the upper end of ———, at the foot of the ——— range. Here was a place where there were only two houses just opposite each other, and no other sign of habitation;

* These *flashes* of thought are not unknown even in the scientific world, as, where in such a moment of "lunacy," it was revealed to an English scientist, that there must be iron in the sun; and Edison gets his ideas thus.—[Ed.].

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from one of these came out the old faquir I saw at the Durga festival, but how changed, and yet the same: then so old, so repulsive; now so young, so glorious, so beautiful. He smiled upon me benignly and said:

"'Never expect to see any one, but always be ready to answer if they speak to you; it is not wise to peer outside of yourself for the great followers of Vasudeva: look rather within.'

"The very words of the poor faquir!

"He then directed me to follow him.

"After going a short distance, about half a mile or so, we came to a natural subterranean passage which is under the ——— range. The path is very dangerous; the River ——— flows underneath in all the fury of pent up waters, and a natural causeway exists upon which you may pass; only one person at a time can go there and one false step seals the fate of the traveller. Besides this causeway, there are several valleys to be crossed. After walking a considerable distance through this subterranean passage we came into an open plain in L——— K. There stands a large massive building thousands of years old. In front of it is a huge Egyptian Tau. The building rests on seven big pillars each in the form of a pyramid. The entrance gate has a large triangular arch, and inside are various apartments. The building is so large that I think it can easily contain twenty thousand people. Some of the rooms were shown to me.

"This must be the central place for all those belonging to the ——— class, to go for initiation and stay the requisite period.

"Then we entered the great hall with my guide in front. He was youthful in form but in his eyes was the glance of ages. . . . The grandeur and serenity of this place strikes the heart with awe. In the centre was what we would call an altar, but it must only be the place where focuses all the power, the intention, the knowledge and the influence of the assembly. For the seat, or the place, or throne, occupied by the chief—the highest—has around it an indescribable glory, consisting of an effulgence which seemed to radiate from the one who occupied it. The surroundings of the throne were not gorgeous, nor was the spot itself in any way decorated—the added magnificence was due altogether to the aura which emanated from him sitting there. And over his head I thought I saw as I stood there, three golden triangles—Yes, they were there and seemed to glow with an unearthly brilliance that betokened their inspired origin. But neither they nor the light pervading the place, were produced by any mechanical means. As I looked about me I saw that others had a triangle, some two, and all with that peculiar brilliant light."

[Here again occurs a mass of symbols. It is apparent that just at this spot he desires to jot down the points of the initiation which he wished to remember. And I have to admit that I am not competent

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to elucidate their meaning. That must be left to our intuitions and possibly future experience in our own case.]

* * * * * * * *

"14th day of the new moon. The events of the night in the hall of initiation gave me much concern. Was it a dream? Am I self deluded? Can it be that I imagined all this? Such were the unworthy questions which flew behind each other across my mind for days after. Kunâla does not refer to the subject and I cannot put the question. Nor will I. I am determined, that, come what will, the solution must be reached by me, or given me voluntarily.

"Of what use to me will all the teachings and all the symbols be, if I cannot rise to that plane of penetrating knowledge where I shall myself, by myself, be able to solve this riddle, to discriminate the true from the false and the illusory? If I am unable to cut asunder these questioning doubts, these bonds of ignorance, it is proof that not yet have I risen to the plane situated above these doubts. . . . Last night after all day chasing through my mental sky, these swift destroyers of stability—mental birds of passage—I lay down upon the bed, and as I did so, into my hearing fell these words:

"'Anxiety is the foe of knowledge; like unto a veil it falls down before the soul's eye; entertain it, and the veil only thicker grows; cast it out, and the sun of truth may dissipate the cloudy veil.'

"Admitting that truth; I determined to prohibit all anxiety. Well I knew that the prohibition issued from the depths of my heart, for that was master's voice; and confidence in his wisdom, the self commanding nature of the words themselves, compelled me to complete reliance on the instruction. No sooner was the resolution formed, than down upon my face fell something which I seized at once in my hand. Lighting a lamp, before me was a note in the well known writing. Opening it, I read:

"'Nilakant. It was no dream. All was real; and more, than by your waking consciousness could be retained, happened there. Reflect upon it all as reality, and from the slightest circumstance draw whatever lesson, whatever amount of knowledge you can. Never forget that your spiritual progress goes on quite often to yourself unknown. Two out of many hindrances to memory are anxiety and selfishness. Anxiety is a barrier constructed out of harsh and bitter materials. Selfishness is a fiery darkness that will burn up the memory's matrix. Bring then, to bear upon this other memory of yours, the peaceful stillness of contentment and the vivifying rain of benevolence.'"*

* The careful student will remember that Jacob Boehme speaks of the "harsh and bitter anguish of nature which is the principle that produces bones and all corporification." So here the master, it appears, tells the fortunate chela, that in the spiritual and mental world, anxiety harsh and bitter, raises a veil before us and prevents us from using our memory. He refers, it would seem, to the other memory above the ordinary. The correctness and value of what was said in this, must be admitted when we reflect that, after all, the whole process of development is the process of *getting back the memory of the past*. And that too is the teaching found in pure Buddhism as well also as in its corrupted form.

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[I leave out here, as well as in other places, mere notes of journeys and various small matters, very probably of no interest.]

"In last month's passage across the hills near V———, I was irresistibly drawn to examine a deserted building, which I at first took for a grain holder, or something like that. It was of stone, square, with no openings, no windows, no door. From what could be seen outside, it might have been the ruins of a strong, stone foundation for some old building, gateway or tower. Kunâla stood not far off and looked over it, and later on he asked me for my ideas about the place. All I could say, was, that although it seemed to be solid, I was thinking that perhaps it might be hollow.

" 'Yes,' said he, 'it is hollow. It is one of the places once made by Yogees to go into deep trance in. If used by a chêla (disciple) his teacher kept watch over it so that no one might intrude. But when an adept wants to use it for laying his body away, while he travels about in his real, though perhaps to some unseen, form, other means of protection were often taken which were just as secure as the presence of the teacher of the disciple.'

" 'Well,' I said, 'it must be that just now no one's body is inside there.'

" 'Do not reach that conclusion nor the other either. It may be occupied and it may not.'

"Then we journeyed on, while he told me of the benevolence of not only Brahmin Yogees, but also of Buddhist. No differences can be observed by the true disciple in any other disciple who is perhaps of a different faith. All pursue truth. Roads differ but the goal of all remains alike.

. . . "Repeated three times: 'Time ripens and dissolves all beings in the great self, but he who knows into what time itself is dissolved, he is the knower of the Veda.'

"What is to be understood, not only by this, but also by its being three times repeated?

"There were three shrines there. Over the door was a picture which I saw a moment, and which for a moment seemed to blaze out with light like fire. Fixed upon my mind its outlines grew, then disappeared, when I had passed the threshold. Inside, again its image came before my eyes. Seeming to allure me, it faded out, and then again returned. It remained impressed upon me, seemed imbued with life and intention to present itself for my own criticism. When I began to analyze it, it would fade, and then when I was fearful of not doing my duty or of being disrespectful to those beings, it returned as if to demand attention. Its description:

"A human heart that has at its center a small spark—the spark expands and the heart disappears—while a deep pulsation seems to pass through me. At once identity is confused; I grasp at myself, and again the heart reappears with the spark increased to a large fiery

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space. Once more that deep movement; then sounds (7); they fade. All this in a picture? Yes! for in that picture there is life; there might be intelligence. It is similar to that picture I saw in Thibet on my first journey, where the living moon rises and passes across the view. Where was I? No, not afterwards! It was in the hall. Again that all pervading sound. It seems to bear me like a river. Then it ceased,—a soundless sound. Then once more the picture; here is Pranava. (The mystic syllable OM. [Ed.]) But between the heart and the Pranava is a mighty bow with arrows ready, and tightly strung for use. Next is a shrine, with the Pranava over it, shut fast, no key and no keyhole. On its sides emblems of human passions. The door of the shrine opens and I think within I will see the truth. No! another door? A shrine again. It opens too and then another, brightly flashing is seen there. Like the heart, it makes itself one with me. Irresistible desire to approach it comes within me, and it absorbs the whole picture.

"'Break through the shrine of Brahman; use the doctrine of the teacher.'"*

[There is no connection here of this exhortation with any person, and very probably it is something that was said either by himself, in soliloquy, or by some voice or person to him.

I must end here, as I find great rents and spaces in the notes. He must have ceased to put down further things he saw or did in his real inner life, and you will very surely agree, that if he had progressed by that time to what the last portions would indicate, he could not set down his reflections thereon, or any memorandum of facts. We, however, can never tell what was his reason. He might have been told not to do so, or might have lacked the opportunity.

There was much all through these pages that related to his daily family life, not interesting to you; records of conversations; worldly affairs; items of money and regarding appointments; journeys and meetings with friends. But they show of course that he was all this time living through his set work with men, and often harrassed by care as well as comforted by his family and regardful of them. All of that I left out, because I supposed that while it would probably interest you, yet it was left with discretion to give only what seemed to relate to the period marked at its beginning, by his meetings with M———, and at the end by this last remarkable scene, the details of which we can only imagine. And likewise was of necessity omitted very much that is sufficiently unintelligible in its symbolism to be secure from revelation.

As he would say, let us salute each other and the last shrine of Brahman; Om, hari, Om!

TRANSLATOR.]

* There is some reference here apparently to the Upanishad, for they contain a teacher's directions to break through all shrines until the last one is reached.

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ON THE SCREEN OF TIME

"THE question of neutrality has perhaps been discussed sufficiently," said the Philosopher, "but a few days ago, in some newspaper, I came across so admirable a statement of the difference between neutrality and impartiality, that I think you would like to hear it." And he read to us as follows:

"'By impartiality is understood that perfect justice which ought to be followed in the treatment of persons and the estimate of things. Neutrality has nothing moral in it, has no common link with justice; it implies a wholly passive attitude with regard to other people's quarrels, considering neither the facts nor the reasons which may influence the opposing parties. Impartiality is a duty and a virtue; neutrality is only a matter of common prudence, one might even say of policy. Thus impartiality and neutrality are quite different things; in fact, they are incompatible with one another in the sphere of morals; for no one has any right to be neutral in moral questions; and whoever pretends to be neutral in matters where justice is concerned, fails to be impartial. As a matter of fact, whosoever in such a matter claims to be indifferent is in reality siding with him who is in the wrong and against him who is right.'"

"That is admirable," commented the Student. "But how strange that anyone should be confused about so elementary a subject. My own belief is that the cause of the confusion does not lie in the mind, but in the will: people simply do not wish their comfort to be disturbed."

"What effect do you think the war will have on that kind of immorality and on human progress in general? In the moral sense, will it make men better or worse?" The Visitor asked this question, though evidently with an opinion of his own in reserve.

The Student was the first to reply. "I do not know what effect the war will have, but there is ample evidence of what effect it is having. Take, for instance, an article in the *New York Times Magazine* of June 4th, giving the experience of a novelist turned soldier. He submitted himself to the training given at the Royal School of Artillery at Kingston, Canada. He had been warned beforehand of the hard time he would have; of the rough discipline and ceaseless work. 'There was one thing,' he says, 'that worried me considerably. You see, every man who is any sort of an artist must have a highly developed egotism. I knew that I would be judged by new standards, standards with which I was utterly unfamiliar. I was afraid I couldn't live up to them, and I was worried because I didn't think that I had enough courage—I was desperately afraid of being afraid.'

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"None the less, he had courage enough to face it, and in consequence what he came to recognize as the softness and selfishness of the past were transmuted into genuine manhood.

" 'Before I'd been at the school very long,' he says, 'I got an entirely new impression of the spirit of military life. I found that all my worldly cares had suddenly ceased to matter to anybody, least of all to myself—I was not important as an individual, but as a part of a group. *This losing of the exaggerated sense of individuality which is characteristic of modern society makes military life very much like what I suppose monastic life to be.*

" 'There is a story which seems to me to illustrate vividly the spirit of war. An officer of my acquaintance was leading his guns around Dead Man's Corner at Ypres when he saw a young soldier riding ahead of him topple from his horse, with his chest ripped open by shrapnel. The rule of warfare is to ride ahead and not delay the advance by caring for the hopelessly wounded. But my friend dismounted and lifted the wounded boy. Before the boy died he gasped, "Well, thank God, at last I've done something for somebody besides myself!"

" 'That story has in it the whole military spirit. The soldier is doing something for somebody besides himself—he has lost his selfishness.'

"When this same novelist, now a lieutenant in the Canadian Army, was asked what effect he thought the war would have upon the writers and readers of fiction, his reply was that we are going back to the 'age of chivalry—or forward to it.' 'The women,' he says, 'are going to make us practise chivalry, and they are going to demand chivalry in literature.

" 'Women are the great readers. By this war they have been taught to appreciate the soldier—in the countries at war women will not be seen in public with a man who is not in uniform. They have learned to appreciate heroism in real life; after the war they will demand heroism in the imaginative world which they enter by means of books.'

"Literature," he says, "had degenerated into a study of fears—the fear of hunger, the fear of failure, the fear of love, the fear of life, and occasionally the fear of fear, which to his mind is the most terrible fear of all.

"Then he goes on:

" 'This war teaches all who take part in it that fear is a despicable thing—that it is a morbid thing, no more a part of a sane man's normal equipment than is paralysis. After this war we shall find in literature a sane moral and physical courage never expressed before.

" 'In Gothic literature there is courage, but it is always the courage of physical strength. The French people have taught us that courage of physical strength is inferior to the courage of moral purpose. Before the war we were lacking in convictions, we had no landmarks to guide us. We had good impulses, but no standards; we had thrown them over as we gained our new breadth of thought. Military training inevitably teaches us the value of standards, the value of discipline, the value

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of tradition. This war is teaching us that it is not the petty affairs of the individual that matter, but the great religious welfare of the race.

" 'I might express my meaning by saying that to be taken seriously after the war every book must express a strong moral conviction.' "

"What would your own answer be?" the Visitor was asked.

"I do not see," he replied, "how men can fail to be better, though it stands to reason that the effect will vary with the individual and also with the nation. The most wonderful opportunity is not of necessity well used. The presence of Christ on earth precipitated the evil in men as well as the good. But I believe that in the large majority of cases the war will prove immensely beneficial. I am thinking particularly of France, whose people have shown themselves capable of the most sublime self-surrender to an ideal.

"Have you read *Méditations dans la Tranchée,* by Lieutenant R——? If not, I have it in my pocket and believe some passages would interest you. Here is one:

" 'There is not a revolutionary formula, mother of disorder and misery, which is not contradicted daily in our trenches. Is Equality your hobby—that famous right to be on the same plane as others, and, in order to get there, to envy everyone, to hate everyone and to destroy everything? On campaign, what we know of equality is the misery of death, which is common to all of us, and which ceaselessly threatens all of us without distinction. If you are jealous; if you imagine that you have the virtues of others and not their defects, come into the first-line trench, where injustice is unknown, where everyone alike crouches to the earth as a projectile passes by, where all that anyone has to offer is his face, his chest, a few inches of flesh, to the gun-fire of the enemy. Equals under the blows of fate: surely. But, for the rest, a different rank for each, depending upon his merit. A patrol for tonight: who will volunteer? Ten men step forward. From that moment they rank as superior to the rest, who acknowledge it. Inequality, respect: two new ideas for most of our people. They will grow accustomed to them.

" 'In civil life, money gives rights. There is nothing to be done with it in our trenches. The prestige of honour has taken its place. And envy, which degrades the souls of men, has given place to admiration, which ennobles them. Personal value, intelligence, energy, devotion, courage, heroism: possess a little or much of these qualities, and, in corresponding degree, the war will bring you honour and divine joys, amidst the applause of your comrades.'

"He says that it is the thought of duty, and of duty well done, that inspires and also maintains the spirits of his men, and that, after the war, France will have in her villages and in her cities, two or three millions of men who will be in a position to preach, because they have practised, the disinterested performance of duty for its own sake."

There was a pause. The Historian was the next to speak. "A Harvard man," he said, "now working for the American Ambulance in the

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neighborhood of Verdun, mentions in a letter that he has become accustomed to the sight of death, but that what still completely 'breaks him up' is the courage and cheerfulness of the French soldiers when terribly wounded and sometimes blown almost to pieces. 'I am content,' they say. 'It is worth it. It is for France.' Not a word of complaint, no matter how great their suffering, but, instead, glad and almost joyous acceptance. So great a triumph of spirit over matter cannot be momentary only. It is bound to be carried forward into all their future experience, and even when they die, as many do, it is not only their example that lives after them, but the very stuff of which they are made, the very will-fibre of their being, which enters the hearts of others and strengthens their race and nation."

"Not only their race and nation," said the Gael, "but the hearts of all men everywhere who can enter into and admire and reverence such glory of self-giving. O France, France, the chosen of Christ; the heaven on earth of all his children,—whose very soil breathes back his spirit; whose mountains yearn to God as his heart yearns for us; whose valleys embosom his peace; whose forests murmur his blessing; whose plains stretch forth their arms, like his on Calvary! What have I done to be exiled from you? What sin so damnable in my past that now, in your hour of need, I am not fit to suffer for you!"

"Steady," came the quiet voice of the Ancient. "The Lodge is not playing this game a mere half dozen moves ahead. It is thinking of the distant future—of the next two or three hundred years or more, and not only of today and tomorrow. You know as well as I do that Masters sow while all the world watches some other reaping. They work in silence, unseen; and what we are doing here in their name, and what we are planning to do as soon as we get the signal, will affect the future of France as they wish it to be affected. . . . I know how you feel. Old as I am, my hands still play with a gun. But, remember what Judge said: 'Let there be patience. Hold fast. Go slow.'

"It may be we are unfit. But it may be we are not needed. Would you rather choose your sphere of work, or have them choose it for you? You cannot do everything and be everywhere. The Lodge distributes its forces as there may be need for them. The most barren soil may well require the best workmen. Far be it from me to discourage your belief"—and the old man smiled benevolently at the Gael—"that some old sin of yours has exiled you from France. Discover the root of that sin in yourself today, and extirpate it: you will then, in any case, and whatever the cause of your presence here, be doing the best that you can do to set the Masters free to use you where and as they will. But, as to the real cause of your 'exile,' keep an open mind until you *know*. If you were to dwell too much on such thoughts as you have uttered, you might come to regard your work here as a punishment. And that would be fatal. Far better regard it as a reward, and certainly as an opportunity to do tremendous things for the land of our heart's desire."

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"You are right," replied the Gael. "But if I did not sometimes let off steam, I would explode. I never pretended to be calm about this thing: you will grant me that! Next to depraved treachery itself, I know of nothing more hateful than the would-be philosophic detachment which some people—prominent people at that—boast of as their attitude toward it. . . . One thing I can guarantee, that until Germany repents and says so and proves it, there will be no peace in the world, for the heart of every righteous man will burn with execration, and by word and deed, in and out of season, he will seek and he will find opportunities to carry the lesson home, deep, deep into the vitals of that perverted people. Read once more, as I read periodically, the story of ravaged Belgium, of outraged France, and of the officered vileness, the foul brutality, of the invading Huns, and then tell me,—can you tolerate indifference, 'disengaged passions,' 'disinterestedness'? To know that women, that young girls, have been outraged until they died of it, and in comment to say that 'the only thing that saves the world is the little handful of disinterested men that are in it'—men whose disinterestedness, whose perpetual neutrality is guaranteed by the fact that they have no souls, no honour, no principles—nothing but wide gaping ears for the voice of their master, the mob: can any attitude, short of physical participation in the evil-doing, be more revolting than that? I tell you there are high gods in heaven, but the lash of their wrath is not needed for men so unworthy of hell. Presently they will land there. Even molluscs evolve in time. Meanwhile, peace be to their frozen souls."

"There is another book," said the Philosopher, "perhaps even more remarkable than the *Méditations* quoted by the Visitor, though I read and enjoyed that immensely. This other book, also published by Payot et Cie of Paris, is entitled *Lettres de Prêtres aux Armées,* collected by Victor Bucaille. It contains letters from priests who are fighting in the ranks, or who are officers, and from those who are serving as stretcher-bearers or as chaplains. Many of these letters are written by priests to their Bishops, and are in the nature of intimate confessions. They reveal a spirit of devotion which must both humble and inspire any sympathetic reader. One of them, who volunteered, speaks of hardship and suffering, and then adds: 'How often we have taught that God is touched by the spirit of sacrifice in souls devoted to Him. Well then, should not I remain faithful at my post, seeing that here, just where I am, I can sacrifice most of myself?' Another, who fell fighting a few days later, wrote: 'Our death, as priests, will be too real ever to win us fame or glory. But what matter, if our soul, carrying with it before God the so pure ideal of France, obtains pardon for her people!' All of them speak of the return of vast numbers of men to the religious life, often after years of wandering; and of the almost universal belief that in giving their lives for France in this war they are giving themselves to God. The book concludes with a letter from the Bishop of Gap. He

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had been requisitioned by the Government to serve in one of the base hospitals, and had at once applied for similar service at the front, where the danger is so much greater. He had done this, he wrote, because in this way he could more quickly lay down his life and also, by so doing, could cut short the period during which his diocese would be without a Bishop.

"The most remarkable letters, however, are from priests who are actually fighting. Their utter fearlessness of death—one may say, in many cases, their ardent desire to sacrifice their lives—makes them an example and an inspiration wherever they go. In one letter a priest-sergeant, who had held a front trench for days and nights until all his men, except two, had been killed or seriously wounded, and who even then refused to retire or to surrender, speaking of the hail of shell and shrapnel which tore his trench to pieces, added, half jokingly, half complainingly—'your sergeant is too small even to get himself killed!'"

"No wonder you say that such things must make us humble," remarked the Student, "How unlike the spirit we put into our daily conflicts! And yet, what advantages we have over those priests—advantage of knowledge and opportunity. Truly, we ought to be ashamed of ourselves. The Cause is the same; the goal the same: but we resent the least crossing of our wills, the smallest pain, the most trifling humiliation, the slightest unkindness! The enemy is inside instead of outside, or, rather, that is what we imagine. So we persuade ourselves that our fight is more difficult. But if we were to use our imagination constructively, the enemy would appear in objective form, as elementals or devils to whom we have given house-room. They are not ourselves. They are utterly separate from the real self in us. We must not permit them to control us, but must at all costs expel them beyond our frontiers. There is the devil of laziness, the devil of sensuality, the devil of vanity, the devil of gluttony, and many others. We must deny them house-room now and for always. We must hammer them hard whenever they approach. And we must not leave empty the places they occupied, for if we do, other devils, worse than they were, will rush in to make our last state worse than our first. We must fill those empty places with the forces we have used against our enemy. We must station and must constantly exercise the force of diligence in the place of the devil of sloth; the force of chastity, in thought and deed, in the place of the devil of lust; the force of humility and of self-forgetfulness in the place of the devil of vanity.

"But, by right use of the imagination, we should make the struggle as objective to ourselves as it is in the eyes of the gods: for this talk of devils is not allegorical. Elementals are creatures, are entities of our own making, and the description of the Dweller on the Threshold in *Zanoni* is no exaggeration, but an account of what happens when the many little devils within us become sufficiently established, sufficiently

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conglomerate, to constitute a collective being, between whom and the soul there follows a war to the death—fought out in five minutes or in five incarnations, but fought invariably until the death of one or the other results.

"See our daily struggle in those terms, and it would be easier, I think, to put into it something of the spirit of those miracle-working French priests—something of their devotion, energy, valour, fire, self-surrender. To do this *with* the armies of France, as part of those armies, and *for* the Cause for which they fight, is in one sense to accomplish more than by local participation."

"How so?" asked the Visitor. "I do not follow you there."

"So far as their local situation is concerned, we have the leverage which distance gives. But the real answer, I believe, lies in the fact that their and our real enemies are the conscious Powers of Evil to which Germany turned herself over, body and soul, as willing tool, in the hope of world dominion. By striking at those Powers of Evil as they have gained a footing within ourselves, we strike at the very source of Germany's temporary success. Therefore, strike hard, I say; for the love of God strike hard." T.

It is easy to make great sacrifices when God does not ask them, but to give up our own will in each detail of life is something far harder.—H. Bowman.

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ELEMENTARY ARTICLE

XI.

Disciples

DISCIPLES of the Great Brotherhood of Masters divide themselves into two general grades—those who know themselves to be such and those who do not. The latter class is naturally very much the more numerous, for it includes all devout and religious minded people who are trying consciously to live a higher life, who believe in one of the many recognized religions, but who, as yet, do not have conscious knowledge of the Lodge. Such persons may follow a Master, just as the Christian follows Jesus of Nazareth, and they may reach a very considerable degree of attainment before acquiring knowledge of the actual constitution of the spiritual world, its hierarchical character, their status therein, and the relation of their master thereto. This, after all, is unimportant until the point is reached where lack of such knowledge would be a barrier to further progress.

The first class of disciples,—those who know themselves to be such,—rank all the way from the ordinary man, who becomes a member of The Theosophical Society, who learns about the Masters, and about discipleship, and who enters upon the Path in sincerity and earnestness, to spiritual beings of the greatest moral elevation and of tremendous power, who are but little short of the full stature of the Masters themselves. Of these latter all that need be said is that we do not know enough to distinguish between them and the full Masters. They are so far beyond us in development, in exalted character, in knowledge and in power, that they melt into the great mass of spiritual life that we can contact, but cannot segregate and classify.

There are presumably seven great divisions of these disciples, each with its appropriate powers and functions, each marked by some noteworthy achievement in self-conquest and attainment. We shall have to be content with the statement that the utmost limit of development that we can really understand anything about at all, would refer to the two, or at most, the three lower stages. To give some idea of what perfection means, there is a tradition that at a certain point along the Path there is an initiation in which the candidate sinks into a deep and prolonged meditation, during which all outer functions cease. If there remain

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anywhere in his entire nature a single atom of selfishness, self-interest, or self-will, he passes on to other planes of existence and never awakes in, or can again come back to, this world. It is not a question of conflict, or of will; he has no choice; the Law works automatically. Fortunately this test is not undergone until the disciple is a very great person indeed; so it need not trouble us.

Real discipleship, or what in the East is called chelaship, begins when a man enters into conscious communication with his Master. Previous to that he is a lay-chela, or a probationary chela, or, to use Western terms, he is a "would-be" disciple. A Christian Saint may or may not be a real disciple in this technical sense. It depends upon whether or not he actually has acquired the powers or faculties which enable conscious communion with a Master to take place. It is a question of fact, not a question of judgment or opinion, and people cannot judge of it unless they too have the same faculty. Until then they may have beliefs or opinions about the status of others, but they cannot have knowledge. This theme must be elaborated, for it is the essence of discipleship.

First of all it should be distinctly understood that, while I have spoken of the faculty or power that enables one to communicate with the Masters, the question is one of character, or of moral elevation, rather than one of acquiring a faculty or power. The faculty or power is the result of spiritual attainment, the reward of self-conquest, the first great goal of the religious life. It would be a great mistake not to keep this basic idea in mind in all that is said about the mechanics or descriptive side of discipleship. Discipleship is a life, a state of being or becoming something which we were not before, and the means used in this "becoming" is the conquest of the lower self. The lower self, the natural man, the old Adam, *cannot* be a disciple. We have got to get rid of this lower self and become, to some extent, our inner, real self, before discipleship is a possibility. It is, in other words, the inner self which is the disciple.

Now the lower self and the inner self can, and always do, at this stage, exist simultaneously. That is what makes the struggle with which we are all so familiar, and the "peace which passes understanding," is the surcease from this struggle, which can only come when the lower self is entirely eliminated as such, and we are our inner selves alone. This contest for mastery lasts a long time, for it covers the period from when the first awakening of spiritual life takes place, through all the stages of discipleship, until the lower self is entirely dominated, purified and transmuted, or, in a word, until it has ceased to exist as such, although the forces and powers which were in it have become a valuable and essential part of the inner self. It is said that the complete process takes at least seven incarnations as a minimum; but in order that this should not be discouraging to aspirants, it can be pointed out that anyone sincerely in earnest at the present time has probably already spent several lives in the effort and is reaping the benefit now of previous attainment. The time element is

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not fixed; each plane of consciousness has its own time standard; there is no limit to the possible shortening of the period required.

Another important point to bear in mind is the relation between the lower self and the inner self or soul. In previous articles in this series it was suggested that the general object of evolution, at this point in the cosmic scale, and that means during this Manvantara, or the manifestation of the worlds of this chain, was the acquirement of self-consciousness. In order to become self-conscious the soul had to see itself reflected in a mirror—its personality—in which it could observe and study its own powers and gifts and qualities as they functioned in all the departments of human life. It therefore, slowly and painfully created the personality and trained and developed and "worked it up," until it was capable of manifesting something at least of every power the soul itself possessed, consciousness, will, desire, mind, emotions, and so forth. With all these possessions, and many others, it endowed the personality out of its own stock; and in order to make this copy of itself complete, it also gave the personality freedom to choose between good and evil, or free-will. The creative, formative process takes half of an entire period of manifestation, and as it developed, the soul gradually learned to see itself as it really was, to see itself as others would see it, to see its powers and functions operating normally and also—alas—operating perversely and abnormally. For the personality, endowed with consciousness, a part of the consciousness of the soul,—possessing powers and abilities to do many things, and also possessing free-will, soon went off the track, as it were, and began to violate and disobey the laws of life. I do not know whether it was necessary for this to happen or not. It is quite possible that the soul could not have acquired full self-consciousness without a personal and direct experience and therefore knowledge of evil; or it may be that disobedience was not a necessary experience. There is no doubt, however, that the rebellion of the personality went much further than necessary, much further than the universal plan contemplated, and that, therefore, evolution on earth is many hundreds of thousands of years behind the schedule.

To go back to the soul, therefore, it gradually gained the object of the whole evolutionary process, self-consciousness. Then the outward tide of expansion stopped and began to recede. This portion of the universe reached its uttermost outer or "lower" expression and began to indraw; the path began to lead back home; the souls of men, having gained self-consciousness, turned toward their divine source, enriched by their newly acquired gift. They had to undo what they had done; they had to reabsorb the forces and powers with which they had endowed their personalities, had to get back into themselves this personality which each had created for its use. Discipleship as we know it is only a stage on this journey, and is of special interest to us because it is the stage we have reached and the next thing we have to do. I have said that it can be done in seven lives, but that does not really give a true picture of

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the general process, for the great mass of mankind will take hundreds, if not thousands of lives to complete this stage, and some may never do it at all. By this I mean that some personalities become so bad, so thoroughly wicked, so destitute of any redeeming virtue or grace, that the souls which are responsible for them are forced to give up the task and to cut themselves off definitely and forever. These souls have failed to accomplish the task of this Manvantara, and have to try it all over again at the next period of universal manifestation. The personalities which are so abandoned by their souls, are the recruits of the Black Lodge, and live for a longer or shorter time according to the accumulated force and vitality which was stored up in them at the time of separation. They will gradually disintegrate in the course of a few incarnations, or they may last as powers of darkness and evil until the very end of the Manvantara; then, however, they will cease to be, for the planes of existence upon which they can function, themselves will cease. Immortality, therefore, when we are talking of it from the standpoint of the personality is not a certain thing at all. It has to be gained or earned by effort, by sacrifice, by obedience. There are many soulless men and women in the world, particularly at a time like this, when materialism is rampant, and when selfishness and self-indulgence and self-seeking are the only mainsprings of action in so many people. It is said, however, that the soul never gives up the effort to save its personality so long as there remain in the personality a single spark of unselfishness or of aspiration or of good, which, by careful fanning, can be developed into a flame that will consume the evil.

The Soul issues forth from the Divine; it is a ray from the Oversoul, and its ultimate destiny is to be absorbed back into the Divine. Its path thither is through the Master who is at the head of its ray. Therefore, union with one's Master is the goal of every soul, of every disciple. For discipleship is only a name given to that part of this great agelong journey of the soul back to its divine source, which immediately concerns us. It does not immediately concern most human beings; they are not ready for it. That is one of the facts of life which it is wise for the beginner to understand, as it will save him much misguided effort, much disappointment, much discouragement. Most people do not want to be disciples, do not want to try to be disciples. Only a few do. It is they who concern us and for whom this article is written, for whom this magazine is published, for whom The Theosophical Society was founded, for whom the Thesophical Movement is continued from century to century. I do not mean that the general mass of mankind do not concern us. They do. They must be our perpetual concern until they too become disciples and successful disciples; but that is remote, and there is comparatively little we can do for them until we gain power and wisdom by becoming successful disciples ourselves. The only effective way to help others is to complete our own regeneration as fast as possible. That is another fact to be borne in mind. I do not mean that there is nothing we can do for

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others until we are successful disciples; that would be going much too far. Every one can and must help those who are below him in the evolutionary scale; this sort of service is a law of life, one of the basic rules of discipleship itself; but, none the less, effective service means knowing how to serve and having the power to serve; therefore a chief duty of the disciple is to acquire this necessary knowledge and power.

Previous to this, while our intentions are excellent and the law takes them into account, our actual performance is just as likely to do harm as good, and the beneficent and compassionate law must come in to correct and readjust the harm, and prevent our well-intentioned stupidities from doing real injury to those we try to serve. There is a period when it is inevitable that we lose all self-confidence and are afraid to do anything at all in the direction of helping others.

As an analogy, take the up-to-date, thoroughly modern settlement workers, full of a genuine and altruistic desire to help others, and also absolutely certain of just how to do it; for have they not taken courses in philanthropy and economics and social science! They are full of theories and preconceptions. Therefore the first thing they need to learn is that they really know nothing and that many of the things they spend their lives doing are positively harmful to those they are so earnestly trying to benefit. It is impossible to make 999 out of a 1,000 understand this. They see hungry people, and it is difficult for them to conceive of its ever being unwise to feed them. They quote the precepts: Feed the hungry, Visit the sick, Comfort the sorrowing. It is a complicated point, and perhaps I can explain it best by another analogy of an opposite implication. Take farming; it is one of the oldest, and is the largest profession in the world. It is also one in which habit, custom, and hereditary and antiquated methods have had their freest sway. Until quite recent years a remarkably small amount of intelligence was spent upon the problem. The attitude of the practical farmer was that what had been was good enough. Now we have agricultural schools and colleges teaching scientific farming, many good books on the subject, and a rapidly growing mass of knowledge which is at the disposal of those willing to learn. Most farmers are still content to continue their old methods and they scoff at the new knowledge and the book-taught tiller of the soil. An occasional one, however, realizes his ignorance and begins to investigate. He soon finds that he is doing nearly everything wrong. If possible, the sensible thing for him is to stop work and to go to school until he learns how to work effectively, for otherwise he may continue to rob his soil of necessary elements that it will take years of expensive work to replace. He corresponds to the newly awakened, would-be disciple. He knows enough to know that he does not know enough to do good work: therefore for a time, until he learns more, he confines his energies to the acquisition of knowledge; and, as he begins to understand the few fundamental principles, he tentatively and with care and prayers, makes his first timid experiments, gaining confidence with growing experience.

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Now because all this is true and a right procedure for the exceptional farmer, we cannot make the general remark that all farming ought to stop until all farmers have mastered their subject. It is much better for the great mass of farmers to continue doing their best, with their ignorant and wasteful old methods, than to do nothing at all. So with the social workers. The exceptional one capable of acquiring better methods should be told the truth and be made to realize his ignorance, and the harm he is doing, and that he should cease active work until he has had his training. But at the same time it is quite right and proper, and in accordance with Divine Law, that the majority of such workers should continue to do their best and to carry out their ideals, even if those ideals are limited and their methods are faulty. Both things are true and right, and they are not contradictory, as at first sight would appear to be the case. The spiritual life is full of just such paradoxes, for we are dealing constantly with successive depths of knowledge which make things which are right and true for one man, not right and true for another. The only final criterion is that each should be true to his vision of what is right. That is all the Universe and all the Spiritual Powers thereof, expect or require of anyone. C. A. G.

(*To be continued.*)

To be truly devout, we must not only do God's will, but we must do it cheerfully. People of ordinary goodness walk in God's way, but the devout run in it, and at length they almost fly therein.—St. Francis de Sales.

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QUESTION 200.—*One of our objects in life being to help others, how can we do so if "the power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men?"*

ANSWER.—Did I ask this question and yet have forgotten I sent it in? I have used the thought it manifests as an excuse for all kinds of self-assertion. Suppose I wanted to imitate our Lord, would I advertise in the daily press? If I employed a press agent, even, would I be trying to imitate Him, or would I be trying to get something for myself? Is not that "power" a desire that men may see the Master and not one's self? How little the disciples, in either the Gospels or the Epistles, say about themselves—they wished the world to know their Master—not to know them.

G. M. McK.

ANSWER.—To appear as "nothing in the eyes of men," who call the spiritual world and all its powers and possibilities nothing, is to *be* a great deal. But we must not appear to be what we are not. We must be humble; and since the world scorns humility we must have the courage to wish to appear so. Only by being the inner and real thing, and then by giving an active, living demonstration of it in and to the world, can unbelieving mankind be brought to realize the immeasurable power and inestimable worthwhileness of the spiritual and religious life. Humility enables us to bring our religious life out into the open, critical gaze of the world;—without humility we cannot do this and remain loyal to the selfless ideal essential to the spiritual order. This is the power, then, the disciple really covets: the power to work in the world regardless of its opinion or criticism, preferring to remain unnoticed so as to labour more quietly and effectively.

N. B.

ANSWER.—We can help others, not by the possession of personal power, not by the exercise of personal magnetism, still less by an appearance of being something or somebody—but solely by emptying ourselves of self so that the divine powers can act through us. If our aim be to divert attention from ourselves, when we act as agents, and to direct the attention of others to their own inner and real selves and to their own ideals, we shall at least be moving in the direction of acquiring that power which will make us appear as nothing in the eyes of men.

Which is the more desirable, that an audience, after listening to an address, should say "What a wonderful man; what wonderful ideas!"—or, each one in his own heart, "My own ideals, and now I see that I can and should attain to them"?

E. T. H.

QUESTION 201.—*What is the real work of the Masters? From what one reads, it would seem to be supra-human, dealing with the universe as a whole, and with individuals in that universe only when they are far advanced spiritually. That*

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being the case, how can a person with but the ordinary amount of spiritual development and bound by present-day conditions give any real help in their work?

ANSWER.—I should think the real work of the Masters would be to draw souls on and up—toward perfection. If we grant this and grant that they love us—then would not even our feeble efforts to help others or to do right in order to please them—help the Masters in their work, just as a mother is truly helped by the unimportant efforts (eagerly and lovingly offered) of a little child? A child may try to help so awkwardly that from a merely material point of view he is only a hindrance, but any one understanding human nature at all knows that the mother is reinvigorated and cheered by the reality—the child's desire. Though Masters may be supra-human, it would be ridiculous not to grant them at least the degree of development of the ordinary mother. I believe it would be impossible to place a soul in a position where he could not if he desired help in the work of the Masters. T. M.

ANSWER.—To bring us to self-conscious birth into the spiritual world, as fully developed men—or souls. Except when cyclic law permits of special manifestation in the physical world, when, as with Jesus, the Masters work visibly and openly on the lowest planes, experience has proved that man must rise to the plane of the Masters, he must in and for himself attain what they have fully attained; and therefore the Masters, for our greater benefit, limit themselves to the higher planes so to speak, and work with the springs of action rather than with its fruit. No universal plan, however, could claim universality and omit details, be they never so minute. Hence the individual as an individual does enter into the Masters' calculations, if only because the sum of the forces of human evolution is made up of the individuals of that race. It may easily be that personal interrelation and intimacy depend on the force that the individual possesses—remembering that this force is measured in terms of spirit. Most of us confess readily our lack of spiritual force; but, as in any army, the enterprising private may rise from the ranks at any time, obtain the recognition of superior officers, and become a staff officer in his turn.

This being so, a person of average spiritual attainment *can* help, however little at the start, by doing and being certain very simple things. First, he can offer his life for this service, as does the private, consciously accepting the sacrifices and responsibilities entailed. This is an act of spiritual importance, instantly recognized in the spiritual world. Then he can seek to understand the Masters' plan and will; in principle first,—in the detailed and specific problems of daily life next. The process of growth in insight is at first slow, confusion and mistake are bound to occur; but we can console ourselves with the thought that the confusion and error have existed all along—only before we were blind to it, now we at least recognize the need for clarity of vision. Fidelity to the light we have is another simple act that brings speedy results. Few people are willing really to do this: it is too hard.

Even at this early stage, then, think of the help to the Masters such an attitude means. Instead of pulling constantly and often deliberately against them, one is at least trying to do the exact opposite. Instead of having to be driven he can be led. Instead of his "ordinary amount of spiritual development" being at best a wistful longing for better things, he is making positive contributions toward harmony and the spiritual force of the Lodge itself. And these early stages may be all the more potent because uncontaminated with "the forcible passion of personal stature" that so easily enters in where Church or other philanthropic work is undertaken. Let each man remember also that right in his own heart the Masters' work is incomplete so long as there is one impure, selfish, or disloyal thought or feeling. The question really is not of the small amount of work we can do, but of its immensity. J. B., JR.

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T·S·ACTIVITIES

REPORT OF THE ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

In accordance with the call of the Executive Committee, the Annual Convention of The Theosophical Society was held at 21 Macdougal Alley, New York, on Saturday, April 29, 1916.

MORNING SESSION

At 10:30 a.m., the Convention was called to order by the Chairman of the Executive Committee, Mr. Charles Johnston, who asked for nominations for the office of Temporary Chairman and Temporary Secretary. Professor H. B. Mitchell nominated Mr. Johnston as Temporary Chairman; Mr. Acton Griscom seconded the nomination, and it was unanimously carried. Mr. G. V. S. Michaelis nominated Miss Isabel E. Perkins as Temporary Secretary. This nomination, seconded by Doctor Clark, was carried. On motion by Mr. E. T. Hargrove, seconded by Mr. C. A. Griscom, the Temporary Chairman was instructed to appoint a Committee on Credentials, to consist of three or more members, who should examine the credentials of the delegates and proxies present, and report to the Convention as to the number of Branches represented, and the number of duly accredited delegates and proxies. The following Committee was appointed: Professor Mitchell, Chairman; Mrs. Ada Gregg; Mr. H. F. Hohnstedt; Mr. K. D. Perkins. While this Committee was preparing its report, the Temporary Chairman addressed the Convention.

Address of the Temporary Chairman

It is only in the course of time that one comes to see what a representative thing our Convention is. We are living in a tremendous period in the world's history; and at this moment the most significant thing in the visible world is that this Convention is in session. Nothing else of such great importance and deep significance exists this morning as that fact. I should be glad if every member and delegate could keep that in mind and make it the inspiration of the Convention. Let us see what we can do to make this Convention a deep and enduring success. Numbers matter very little, but it matters tremendously that our life should go deep, that we should embody the genuine principles of The Theosophical Society. Let us, therefore, take it to heart, and make it stuff of conscience to make this a great Convention of the Society.

With these brief introductory words, it is my privilege to make the delegates welcome, and to extend a special greeting to the visiting delegates and members-at-large.

Report of the Committee on Credentials

Professor Mitchell, reporting for the Committee on Credentials, read the list of Branches represented, stating that the delegates and proxies present were entitled to cast 124 votes, representing three times as many Branch members, or more. There were several foreign proxies that had not arrived, and since this

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was due to the great irregularity of the foreign mails the Committee suggested that to the list of Branches, as already read, should be added, for the QUARTERLY report, the names of other Branches which had made every effort to get their proxies in on time. The following Branches sent either delegates or proxies; those whose credentials were received after the Committee reported are marked with a star.

Aurora, Oakland, California.
Blavatsky, Washington, D. C.
Brehon, Detroit, Michigan.
Dresden, Dresden, Germany.*
Cincinnati, Cincinnati, Ohio.
Hope, Providence, Rhode Island.
Indianapolis, Indianapolis, Indiana.
Middletown, Middletown, Ohio.
New York, New York City.
Pacific, Los Angeles, California.
Providence, Providence, R. I.
Virya, Denver, Colorado.
Queen City, Seattle, Washington.
Altagracia, Altagracia de Orituco, Venezuela.
Arvika, Arvika, Sweden.
Aurvanga, Kristiania, Norway.
Berlin, Berlin, Germany.
Flensburg, Flensburg, Germany*
Karma, Kristiania, Norway.*
Krishna, South Shields, England.
London, London, England.
Munich, Munich, Germany.*
Neusalz, Neusalz, Germany.*
Newcastle, Newcastle-on-Tyne, Eng.
Norfolk, Norfolk, England.
Suhl, Suhl, Germany.
Venezuela, Caracas, Venezuela.*

Upon motion made by Mr. J. F. B. Mitchell, and seconded by Mr. Acton Griscom, it was voted to accept, with thanks, the Report of the Committee on Credentials, and to discharge the Committee.

PERMANENT ORGANIZATION

The Temporary Chairman called for nominations for the office of Permanent Chairman and of Permanent Secretary, and Mr. Griscom moved that the custom of former years be followed, making the President of the local Branch the Permanent Chairman, and so he placed in nomination the name of Professor Mitchell, President of the New York Branch. This nomination was seconded by Doctor Clark, and unanimously carried. Mr. Griscom also nominated Miss Perkins as Permanent Secretary, Mr. Michaelis seconded, and Miss Perkins was declared elected. Professor Mitchell then took the chair, and Mr. Hargrove moved that the thanks of the Convention be extended to the Temporary Chairman; Mr. Perkins seconded it, and it was unanimously carried.

ADDRESS OF THE PERMANENT CHAIRMAN

It is with a deep sense of the high privilege and responsibility that you have conferred upon me that I assume the chairmanship of this Convention. It is not a large assembly, if we count only the number of men and women who are here gathered together. Nor will the questions that we shall be asked to consider appear to us, perhaps, as of unusual or far-reaching moment. Yet no one who is acquainted with the history of The Theosophical Society, who has traced its influence upon the thought of the world in these forty-one years since it was founded, and who, from this knowledge of the past, turns his eyes to the future, to the limitless vistas of possible and necessary accomplishment that lie before us,—no one, who looks to the dynamic causes of human evolution, can fail to realize something of the profound significance that is hidden beneath the quiet surface of these annual meetings of The Theosophical Society.

In the affairs of men, as in the movement of the heavenly bodies, there is always some center of force, some focus, that is critical. We watch the vast sweep of stars and planets, we trace the arc of their great orbits, and find, perhaps, at one focus a flaming sun; but at the other—nothing, empty space. Yet there, at that unnoticed, unmarked point, converge and radiate again the stupendous forces that move the worlds. There, where our physical eyes see nothing, the

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eyes of the mind see all. If that one point could be torn asunder, if the forces that play through it could be diverted, quite literally worlds would shake and fall and change their courses, and the effect would be felt upon the farthest star. And if this be true in the realm of physical force, if we can see it illustrated in the point of utter stillness at the center of the cyclone, and know that as that point moves here or there, so devastation and havoc are spread around it, we may be certain that it is no less true in the realm of the spirit and in the action of those vital, spiritual forces that move the souls of men and nations, ennoble and upbuild them, and fix the path of human evolution. Always there is a focus; and to-day that focus is here,—here, in the spirit that holds our spirit,—here, in the spirit of The Theosophical Society.

No one of us can measure its infinite potency for good or ill. It is "the nucleus of universal brotherhood." It is "the cornerstone of the future religions of humanity." What will that mean for future ages? What does it mean for us to-day? We look abroad and we see men, by the millions, giving their lives with gladness to fulfil a trust far less solemn than that which is laid on us. We see them glad to die, that something greater than themselves may live. And from each one of them something of the spirit comes to us, as from us something goes to them,—something we have not eyes to see, but than which nothing in life is more vital or more real. As moves the spirit of The Theosophical Society, so moves the spirit of countless men and women over all the world. To be here and to know these things is a high privilege. And it is a responsibility that is grave.

Convention Committees

Upon motion by Mr. Hargrove, duly seconded, it was voted that the Chairman be directed to appoint the three usual Committees. They were appointed, as follows:

Committee on Nominations
Mr. C. A. Griscom, *Chairman*
Miss Anne Evans
Mr. C. M. Saxe

Committee on Resolutions
Mr. E. T. Hargrove, *Chairman*
Judge R. W. McBride
Mr. G. V. S. Michaelis

Committee on Letters of Greeting
Mr. Charles Johnston, *Chairman*
Doctor C. C. Clark
Mrs. E. S. Thompson

These Committees were asked to meet during the recess between the morning and afternoon sessions, and to be prepared to report at the opening of the afternoon session. Reports from the Officers of the Society were then declared to be in order; the Chairman of the Executive Committee was called upon for the first report.

Report of the Executive Committee

It is a happy country which has no history, and a happy year of The Theosophical Society when the Executive Committee has a minimum to report. This year a considerable number of diplomas have been issued (on which the Secretary T. S. will report), but no new charters; which means that no new Branches of the Society have been formed; and none of our Branches have disbanded. In one sense the Report of the Executive Committee ends with that; yet the Committee should, without doubt, do a great deal more than to issue Charters and diplomas. Under the Constitution, it is the duty of the Executive Committee to take the place of the Convention between Conventions, when the Convention's power resides to a large degree in that Committee. Much will depend

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upon the Committee as to what shall be the real life of the T. S. during the year. Later we shall see how tremendously vital this particular year is; now we have not sufficient perspective to see that, but by and by we shall see how important and vital it has been that The Theosophical Society has, in this year, stood firm. The Society is in a very real sense the cornerstone of history. It is a small matter that we do not report new Branches, which would be a risk; but it is much that the Executive Committee can report that The Theosophical Society stands firm as a rock within the turmoil of the world.

Upon motion, duly seconded, the thanks of the Convention were extended to the Executive Committee, and to its Chairman. The Chairman then called upon the Secretary T. S., Mrs. Ada Gregg, to report upon the work of the year. She was welcomed with hearty applause, and read the following Report.

Report of the Secretary for the Year Ending April 29, 1916

New Members

The Secretary begs to report that during the past year diplomas have been issued to 51 new members: United States, 25; South America, 4; Germany, 11; England, 6; Norway, 3; and Sweden, 2. The loss of membership has been only 10; by resignation, 3; by death, 7.

Correspondence

It gives me great pleasure to be able to report something of the work of our Branches; and the accounts of individual work that have come to me are also of great interest, and full of promise for the future.

The fact that has impressed me most during the past year has been the deep and constant devotion, the searching for the inner spiritual meaning of the various studies undertaken by the different Branches. It is most encouraging and gratifying to note that all have proceeded with this special phase of work on their own initiative,—without any definite suggestion from Headquarters. The result appears to have been greater altruistic endeavor, bringing members into touch with many not acquainted with the teachings of Theosophy, giving opportunity to correct misconceptions, to remove obstacles, and to clear the way for freedom of individual investigation and independent thought. I wish it were possible to give in full the Branch reports I have received; since it is not, I have made some brief notes from them.

Branch Activities

One Branch report accentuates the spirit of harmony and unity in which members are working; this has enabled them to get into closer touch with others, both in their study classes and in their individual work.

Another Branch started the year with a printed program giving the topics for the year; this was distributed among those likely to be interested. The topics were assigned to different members who cheerfully assumed the work given to them; all found a spiritual uplift from this work.

Some Branches have adopted the plan of rotation in the office of chairman, all taking turns; each member announces his or her subject at a prior meeting, then on the night of his meeting, opens the subject, and passes it on so that all present may express their ideas about it.

One Branch, located in a community in which there is a strong inclination toward pacifism, devoted four months to the study of the Spiritual Heritage of War. The effort was made to establish the fact that the spiritual results of righteous wars in the past have wholly or in part compensated for their material evils. Members of this Branch have been doing work in their churches, and through this relation church members have been asked to bring before the Branch some of the problems of practical Christianity.

Three evenings and one afternoon are devoted by a fourth Branch to various studies, and the half hour before their regular meeting is also given to studying

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the *Key to Theosophy;* this class is conducted each month by a different member whom the President assigns for duty.

Another Branch is studying Mr. Johnston's *From the Upanishads;* and they are encouraged by good attendance and increasing interest. It is a great pleasure to record this fact because their period of seed sowing has been so long that less devoted hearts might have yielded to discouragement.

The study of the *Bhagavad Gita* has been the special interest of another Branch —their aim being a comparative and deductive interpretation. The members have adopted the excellent plan of taking one thought from the Gita and using it as the subject for daily meditation for a week; then at the next meeting they compare results.

Individual Work

In certain Branches members have taken up, as a part of their Branch work, correspondence with persons interested in the teaching who do not have the privilege of attending meetings and hearing lectures. This has elicited much interest. In case other Branches would like to undertake such work for the coming year, your Secretary would be happy to furnish the names of isolated members or inquirers, to whom some account of the discussions at Branch meetings would be a great help. Then any questions that arose in this correspondence could be brought up in the Branch, for consideration.

It seems marvellous that, despite the stress of war, we have been able to keep in communication with most of our foreign members, have constantly received applications for membership, and prompt notice whenever the QUARTERLY failed to arrive. One of our members at the French front speaks of the serious attitude of the soldiers, who have more time to think than in ordinary life; their thoughts, he says, go out to the big things, and he thinks that war has been a blessing to them in many ways. Another member, a prisoner of war in Germany, writes that he is continuing his reading and study, making notes of difficulties to be discussed on his return.

The Theosophical Quarterly

The QUARTERLY forms a permanent topic in all my correspondence with members; their expressions of appreciation would seem to indicate that to many it is a Rule of Life; they say that association with those whose one aim in life is spiritual living and spiritual giving is a constant source of comfort and inspiration. The articles most frequently mentioned are the series entitled "Fragments"; "Letters to Friends"; "Lives of Saints"; the "Holy Spirit" and the "Screen of Time."

Many a letter has come to me, telling in the unmistakable language of the heart, of inspiration, guidance and companionship found in the QUARTERLY. I say to myself surely *that* was worth all the work put into the magazine this year by the devoted editor, and by the staff of regular contributors who give with generosity so unstinted. But what are the rest of us giving? Few of us are able to write for the magazine, is there then no work that we can do through it?

There are some Branches and some members-at-large who are making constant use of the magazine to spread the knowledge of Theosophy—they send it to libraries and to their friends; they think about it, they talk about it. Most of the Branches, however, show little evidence of active, persistent work to extend the field of the magazine; it is appreciated by the members themselves but they apparently fail to see in it a means of seed-sowing. Yet there are many indications that we are intended to make use of it in that way. For example, there has never been a year before this when so large a proportion of the new members who have come into the Society in this country have been QUARTERLY subscribers or readers. (Mrs. Gregg read a most enthusiastic letter about the value of the QUARTERLY from a subscriber who became a member about a year ago.)

Are we, then, to send the magazine out broadcast? Evidently not, since many of us have not been given the means that would make such indiscriminate seed-

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sowing possible. This should suggest that our real problem is to *seek out* those whom life has made ready for further teaching. They are about us, and no member is so isolated or so poor an advocate that it is impossible for him, in the environment where Karma has placed him, to help in securing recruits for the cause of the Masters. Past discouragements, and lack of money for subscriptions are no bar to such work: surely it is fitting that the Masters should be served with as much insight and perseverance as a man brings to his own business. In order to succeed there, he has to break through his inertia; he has to learn when it is best to act and when to wait, watching. The alert solicitor for life insurance could teach us many a lesson; he makes a list of "prospects," and he works on this list with good sense and thoroughness, using the method best adapted to interest each individual. He does not expect instantaneous results; he is not daunted by failure, which means to him that he should improve his methods, not that he should cease trying.

The libraries afford a means of reaching those who are not ready to subscribe; yet there are well established Branches that have never even put the magazine into the library of their own town. If it were there, persons who visit the Branch meetings could be referred to certain articles for answers to their questions; and frequently sending the QUARTERLY to regular visitors would solve the problem of how to turn them into active members.

The Book Department

The most interesting event of the year in the Book Department has been the publication of *Fragments, Volume Two.* Those who have been living in the light of the first volume have no need that the new volume should be recommended to their attention; they have been waiting for its appearance. It also makes an excellent gift-book, to be sent to those outside our membership, because it leads so straight to the heart and essence of our teaching. If some of its statements should seem to need interpretation, the "Question" department of the QUARTERLY is always open to every genuine question. Although the new book contains more pages than Volume One, the initial price has been made the same. It has been rumored that it will be necessary to advance the price of both books to one dollar, after July, but no announcement to that effect has yet been received. Mr. Johnston's edition of the *Yoga Sutras of Patanjali,* and his *Song of Life* have not yet been reprinted, because of the pressure of other work. There is constant demand for both books, and it is to be hoped that the summer will bring opportunity to complete the work on the new editions.

The orders for books furnish an excellent index of the reading and study carried on by the different Branches. During the past year the demand, with few exceptions, has been for the devotional books—as might be expected when the attention of the world is directed upon the great struggle, between forces of good and evil, that is being externalized before our eyes. One phase of this struggle is dealt with in the pamphlet by Mr. Johnston, called *Christianity and War,* which presents Christianity as a militant religion, warring, not *for* adherents but *against* evil wherever found. This pamphlet ought to be put into the hands of all those who are puzzled, as were the Jews, over the constantly increasing evidence that the coming of God's Kingdom may prove to be other than they had expected.

A Personal Acknowledgment

Last year I told you of the plan that had been inaugurated for the division of work between the Secretary and the Assistant Secretary; this year I am pleased to be able to report that the plan has proved most satisfactory. There are still a few members who continue to send to the Secretary's Office orders for books, subscriptions for the QUARTERLY, and inquiries about books and magazines; these, to avoid delays, should go to P. O. Box 64, Station O, New York. Freedom from

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this detail work has given your Secretary the coveted opportunity for more correspondence with Branches and with members-at-large, many of whom are living in communities where there is no interest in Theosophy.

There is a constantly increasing number of helpers to whom the thanks of the Secretary and the Assistant Secretary are due; each year, as the work grows, the band of helpers fortunately grows in proportion. Mrs. Gordon and Mrs. Helle have this year continued their addressing of envelopes for a full half of the entire QUARTERLY list, and the responsibility for the other half has been assumed by the residents at the "Community House." Miss Hascall has also continued her work in the Subscription Department and in the Book Department; in fact she gave so much time during the summer, fall, and winter that it recently became necessary for her to take a furlough until next autumn. Fortunately Miss Martha E. Youngs, who had recently come into the work, was able to take on still more responsibility. All these helpers have one common characteristic—they are not daunted by sudden demands, nor by the continual increase in the requirements of the work they have so cheerfully undertaken: to them all, our most cordial thanks go out. Their assistance makes possible the extension of the work as its needs require.

We must all realize, however, that growth and extension are possible only as they manifest the inner condition of our work, its unity of purpose, its devotion to the Masters who stand behind it, and in whose strength alone it can be carried on. It is in this inner bond, uniting the officers and the members of the Society, that your Secretary has found inspiration and support during the year which is closing. So it seems fitting that this account of the year's work should end with heartfelt gratitude to members, to fellow-officers, and to the great Lodge of Masters who have so abundantly rewarded our efforts to serve.

Respectfully submitted,

ADA GREGG,
Secretary, Theosophical Society.

THE CHAIRMAN: The Treasurer T. S. is often the original recipient as well as the custodian of the Society's treasures. Among them are many that he never enters upon his financial statements, though they, far more than dollars and cents, constitute the Society's real capital. They are the gifts of the spirit, the expressions of real devotion, gratitude for needed help that did not fail, for light, and companionship, and inspiration, in efforts that would otherwise have been lonely and blind. Such are the notes that frequently come to the Treasurer, speaking of the writers' gratitude for letters received from the Secretary T. S. Such letters come from Branch members, and also from those who are members of no Branch but are isolated, living in the woods as lumbermen, or in some small village, as blacksmith or artisan. They ask the Treasurer to express their thanks, the thanks of those distant, unattached, unrepresented members, for the ceaseless benefits that flow to them from the letters that our Secretary sends—with insight into their needs and a warm desire to respond to them. So here and now, I wish to fulfil that request and bring to our Secretary not only my own gratitude, but that of these others who have me to speak for them as they cannot for themselves.

MR. GRISCOM: Words often fail me, but never more sadly than when I try to express my admiration of Mrs. Gregg. She is unique; I have never known any one who has gone on working as she has, pouring into her correspondence so much gentleness and sweetness. The Chairman of the Executive Committee has suggested that we make this a notable Convention. This does not mean that we have to do things; what makes a notable Convention is the spirit which pervades it, and that, it seems to me, is what makes Mrs. Gregg's work of such value, she is putting the Convention spirit into her work the year round. At Convention, by

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our feelings, our thoughts, our aspirations, we have a chance to put our impress on the year's work; she is doing this every day, all the year. It gives me great pleasure to move a cordial vote of thanks to Mrs. Gregg.

MR. HARGROVE: Anything that one could say would only be echoing, in some form or other, what Mr. Griscom has already said. Instead of further words, I think that perhaps Mrs. Gregg would prefer that some of the rest of us should, as a result of her work, get more devotion into our work. One quite accidental statement that she made in her report impressed me, and I took to myself a lesson from it. We conspired to lessen her work; last year we appointed an Assistant Secretary, and gave that Assistant Secretary added powers. Then this year Mrs. Gregg comes cheerfully along, and says that the relief was a godsend because it has enabled her to carry on a wider range of correspondence. The point is obvious. So I think we may reward her best, for what she has done and is perpetually doing, if we were occasionally to remember her and how she works,—when we feel old, and as if we should like to rest. I believe that if we were to use her life and her example in that way, we should actually be conferring a blessing on her, whenever we think of her in that way and for that purpose.

As so many members present wished to second the motion for a vote of thanks to Mrs. Gregg, it was made a rising vote.

The Report of the Treasurer T. S. being next in order the Chairman requested Judge McBride, a member of the Executive Committee, to take the Chair.

REPORT OF THE TREASURER T. S.

The Report of this year compares very favorably with that which was presented last year; the receipts from dues have doubled, while the membership has by no means increased to that extent. The receipts from the QUARTERLY are much larger than before; including between two and three hundred dollars received from Doctor Keightley for accumulated subscriptions and sales of the magazine in England. The increase of receipts over disbursements may well be astonishing to those who remember the Treasurer's Reports in past years, when we usually went on, year after year, with a deficit—and yet when an emergency arose there was always money to meet it. On April 20, 1916, our total bank balance was $1,138.10; the detailed figures are as follows:

From April 22, 1915 to April 20, 1916

General Fund, as per Ledger

Receipts		*Disbursements*	
Dues from Members	$918.00	Secretary's Office	$164.67
THEOSOPHICAL QUARTERLY	622.03	Treasurer's Office	5.25
General Contributions	207.25	Expense of the T. S. at the 1915 Convention	20.00
	$1,747.28	Printing and mailing the THEOSOPHICAL QUARTERLY (4 numbers)	1,305.07
		Expense of Subscription Dept. THEOSOPHICAL QUARTERLY	19.10
		Transfer check	1.00
			$1,515.09
Balance from 1915	110.91	Balance, April 20, 1916	343.10
	$1,858.19		$1,858.19

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Financial Statement

(Including Special Accounts)

General Fund			Disbursements $1,515.09		
April 22, 1915.....$110.91			Balance April 20, 1916. 343.10		$343.10
Receipts 1,747.28					
	$1,858.19			$1,858.19	
Special Publication Account					
Balance April 22, 1915 $312.00					
Receipts ..... .00					
	312.00	Balance April 20, 1916		312.00	312.00
Discretionary Expense Account					
Balance April 22, 1915 $483.00					
Receipts ..... .00					
	483.00	Balance April 20, 1916		483.00	483.00
On deposit Corn Exchange Bank, April 20, 1916.....					$1,138.10

Respectfully submitted,

H. B. MITCHELL, *Treasurer.*

New York, April 24, 1916.

In further comment, the Treasurer said: So much for the figures. I wish also to express my grateful thanks for the work of the Assistant Treasurer, to whom I am indebted for the detailed labor that goes into the keeping of the books and accounts of the Society. Mr. Perkins is generous, not only in undertaking all the accounting, but also in sharing with me the pleasantest part of the duties of the Treasurer's Office—the reading of the letters that come in from members, with their remittances.

ACTING CHAIRMAN: The Convention seems to be confronted with an entirely new situation: it has to deal not with a deficit but with a surplus. What is your pleasure with reference to the Treasurer's Report?

It was moved by Mr. Michaelis, and seconded by Doctor Clark, that the Convention accept the Treasurer's Report, and extend to him its thanks for the cheering news he brings, also extending its thanks to the Assistant Treasurer. Carried. Professor Mitchell then resumed the Chair, and called for a report on the THEOSOPHICAL QUARTERLY from Mr. Clement A. Griscom.

REPORT ON THE THEOSOPHICAL QUARTERLY

This is the second place where words and ideas often fail me, in Convention. I think the special feature of the year, so far as the QUARTERLY is concerned, is the emphasis and attention given to the war, and the moral issues and principles involved in it. This war is of course one of the great happenings of history, but it is not by any means the greatest, or at least it has not proved to be so so far. We always attach undue importance to immediate events; we cannot see them in their proper place in universal evolution; our perspective is myopic. Even from the standpoint of the great loss of life, which is one of the most notable features of this war, it is not yet a record breaker. As the QUARTERLY itself pointed out, not so many numbers ago, during ten years of war under Genghis Khan, twenty million human beings are said to have perished; it is doubtful whether this war has yet caused the death of more than two million. It is the moral side of this war which makes it of special interest to Theosophists. All war is interesting, and many wars involve moral issues, but seldom in history has there been so clean cut an issue between good and evil, and so much fighting for a principle.

The QUARTERLY has discussed the morality or immorality of war; whether it is Christian or unchristian; the Pacifist movement and its real object: some

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of these articles have been noteworthy, at a time when so much nonsense is uttered by many good people.

There are, it seems to me, two great defects in our modern civilization. One defect is its softness, its love of luxury and ease, and its horror of anything that interferes with them. It looks around for excuses to bolster up its desires, and the human mind never has much difficulty in finding plenty of arguments for doing as it desires. War and its lessons have rudely broken into the dreams of the slothful and the pleasure loving. One of the fine things about the men at the front has been the way they have borne the most prolonged physical discomfort, without complaint. In its way, this is as great an achievement as the willingness to be killed.

The other great defect of modern times is the inability of the world to recognize principle as such, and its disinclination to follow a principle when it is pointed out, if that principle interferes with its desires, as principles of conduct usually do. Before the war broke out, the world as a whole no longer knew what a principle was; here again the war is teaching people a lesson of incalculable value, for it is a war of principle, fought for a principle. People see, many of them for the first time, that principles are of such supreme value that, if necessary, we must be willing to die for them. The QUARTERLY, of course, has not been alone in pointing out these things, but it has perhaps done so more clearly and definitely than any other publication.

I wish to make the usual acknowledgments to the many individuals who have given their writings and have given their interested labor to the magazine. There are so many of them that I shall not attempt to specify them, but I feel that the Society would be derelict if it did not record its thanks, and I hope that some one will move a vote of thanks to them.

MR. HARGROVE: I am glad to move the vote of thanks which Mr. Griscom thinks the Society should extend to those who are doing work, of all kinds, for the QUARTERLY; and I should like also to use this motion as a pretext for something else. No one knows better than I do how unceasing is the devotion of the editor to the QUARTERLY, for I am one of those who have continually to be prodded for copy. Whether as readers or as contributors, we are all greatly in his debt.

Mr. Griscom has referred to the articles on the war, and to the attitude that contributors have adopted toward it. This may be a good opportunity to remind members that The Theosophical Society is a free platform, and that if anybody here differs in the slightest degree from the attitude Mr. Griscom has voiced, it is not only his privilege but perhaps his duty to say so, if he feels that anything would thereby be gained. This afternoon I shall refer to this matter again, for it will then be my duty to introduce certain resolutions which have been included in the call for the Convention, and as such, published in the QUARTERLY. I am bringing up one phase of the question now so that no one may feel that he has not the right then to voice his view; for no matter how divergent from that of others his view might be, it would be listened to with respect, with courtesy, and with a fraternal desire to see his truth as he presents it.

The essence of Brotherhood is to be able to disagree, in an amicable way if possible, and if not, then in the best way we know how! Otherwise to what should we be reduced? Think back to the days of H. P. B. What would be the situation if I or any one else had to get up in the Convention and say only that with which all members present could agree or would have to appear to agree? Suppose that one-half or nine-tenths of the members present to-day had come from Germany. I confess that I, for one, should be feeling much better satisfied in being able to say directly to them what I think. If German sympathizers were here in a hopeless minority or in an overwhelming majority, it ought not to make the slightest difference to our standing or to their standing in this Society. It is our duty to stand on our principles, and their duty to stand on theirs. Can there be need to say that we have an entire respect for a German who honestly

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believes that Germany is right, and that she fights for what is right, and who fights because he believes his cause is right?

Are we going to meet in this crisis of the world's history, as delegates of The Theosophical Society, and talk about the weather? Are we going to think we must not refer to the war, because it would be horrible if some one should not feel as we do? Shall we give our time to the discussion of the Elohim or the Absolute; shall we discuss abstract principles, without daring to attempt to define them? Or shall we trust one another?

Judge McBride seconded the motion for a vote of thanks to the editor of the QUARTERLY, and to all who assist in the work of the magazine; and the Convention made it a rising vote.

MR. JOHNSTON: I should like to ask permission to make an addition to the report that I have made for the Executive Committee; and to record our cordial thanks to the editor of the QUARTERLY, and to all who contribute, in whatever manner, to its success. The Chairman of the Convention, in speaking of our long life, said that we had lived more than a third of a century. We are really within nine years of our half century. Every year that passes makes us more conscious of the importance of the days of small beginnings.

This year, we have to record the loss of two members who did extraordinary service in the days of small things,—Miss Katherine Hillard, and Mrs. Archibald Keightley (Jasper Niemand). The reason why their names are not better known is because they wrote anonymously. During its first ten years, The Theosophical Society spread through many countries and continents; only in one country does it still maintain a width and breadth comparable with its promise. Why is that? Because its work there was so well done; the foundation stone was laid there by H. P. B., and on that foundation incomparable work was done by Mr. Judge. Among those who helped him were the two members I have named; they gave their services to the Movement with self-sacrifice and devotion, and we should be less than generous if we did not now publicly recognize that we are indebted to them for some of the treasure which The Theosophical Society now enjoys. I do not doubt that this Convention will be glad to concur in an expression of its sense of our very serious loss, and of our deep and lasting obligation to these two members.

THE CHAIRMAN: I have listened to what Mr. Johnston has said about the two old friends whose pictures are behind the Chairman's desk. When we think of them personally there is a sense of loss, but there is another way of thinking of them that appeals to me—that is, thinking how much has been poured into the Movement through them. It is a way of thinking that they have made it easy for us to adopt; for to them the work was always first. Few of the more recent members realize what it meant in the early days, when to be a member of the T. S. required courage. That courage, displayed by the older members, is now a part of the spirit of the Movement, a part of that great volume of assets, which it is impossible to appraise, which constitutes the true treasury of the Society.

The Chairman knows of nothing else which should come before this session, and will therefore entertain a motion to adjourn after certain announcements are made. All those present are invited to take luncheon, as the guests of the New York Branch, at the Hotel St. Denis, Broadway and 11th Street, at half past twelve. At the afternoon session, important constitutional questions are to come up, we also shall have the pleasure then of listening to the reports of visiting delegates; there is, perhaps, more of human nature in the afternoon session than in the morning session—so I shall hope to see you all here when we re-assemble at half past two o'clock.

It was then moved by Mr. Acton Griscom, and seconded by Doctor Clark that the Convention adjourn until 2:30 P. M. Voted.

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AFTERNOON SESSION

The Convention was called to order by the Chairman at 2:30. The first order of business being the Reports of the Standing Committees, the Resolutions Committee was asked to report.

Report of the Committee on Resolutions

The Chairman of the Committee regrets that a long report will have to be made. It would seem best to take the recommendations of the Committee one at a time. There are certain Resolutions that have come to be regarded as a matter of form, which, however, in the judgment of the Committee ought to be passed this year as usual. I will therefore bring them up first.

1. *Resolved,* That Mr. Charles Johnston, as Chairman of the Executive Committee, is hereby requested 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 and South American Branches our fraternal greetings and hearty good wishes. (Unanimously carried.)

2. *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. (Unanimously carried.)

3. *Resolved,* That the thanks of the Convention and of the Society be extended to the New York Branch for the hospitality received. (Unanimously carried.)

4. The proposed amendments to the Constitution.

Before dealing with these constitutional questions and the complicated matters involved, I wish to ask permission to say one word about an experience of my own, of which it is a pleasure to speak. The Committee on Resolutions consists of Judge McBride, Mr. Michaelis, and myself. It was our duty to consider some matters involving constitutional law as well as theosophical principle, and it did me good, body and soul, to have the privilege of working with one whom I would describe as an oldtimer, in the theosophical sense of the word, and as an original American, at least in the sense in which an immigrant like myself has been accustomed to regard the original Americans. It is my profound conviction that if there were more of that breed left, our hearts to-day would be full of joy and gladness, instead of being heavy. There was on his part a clear understanding of theosophical principle, of the difference between right and wrong; a refusal to compromise; and best of all, a clear-sighted vision of what Brotherhood means. It took me back to the days under H. P. B. and Mr. Judge; we were then confronted with problems, different in outer aspects, but essentially the same as those that confront us to-day.

First, let me read the alternative Amendments, as they were published in the April issue of the Quarterly:

> *Amendment A,* proposed on behalf of Mr. Paul Raatz and seventeen members of the Berlin Branch:
>
> > A copy of all resolutions, not of a formal character, which are to be voted upon at the Annual Convention, shall be sent to the Executive Committee six months before said Convention, whereupon due notification of the proposed resolutions shall be given to all Branches by the Executive Committee.
>
> *Amendment B,* proposed by Messrs. Charles Johnston, E. T. Hargrove, and H. B. Mitchell, as a substitute for Amendment A:
>
> > A copy of all resolutions, affecting the policy, principles, or platform of The Theosophical Society, which are to be voted upon at the Annual Convention, shall be sent to the Executive Committee three months before said Convention, whereupon due notification of the proposed resolutions shall be given to all Branches by the Executive Committee.

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Mr. Johnston has received a letter from Mr. Paul Raatz, dated March 26, 1916, which I think does him great credit, and therefore, I am particularly glad to be able to read it aloud. He writes:

"Berlin, March 26, 1916.

"Dear Mr. Johnston:

"I have just received the letter containing your amendment. I am not able to confer with all our delegates, but I am sure they will agree with your version as I do. Of course, I think three months a short time if you take into consideration the journey to Europe and back, and the time necessary for the Secretary to inform all Branches, for these to hold meetings to form a decision and to report to the Secretary.

"It is seldom that we have had such successful meetings as during the last year,—our rooms are crowded and great interest is shown in all theosophical matters. Of course, we impress constantly that Theosophy is a *Life* and not a system of dogmas.

"With best wishes for our Convention, I am,

"Yours fraternally,

(Signed) "PAUL RAATZ."

So Mr. Raatz personally accepts the American Amendment to the German Resolution, but it was not possible for him to communicate, in time, with all the other Berlin members who originally joined with him in proposing Amendment A. It is necessary therefore, now, to read the brief speech which was sent to us by Mr. Raatz, at an earlier date than the letter I have just read, in support of the German resolution. Perhaps it would be as well to say, quite frankly, at this stage, that in the opinion of the Committee on Resolutions the Berlin members who make this proposal utterly fail to understand the purpose of the Resolution of last year. It is necessary for you to have in mind, before you consider the arguments of Mr. Raatz, what was said at the last Convention about the fifth Resolution then offered, the only one that was "not of a formal character." So I shall ask permission to read an extract from the Convention Report. The Resolution itself read as follows:

WHEREAS, The first and only binding object of The Theosophical Society is to form the nucleus of a Universal Brotherhood of Humanity; and

WHEREAS, In the name of Brotherhood, war as such is being denounced from many pulpits and lecture platforms, and in newspapers and magazines, with appeals for peace at any price; and

WHEREAS, Non-belligerents have been asked to remain neutral; therefore be it

Resolved, That The Theosophical Society in Convention assembled hereby declares:

(a) That war is not of necessity a violation of Brotherhood, but may on the contrary become obligatory in obedience to the ideal of Brotherhood; and

(b) That individual neutrality is wrong if it be believed that a principle of righteousness is at stake.

Following the reading of that Resolution, I spoke last year as follows:

I do not think any long exposition of this resolution is required. It does not suggest that it is the duty of any member of the Society not to be neutral, though, speaking for myself, I cannot conceive of anybody as being neutral. That question, however, must be left to the individual, to his conscience, his heredity, etc. It is not for the Society to decide for him or to express his opinion for him. But in view of the fact that there are clergymen, of all kinds and of all nations, who so hopelessly misunderstand

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religion as to declare that war necessarily is a defiance of religious principles, it surely is important that we, as members of The Theosophical Society, who have every reason to believe that we can see more clearly into the underlying facts of life, should call attention to this truth—that you may fly to the uttermost parts of space, and yet you do not get away from war. All progress, all growth, is the fruit of conflict, and it is a monstrous perversion of religion to talk of peace at any price, regardless of duty, of honour, of righteousness. We, as a Society, ought to stand for those principles which a member of any nationality should respect. So long as he is willing to lay down his life, for love's sake, for that in which he believes, he ought to have our support, and not, by our silence, our inferred condemnation.

I cannot believe that any member of the Society can see things in any other light, so far as this question has been carried in the Resolution we suggest—and we must not carry it any further. Any member who has tried to live in obedience to his own ideals knows that his life is a life of conflict. Having done that, and so gained some insight, a member must see that you can divide the universe into two great camps; forces making for righteousness, and the forces making for evil. Do we stand aside and say that conflict is none of our business? That is not conceivable. We have been shown the way by H. P. B., who the moment she drew breath began to fight, and fought like a lion until she died.

With these facts in mind, and remembering that they were read by the members in Germany, it will be easier for you to understand the speech by Mr. Raatz which I am about to read. He writes:

"At the last Convention of The Theosophical Society two resolutions were unanimously adopted. It is the opinion of the undersigned members of the German branches that these resolutions ought never to have been put to vote at the Convention, as this proceeding contradicted the theosophical spirit and method as expressed in Professor Mitchell's pamphlet 'The Theosophical Society and Theosophy' and still more clearly in Mr. Johnston's article 'What the Theosophical Society Is Not,' published in the July number of the QUARTERLY, Volume VI. It is the opinion of the undersigned that The Theosophical Society has not even the right to pass resolutions at its Convention commenting on our principle of 'Universal Brotherhood,' for the reason that views on this principle constantly change as members gain experience. Every member ought, however, to have the privilege of expressing his or her views at the Convention on all topics under deliberation, but the Convention is not justified in passing resolutions which bind the whole Society to one view.

"On page 27 in Mr. Johnston's article are to be found the following words:

"'As Theosophists we by no means desire that all men should ignore their differences in a dead level of uniformity. This is not our ideal, whether for humanity as a whole or for our Society in particular. We in no way seek uniformity of opinion, unanimity of belief. On the contrary, I for my part would welcome a far greater diversity of opinion, of belief, of faiths, of races and creeds represented. . . . Nor should we seek to minimize their differences1 on the contrary we should ask each to express his own ideal . . . and then ask that all should admit and accept these differences, in the spirit of perfect tolerance and freedom, the spirit of that deeper unity which underlies all differences.'

"The Theosophical Society therefore has no right to decide what its members shall believe or what they shall not believe. An advocate of the Peace Movement can declare: 'War is a violation of brotherhood.' A non-advocate can hold the view: 'War is no violation of brotherhood.' Both can however, believe in Universal Brotherhood. Here are two aspects of the same subject; above these and encompassing both The Theosophical Society stands

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and gives room to both views, for only so can both sides have an opportunity of gaining the experience which evolutionary progress demands. He whose ideal is 'peace' ought not to be forced to sacrifice his ideal in favour of one whose ideal includes war.

"Many of us believe that hypnotism is a violation of brotherhood, that our brother is thereby robbed of that which is of most value to him: his will. It would however, never occur to us to frame a resolution and declare—as a society—that hypnotism is a violation of Brotherhood. Those who advocate hypnotism are influenced by the seeming compassionate, beneficent results in curing drunkenness, in overcoming criminal tendencies, etc. Only life and its experiences can harmonize these two views. It is the same with vegetarianism, spiritualism, ethical culture and the peace movement. All have their sincere advocates and their bright, truth-bearing aspects. A society that would pass resolutions *which exclude those* who represent these various movements, or which only repel them, has no right to be called Theosophical. Such resolutions give evidence of intolerance toward views, springing from pure, brotherly motives and sincere belief. If we allow the Convention of The Theosophical Society to frame and pass resolutions on religious, philosophical, ethical and political subjects, the result will be a transformation of the Convention into something similar to the Councils of the Church Fathers. The spirit and principles of The Theosophical Society will disappear and a dogmatic society will be formed, whose duties consist in determining what shall be believed and what not believed, what Brotherhood is and what it is not. It is our opinion that these two resolutions are the beginning of these conditions, for all members of the Society are forced to accept the truth of the declarations here made, as they were unanimously adopted and therefore binding for the whole Society. The danger of such a course is evident, when we realize that the advocates of the Peace Movement (and there is a large number in The Theosophical Society) will now feel that there is not place for them in the Society. Is this right? Can The Theosophical Society do this without sacrificing its true spirit? Is there really no place in The Theosophical Society for the advocates of the Peace Movement and for those who sincerely desire to remain neutral in the present war? This cannot be true. The friends of peace cannot be missed in 'the great orchestra of man,' nor the truth-seeking spiritualists, nor the ethical workers, and, as Mr. Johnston says, speaking of sects, not even 'the most heretical, since each has worshipped some divine spark brightly gleaming for Him alone.' 'The fundamental Theosophical procedure,' he continues, 'gently to hear, kindly to speak, has its miracles still to work, and when they are worked, there will be that wherewith to give food to the lives of multitudes.' . . . 'Instead of dwelling on the differences between us . . . we must approach them in a kindly spirit of understanding; recognizing frankly their good and lovable qualities, their strength in certain things wherein we are weak; our ability to help them in those things wherein we are strong. Thus coming into friendly and cordial relations with them, we shall presently come to see that there is no necessary strife between us; that our likenesses are far more vital than our differences, and that as for our differences the wise thing is to accept them frankly on both sides, agreeing to differ, in the genuine Theosophical spirit.'"

At this point, I think it would be well to call attention to the complete misunderstanding, the reversal of an understanding, of what was done at the Convention last year. Instead of excluding anyone or saying what members should believe, we said that it was not necessary to believe in Pacifism in order to believe in Brotherhood. Instead of saying you *shall* believe in Pacifism, or you *shall* believe in war, every effort was made to emphasize the large spirit of The Theosophical Society, and to make it possible for those who believe that, in certain

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circumstances, war may be right, to remain in the Society. For this misunderstanding of the 1915 Resolution, we do not blame the Berlin members; but we regret that they imagined we had excluded certain people. They say that all members of the Society are "forced to accept," etc.; as if any Resolution of this Convention could bind you, or me, or anyone else, to believe in that which we do not believe in! Last year we said, Do not, in the name of Brotherhood, lay down any law. There are people who most conscientiously believe that war is not necessarily inimical to Brotherhood. We said, Do not condemn them. That is the intent of the resolution we passed. Let me continue with Mr. Raatz's speech:

"Another point to be considered is the great danger of placing on record a resolution declaring the necessity of *outer* war and making no mention of the *inner* struggle against the lower self. All of our most valuable books: 'Light on the Path,' 'Voice of the Silence,' 'Letters That Have Helped Me,' 'Bhagavad Gita,' teach us the importance of fighting against ourselves, not against others. The first resolution however says plainly that *war* may become necessary in order to realize Brotherhood. Do we desire that in the future it will be said of us, that The Theosophical Society carried on *war* in the name of Brotherhood as it is said of the early Christians, that they waged religious wars in the name of Christ? That is surely not our desire.

"It is not necessary to call attention to the flavour of politics in the second resolution, nor to the plain drift of thought in the exposition. The attempt to stamp neutrality in this war as something unnatural and bad contradicts all that our great teachers, H. P. Blavatsky and W. Q. Judge said. In the 'Theosophist,' volume IV, H. P. B. writes as follows:

"'During the whole period of four years' living in India, neither our Society, nor its founders, nor the Journal, had anything to do whatever with politics. Nay, feeling an innate and holy horror for everything connected with it, we have avoided the subject most strenuously. Empires might have fallen down and arisen anew during that interval, and still our Journal as ourselves would not have heeded the catastrophe but given ever our undivided attention to 'Occult Truths' and kindred metaphysical problems.'

"And in one of Mr. Judge's 'Letters,' volume II, are to be found the following words:

"'This is the right conclusion, to let all talk and other people's concerns slip by and not meddle. No one should be taking information to another, for it fans a flame, and now we have to ignore everything and just work on, be good and kind and, like St. Paul's charity, overlook all things. Retire into your own silence and let all others be in the hands of Karma, as we all are. "Karma takes care of its own." *It is better to have no side,* for it is all for the Master and He will look out for all if each does just right, even if, to their view, another seems not to do so. By our not looking at their errors too closely the Master will be able to clear it all off and make it work well. The plan of quiet, passive resistance, or rather, laying under the wind, is good and ought to work in all attacks. Retreat within your own heart and there keep firmly still. Resist without resisting. It is possible and should be attained.'

"These great ones had another view of neutrality than that expressed in the second resolution and its exposition, and we believe our Society is safer if it follows closely the course taken when they were pilots. Then it can in truth be said of the Society, as Mr. Johnston writes: 'We have no creeds to offer, we have no dogmas to enforce, we seek no uniformity of opinion, no oneness of practice or belief. In the spirit of toleration, of spiritual freedom, of brotherly love, we meet all men, we accept all differences, we recognize the rights of all, and thus we work for the consummation of divine humanity.'

"Impelled by the ideas here expressed and in order to avoid passing reso-

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lutions as at the last Convention, to which many absent delegates do not agree, we kindly ask the Convention to include the above Amendment in its deliberations.

"PAUL RAATZ."

"On behalf of several members of Berlin Branch of The Theosophical Society."

Why should the advocates of this view feel that there is no place for them in the Society? What could we do, or what could we wish to do, to exclude them? There is ample place for any number of members who are advocates of the Peace Movement, and there is doubtless place even for those who wish to remain neutral: in the wisdom of the Supreme Powers, place has always been provided for those who remain neutral! The terms of the 1915 Resolution are as fully applicable to inner struggle as to outer warfare, and the Resolution does not state that outer war is necessary, or on the other hand, that it is unnecessary.

Mr. Judge's letter, which has been quoted in Mr. Raatz's speech, was written at the time of what some of us familiarly call "the Annie Besant row"; it was written to one of his supporters and close friends who had been defending him vigorously. To that friend, Mr. Judge said,—"See here, that is all right but it is a dead issue; forget it, think of the Masters, and go ahead and work for them"—which he knew was in accordance with that member's own ideal.

Frankly, at the time of the last Convention, I do not think that any one of us had expected opposition to that Resolution from the source from which it came; there was no opposition in England, in Norway, in Sweden, or in South America. We had not looked for it in Germany, and it was only from Germany that it came. We do not feel that the Berlin members understand either the 1915 Resolution, or the quotations that they use. We do not think that their Amendment is in any way needed.

We are anxious, however, to meet them wherever we can do so, and consequently we did not look at their proposed Amendment to the Constitution with neutrality. Instead we went out to them, trying to meet their views wherever possible. Having been compelled to differ from them in matters of conscience and ideal, we tried here to meet them half way, and in our substitute (Amendment B) we have accepted the intent of their Amendment, only seeking to make its provisions conform to the existing requirements of the Constitution.

In Mr. Raatz's speech, there is a protest against the introduction of "politics." It would be wrong to let that phrase go without explanation. There is no one here who voted for that 1915 Resolution, who would think that The Theosophical Society should mix in politics; if there were a political question at issue, H. P. B. would say, and we would agree with her, that it is none of our business. I can imagine, however, that if H. P. B. were now given five minutes of physical time in which to express herself on neutrality, and on what is now taking place in Europe, there would not be one of us left in the room at the end of the five minutes. Because whatever force she could draw down from high heaven she would draw down and let loose in uncompromising denunciation of wickedness and wrong-doing.

Surely this point should be clear. To help the German members to understand the situation, we asked them to consider the murder of the Austrian Grand Duke and his wife. Was that a political question? Surely it was not. If a Servian member had said, "You ought to let that go, it is politics;" we would have said, "No, it is not politics, it is cold-blooded murder! As Theosophists we condemn it because we know it to be wrong." H. P. B. would not have called it politics; she would have had some better and stronger word than murder. If we are clear that what is taking place in Europe is not politics, but a question of right and wrong; if we believe that we ought to die for principles, and in protec-

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tion of those who are weak and down-trodden—then what follows? In the Resolution of last year, we said as little as could be said.

But because the Berlin members have misunderstood the matter, the Committee on Resolutions recommends that Amendment B be adopted. It provides that as much time as possible be provided for the consideration of all Resolutions. There is no reason why that should not be done. So the Committee recommends that Amendment B be passed.

Now for another Resolution, the passage of which your Committee has been asked to recommend. We are strongly of the opinion that it would not be right for the Convention to pass this Resolution. It was sent in by a member and a delegate, who has the right to put this forward as his own view. If there were here a German who had just come from the front, and who wished to present a resolution to the opposite effect, we would read his resolution, as I am going to read this one. But we should recommend against its adoption, for the same reasons that influence us now. The resolution which I shall now read is presented by Mr. K. D. Perkins, a delegate from the New York Branch.

"*Resolved,* That The Theosophical Society in Convention assembled places itself on record as to the present war:

"It is the conviction of the Convention that the powers of good are now ranged over against the powers of evil: that, among the nations, France is leading the charge of the White Lodge against the attack of Germany supported and directed by the Black Lodge and all the evil forces of the world:

"That this is a time when nations and individuals have chosen and must now choose to wage war both outward and inward, on one side or on the other:

"That this day of Convention is the eleventh hour and that choice must now be made; furthermore, the Society recognizes the fact that in this great conflict between good and evil, to choose neutrality is to choose hell."

We do not recommend a vote upon that resolution, but recommend that it be indefinitely postponed.

THE CHAIRMAN: The motion before the Convention is the report made by the Chairman of the Resolutions Committee. I shall first put before the Convention Amendment A, which is reported adversely by the Committee. There are proxies present, holding votes to the number of 40, instructed to vote for that German Amendment. These proxies are held by Mr. Charles Johnston. Is there any discussion on Amendment A?

There were calls of "Question": and Mr. Johnston said, "On behalf of the German members who have constituted me their proxies, I vote 'Aye'" (40 votes); 85 delegates and proxies voted Nay.

The Chairman then put Amendment B; the votes were recorded—Aye, 85; Nay, 40 (for the German delegates), and Amendment B was declared carried. The next question was declared to be on the motion of the Resolutions Committee indefinitely to postpone action on Mr. Perkins' resolution.

MR. PERKINS: The Chairman has said that if a member of the Society from Germany were here, one who chose to make a fiery defence of the Kaiser and of the German war policy, we should listen to him with tolerance and consideration: I do not wish at this time to speak to the resolution, for I feel that there may be others who would like to express their convictions, and perhaps a number of members who would like to vote upon the subject matter of the resolution, though they may decide that the Convention itself should not go on record. I should like, therefore, to ask for an expression of individual opinion on this resolution. If as delegates to this Convention you do not wish to go counter to the recommendation of the Committee by voting on the resolution, would it not be a different and an entirely legitimate action for individual members of The Theosophical Society to express their individual opinions upon a great moral issue?

MR. J. F. B. MITCHELL: I should like to express entire accord with Mr. Perkins' resolution, and my regret that it is not proper and feasible to put it to

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the vote; for I believe that this is a conflict between right, justice, and courage on one side, and unspeakable wrong on the other side.

MR. MICHAELIS: I should not like to have my action as a member of the Committee on Resolutions, in reporting against Mr. Perkins' resolution, taken as indicative of my personal feeling. Far from it. As half German in body, I claim the right to speak for the true Germany, and I rejoice that this war is punishing Germany—I hope that she will suffer until she has paid. Indeed I would go further, I would urge all here to pray that light from Heaven may blast the infamy perpetrated in the name of Germany.

DOCTOR CLARK: I have always had the conviction that the mission of France in the world is a divine one. As a mere boy, I instinctively and heartily abhorred the enemies of France, and now, in maturity, with more reason, and with equal heartiness, I feel the same.

MR. J. F. B. MITCHELL: I think there may be many people in this room who do not wish to speak, yet who would feel it a disgrace not to give some expression to what they feel. Could not such people stand up, without saying anything; that would not be a vote.

The Chairman ruled that there could be no vote without first refusing to accept the recommendation of the Committee on Resolutions; as an expression of feeling, as individuals and not as delegates, those who were in sympathy with the intent of the resolution would be allowed to rise. The audience promptly sprang to their feet; the Convention Secretary noted only one delegate who did not desire to be counted. (Two or three members did not rise at first, mistaking the intent of the action; later they explained their mistake and asked to be counted in.)

THE CHAIRMAN: The question is on the recommendation of the Committee on Resolutions which moves the indefinite postponement of Mr. Perkins' resolution.

MR. HOHNSTEDT: I have not had time to think over this resolution, but because I am of German descent and have lived all my life among Germans, I want to say that I believe we cannot change eternal verities; if we recognize right and wrong, we must acknowledge that Germany is on the wrong side.

The Chairman requested Mr. Hargrove to take the chair.

PROFESSOR MITCHELL: I also should like to speak to this question, and on certain larger aspects of it. This individual resolution expresses something that is evidently close to being the unanimous feeling of those present, but I agree with those who think it should not be voted on by the Convention as such. It is important that we should understand what we have not only a right but a duty to vote on and to stand for, in public and in private. The Theosophical Society stands for one object, the ideal of Universal Brotherhood. That ideal is given us, and in it lie great spiritual principles which we accept. In its light, and as corollaries of it, other spiritual principles have been made known to us; and these also we have held and promulgated. We have great responsibility for the use that is made of those great names which we put forward as standing for permanent spiritual values that all men should seek, and for which we should give our lives. It is a responsibility that we cannot shirk.

Mr. Hargrove has made it clear that the resolution which was adopted in this Convention a year ago was a defence of Brotherhood against a complete misunderstanding of it. If there is one thing to which the Society is committed for all time, it is the defence of that spiritual principle, not only from those who attack it (which is easy), but from those who cheapen and prostitute it, who lower it to a sickly and pernicious sentimentality, or who use its name as a cloak for far more active evil. It is for us as a Society to speak out whenever and wherever spiritual principles are at stake; but it is for us as individuals to make the application of such principles to individual instances. Individual instances involve individual duty: and we know that "the duty of another is full of danger." But spiritual principles are universal as well as individual. They concern us all and the Society as a whole. If, therefore, an issue requires speech, I would not have

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the Society keep silent; least of all because it might be dangerous to speak. We should give the life of the Society, as we should give our individual lives, when demanded for the cause of Truth. To seek to save friction, trouble, hurt feelings, at the cost of Truth, is not possible. To save our life there, would be to lose it.

But in such a case as this, I do not think it is for the Society as such to declare what is truth and what is falsity. All who are here assembled evidently believe, as I myself believe from the depths of my soul, that the highest values of life, the spiritual principles for which our Society stands, are being defended by one group of nations, and are being attacked by another group of nations. It is well for us as individuals to state this conviction. But there does not seem to me to be the need to-day, as existed last year, for the Society itself to speak in defence of its trust.

One other point: in a letter from a German member I am asked in what our Brotherhood with them can now consist. Our Brotherhood lies where, and to the extent that, each of us, German and non-German alike, is prepared to give his life and his all for his vision of truth. To the extent that he is ready and willing to do that, each is living in accordance with at least one theosophic principle. There we can meet him, in his willingness to give his all; but his beliefs on this point we do not share. To share them would be the nullification of all for which The Theosophical Society stands. It would be for us to depart from the one point where we can meet him.

Every quotation in that letter from Berlin that was read to us was there used to defend the exact opposite of what was intended by the writers who were quoted. So it is with that nation to-day; consciously and unconsciously, they have so done violence to the truth given them, that we, in defence of that truth, are compelled to put our views on record. But I believe we can do so as effectively and more wisely, in the present circumstances, by individual rather than by official action.

I may add that it was certainly not known to many members of the New York Branch that Mr. Perkins' resolution was to be submitted, as I myself had no such knowledge. In fact I suspect that he took few of us into his confidence; but it was known that the views of the great majority of the Branch were in harmony with his as he has here expressed them.

Professor Mitchell resumed the chair, and recognized another member of the New York Branch who said, "German as I am by birth, I wish to thank Mr. Perkins for his resolution, and I regret exceedingly that I cannot have the opportunity to vote in favour of it."

MR. JOHNSTON: The first reason why I should like to speak on this resolution is because the interweaving of some sentiments of mine in Mr. Raatz's speech may have confused their meaning. The second is because it has been my duty and privilege to represent the members of the Berlin Branch regarding Amendment A; and the third, because the members of the T. S. who personally knew Madame Blavatsky and Mr. Judge are not very numerous. Those who have had that privilege should think it their bounden duty to confirm what Mr. Hargrove has said about the attitude of H. P. B. and Mr. Judge on this question.

As to Mr. Perkins' resolution, I think The Theosophical Society can make its situation clear; and I, as a member of the T. S., should like to make my own situation clear, and to say this: If it is a question between abominable tyranny and humane gentleness, there can be little doubt about the position of the T. S. Between bestiality and purity; between infamous cowardice and courage, there can be no question. If a man calling himself a soldier will shelter himself behind women and children, it would not be well for that soldier if we had the disposition of his future activities. If there is a question between organized infamy, and sincerity and truth, there could be little doubt as to where the T. S. would stand. We are for truth, against lying; for honour, against dishonour; for courage against infamous cowardice; for love and mercy and pity, against abominable tyranny.

JUDGE MCBRIDE: I promised my wife that I would not make a speech, and she

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is here to claim the promise; but I do not feel that I should sit still and say nothing on this question. As an individual, I am heartily in sympathy with the sentiments that have just been expressed; as a delegate to this Convention, I feel that we have no right to adopt a resolution of this character. One of the fundamental things in Brotherhood is tolerance of others opinions. It is evidently the almost unanimous opinion of those here present that is expressed in that resolution, but some one may be equally conscientious in believing that the Germans are right in this war; and in speaking here, as a Convention, we speak for all. We are asked to become members of a Universal Brotherhood; if we adopt such a resolution, we should make it difficult for those who believe the opposite to become or to remain members of the Society.

MR. PERKINS: As a member of the Society, I wish to express my feeling about the matter that is in the resolution. I think there is an almost unanimous feeling about it here today, but is it satisfactory to have it stop at such a feeling?

A year and a half ago, Germany and the Black Lodge started a drive through Belgium and France, at all that is dearest to me. At the Marne they were held and then forced back. Two months ago, they started another drive aimed at the heart of France, and at the heart of the White Lodge; they got to Verdun, and there they stopped. *"Ils ne passeront pas."*

As individuals, I think we ought to do something about it at this moment, and in every moment of our lives. Let us unite our feeling, our aspiration, our determination! Let us stand shoulder to shoulder and go forward into action as if we were on the battle line at Verdun; we are on the battle line whether we know it or not; there is no member of the Society who is not at this moment helping or hindering in that great battle at Verdun. If we shut our eyes to it we are losing the opportunity of this lifetime. I think we should say, "We will help to stop that drive, and throw it back over the Rhine where it belongs; we will start a drive of our own, one that shall not stop at Berlin but shall strike into the heart of the evil of the Black Lodge itself."

We can put the spirit of that drive into everything we do. We do not need to be noisy about it; the spirit and consciousness of this decision will be dynamic in our lives. This war is, I believe, being fought not only on the plains of France but on the plains of Heaven; it is the old conflict renewed of which we read: "And there was war in Heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not."

This is a day of choice; there are no neutrals in this warfare; it is our splendid privilege to throw ourselves into this conflict under the banner of that great Warrior whom Michael serves.

MR. GRISCOM: I had not intended to speak on this matter, but something that Mr. Perkins has said gave me an idea that it might be worth while to express. He said let us not be content with talking. What can we do? We do feel intensely about this thing, as intensely as ever in our lives, but we are here in America. What can we do beside feeling and occasionally talking? I did something when I got up on my feet, because I hate talking; it is a distinct sacrifice, and I did it deliberately as a little contribution in this fight. Every time that we choose to make a conquest of ourselves, or to overcome a habit, every time we perform a duty in that spirit, we are contributing our quota in this fight, and the Brothers of the White Lodge can use it in their fight with the Black Lodge. We can actually serve them from moment to moment if we act with the conscious intention of playing our full part in this fight.

JUDGE MCBRIDE: I had a part in the war we had here fifty years ago. Then there were men who wanted to go to the front and were not able to go; they sent substitutes. I am now between 73 and 74 years old, and they claim that I am beyond the fighting age. A year ago my boy, who is very dear to me, suggested to me that he felt he ought to go into this war. All I could say to him was,—If I were your age I think I should go; so go, and do your duty like a man. I have

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a letter from him written in February; he has been in the trenches since September. He had heard of my illness, and naturally wanted to come to me, but he said he should not be his father's son if he did not stay there and do his duty.

A New York member: I am one of the few who did not stand to show their hearty agreement with Mr. Perkins' resolution, for which we were not allowed to cast our votes; and I cannot be content to leave without explaining that I am in entire agreement with it, and failed to rise because of a misunderstanding of the situation. I have lived for years in Austria and in Germany, and I now have many German friends, but all that has nothing to do with it to my mind; this is a matter of principle, and I should be ashamed not to speak out.

Mr. Hargrove: I believe that it is the duty of the Chairman of the Committee to make a plea for the adoption of the Report of the Committee.

Perhaps every one present this afternoon remembers that H. P. B., who was the instrument used for the founding of the T. S., showed what she thought of war, and of how one should stand for one's principles, by fighting in the ranks under Garibaldi, even though she was a woman. She set us a good example; Judge McBride has set us a good example, and I should like his son at the front to know that we congratulate him upon having such a father.

In this discussion we have used terms that some of you may not be accustomed to use; we have used theosophical terms in speaking of the White Lodge and the Black Lodge; we might have talked of Heaven and Hell, or we might have spoken of the powers of evil and the powers of righteousness. Do we not know them in ourselves? Is it not evident that there must be conflict between these two sets of forces? We can feel these forces surging through us; if anger should make our hands tremble, what would it be but a force? Or if, as Mr. Griscom rises to speak, he wills or prays that his sacrifice be used for a certain purpose, does he not give direction to his deeds, and are they not thereby made more useful than if they were laid as a pointless sacrifice in the hands of Karma? It would seem that many feelings have been liberated here this afternoon, but we ought not to stop there, especially since we, as a Convention of The Theosophical Society, standing on earth, represent what many of us firmly believe to be an actuality in the unseen world. It is in our power, through our intensity of conviction, to liberate right here something that shall pulverize some of the blind, blatant enemies of righteousness. When we stood, to show our sympathy with the intent of that resolution which we did not pass, we stood for our unfulfilled ideals, and for what is, to those of us who believe in Masters, the supreme goal of life. Because of that combination of factors, I should be bitterly disappointed if we had not sent out into the spiritual world, something that will uphold those who are laying down their lives for righteousness, and will comfort those countless women who are laying down everything for the vindication of their and our ideal.

On behalf of The Theosophical Society, and of the cause it represents, and of its leaders, who are the leaders of the world's hope and promise,—thank Heaven, even we are fighting, side by side with the Allies, with the soldiers of France. It is my profound conviction, without which life would be intolerable, that in whatever we do, whatever our mission in life may be, we have it within our power so to work as to do everything possible against that which we loathe, despise and abominate, and so to do our bit toward overcoming the evil in the world. That is the meaning of Brotherhood; to take part, not to stand aside. Let us go forth from this Convention thanking high Heaven that we can take part, and that we stand under that flag and for those leaders whom we love, and would serve.

The Chairman: The question is on concurrence in the Report of the Committee on Resolutions, which recommends that Mr. Perkins' resolution be indefinitely postponed for the reason given.

The Report was unanimously accepted, and the Committee discharged with thanks. The Report of the Committee on Nominations was next called.

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Election of Officers

On behalf of the Committee on Nominations, the Chairman recommended that the Convention re-elect all officers whose terms expire this year. In the Executive Committee, there are two vacancies, and the Committee recommended that Dr. Keightley and Mr. Raatz be elected to succeed themselves. This was unanimously voted.

For the other offices, the Committee named the following to succeed themselves:

Secretary, Mrs. Ada Gregg. *Treasurer*, Professor H. B. Mitchell.
Assistant Secretary, Miss I. E. Perkins. *Assistant Treasurer*, Mr. K. D. Perkins.

These four officers were unanimously elected. It was then suggested by the Chair that the Convention take a recess of five minutes before proceeding with the next business which would be the Report of the Committee on Letters of Greeting. The recess was taken.

Letters of Greeting

The Chairman of the Committee reported that the letters sent to the Convention were most interesting; among them some that set forth with force and fire the views of absent members on the very issues of which we have been speaking. Much as we should enjoy presenting those letters to you, the time is short, and we therefore suggest that you accept the letters as read, and refer them to the editor of the Quarterly, for use in connection with the Convention Report, so far as space may admit.

Mr. Hargrove asked from whom the letters were received, and the Chairman of the Committee read the names of the writers. Mr. Griscom suggested that the editor also be given permission to include with these letters, such as might come by later mails, the mails from Europe being so uncertain. This recommendation was added to the Report of the Committee, and that Report was unanimously adopted.

Reports from Delegates

Blavatsky Branch, Washington

Mrs. Gitt: Our Branch holds semi-monthly meetings, and we have continued the plan of having no president but a rotating chairman—each member selects a subject for her meeting, and presents it as she sees fit. Many of the most interesting meetings have been based upon articles from the Quarterly; we have also studied Mr. Johnston's *Yoga Sutras*, which all the members wished to take up, and we have gained even more from this study than we had thought possible. Our meetings have been harmonious and wholesome. Each member does individual work; those who are connected with the churches have unusual opportunities; in the Episcopal churches of the city there have been Missions which have seemed to me to be the best thing that has come to the Christian church. Remarkable work was done in one church by Doctor Johnston of Philadelphia; he is a Missioner, a very bold spirit and a true theosophist, in thought and practice. He was the means of bringing a great revival of religious interest to Washington. Some of us did all we could to further his work, and we hope to do more next winter.

New York Branch

Mr. Main: (Called upon as an oldtimer, whom we seldom have the pleasure of seeing at the New York Branch meetings, in these days.) I have agreed fully with what has been said about the present issues, for I am continually finding it necessary to strain my conscience to have as much charity as possible for our German friends. We must all appreciate their kindly domestic qualities, and their intellectual abilities; their moral shortcomings may be compared with color blindness. For three generations, the Germans have been forced into a certain

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intellectual and moral mould; the government has controlled education as rigidly as a Chinese woman's feet used to be bound; and now we see the painful results.

Several have spoken of the power that we have, and seldom appreciate, to use moral and unseen forces. We might further compare ourselves to bacteria, so small are we from the standpoint of some universe-wide intelligence; and we have excellent warrant for the comparison, as a great teacher has compared the Kingdom of Heaven to the leaven that a woman hid in her meal. Leaven, yeast, belongs to the same great class as the bacteria; and science has now shown us that yeast has a peculiar vitality of its own, a little of it introduced into a substance spreads by reproducing its own vitality. The same is true of bacteria; and we have discovered that it makes a great deal of difference whether the bacteria introduced into the body are of the benign variety or of the variety that produce disease, as they multiply in the body. So with our Society, we are small but we have a powerful effect upon the life of the nation; it is of the greatest importance that the right kind of vitality should be spread through our country. Since the Civil War, nothing has really broken in upon our peace, we have become sentimental and have fallen away from the times when principles governed the thinking and the action of our people. It is time that we all faced the situation, and recognized the inimical forces that are at work in the midst of this country. As Mark Twain said about the weather—Much has been said about it but little done.

Providence Branch

Mrs. Sheldon: It is so late that I shall not attempt to make a report on the Branch, but merely to say that the work has been going on steadily and surely, with keen interest in the principles of Theosophy. The opportunities in Providence now seem greater than ever before in our twenty years of work.

Hope Branch, Providence

Mrs. Regan: This is our first year of definite outer work. We were fortunate in procuring a suitable room in a new building, and we have held our meetings on the second and fourth Sundays in the month. For each meeting a subject is chosen in advance, and advertised; all the material that we use is taken from the Quarterly—especially from the "Questions and Answers" department and from the "Screen of Time." The first half hour is given to a presentation of the subject, followed by general discussion, in which all those present take part. Members have read papers at several of the Women's Clubs, and have entertained at tea, following the tea with the reading of "War Seen from Within." There has been a decided spirit of harmony and unity in all our work, and we have taken for our motto that saying of Phillips Brooks'—"It is not what the best men say or do, but *what they are* that constitutes their benediction to their fellow men." The members of the Branch are trying to *be*.

Cincinnati Branch

Miss Hohnstedt: We have been holding weekly meetings, with a printed syllabus, all the members taking part in the work. The attendance has been small this year, but every member is more enthusiastic than ever before; illness, bad weather, and distance from the meeting place have worked to reduce our attendance but could not affect the enthusiasm. Much of the sentiment of the Central Western States is pro-German, and that has made a difficult situation for our little Branch to combat. I think, however, that we have succeeded in making the situation of the Society and its members clear. When I read Mr. Raatz's letter in the Quarterly I could understand his mistaken views, from my knowledge of the feeling of many in our community. Our Study Classes have kept the members together, and have been a source of inspiration. We have used *The Secret Doctrine*, the *Key to*

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Theosophy and several other books. The article entitled, "War Seen from Within," has often been discussed; and we have considered taking up the "Battle Royal," from the last QUARTERLY.

MR. HOHNSTEDT: I should like to give the keynote of our meetings, and it is not easy to put that into words. The meetings are largely attended by members who have been in the movement for some time, for it has happened that the people newly interested in Theosophy have largely gone into another society which imported a speaker and made an active campaign, even locating in the building where we have had our headquarters for years. Our members have an intellectual conception of Theosophy, they believe in it, and the will having been aroused they find that it is necessary to work. We feel that in our unfortunate environment we have the opportunity to make the word of God manifest by our work—and that is what we are trying to do.

MISS FRIEDLEIN was asked to report on the work in Seattle, but she said that she had been away from that Branch for three years and felt that she could not give any real report of their activities; she was, however, about to return there, and she meant to go to work.

VIRYA BRANCH, DENVER

MISS EVANS: The Branch has been holding its meetings as usual; there is a public, formal meeting once a month, and an informal one once a month. We found that whatever subject we might choose the discussion came back to the war; so finally we took war in general as our topic, and tried to see in past wars what the spiritual heritage had been. Sometimes we took a personal hero, like Joan of Arc, again, we took the Crusades and again our own Civil War, trying to link them with the present European war. With the aid of the *Gita* and the QUARTERLY, we have been able to bring out some vital and interesting aspects of the present situation. Several of our members are working together in the same church, and so have the opportunity to discuss their problems there in the light of Theosophy, and to try to carry the theosophic spirit into their work.

MIDDLETOWN BRANCH

MRS. GORDON: For several years I have not been in Middletown when the Branch was in session, but I have kept in close touch with the members, and I understand that the meetings are conducted in the same manner as in previous years; so I may venture to report on the gleanings I have made from letters. The meetings have been held twice a month; these meetings have been well attended, and the visitors take part in the discussions that follow the opening talk. The subjects for the meetings are assigned to the different members, and each one opens the discussion of his topic. At one meeting a very interesting paper was contributed by one of the non-members. Special attention has been given to the study of the *Yoga Sutras,* with great profit to all who took part in the work.

FOR THE MEMBERS-AT-LARGE

MR. SAXE: I have been asked to speak on behalf of the members-at-large, and the only thing that occurs to me to say is that last year, in connection with the Report of the Treasurer, Professor Mitchell suggested that members who had not tried the practice might find it worth while to use a mite box for small donations to the T. S., making a point of placing one coin in the box daily. I have tried this, and I found it very difficult to remember three hundred and sixty-five days in the year; I also found the experience a valuable one. Being a member-at-large, I want to say a word that is not for those who are here present, but for my brothers and sisters who belong in the "at-large" class. It is my conviction that they can have no idea of what they are losing in not being at these Conven-

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tions; and so I wish that I could register here a message to them, could tell them, in unmistakable terms, that if they had any notion of what they are missing, many of them would surely be here.

NEW YORK BRANCH

MR. HARGROVE: I have been asked to speak on behalf of the New York Branch, as its Chairman, but I feel that I have occupied so much of the time of the Convention that I should greatly prefer to have some one else speak for the Branch.

MR. GRISCOM: Why not let the Branch speak for itself, since one of its regular meetings is to be held this evening?

PROFESSOR MITCHELL: The Chair hopes that all visitors, delegates, and friends, as well as the faithful Branch members, will be present this evening—it will be much better to exhibit the Branch then than to attempt now to tell you how nice it is. I should like to say just enough about it to induce you to come.

After the announcement of the lecture by Mr. Charles Johnston, on Theosophy, Sunday afternoon, April 30th, at half past three o'clock, at Hotel Saint Denis, Mr. Michaelis made this motion: That the Chairman of the Executive Committee be asked to put a vote of thanks to the Chairman of the Convention who for six hours had listened and guided it, and to the Convention Secretary who has been writing for six hours. This motion was seconded by Mr. Acton Griscom, and carried. The Convention Chairman, in accepting the vote of thanks, on his own behalf and that of the Secretary, remarked that it is characteristic of theosophical practice that one upon whom a favor has been conferred should in addition be thanked for accepting it. There being nothing further to come before the Convention, the Chair announced that he was ready to entertain a motion for adjournment, subject to the call of the Executive Committee; and on motion duly made and seconded, the Convention was so adjourned.

ISABEL E. PERKINS,
Secretary of Convention.

LETTERS OF GREETING

Caracas, 2 of April, 1916.

For the Convention of The Theosophical Society, New York:

In the name of the Rama "Venezuela," cordial greeting is sent to the delegates of the Theosophical Convention. With this greeting goes the liveliest spirit of companionship.

The Branch comprehends that this year's Convention has an especial importance, because of the extraordinary circumstances that actually affect the world. And I say the world, and not Europe, because there is no one, whatever might be the latitude he inhabits, who is not participating in the melting and purifying fire of the present war. It is known how humanity divided itself spontaneously into two contrary bands, as soon as the German cannon sounded over betrayed Belgium. The fact is simple but also profound and significant. No one consulted first the causes which generated the drama so as to incline his or her judgment, in justice, towards the one or the other belligerent. Each, at the mere influence of the notice, felt him or herself German or Ally; and each one in conformity with his character, with his thought and natural inclination of heart, justified or condemned the barbarity of the invading legions of Germany. Each man, thus suddenly transformed into soldier and combatant, partakes of the responsibilities or glory of the tremendous struggle, whatever may be the place he inhabits, his labour or education. The phenomenon holds beneath its simplicity, the deep sense of the human solidarity. For the universal solidarity of Good, all the workers of the White Lodge, felt themselves animated towards justice, truth, honour, duty

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and law, as well in Asia as in Oceania, in Africa as in Europe and America. All, high and low, filled with holy fire, believed themselves unsheathing the Archangel's sword to take part in the battle of the Lord. And likewise, also, for the solidarity of Evil, all the workers of the Black Lodge felt themselves animated in every place in favour of the murder of women and children, of the burning of cities, in favour of the hypocrisy, the treachery and the infamy of the legionaries of the Emperor Wilhelm. Reasoning from this standpoint it is seen that what has been called neutrality is but equivalent to inaction in Good and therefore action in Evil; so it is that neutrality constitutes one of the forces of the Black Lodge. The Apocalypse paints neutrality in these eloquent words: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So because thou art *lukewarm*, and neither hot nor cold, *I will spue thee out of my mouth.*"

I am glad to say to the companions of the Theosophical Convention that the Rama "Venezuela" has shown itself *hot;* and that its review, *Dharma*, has extensively propagated the ideas of the QUARTERLY over the spiritual value of war. For the good that those ideas have been able to do and for the opportunity afforded to *Dharma* to diffuse and defend them, the Branch expresses its gratitude to Mr. Hargrove for the proposition which he made before last year's Convention over the true attitude which The Theosophical Society should assume towards the war. It would have been, doubtless, treachery to its spiritual mission, if the Society remained deaf to the call of the White Lodge, in the precise moment when it needs its servants for the most heroic and intense and decisive battle it has ever waged in favour of the salvation of the world. If the Society had remained indifferent or neutral, it would have deserved to be *spued out of the mouth of the White Lodge*, according to the severe and wise saying of the Apocalypse. In this manner has the Branch understood and interpreted the noble, virile, honest and spiritual attitude of Mr. Hargrove in the Theosophical Convention of the year 1915; and this Branch on making public its gratitude for that service and that obedience to the will of the Masters, believes that it will find the same echo in the heart of all the other Branches of the Society.

I would state, also, that *Dharma*, our review, has published the admirable *Notes and Comments* of the QUARTERLY, and the article *On the Screen of Time*, so full of force, wisdom and truth, as well as others of lofty and constructive merit. The writings of *Dharma* go to Spain, Cuba, Mexico, Porto Rico, Central America, Chile, Argentina and Uraguay; and one of our duties of the present year has been to dissipate—because of the influence that Madras exercises over a certain part of America—certain doubts as regards the historic legitimacy of the general headquarters of the Society. This was necessary, this work, to purify the conception regarding Theosophy, the nucleus which serves to express it and the new man who has his birthplace in America. It was necessary to make understood that the Society was not founded in New York in obedience to a mere caprice of Madame Blavatsky and W. Q. Judge, neither that its *stronghold*, genuinely American, is due to a simple article of its Regulations. Not less insensate would it be to pretend to change the course of a planet than the basic centre of Theosophical movement. Neither the Gods nor the Masters would have been able to found the Society in another part, contrary to the cyclic destiny that governs humanity; because its American cradle obeys, not a momentary convenience of men, but the periodic law of spiritual rebirth and the cosmic relations of the races. Already has this subject been extensively treated, and has served to awaken to a clear perception of the purity and spirituality of our movement, the Theosophists of Spanish America.

During the coming month of May, as part of the work of the Branch, the edition of Mr. Johnston's admirable book *The Yoga Sutras of Patanjali* will be finished, and is eagerly awaited by the readers of *Dharma*.

I would seize this opportunity of saying to the Convention of what great importance is the diffusion of the QUARTERLY. Because it ought not to be the peri-

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odical of New York alone, it should not be solely the United States' review. Its importance, the elevation of its ideas, these give it the generous virtue of being the review of Humanity. The affairs of Commerce, of Art, of Science, of History, of Religions, of Philosophies, of Politics, of War, shine out of its pages with all the grandeur of a new route and of a new light. For this, the QUARTERLY is like to the Night of the Supper of which the Evangels speak, where all men of good will may eat and drink the bread and wine of the Master. But so that this review might be read in entirety, it needs to be translated into various languages. It is necessary that its spirit vibrate in the universal press, as it vibrates, through *Dharma,* in the press of the Spanish tongue. For this reason it is one of our plans for the future to edit a QUARTERLY in Spanish; and already the Secretary of our Branch, our well-tried companion Juan José Benzo, has written about this matter to Mrs. Ada Gregg, the Secretary of The Theosophical Society, soliciting information as to the cost of the edition of the QUARTERLY.

At the conclusion of these lines, the Rama "Venezuela" makes its most cordial wishes that the Masters outpour their blessing on the deliberations and works of the Convention.

F. DOMINGUEZ ACOSTA,
President.

Christiania, Norway.

To The Theosophical Society in Convention assembled:

FELLOW MEMBERS:

You, who are favoured with the opportunity of meeting together to-day and of having your souls refreshed in the invigorating atmosphere of sympathy, good will and love at this Convention,—you will also remember all absent ones and uplift them with your brotherly feelings, thus giving of your strength to them.

In particular, you will encompass with charitable and helpful thoughts those who are living within the range of the tremendous struggle going on in Europe, some in the middle of it, others at its borders, and many thrown into sad confusion as to principles by its deceptive glamour.

It is an awful scene that is now played on the stage of Europe—an eternal stain on the history of the present age. Let us hope that it is played to its very end so as never more to be repeated.

But after having cast a short glance at these horrors brought about by the hosts of darkness, let us turn our minds to the opposite side, to the Hosts of Light, contemplating their splendour and rejoicing in their irresistible power. We shall then find that there is no occasion for despondency.

Like Arjuna we have resolved to fight and to "give our aid to the few hands that hold back the powers of darkness from obtaining complete victory." And knowing that it depends very much on us whether the victory is far off or near at hand, we have to be brave, persistent and vigorous, trying not only to defend our own strongholds, but to advance boldly and throw the enemy out of his. For us, members of The Theosophical Society, this is—as you know—especially to be done in our inner lives.

May the spirit of faithful adherence to principles be the keynote of all our work in the future, as it is to-day the keynote of the deliberations of this Annual Convention.

With greetings from Comrades in Norway.

Fraternally yours,

T. H. KNOFF.

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Arvika, Sweden.

To the Members of T. S. in Convention assembled:

To-day, when we had our meeting, we get notice of the day for Convention and hope that our humble greetings can come in time.

In imagination we will be with you this day, trying directly to express thoughts of brotherly greetings to all, of good wishes for the future and of warm gratitude for all we have got from you under all years gone, and we hope that you will join with us in thoughts of pity and compassion for all in this part of the world, who suffer so bitterly of the calamities that now predominate in the greatest part of Europe. We may not forget our own part in causing these calamities, nor forget that "the sin and shame of the world is our sin and shame," and that the men and women we are prone to see as wrongdoers are not only our brothers and sisters but really we ourselves.

The world is on fire. May this fire burn away much of the bad weeds that disunite men from men, classes from classes, nations from nations, that the pure crop of understanding and love may be able to grow. May of it come a beginning to "a new heaven and a new earth in which righteousness dwells." We trust that the good Powers can use all events to good ends and believe that it is the T. S. great privilege to help.

Cavé says: "People are as circumstances, we cannot make them over, accept them." We interpret it as an exhortation to try to learn ourselves and so, by degrees, be able to teach other people to understand each other and perhaps once to value and love each other.

We salute you.

Fraternally, for the Branch in Arvika,

March 29, 1916. HJALMAR JULIN.

Altagracia de Orituco, Venezuela,
March 22, 1916.

Mr. President of The Theosophical Society, New York City:

DEAR SIR:

The "Rama Altagracia de Orituco" sends its most cordial and enthusiastic greeting to the Convention, whose wise deliberations will resound in the world's heart as a note of happiness.

The events about which this Branch is to report, concerning its movement of the past year, are very few. Our work, in a general way, has followed with the same order and method established from the beginning. The daily meetings and readings have continued without interruption, and only in very rare case have been temporarily suspended. The meetings have until now, had a familiar character, because alone a few, between members and visitors, attend them. There are other members who live far from the city, and whereby, they come but seldom.

We consider with joy the real spirit of brotherhood and mutual tolerance ruling in all our work here.

The chief books and reviews read and studied in our meetings, during the past year in the local of the "Rama Altagracia de Orituco" are: *The Gospels, The Life of Jesus,* THEOSOPHICAL QUARTERLY, *Dharma, Bhagavad Gita.*

It is evident, then, the theosophical method extends greatly its field of influence in our locality, where the fundamental principles of the old wisdom are already enough known and understood by the public. This propagation have been carried out by the works from this Branch.

All our companions wish that the wisdom and power of the Masters illumine all the acts of the Convention in that great day for the Theosophical Cause.

Fraternally yours,

M. DE LA CUEVA.
President.

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London, England.

To the Members of The Theosophical Society in Convention assembled:

Heartiest good wishes on behalf of the members of the British Branch. May harmony and accord be with you in every session, and the close of your deliberations bring settlement to all matters in debate.

It is obvious that behind all our thoughts must be the fact of this almost universal world-war. You, meeting three thousand miles away, are no more removed from it than we who are less than three hundred. And we in England, though England is very largely an armed camp, have little idea of the conditions which prevail near the fighting line. Much has been written of the horrors which this war has brought to the surface and of its asserted contradiction of our First Object—Universal Brotherhood. It is quite true that so long as selfishness prevails, and is fostered, there can be no Universal Brotherhood of Humanity. But this is merely a superficial statement of fact. It is necessary to go deeper to find the cause. And with all its horrors externally to the body and mind of man, this war will be a blessing like a surgeon's knife if it causes human beings to awake to the idea that self-abnegation and self-sacrifice is the road by which we must travel if human beings are to be men indeed with a free soul, in place of being a mass of animals separated by a more or less intelligent mentality, on the lines of the Mineral and Vegetable and Animal Monads—a human Monad under materially evil guidance. Mankind has not yet learned by obedience and discipline how to discriminate between material interests and the promptings of the Soul.

And so this war may be made to become the means of liberation—the means of freedom. And to many people in France and Britain, and the British Empire, the smaller issues which began the war have not been lost sight of in the larger vision—the vision of freedom to work out our own Karma—almost the vision of the Pilgrim Fathers—freedom to worship God as we best may. Gradually in these last two years and a half this has become the issue—that no body of men, no nation, shall impose its methods and its will by force upon any others: but it shall be the drawing forth of all that is best in man by the light of the Soul.

In actual external work the Branches here have been handicapped by conditions; many members are away, and meetings have to be held in the afternoon. In winter, the regulations as to light in the streets at night make it dangerous as well as difficult to move about. Thus our meetings are not largely attended. In numbers we are almost the same; a few have joined our ranks—a few have been removed by death. We are thus quietly carrying on the work and preparing for further expansion when conditions are more favourable, and to gather those whose vision has been turned inward by their work for others—in hospital, in munitions, in aiding prisoners in other lands, and above all, those whose vision has been clarified by closer association with danger, sudden death and agony of wounds.

ARCHIBALD KEIGHTLEY,
General Secretary, British National Branch, T. S.

In the trenches, Russia,
March 19, 1916.

To the Members of The T. S. in Convention assembled:

In the midst of the performance of a bounden duty, I recall that during the latter part of April you will again hold your Convention. Inasmuch as these Conventions were for me—a member of the Aussig branch—always an event of far-reaching importance, in which I participated with my whole heart, I feel impelled to send you personally, out of the trenches, my deep and sincere wishes and to acknowledge that through them I received real help and support. Furthermore, I wish to say that I found the remarks of Mr. Johnston and also those of Professor Mitchell and Mr. Hargrove, which I gathered from the report of

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the last Convention, very significant and inspiring; and a sincere and devoted study of the same gave me a better insight and understanding of the meanings and beliefs that later were expressed in the QUARTERLY. In every case, it was no blind acceptance of strange interpretations, but an intelligent inner acquiescence with those who I know possess a greater insight than I, myself. I wanted, first of all, to understand their help. This method of acquiescence at a time, when I, through my karma, am also involved in outer struggle, and my unshakable belief that the evolution of the Society is protected by the Masters and that the Society, under the Masters' protection really meets its dangers and overcomes its tests, gave me a greater insight and a deeper understanding of its present mission and the far-reaching effect at this time of its existence and work. In every case, I am impressed and convinced of the continued persistence, significance, and meaning of the T. S. to the growth and the evolution of the World; and I, a sincere member, try to arrange my life to support and further its mission, the Cause of the Masters, with all my energy.

I have received all the QUARTERLIES of 1915 and that of January, 1916, and look forward with pleasure to the new numbers. Always, I wish to keep my mind and heart open, which are filled with inner gratitude for all the help that I have received from all of you.

The Masters, in their infinite Love will be present at your Convention and by their invincible power shall they and thereby we, and also I, be nourished and receive new impulses.

I shall participate in your meeting with my whole heart and spirit.

With fraternal greetings, I am, yours sincerely,

OTHMAR KOHBROHLT.

On account of the censorship, I write in the German language. (Translated by a German-speaking member of the T. S.)

Berlin, March 21, 1916.

To the Members of The Theosophical Society in Convention assembled:

DEAR COMRADES:

Another year has passed and we are gathered together for a mutual exchange of experiences. It gives me pleasure to offer you on behalf of the "Union of German Branches of The Theosophical Society" hearty greetings and good wishes. I trust you will allow me to express the special wish, that the members of The Theosophical Society in general and of the present Convention in particular may not allow themselves to be influenced by the great World war or to be led away from the great aim: to form a nucleus of Universal Brotherhood. We must not err in confusing or identifying the war among nations with the individual inner struggle. The outer war is indeed a symbol of the inner struggle but it is not the same.

If we allow our hearts and minds to be drawn into the confusion of war, we leave the plane of reality, enter the plane of illusion and violate hopelessly the principle of Universal Brotherhood, for then we are forced to take sides, to feel sympathy and love for one side and antipathy and hate for the other and to act accordingly. We desire victory for the one side and destruction for the other. These are feelings and actions which can only exist on the plane of illusion and contradict the spirit and principles of Universal Brotherhood which every member of The Theosophical Society accepts and should endeavor to realize.

As our hearts and minds show partiality in the present war, they lose their inner hold and are drawn into the plane where the "pairs of opposites" rule, from

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which the Bhagavad Gita demands that every one who endeavors to lead a "higher life" shall free himself. This partiality in war as far as members of The Theosophical Society are concerned contradicts the views of H. P. B., the founder of the Theosophical Society. In *Theosophist* she writes (speaking of the first four years in India):

> "Empires might have fallen down and arisen anew during that interval, and still our *Journal* as ourselves would not have heeded the catastrophe but given ever our undivided attention to Occult Truths and kindred metaphysical problems."

W. Q. Judge's counsel in *Letters* is "to raise yourself above the storm plane," and we should especially all take to heart Cavé's words in the January number of QUARTERLY concerning the present dark period of time:

> " . . . You must not tangle the inner and the outer. You know what trouble and real grief you have whenever this occurs. . . . Live inside: there is your place, there, where the outer turmoil comes not, nor blindness, nor obscuration. . . . Do not be deceived by any outer thing. . . . Never allow yourself to be carried away by any feeling either for or against. . . ."

In this call to live an inner life, and not to allow a feeling for or against anything to draw our heart and mind away from this place of security, is to be found that attitude of mind which will lead the members of The Theosophical Society safely through the present trials.

Furthermore, let us remember that all the events which are occurring now on the outer plane are only the *effects* of *causes* created in former centuries and especially in the century just passed. According to the manner in which a land accepted or rejected the Messengers of the "Lodge" in the last century, so will its Karma in the present be good or bad.

Although it does not lie in our power to change the effects that now are being brought into manifestation, it is still possible for us to assist in forming a happier future for the nations, by holding fast to the attitude of mind in the *present* to which H. P. B., W. Q. Judge and Cavé summon us.

Trusting that our Convention may be imbued with the spirit of the Causal World, the plane of freedom, on which alone Universal Brotherhood can be realized,

I remain with fraternal greetings,

PAUL RAATZ,
Secretary of "Union of German Branches of the Theosophical Society."

CORRESPONDENCE

To the Editor of the THEOSOPHICAL QUARTERLY.

DEAR SIR:

I beg to thank you for your kindness in calling my attention to the letter of Mr. Paul Raatz addressed to our recent Convention, which arrived too late to be read there, but which is to appear in the Report of the Convention given in your pages. I shall feel still more deeply in your debt if you will find it possible to print this letter at the same time, as I should not care to have pass uncorrected the inferences drawn by Mr. Raatz from the extract he quotes.

And yet I do not find it easy to make the correction—at least not as I would wish to do in other circumstances,—and for this reason:—

Our German members are at the present time placed in a supremely difficult

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position. The test laid upon them is of the greatest; my own belief is that the future destiny of their country lies to a major extent in their hands,—in their ability to see,—in their ability wisely to act. And knowing one's brother to be in so fateful and dangerous a place, one must indeed hesitate to make the least move which could, by a feather's weight, add to his embarrassment or hazard.

Yet above all things the Truth!—the Truth as each may see it. So I cannot remain silent, though I shall choose my words.

The extract from which Mr. Raatz quotes was taken from a note book of 1897, and therefore did not originally have any bearing whatever upon present conditions. I ventured to use it as a "Fragment" at this time, because it seemed to me so clearly to set forth the attitude of mind and heart essential in a disciple, that he might secure and maintain that clearness of vision, that right balancing of the issues, which the present conflict demands, and which it would be hopeless to acquire were he tangled between the outer and the inner, enmeshed in feeling and emotion, unable to read the symbols, unable to hold even scales, or to judge impartially his own heart.

Mr. Raatz does me the great and altogether undeserved honour of associating me with Madame Blavatsky and Mr. Judge in his plea. But the quotation given from the *Letters*, "to raise yourself above the storm plane," says in brief what the "Fragment" says more *in extenso;* and the passage from the *Theosophist*, written by Mme. Blavatsky, is merely an annunciation of one of the Theosophical Society's fundamental rules: abstention from politics. War is not an evil of itself, nor a good of itself. No outer thing is. To decide either way is to judge from the outside; to "tangle the inner and the outer." Judging from the inside, "where the outer turmoil comes not, nor blindness, nor obscuration," one sees the *motive*, the reason for the war, determines whether it be good or evil. A political war, even though empires fell and rose, might indeed concern us little. But where a *principle* is at stake, where there is a wrong to be righted, what aspirant to Chelaship dare stand aside? Can a disciple ever be neutral on a moral question, and remain a disciple? The lion-hearted Helena Blavatsky, whose lance was never at rest, can answer us (she actually fought in the ranks under Garibaldi, for the liberation of Italy); and that quiet but no less great warrior, William Q. Judge, who only ceased fighting when he died. No; discipleship will not turn us into "dessicated pansies."

To some of us this present war is one of the great crises in human evolution, when the most fundamental principles of righteousness are at stake: the principles for which one is pledged to give one's life, one's all;—among them the principle of Brotherhood. So feeling, so seeing, nothing but the deepest damnation could await him who stood aside.

But for those who do not so see, there must be another duty, and to that duty let them give themselves, with sacrifice and devotion. If the attitude suggested in the "Fragment" be maintained, each will see his duty clearly, and will find the strength to perform it.

The Master looks into the heart of each. He will see the motive there, the reason for action. He will judge. And to that court all disciples will gladly come, and to that judgment give unreserved assent.

Thanking you for your courtesy, Mr. Editor,

Believe me,

Faithfully and fraternally yours,

CAVÉ.

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STANDARD BOOKS

The classification of these books, as Devotional, Introductory, and Philosophical is for the convenience of those who may wish some guide in making selections; it is only an approximation. Books are bound in cloth unless otherwise indicated.

DEVOTIONAL

Blavatsky, H. P.	Voice of the Silence.	cloth $.50; leather, $.75
Cavé.	Fragments, Volume I.	boards, .60
	Volume II.	boards, .60
	Dream of Ravan.	1.00
Johnston, Charles.	Bhagavad Gita.	Translated, annotated; cloth, 1.00
		limp leather, India paper, 1.50
	From the Upanishads.	paper, .30; leather, .75
	Parables of the Kingdom, The.	paper, .20
	Patanjali's Yoga Sutras.	Translated, annotated, 1.25
	Song of Life, The.	limp boards, .30
Judge, William Q.	Bhagavad Gita.	Edited; leather, .75
	Letters that Have Helped Me, Volume I.	.50
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INTRODUCTORY

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PHILOSOPHICAL

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	Key to Theosophy.	(in question and answer form), 2.00
	Secret Doctrine, The. Vols. I and II and Index.	12.50
Hartmann, Franz.	Magic, White and Black.	2.00
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Walker, E. D.	Reincarnation.	1.00

These, and any other books on Theosophical, Religious, and Philosophical subjects, will be sent, postpaid, on receipt of price.

THE QUARTERLY BOOK DEPARTMENT,
P. O. Box 64, Station O, New York City

N. B.—Temporarily out of stock: Patanjali's Yoga Sutras; The Secret Doctrine. To be reprinted in August, 1916: Parables of the Kingdom; The Song of Life.

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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.

BROOKLYN EAGLE PRESS

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VOL. XIV. (No. 2) OCTOBER, 1916 No. 54



THEOSOPHICAL QUARTERLY

PUBLISHED BY
THE THEOSOPHICAL SOCIETY
NEW YORK, U.S.A.

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The Theosophical Quarterly

Published by The Theosophical Society at
159 Warren Street, Brooklyn, N. Y.

In Europe single numbers may be obtained from and subscriptions sent to Dr. Archibald Keightley, 46 Brook Street, London, W., England.

Price for non-members, $1.00 per annum; single copies, 25 cents.

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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.

Entered July 17, 1903, at Brooklyn, N. Y., as second-class matter, under Act of Congress of July 16, 1894.

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NOTES AND COMMENTS

OCTOBER, 1916

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.

SOME SPIRITUAL ISSUES OF THE WAR

SINCE the July number of THE THEOSOPHICAL QUARTERLY was published, two very noteworthy events in the life of great organized spiritual bodies have been reported, though one of them has not yet been completely authenticated. But what we shall have to say about it concerns rather the spiritual principles than the facts, and the spiritual principles are of permanent significance. This first event, as reported in a cable despatch from Rome is, that His Holiness, Pope Benedict XV, who is a scion of the noble house of La Chiesa, and who ascended the throne of Peter since the beginning of the war, has directed the Italian Cardinals (who number almost exactly one half of the Sacred College) to pray in their cathedrals and churches for the success of the armies of Italy, and of the allies of Italy. And this means, of course, that they shall pray for the defeat of the enemies of Italy, and of the enemies of Italy's allies.

Let us consider, first, the political effect of this decree, if such a decree has, in fact, been promulgated. The first enemy of Italy, and in a certain sense the most persistent enemy of Italian national life, has been the Austrian Empire, which, ever since the fall of the Venetian Republic has held, and tyrannously held, great sections of Italian soil, with Italian cities and Italian populations. Through the instrumentality of France, of Napoleon III, who fought the battles of Solferino and Magenta for that purpose, a large part of Northern Italy was wrested from Austria, and added to the new Italian nation. There remained Venezia, the Trentino and Trieste. Just fifty years ago—the fiftieth anniversary was celebrated a few weeks ago by enthusiastic Italian multitudes—Venezia was won at the battle of Custoza, in part in virtue of an alliance between Italy and Prussia, planned by Cavour and Bismarck; Prussia attacking Austria from the north at Sadowa (Königgrätz)

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while Italy attacked her from the west. There remained the Trentino, with its famous city, Trent, where the great Church Council defined the doctrinal issues between Catholicism and the nascent Lutheranism of Germany; and the wealthy seaport of Trieste, on the Adriatic, over against Venice.

Through a long chain of historical circumstances, however, while Austria was the traditional and relentless foe of Italian national life, the Austrian Empire remained bound by very strong and intimate ties with the Papacy. The alliance in reality went back to that Christmas day in the year 800 A. D., when Charlemagne was crowned at Rome by the Pope, and thus revived the principle and fact of the Empire, and the practical union between Church and State, somewhat as it had been conceived and created by Constantine the Great, after his conversion to Christianity.

There was another bond besides this relation between the spiritual and temporal crowns: the possession of large territories in Central Italy by the Popes as temporal sovereigns; of territories which came to be regarded as "the patrimony of Peter," and were generally spoken of as Papal States. When the modern movement for the creation of an "United Italy" began—and Italy is one of the youngest in the family of nations—the Papal States stretched from the Tuscan Sea to the Adriatic, and included the larger party of Central Italy. A first result of the movement for Italian unity, of which Garibaldi and Cavour are the heroes, was to cut off from the Papal States their eastern half, along the Adriatic. Fifty years ago, the western half still remained, with Rome as its capital, and with the Pope as its temporal sovereign. It happened, therefore, not only that the Emperor of Austria, through his coronation, was brought into peculiarly close relations with the Papacy, but that Austria and the Papacy found themselves drawn even more closely together, as common foes of Italian unity, Austria seeking to hold back from Italy, Venezia, the Trentino and Trieste; while the Papacy sought to retain—and therefore to exclude from the Italian union—the still large remnant of the Papal States. This was the problem of the "temporal power": to maintain the political power of the Popes, as temporal sovereigns, over the Papal States, and above all over the splendid historic city of Rome, which was thus, in a special sense, the political as well as the administrative capital, of the Roman Catholic Church.

In virtue of this double bond—that which bound the Empire to the Papacy, and their common hostility to the completion of United Italy, which involved the loss of territory for Austria and for the Papacy alike—the Austrian Emperor and the Pope were practically allies. The Pope supported the power of the Austrian Emperor, and

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particularly his ambitious policy in the Balkans, which, if fully successful, would bring large bodies of the Slavonic and Roumanian races (now Communicants of the Eastern Orthodox Church) much more directly under the power and influence of Rome; and this "union of the Churches," through absorption, is a fundamental part of Vatican policy. On the other hand, the Austrian Emperor supported the Papacy in its claims of "temporal power," very largely, perhaps, through enmity towards the Italian nation, which was doomed to remain incomplete and without its historic capital, Rome, so long as the "temporal power" existed.

This position of affairs was brought to an end by the events of 1870. The armies of Napoleon III who, to further plans of his own, had supported the "temporal power," were withdrawn from Rome to meet the invaders of France; the Italian armies of King Victor Emmanuel at once took possession of "the Eternal City," cutting short the sessions of the Vatican Council, which had been defining the doctrine of "Papal infallibility"; and the "temporal power" came to an end. To the Popes were guaranteed in perpetuity the lands and buildings of the Vatican and the Lateran, and the villa of Castle Gandolfo, outside Rome, in which very restricted territories they are still, in a sense, sovereign, receiving Ambassadors of foreign powers; and in lieu of the revenues of "the patrimony of Peter," the Italian Government allotted to the Vatican a large sum of money, to be paid annually. But the Pope refused to recognize this arrangement: refused to acknowledge the loss of the temporal power; refused to accept the revenues offered, as compensation for that loss, by the Italian Government. And, maintaining this policy of obstinate non-compliance, the Pope made himself, in fact and in name, a "prisoner of the Vatican," practically refusing to admit the sovereignty of Italy, in perpetual defiance of the recorded words of Saint Peter: "Submit yourselves to the powers that be; fear God; honour the King!" So that what might be called an obstinate feud was maintained by the Vatican against the Kings of Italy, with unhappy consequences for those who, being loyal subjects of the King of Italy, were at the same time loyal children of the Roman Catholic Church.

The situation was further complicated by events in France. What were held to be unlawful political activities on the part of the bishops and priests of the French Church, and of the Religious Orders in France, led to an open breach between the State and the Church, to the partial expulsion of the Religious Orders, and the rupture, after a century, of the Concordat, which had maintained a working relation between the French Government and the Vatican. This rupture was given its final form by the law of 1905, which was largely conceived and drafted by the present Prime Minister of France, Aristide Briand. And to his foresight and tolerance its best provisions are due. But one outcome

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of the whole agitation was the development of a very hostile attitude, on the part of the Vatican, towards the French Government, and, in part, towards the French nation. And one result of this, it is said, was that, in the summer of 1903, when Pope Leo XIII died, and the College of Cardinals met to choose his successor, the whole weight of Austria was thrown on the side of Cardinal Giuseppe Sarto, the Patriarch of Venice, who was friendly to Austria, as against a more famous, more learned and able candidate, suspected of too great friendliness for France.

Such, then, was the situation at the Vatican, when the war broke out in July, 1914. The ostensible cause of the war was the assassination of the Austrian Archduke, Franz Ferdinand, who was believed to be closely identified with the Vatican policy of Romanizing the Slavonic Christians of the Eastern Church, in regions like Bosnia and Herzegovina. This fact also may have had its share in leading the Vatican into an attitude which, if not markedly favourable to Austria and her allies, at least countenanced—by failing to denounce—the grave crimes against right and justice, of which these powers were guilty: the violation of Belgian neutrality, later aggravated by the most cowardly false accusations against Belgium, brazenly backed by forgery; the crimes against non-combatants in Belgium and France; the unspeakable atrocities practised against women and children.

One experiences considerable hesitation, therefore, in attributing to a pure outburst of moral feeling the reported action of the Vatican: the instructions said to have been given to the Italian cardinals, to pray for the success of the arms of Italy and her allies. And one hesitates the more, when one remembers that the Vatican which failed to denounce the dastardly violation of Belgium, the abominable outrages in France, the brazenly plotted and brazenly avowed Lusitania murders, and other foul crimes without number—did at last wake up to a semblance of moral alertness, coming forward with a plea for Christian peace, at a moment when peace would have meant the dishonour of Christendom; at a moment when peace would have played the game of the powers which have flouted every Christian principle of holiness and mercy. One remembers, with a sense of keen shame, that these malignant powers in whose interest, practically, the Vatican intervened, were even then holding out to the Vatican the bribe of the "temporal power," quite frankly and openly, in political addresses, and probably also in diplomatic negotiations. No; the reported "conversion" of the Vatican comes too soon after the wresting of Gorizia from the Austrians by the victorious army of Italy; too soon after the utter collapse of Austria in Galicia; too soon after the failure of great Teuton offensives, before Verdun and in the Trentino. The coincidence is too crude. One doubts whether

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these politic prayers will avail much for the Allies, before the throne of grace, which is also the throne of honesty and justice.

But they may greatly injure the opponents of the Allies—the powers which, holding all men to be as venal and corrupt as themselves, try brazenly to bribe the Holy See. The aged Emperor of Austria and King of Hungary is, in his way, deeply attached to the Church of Rome, of which he considers himself the chief patron and, as was seen in the election of Pope Pius X, in some sense the supervisor. To him, the decision of Pope Benedict XV, if it be as reported, will come as a shock, painful in the measure of his superstitious adherence to the Church. Public prayers for his defeat, for the loss of his armies, the ruin of his ambitions and hopes, will be a blow to this old man of eighty-six, who, during his almost endless reign of well-nigh seventy years, has borne so many blows: a brother executed, a sister burned to death, a wife assassinated, a son a suicide; his power debased by an upstart rival, his realm torn to pieces by internal dissensions, defeated, deprived of valued territories. All these blows, he has borne with unbending pride, with obstinate, imperious will. It remains to be seen whether he will be able to bear, following on the wholesale capture of his armies, and the practical helotry of his nation, this last blow from the Vatican, which he has so faithfully served, and with which whatever there is of devotion in his aged heart is so closely bound up.

There are other Roman Catholic sovereigns who will be equally cut to the quick. There is the King of Bavaria, the great part of whose subjects belong to the Church of Rome. There is the King of Saxony, whose family is devoutly Roman Catholic, though the majority of his subjects are Lutherans. These two sovereigns, we were told, bore a great part in the negotiations which held out the bribe of the restored "temporal power" to the Vatican, as a reward for adherence to the cause of the Teuton Empires; these two monarchs were equally eloquent with the Vatican in the cause of "peace,"—at the moment when peace meant practical victory for themselves. And with them may be aligned the great "Centrist" party, composed of Roman Catholics, in the German Reichstag.

There remains, among those Kings who will be affected by this decree, if it be accurately reported, one more "most Catholic" monarch, the versatile Ferdinand of Bulgaria. On the side of his mother, Princess Clémentine, Ferdinand of Coburg is the grandson of King Louis Philippe of France, a scion of that worthy branch of the Bourbons who played at being Revolutionists in the person of Philippe Egalité; who played at being Restorationists, when there was something to be gained by that. Ferdinand's grandfather was the comedian with the cotton umbrella, who masqueraded as "citizen-King" till the quick-

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witted Parisians tired of his farces and hissed him off the stage. Ferdinand himself has made a shameful comedy of holy things. The Constitution of Bulgaria prescribes that her sovereign shall belong to the Orthodox Eastern Church, as does the Bulgarian nation, though that clause was suspended in Ferdinand's favour. But it became necessary for him to curry favour with the Emperor of Orthodox Russia. So, in spite of his solemn pledge to his wife, the Princess of Parma, that her children should be reared in the Roman Church,—a pledge without which she refused to marry him—Ferdinand arranged for the ceremonial "conversion" to Eastern Orthodoxy, of his eldest son, Prince Boris, when that son was three years old. Unhappily, the Russian Emperor allowed himself to be duped by this comedy, and Ferdinand and his son were received into high favour. Last winter, when Ferdinand's star seemed to be in the ascendant, it was reported that, wishing to see his son Boris espoused to an Austrian Archduchess, Ferdinand had arranged for his re-conversion to the Roman Church. By this time, perhaps, yet another "change of heart" is due. Ferdinand, therefore, with his keen sense of the political value of things religious, will be able to estimate the importance of the reported attitude of the Vatican. The weather-cock does not change the wind, but it shows that the wind has changed; and Ferdinand is enough of a weather-prophet to view with consternation this presage of the coming deluge.

It is a very genuine relief to turn from these rather sordid personages and motives to another aspect of the war which, strangely enough, likewise flows from Vatican policies. But let us go back for a moment to a point already touched on—the loathsome atrocities perpetrated by the Teutonic armies, by the orders of their commanders—before we speak of the superb heroism with which these foul and tyrannous cruelties have been met. Two charges are proved—proved to the hilt by the bragging admissions of German soldiers themselves, in letters and diaries written by them and now on view at the French Ministry of War: the only element of the German army that will ever enter Paris, if we except the prisoners and trophies of war. Two charges, then, are indisputable: that the German commanders ordered their men to place Belgian and French women and children in front of advancing German regiments, as a protective screen against Belgian and French soldiers. The infamy, the dastardly infamy of this, it would be impossible to exaggerate. The second charge—proved to demonstration by the same authentic German documents, which the Germans themselves have not even attempted to deny, though they have tried to justify them—is the murder of women and children, for a supposed "military necessity," with the foul outrages committed on women, outrages infinitely worse than death. But more important even than these acts is the motive behind them, which should be brought out in its stark hideousness and evil. It is this: first, where women and children are

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used to screen an advancing regiment, the motive is, to paralyse the courage, the spiritual will, in their husbands and fathers; to paralyse the spiritual will through the mercy and pity and love in their hearts. It is the deliberate act of devils—and of men given over heart and soul to the powers of evil.

Then the outrages against children and women. Small need to prove these. The dramatic murder of women and children in the "Lusitania" is proof enough—the unrepented, condoned, unpunished murder, coldly planned and coldly carried out. Here, the motive is the same: to cut at the heart of valour, through the fear of abominable evils to be afflicted on one's own women and children: through fear, to paralyse the spiritual will. The devils in hell play no baser part, and use no baser means. And let this also be said: the nation which has deliberately planned, and deliberately carried out this abominable policy, will go down to all future time as a nation of deliberate devil-worshippers, and also a nation of dastardly cowards: dastardly cowards none the less, because they fight ferociously on the battlefield.

If we accept the Roman report as true, the influence of the Vatican is not the only spiritual support which has fallen from beneath the Teuton-Ugrian alliance. For almost at the same time, almost on the same day—reminding us of the calamities heaped upon the shoulders of the Patriarch Job—came the denunciation, by the Shereef of Mecca, of the Sultan of Turkey, Mehmed V, or rather of Enver and Talaat, in whose hands he is a helpless tool. This ends the Caliphate of Turkey, with the possession of the Holy Places of Islam; and one cannot fail to see, as deeply significant, that, one by one, the organized forces of religion are definitely ranging themselves in open opposition to the organized forces of evil. This act of the Arabian potentate is of good omen for the spiritual future of Islam. The Faith of the Prophet has earned a new lease of life.

But to turn at last from this corruption and evil, to something magnificent and superb: to the spiritual valour of the sons of France. We saw that it was alleged by the Government of France that the Church was being used as a mask for plots against the life of the French Republic, and that laws were in consequence passed, against the Church and the Religious Orders. Certain of these laws deprived the priests and bishops of the stipends they had been receiving from the State, in virtue of the Concordat of Napoleon I. Other laws deprived them, by degrees, of the immunity from military service which they had enjoyed as priests of what was practically a State Church, though minority churches and synagogues were also subsidised on equal terms. Under the Third Republic, therefore, while the law of 1872 exempted the priest from military service, the law of 1889 rendered him liable to

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service in the hospital and sanitary corps, while the law of 1905, accompanying the final abolition of the Concordat, subjected the priest, as a citizen of France, to all the obligations of military service: in practice, the law uniformed and drilled him, put a rifle and bayonet into his hands, gave him a box of cartridges, and sent him out to kill, with his own hands, the enemies of France. Let us see how the priest-soldiers are behaving under fire; and what is the spiritual attitude towards war—towards the deliberate killing involved in war—of these pledged Ministers of the Prince of Peace.

It happens that, since the war began, friends of France and of her Church have been gathering the letters which these priests on the firing line have written to their friends at home; and, as was recorded three months ago, in "On The Screen of Time," these letters have been printed and published in a volume: *Lettres de Prêtres aux Armées*. In these letters, one will find many moods: heroism, pathos, righteous wrath against cruelty and sacrilege, literary reminiscence, artistic perception and expression of a high order, manly endurance of suffering, of wounds and privations, dauntless valour in the face of the foe. One mood you will look for in vain, even if you seek from cover to cover: the sleek cowardice of pacifism which holds that it is righteous, and of the spirit of Christ, to refrain from defending the weak and helpless from outrage; to draw the skirts together, and, with the historic Priest and Levite, to pass by on the other side. That mood of refined hypocrisy, by which a poltroon lies to himself, and clothes his cowardice in a cloak of superior holiness, is wholly alien to the spirit of these valorous priests, who would be the first to denounce this as an outrage against their Master; and they do denounce it ceaselessly, by their spirit and by their deeds.

One finds the same high spirit of valour and of devotion—and without valour, devotion is mere hypocrisy—everywhere throughout these letters. One may quote almost at random, certain of the quality of what has been written. Here, for example, is a letter from a priest, whose duty on the field is (or was, for he has by this time probably died on the field of honour) that of a stretcher-bearer, much more hazardous, often, than that of a soldier in the trenches, since it is his function to be shot at, without the power of shooting back, while carrying the wounded soldiers back from the firing line to the field hospital. But the stretcher-bearer does not cease to be a priest, and, as a priest, he celebrated a military service, of which he has given a very moving record:

"Communion services succeeded each other uninterruptedly, between five and nine o'clock (in the morning) at three altars. But the most impressive of all was, without contradiction, the military service, at eight o'clock. The church is absolutely full; the altar surrounded with

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lights, is majestically draped in the folds of a group of flags of the national colours, when, to the music of the organ, the celebrant priest enters the sanctuary, stepping over a heap of ruins, which symbolizes in the transept, in very appropriate fashion, the disasters of war. On these ruins, someone has had the happy idea of planting two tricolor flags, as a symbol of hope: thus France victorious, rejuvenated, more virtuous, repairing her ruins, will rise again in the face of Europe, to spread over her the benefits of civilization, but of a civilization more Christian. What a splendid spectacle is that of these two generals, of these 150 officers of all ranks, occupying the seats in the principal nave, of these thousand soldiers in different uniforms, standing close together in the lateral naves and under the galleries, forming as it were a crown around those who have received the mission of leading them to battle.

"The Holy Sacrifice begins at the same time, the *Creed* is intoned, and the voices of all these warriors who, even yesterday, were under fire, and some of whom are preparing, perhaps, to return there, as soon as the service is ended, alternates with the improvised leadership of soldier-priests grouped in the galleries. At the *Homo factus est* (He was made man), one already feels emotion at seeing the heads of these heroes bowed, and especially the heads of the commanding officers, which, on the contrary are so proudly raised before the enemy, when the time comes to lead their men to the combat. At the Elevation, the Chant *Ave Maria Stella,* which has followed the Creed, ceases in its turn, this chant of praise in which the soldiers of France love also to implore the help of their Mother in heaven, now especially when the Germans have blasphemed her; then each one sinks into the silence of adoration, before the Son of God descending into the midst of his people. Immediately afterwards, a cry comes forth from all breasts: *O salutaris hostia* (O saving victim). Oh! yes, the divine Sacrifice, before which our army bends low in all truth and justice, may that Sacrifice show itself saving, pitiful toward France! Let that Sacrifice give us in the present at least abundant power and courage in the fulfilment of our duty: *Da robur, fer auxilium* (Give strength, bring succour). The chanting of the *Magnificat* then fills our hearts, and the accents of joy which came forth of old from the grateful soul of the Mother of God awake by allegory for us the memory of the past glories with which God has blessed our France. France also can appropriate to herself in a certain measure these noble words of Mary's canticle: "He that is mighty hath magnified me." This France recognizes more and more today, and proclaims it by the mouth of her sons; may she recognize it officially and proclaim it by the mouth of her rulers! 'And holy is his name.' And then God's wrath will be appeased, for even for the victorious nations the war which covers them with glory is a scourge. 'He has remembered his compassion.' And then, also, is the thought which arises naturally in our hearts, France, recon-

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ciled to her God, more than ever will continue throughout the world the works of God, *Gesta dei per Francos* (the works of God, by means of the French).

"We were moved; several times during the service, we saw the tears quietly bedewing the eyes of the congregation; but we were even more moved when, from the depth of the galleries, there resounded, chanted by a voice measured and grave, the *Domine, salvam fac rempublicam et exaudi nos in die qua invocaverimus te* (O Lord, save the State, and hearken unto us in the day when we call upon thee!). The congregation took it up with trembling voice, and the fatherland which we feel in danger, God will save in answer to our prayers, for we pray to Him in France today more than ever: as in the time of Jeanne d'Arc, when Brother Pasquerel was preaching, our soldiers themselves crowd with their commanders into the churches, join in the services, recite the chaplet, take part in confession and communion."

These events on the stage of the world are our text: what lessons are we to draw from them, for ourselves? What is their significance, viewed in the light of Theosophy? First, as regards the Vatican: To what sources are we to trace the "policy" which identified the Papacy with the Teuton Empires, when it seemed that it would be possible for them to restore the "temporal power," and is seeking to identify the Papacy with Italy, now that Italy begins to win? We should, perhaps, think of the See of Rome as the work of two disciples of the Western Avatar, and of the disciples of these disciples: an edifice which should have expressed, in the holiest and purest way, the life of that Master, and the application of his spirit to the spiritual problems of humanity. But "ambition, the first curse," gradually stole in; as power slipped from the shoulders of the Cæsars, it was picked up, and appropriated by the Bishops of Rome. The triple tiara, the title of Sovereign Pontiff, borrowed from the Cæsars, are both symbolical of that insidious invasion of ambition into the holy places. What is the moral, then? If Benedict XV were to renounce the title of Pontiff, and were to send to King Victor Emmanuel the threefold tiara, would that exhaust the matter? It would be a striking and courageous deed, but, if we let our thought end there, we shall have missed the whole significance of the situation.

Its deeper meaning seems to be this: When Masters establish an edifice of spiritual work in the world, they give, of necessity, to their disciples and the successors of these first disciples a very real authority and power, which will have almost endless influence on the life of the world—because the original impulse given by the Masters will continue in the work of their agents. If the hearts of these be pure and high and holy, then their work will bring pure and abundant spiritual good.

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But if evil impulses and selfish motives be allowed to creep in, even along with much that is good, then to this evil also an uncommon power will be given, and its corrupt results will be widespread and most dangerous. Nothing will avail as a safeguard, except complete purity of heart, and that purity can be maintained only by continual sacrifice of all impulses of self-love. But The Theosophical Society, as some of us hold, was founded by Masters, to be "the corner-stone of the future religions of humanity." It therefore has a like potency with that of the movement founded by the Western Avatar—and is beset by like dangers. And there is not one of its members who does not, in some measure, share in both the potency and the dangers. Tolerated evil in us now may mean sinister world-events twenty centuries hence. Sacrifice and aspiration now will without doubt bring spiritual fruit for centuries to come. We should, therefore, consider the "policy" of the Vatican, not in order to condemn the Vatican, but in order to turn the searchlight on ourselves; to make us realize better our great dangers, our magnificent opportunities.

What, then, of the superb chivalry of the priests of France? Where is the lesson for ourselves in this? There are, perhaps, two outstanding lessons. The first is the direct one: their splendid gallantry in self-sacrifice; and no lesson can conceivably be finer than that: the valour of the Warrior's children. But there is a more recondite lesson: the presence of these priests on the firing line is directly due, as we have seen, to Vatican politics and to the reaction against Vatican politics. The motives attributed to the Vatican—conspiring against the government of France—were not creditable; the motives and principles of the French Anti-Clericals were at least equally questionable. Yet out of all this tangle of more than dubious acts and purposes, the Spiritual Powers behind the scenes have been able to bring forth the finest fruits of light and inspiration—just because there was, in the hearts of these priests and in the hearts of so many of the sons of France, an undying flame of the purest devotion, a splendid, self-immolating love for the genuine principles of the Master whom by their lives they serve. Out of all the confusion of outer purposes and acts, the Spiritual Powers have been able, because that devotion of heart was pure and unfeigned, to win results of spiritual fire. So the second lesson is Faith—a strong, wise trust in the Divine Power that, daily and hourly, guides and guards the whole life of Humanity.

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FRAGMENTS

MAN woke one day and said:—"I will be free!" And he arose and slew the tyrants that were over him, from the least even unto the greatest, until all were on a level with himself. But there was one greater than he that he forgot to slay,—perhaps God's angel covered his eyes,—and that was his own Soul.

Still man did not feel free.

And he looked around and saw no more people tyrannizing over him, but things; so he arose again in wrath and sorrow, and strove and strove with those things. But as he destroyed them at night, lo! they sprouted again in the morning; and man's life was more full of bitterness and toil than ever.

Then in the midst of all this strife the Soul of man cried aloud to God for freedom, and that voice prevailed mightily with God, so that He answered.

And then came war, and devastation, and sorrow upon sorrow. But the Soul of man took up those things and entered into them; and behold! men by hundreds and by thousands gave up their lives, gave them gladly, with a song upon their lips, and, God be praised, a prayer within their hearts. And behind the dark clouds of the battlefields, the clouds of materialism and unbelief lifted, and the Master walked there, and took these men by the hand, and spoke to them, and they understood and were satisfied.

For freedom is the reward of self-mastery, and the price thereof is life itself;—life laid down on the battlefield, or life laid down in the counting house, or life laid down in the home: but always life laid down, and the whole of life.

Such is but the beginning of these things,—man's struggle for freedom from that which, because of the angel, he forgot to slay. For the Soul of man lives by spiritual law and in obedience to that law,—the law of the divinity within.

And since the divinity within resides deep in the heart of each, only as man fashions act and thought in accordance therewith can he find his heart's desire.

God is not mocked: He knoweth that which He made, the earth dust of it, and the star dust of it, and the unquenchable spark within.

CAVÉ.

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LETTERS TO FRIENDS

XXI

DEAR FRIEND:

SO you want me to tell you another story? I can tell you many stories,—ancient legends that have never found their way into our western books, nor been dissected by our so-called scholarship; though I may not be able to make them live for you as they live for me. They are of the East, and as they rise in my memory all that the East holds for me rises with them. But the heart of man is the heart of man, be it East or be it West, and, through the paved streets of this city, the high gods walk as freely as over desert sands. So you too will understand. Surely your own heart has hungered. Listen to the tale of Prince Ramoon, the first-born of King Artessupas and Queen Nephthys, who lived and reigned "once upon a time," beyond the Nile, in upper Egypt, so long ago that then the ancient gods were young.

In the gladness of his heart King Artessupas proclaimed a day of rejoicing to be observed throughout his realm. He made a great feast in his palace and summoned his people to attend. And when they had feasted and slaves had brought gifts to every guest, that they might know the King's heart was glad, he sent to the Queen for the new-born babe, and lifted him high before the people, that they might do worship to him and know him as the Prince of all the land.

One by one the princes and councillors and nobles, the priests and magicians and captains of companies, bowed themselves down before the infant Ramoon, and swore that he should be their Prince. One by one they laid their gifts on either side of him, till they rose like two high mountains from which a man might lay his hand upon the moon. And in the valley between them, the little princeling, held in his father's arms, went fast asleep.

But in her chamber the Queen Nephthys lay upon her royal bed alone. Her soul was troubled though she knew not why. Then she turned her heart to the high gods and prayed:

"Oh ye Shining Ones, what are the gifts and oaths of men to him who is a Prince? Ye, who are great and wise, look with pity on my babe. Not of men, but of ye, do I ask gifts for him this day."

Then drew the gods of shining face about the couch of Nephthys. And because of their shining her eyes were blinded, so that she could not see them; but she knew their sweet fragrance and her heart burned at their nearness. Queen Nephthys was glad; yet in the midst of her gladness, fear rose within her, and asked of her how could she trust her babe to those she could not see. The high gods smiled, looking upon her and upon each other. And one laid his hand upon the store-

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house of her thought and drew thence a web of dreams and fancies, memories and hopes, finer than the finest linen, and made of it veils for himself and for his fellows, so that their shining was dimmed and the Queen's eyes no longer blinded. Thus did Queen Nephthys behold, as in a dream, the high gods standing round her couch.

One by one, to each of the high gods she turned her face and stretched her hands, but whatever prayer she sought to make seemed as foolishness in the light of that veiled shining, and died unspoken on her lips. And the high gods stood waiting.

Then Queen Nephthys laid her will upon her fear and on her tongue, and bringing forth from her memories the prayers that she had prayed while still her son slept in her womb, she prayed them over once again. One by one each of the high gods in turn granted her the prayer she prayed of him, and vanished from her sight. At last all the prayers that she had ever prayed had been brought forth and granted. Yet one, the youngest of the gods, still stood and waited, while Queen Nephthys sought for wisdom to pray aright. And in the great court of the palace her babe lay sleeping between the piled up gifts of men.

"Oh, my son, my little son," cried Queen Nephthys, "thy mother's wisdom is as empty as a last year's gourd. Speak to my heart before it is too late. What is thy greatest need?"

The infant Ramoon stirred within his father's arms and lifted up his voice and wailed. Into the Queen's chamber came that wail of hunger, so that she started up upon her couch, forgetful of her prayer, and of him who waited for it. But falling back in weakness, she remembered, and turned with glad face to that youngest of the gods.

"Of thee," she prayed, "I ask thyself. I ask that when the gifts of men turn to ashes in his mouth, and the gifts of the most high gods have been misused and lost, that he may have thee—with thy immortal love forever in his heart;—that he may draw life from thee, as now he cries for it from me."

As she prayed, the veil fell from the face of the god and he was lost in his own shining.

Years passed, and Prince Ramoon was Prince no more, but King in his father's stead. His were all the gifts of men. His, too, were the gifts of the faithful gods. Yet King Ramoon was not at peace. By day and by night his heart hungered, and the dumb craving of his soul lay deep within his eyes.

From the place of the departed, the spirit of Queen Nephthys, watching, rose up and clamoured at the gates of heaven where the high gods sat, and the high gods sent to the guardians of the gate, asking:

"Why does this woman clamour at our gates with wailings, and accusations against us?" And the guardians of the gate made answer:

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"It is because of King Ramoon, and of the hunger that preys upon his heart." So the high gods sent word to the guardians of the gate, that Queen Nephthys be brought before them. And when she was come, she fell down before the seat of judgment, and clasped with her hands the feet of him who sat therein with hidden face, until his voice bade her rise and speak. Then she rose and said:

"Oh ye who are called the faithful gods, wherefore suffer ye a god to break his faith to me? By day and by night hunger preys upon the heart of Prince Ramoon, till the gifts of gods and men are as ashes in his mouth. Yet there is one who vowed to feed him. Of him I make my plaint."

Then the high gods looked to the youngest of their brethren, and the compassion on their faces deepened as they turned again to the one who spoke from the judgment throne.

"Oh woman, blind are thine eyes and small thy faith. Yet because of thy courage will I ask of thee, also, a question. Thy babe: hadst thou not fed him, how long would he have hungered?"

Queen Nephthys stood within the circle of the gods and pondered. Slowly, as from far distances, understanding felt its way toward her soul; and, with its coming, the courage of her fears slipped from her, till looking up upon that circle of immortals, she trembled, and fell upon the ground. Then he whose face is hidden stretched forth his hand above her.

In the vision of her swoon, she looked out upon a time before this time, and saw the world before this world was born. Seas there were, and lakes and rivers, and fish that swam therein, and reeds that grew along the bank. And men and women dwelt among the valleys, content as were the grazing cattle, building homes and mating, as the fowl beside the river, or like lion or like jackal, making their kill, or whining for their prey. Like the beasts of the field and the birds of the air, they were born, and lived, and died. But high in the zenith, in a space beyond space, Queen Nephthys saw the shining gates of heaven. And as her eyes rested there, she heard the voices of the most high gods as they talked together. The youngest of the gods was speaking:

"Is there no way," he said. "Must men be ever thus as cattle on the earth? Is heaven only for the gods?"

And the elder gods made answer: "In time. In time shall men become as we."

The voices ceased. To Queen Nephthys it seemed she stood beside the gates of heaven a thousand, thousand years. And as she stood, upon the battlements above her the youngest of the gods stood, too, gazing downward. Once more she heard his voice.

"There is a way," he said.

Like light, bursting from the dark rim of a cloud, or like a shooting star, the youngest of the gods plunged from heaven into the depths of space.

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Far, far below, drawn from the utmost Nadir, there rose a cloud of darkness to meet that straight diving ray of light. As it rose it took shape, till Queen Nephthys saw spread out before her the mighty hosts of evil, ranged rank upon rank of chariots and horsemen, spearmen and bowmen, fire-breathing dragons and demons of the pit. Rank upon rank, they rose from the distant pole; yet it seemed they rose not of their own will, but drawn forth by the swift coming of the youngest of the gods.

Midway they met. And now, as when the sun has freed itself from clouds, its rays spread forth covering all the land, so from the youngest of the gods went forth his light, engaging all that mighty host of evil in such combat as the worlds had never seen before. Like rain upon the earth fell the life-blood of the god; like brimstone from the pit fell the bodies of his foes; till naught of all that marshalled host remained, nor light nor darkness reigned.

But as she gazed, Queen Nephthys saw a dim shining, as of moon-beams on a mist, spreading through the hills and valleys, and growing brighter as it spread. To her ears came music, the music of the whole world singing with the youngest god's rejoicing, as his life-blood flowed immortal into all that it contained.

The one whose face is hidden withdrew his hand. Queen Nephthys stood again within the circle of the gods; then fell upon her knees before him of whom she had complained.

"Oh thou, of all most faithful, most compassionate, still let thy pity rest on me and on my son. Hunger and thirst are thy life. On thy life has he fed. Yet when I had fed him at my breast, for a space he was content."

The youngest of the gods looked down with pitying eyes. "Wouldst thou have him content?"

"Nay; I would have him know thy gift. Thou givest; and he to whom thou givest knoweth thee not, but searcheth for what he hath. Is there no way, lord?"

The light in the god's face changed. "There is a way," he said.

The youngest of the gods stretched forth his hand above the ground, and from it fell three drops of blood. One fell upon a straw, and straightway the straw sprouted as though it were the growing stalk, and put forth grain; and the grain fell upon the earth, scattering its seed. But some seeds rolled into the hollow of the straw.

The second drop fell upon the dust and moistened it. A summer breeze blew upon the dust, so that it took form and rose upon the wind a sparrow, perfect in every feather, circling the air with freedom, till it returned as though to feed upon the grain. But Queen Nephthys saw it leave the grain and seize the straw instead, and fly far with it to build itself a nest. And the wind swept the ground bare of the fallen seed, so that the sparrow hungered, but could find nothing.

The third drop fell upon a stone; and the frost came, and the

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winter winds, and worked upon that stone so that it, too, took form and rose upon the air as a great hawk. Queen Nephthys saw it circle high, then swoop, and fall upon the sparrow's nest, scattering it with talons that barely missed their living prey. She saw the sparrow, nestless, quivering still in fright; but finding the seed for which he hungered in the broken straws that had been his home.

"I am life, and the food of life," said the youngest of the gods. "I am the grain built into the nest. I am the sparrow that hungers. I am the swoop of the hawk. Tell me thy prayer for thy son."

Queen Nephthys bowed her head upon her hands, and her voice came low, as though it were the whisper of her soul.

"So be it, lord, of all the most compassionate. Let him continue to hunger more and more, until he find thee in thy gifts; even should his blindness oblige thee to destroy them ere he find."

Friend, my story is told; though of what came to Prince Ramoon the tale is longer than the wanderings of Odysseus. Make from this what you can; and believe me, as always,

Faithfully yours,

JOHN GERARD.

A Soul occupied with great ideas best performs small duties; the divinest views of life penetrate most clearly into the meanest emergencies; so far from petty principles being best proportioned to petty trials, a heavenly spirit taking up its abode with us can alone sustain well the daily toils, and tranquilly pass the humiliations of our condition.

J. MARTINEAU.

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THE RELIGIOUS ORDERS

In preceding issues of the THEOSOPHICAL QUARTERLY, *namely, July,* 1912, *January,* 1913 *and April,* 1913, *there were published articles on "The Religious Orders." Those articles cover the period of St. Benedict.*

IV

FROM ST. BENEDICT TO ST. BERNARD OF CLAIRVAUX

500 A. D. TO 1100 A. D.

IN view of Benedict's numerous family, at Subiaco, as well as at Monte Cassino, it may seem puzzling to say that the 12th century is the flowering season of the Benedictine Rule. The celebrated abbeys of England, alone, Yarrow, Whitby and Wearmouth—the period so lovingly described in Bede's *Ecclesiastical History*—are very ponderable objections against that statement. Still, if the image be not pressed too far, nor too literally, it will be suggestive. The period antedating Benedict may be thought of as the season of root formation—Benedict himself is the sturdy stalk sent up into the air—Bernard of Clairvaux and the Cistercians are luxuriant flowers upon that stalk.

St. Benedict is so truly the father of European monasticism that, since his time, the word "monk" has lost its primitive and exact meaning, and has taken on an altogether new meaning. The word comes from the Greek "monachos," and means "solitary." St. Benedict transformed that "solitary" into a member of a community; or, in technical terms, he made of the hermit, a *cenobite* (cenobite comes from two Greek words, *koinos,* common, and *bios,* life).

Though there were several large and justly celebrated monastic centres before Benedict's day—such as Lerins, Marmoutiers,[1] etc.—the independent hermit life was the commoner type for religious aspirants. That life is full of danger.[2] It affords unchecked scope for the development of religious singularity and eccentricity. Perhaps some of the prejudice against monasticism, what is spoken of as the selfishness of monasticism, for example, is rightful but misdirected censure of hermit freaks. Benedict could see that a true hermit—such as Aidan at Farne[3]—is on a higher degree of the spiritual ladder than a cenobite.[4] But,

[1] See THEOSOPHICAL QUARTERLY, January, 1913.

[2] The common sense of Aquinas, centuries later, said of the hermit mode: "If such a life be entered upon without training, it is most dangerous, unless grace supply what in others is acquired by training."

[3] See THEOSOPHICAL QUARTERLY, July, 1913.

[4] He writes to the hermit: "Going forth well armed from the ranks of their brethren to the single-handed combat of the desert, they are able, without the support of others, to fight, by the strength of their own arm and the help of God, against the vices of the flesh and their evil thoughts."

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in the actual state of things, men were trying to stand on that higher round before they had reached the lower. Benedict aimed to supply the community discipline which is a necessary preliminary. He wanted to draw from his cave, the half-crazed hermit who had loaded himself with chains, and to replace those chains by the mild yoke of Christ.

While Benedict's achievement during his lifetime seems a dazzling success, it must not blind to the slow progress of his idea. Hermits or unattached monks wandered over Europe for centuries after he had formulated his rule. And later Popes were less wise than the Great Gregory, who, in 595, gave official approval to the Benedictine constitution. Gregory the Great saw Benedict's fundamental principle, as few of those who have worn the habit and taken the vows understand it. Gregory saw that Benedict's purpose was to withdraw from activity in the world, a body of men, who, by prayer and meditation, would fill a spiritual reservoir, that, in its turn, would supply, through proper conduits, the pressing spiritual needs of the world. From the view-point of such a secluded or interior body of aspirants, even the Church and its affairs are an activity of the world—external works to which the monks were not to give their interest. Benedict himself was not a priest, but a simple monk. Gregory was drawn from the monastery to be made Bishop.[1] Gregory wished to separate distinctly the monastic and the

[1] In a recently published Anthology, Mr. Bridges, Poet Laureate, includes one of Gregory's letters, in which, from the Papal throne, he turns longing eyes back toward his cloister.

"Being upon a certain day overburdened with the trouble of worldly business, in which men are oftentimes enforced to do more than of very duty they are bound, I retired to a solitary place congenial to grief, where whatever it was in my affairs that was giving me discontent might plainly reveal itself, and all the things that were wont to inflict me with sorrow might come together and freely present themselves to my sight. And in that place, after that I had sat a long while in silence and great affliction, my very dear son Peter the deacon joined me, who since the flower of his early youth has been attached to me by close friendship and companionship in the study of the sacred books. He, when he saw me overwhelmed in heaviness and languor of heart, questioned me, saying: 'What is the matter? or what bad news have you heard? for some unusual grief plainly possesses you.' To whom I answered: 'O Peter, the grief that I daily endure is with me both old and new: old through long use, and new by continual increase. And truth it is that my unhappy soul, wounded with worldly business, is now calling to mind in what state it once was when I dwelt in my monastery; how then it was superior to all transitory matters, and how it would soar far above things corruptible: How it was accustomed to think only of heavenly things, and tho' enclosed in mortal body would yet by contemplation pass beyond its fleshly bars: while as for death, which is to almost all men a punishment, that did it love, and would consider as the entrance to life, and the reward of its toil. But now by reason of my pastoral charge my poor soul must engage in the business of worldly men; and after so fair a promise of rest it is defiled in the dust of earthly occupations: and when through much ministering to others it spendeth itself on outward distractions, it cannot but return impaired unto those inward and spiritual things for which it longeth. Now, therefore, I am meditating on what I suffer; I weigh what I have lost: and when I think of that loss my condition is the more intolerable. For do but look how the ship of my mind is tossed by the waves and tempest, and how I am battered in the storm. Nay, when I recollect my former life, I sigh as one who turneth back his eyes to a forsaken shore. And what grieveth me yet more is that as I am borne ever onward by the disturbance of these endless billows, I almost lose sight of the port which I left. For thus it is that the mind lapseth: first it is faithless to the good which it held,

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ecclesiastic callings, cloistered aspirants from the secular clergy. He therefore decreed that monks should not be drawn from their communities to perform parish duties, that monks who sought and obtained ordination to the priesthood, thereby nullified their monastic contract and should leave the community—except the few who might be necessary for priestly functions within the monastery, and who were made priests at the abbot's suggestion. The existence of such a body of men in a diocese, trustworthy and efficient as they proved themselves, was a constant, tantalizing temptation to the bishop, hard pressed by outer cares. Gregory himself did not adhere to his own regulations, for he summoned from their cloisters the successive bands of monks who civilized Anglo-Saxon England. Missionary colonization is a laudable work; but it is not properly a monk's duty. Later Popes not only followed Gregory's practice, but went further, obliterating, by decrees, that essential difference between the monk and the ecclesiastic. Necessity dictated this Papal action, perhaps; the monks were often the only devoted, unselfish and effective workers to be found.

The distinction between the monk and the ecclesiastic, who, according to monastic standard, is merely a "secular," may seem only one more absurd superstition to the born and bred Protestant. It may, however, be the duty of would-be Theosophists to recognize that distinction and to make it once more of force. We are so accustomed to the "parson's lady," that even the celibacy of secular priests is hard for some to swallow. Yet, if ingrained prejudice could be put aside, how unsuitable it would appear for a spiritual teacher to be involved in provision of silk and laces for his spouse and marriage portions for his daughters! However much local and particular Catholic practice may grate, let it be frankly acknowledged that the Catholic ideal and traditions are not only superior, but are, metaphysically, right, while others are illogical. The Catholic ideal is more compassionate, more charitable. It recognizes among men, social, intellectual and spiritual strata and classes that correspond to the hierarchies of the invisible world. It mercifully ministers to the needs of those classes that actually exist whether men wish to ignore them or not. Catholicism frankly recognizes the low aspirations of the average man, his very limited mental powers, and his wide scope of evil. It therefore proceeds to remove altogether from the field of his interest and concerns the deep and subtle problems of metaphysical theology. It

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tho' it may still remember that it hath forsaken it: then when it hath further strayed, it even forgetteth that good: until it cometh at length to such a pass that it cannot so much as behold in memory what before it had actively practised. All behaveth according to my picture: we are carried so far out to sea that we lose sight of the quiet haven whence we set forth. And not seldom is the measure of my sorrow increased by remembrance of the lives of some who with their whole heart relinquished this present world. Whose high perfection when I behold, I recognize how low I lie fallen: for many of them did in a very retired life please their Maker, and lest by contact with human affairs they should decay from their freshness, almighty God allowed not that they should be harassed by the labours of this world.'"

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asks of him no flights of oratory in prayer. It drills into his embryonic mentality a few childlike prayers, and places in his fingers a chain of beads to aid his feeble memory in repeating those words. It seeks to restrain, within the breaking point of rebellion, man's inclination to evil. Protestantism, hating the saints, because they are living reproaches of its low complacency, preaches its hobby of "every man as good as every other," and quite ignores the special needs of various grades of men.

Monastic Orders offer, within the Church, a school for the training of disciples. The Church itself is a sort of big elementary department from which apt pupils are selected for the higher training.

The slowness with which the Benedictine ideal of community life and discipline developed, not breaking into flower, as we have said, until nearly six centuries after the Founder's life, will be apparent, if one considers two or three successful monastic institutions that preceded the great Cistercian movement under Bernard of Clairvaux.

The Carthusian Order, a branch of the sturdy Benedictine trunk, came into existence seven years before Bernard's birth, namely in 1084. The name is derived, through the Latin form, from the Alpine spot near Grenoble, in which the founders settled, Chartreux; the name of the monastery is (popularly) La Grande Chartreuse. The name, Charterhouse, given to English monasteries of this Order, is a colloquial approximation to the pronunciation of the French word. La Chartreuse became the abode of one Bruno, a native of Cologne who received theological training at Rheims and also a long training in details of practical work. While still connected with diocesan affairs at Rheims, Bruno with two companions, drew up a rule of life which they resolved to put into practice as soon as their outer circumstances would permit. For a time Bruno associated himself with Robert, Abbot of Molesme, the saint who gave the initial impulse of the Cistercian Movement; but finally, with his friends, Bruno started his own foundation at Chartreux.

The Carthusian Order combines two modes of life, the hermit's and the cenobite's. A Charterhouse is not a community, but a corporation of hermits who come together, from their solitary life, for a few religious services in a common Chapel. The *Catholic Encyclopedia,* under the word Charterhouse, gives a large drawing of the old London monastery; that drawing, with all parts of the enclosure clearly numbered and amply described in the text, gives a clear idea of the life. The Editors of the *Encyclopedia* authorize the opinion that the London monastery was a normal type. For the benefit of those who may not have access to the book, the account is here briefly given. The monks lived on an inner quadrangle, protected by two outer quadrangles from contact with the world. Each monk dwelt in his own small cottage and each cottage opened upon its own private garden. The ground floor consisted of a work-room, stocked with tools for whatever pursuits the monk chose to engage in, and a small cloistered passageway that served as an outdoor retreat when inclement weather made the garden unsuitable. The upper

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floor of the cottage was divided into a sleeping-room, or study and an oratory. Within this domain the monk was absolute ruler. What a haven of bliss! surely, a much closer approximation to Heaven than fabled Eden! Each cottage had its supply of water, and, through a sliding trap door in the wall, the weekly provision of food,—bread and vegetables—was passed in. The monk prepared his own simple meals. The use to be made of the garden, and the particular indoor hobby that should fill his working hours were matters for the monk's choice. A lower degree in the Order—Lay Brothers—did all the outward work connected with the establishment. Three times in twenty-four hours, the monk left his private rooms for a service in the monastery chapel—at dawn, afternoon, and at midnight. He slept seven hours a day in two periods, one of four, and one of three hours. The other religious services (and there were many) which it was a monk's duty to observe, he celebrated alone in his private Oratory. Silence was one of the vows. Obviously, this Carthusian mode of life is quite different from St. Benedict's common refectory, and labours shared, either in the field or library, with the eight canonical services held in common throughout the day, at three hour intervals. The Benedictine Rule was adapted to suit the Carthusian arrangements. But the institution was a collection of hermits rather than a Benedictine family.

Bruno, the Founder spent only six years in his cloistered Alpine hermitage. He was summoned to Italy by the Pope to assist in ecclesiastical matters; he did his work so well the Pope was unwilling to let him return into France. Bruno pleaded for a life of seclusion, and the Pope granted a tract of land in Italy where Bruno made a second foundation, dying there in 1101. The Italian establishment did not have the vitality of Chartreux. It united with the Cistercian Order in 1191. The French mother-house continued its existence, not without checks, until the recent act of expulsion.

The Camaldolese Order, an Italian foundation of the 11th century, differs from the Carthusian in this respect. The Carthusians tried to combine two modes of life in one individual. The Camaldolese do not combine the two forms; they maintain them *separately within one and the same organization;* an assembly of hermits is established in one village—while ten miles distant, perhaps, there may be a real community of monks. Both groups are members of the Camaldolese Order; both obey the same central authority. The Order has, however, regarded the hermit part of its work as the more grave and important.

The Order was founded about 1012 by St. Romuald, one of the monks, who, notwithstanding Benedict's Rule and the insistence upon *permanent* residence, wandered all over the face of Europe. The motive of his wandering seems not to have been the wayward caprice and self-will that too often made the religious habit a mere cloak for vagrancy. He journeyed from place to place for the purpose of tightening the screws in monastic institutions where great relaxation prevailed. Legend has it that Romuald had reformed over one hundred of these degenerate

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monasteries before founding his own Order. Let us hope, for the sake of permanency in his reforms, that the legend exaggerates. Romuald finally approached the town Arezzo in Italy. Outside the town he encountered a certain nobleman, Maldolus, by name, who was looking over some fields he owned in that vicinity. Maldolus had recently seen in a dream a ladder rising to Heaven, from one of those fields; monks, in white habits, were climbing the ladder. The upshot of the encounter was the presentation to Romuald of that particular field. The incident gave its name to the Order (Campo, a field, Maldolus, Camaldoli, Camaldolese). The nobleman included in his donation a villa and garden, situated two miles on the other side of Arezzo. That twofold donation influenced the twofold constitution of the Order. In the field, Romuald brought together a corporation of hermits, who, in their mode of life, did not essentially differ from the Carthusian hermits. They lived alone, each with his own garden and meals; they united in a common oratory for a few religious services, celebrating Mass and other services, each in his private oratory. Romuald's avowed purpose in the Campo was to reproduce the old hermit life of the desert, with its extreme practices and harsh asceticism. He put his hermits on a bread and water diet through the whole year save for two days a week when vegetables were added (Benedict allotted two cooked dishes for dinner and one for supper). Benedict had so divided and distributed the Psalter, in the daily services, as to secure its complete reading during the course of a week. Romuald had the entire Psalter read daily. At the Villa, Romuald formed a community which soon became a conventional monastery following the Benedictine Rule. The monastery was subordinated to the hermit village, and had about the same relation to the hermitage as the outer quadrangles bore to the innermost Carthusian cloister. The Villa was to serve as hospice for strangers who might come inquiring, and as residence for the non-hermits, whose labours procured the meagre food and clothing needed by the contemplatives. Romuald wished his hermits to be freed from all distractions.

The Order received Papal sanction in 1072. At that time, under its fourth Abbot, the severe regulations of Romuald were considerably relaxed, in favour of the Benedictine norm. It increased in both forms, and afterwards existed in five different sub-branches. These all recognized the Holy Hermitage of Camaldoli as their centre. It continues today with twenty-one houses and a membership of three hundred.

The year before his death, i. e., 542, Benedict sent his advance guard into France. This was St. Maur, reputed to be the monk most proficient in obedience. The story is told of a brother who came panting to Benedict, after the struggle up the cliff-side, and gasped out: "Placidius (another monk) is drowning in the lake." Benedict turned to St. Maur and told him to run pull his brother out. With unquestioning obedience, Maur rushed down the cliff and out into the lake. He was unable to swim, but his perfect obedience gained the miracle that the waves bore

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him up as he walked. Though it was royal authority that had requested a colony of Benedict, and though Clovis's grandson was generous with a grant of land to St. Maur, those early kings had no understanding of the monastic institution. Montalembert gives a vivid narration of the king's blustering effort to hinder a stalwart leader from disposing of himself in the monastery. The king's bluster withered away at sight of St. Maur, and he bent low to the saint's feet. Very often, in those days, the monastery was looked upon as the proper place for prisoners of war. One pities the Abbot in charge of these unwilling brothers.

Though this early planting in France was successful, the Benedictine Rule produced no great movement there until the tenth century when the monastery at Cluny became a centre of pulsing vitality. The interval between the activity of Cluny and the early foundations, those of St. Martin at Tours, of St. Germain at Auxerre,* and of St. Honorat at Lerins, contains only one striking and commanding personality—an Irishman, St. Columbanus.

He was born in 543, the year Benedict died. He kept France and Switzerland on the qui-vive for three decades. His magnetism drew throngs of followers about him. He was gifted with fire and fascination. But he had no tact, and does not seem by nature either monk or abbot, either docile or apt to teach. He founded more than one monastery, and made them populous. But he seems in his true element as missionary among the half-savage pagans of the Alps—not in a cloister.

He received whatever discipline he could take, at Bangor, where three thousand men are said to have formed a monastic centre. He left there at the age of thirty, seeking a more exciting life. Twelve companions associated themselves with him. He crossed into Gaul, which, at that time, under the sons and grandsons of Clovis, was becoming France. He visited, one after another, the rival relatives who governed the subdivisions of Gaul; he built up a community at Luxeuil which became a celebrated centre of learning. But disfavour with the sovereign caused his expulsion from his own establishment, after twenty years of labour, and, though he fought against that decree, he had to go into exile, taking along with him only those monks who were of Irish or British birth. In Switzerland, they did pioneer work among the savage pagans. When Columbanus decided to cross the Alps into Italy, his most able co-worker, St. Gall, remained in Switzerland to continue the Christianizing of the natives; later, St. Gall founded the historic monastery that bears his name. Columbanus, in his old age, gathered disciples around him in Italy, and actually took part in the construction of new buildings, carrying great logs from the forest. His fighting spirit continued, and he battled against a Unitarian heresy that prevailed among the north Italian tribes. At last, after his "fitful fever," he died (615) in a cave oratory

* Occasionally confused with the better known men of the same name but much later date who are referred to in this issue in the article entitled "Count de Saint-Martin."

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on the Italian lake shore near the monastery he had constructed. The house at Luxeuil revered his memory and his authority. With the decay of Lerins and Auxerre, and also by its prestige for scholarship, Luxeuil became the chief monastery of seventh century France. Yet, notwithstanding its metropolitan character, and the reverence paid to its brilliant founder, Luxeuil, within fifteen years of its founder's death, accepted, side by side, with his Rule of Life, the Rule of St. Benedict. The progress of that discipline had been quite unostentatious, since its introduction by St. Maur. But its quiet and gradual spread was so steady and so sure that, half a century after the death of Columbanus, it was complete. A Council of Bishops at Autun, in 670, recommended for all religious houses the Latin Rule, and made no mention of the meteoric Celt.

It will be apparent, from the foregoing paragraphs that, though Benedict arranged minutely for the constitution and government of the individual abbey, and though his provisions became generally accepted, there was, however, no unification or centralization—no organization of a whole. Under a strong and wise abbot, a particular monastery would produce saints; and then, in a dearth of leaders, fall into utter relaxation. Some wandering saint might then chance along, a man of vigorous hand but of markedly individual bent; while reforming the relaxation he might, at the same time, turn the current of devotion and the manner of life noticeably away from the Benedictine norm. Such deviations are not, by necessity, reprehensible or to be decried. But they make for endless variations, for a multiplication of orders within orders, that are, mostly, cases of strong personal colouring.

A unification and centralizing of authority was added to the Benedictine Rule by the Cluniac Movement. And it was this Cluniac Movement that prepared for and made possible the Benedictine *primavera*, the Cistercian flowers of Clairvaux.

It was not the celebrated national museum of Paris, the Musée de Cluny, that was the seat of government for more than three hundred monasteries. That Gothic monument was merely a lodge provided for the Abbot-General and his Staff when the business of the Order necessitated his presence in the capital. The Abbey of Cluny, the real centre of the movement and the seat of authority, was in the town of that name, fifteen miles from the better known city of Mâcon. The Order of Cluny is, in no sense, an Order apart from the Benedictine. It accepted the Benedictine Rule, and, on the side of external government, added certain provisions for which St. Benedict in modesty, perhaps, had not seen the need. The Abbey was founded by the Duke of Aquitaine in 910, and was richly endowed by him. When this mother Abbey reached the point of sending out colonies, it did not make those colonies independent houses—as all Benedictine monasteries had been until that time—but retained jurisdiction over them. The heads of those colonies were

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called, not Abbots, but Priors; they were appointed by the Abbot of Cluny. The Abbot of Cluny, or his representative, visited the colony houses, once a year or oftener if needed, to watch the life of the house. Postulants who came to the colony house, seeking admission to the Order, were required to spend some part of their period of probation in the mother Abbey, in order that they might become imbued with the spirit propelling the Order. The new system of a central government and authority worked so well in these colonies of Cluny, that many other abbeys that had had no original connection with Cluny, requested to be made part of that system. They surrendered the right to elect their abbot and to manage their own house; they accepted a Prior (or Abbot) appointed by Cluny and submitted to supervision, visitation, etc. Cluny thus became a religious capital regulating the affairs of its dependencies in all countries; and as such a capital, it was a second Rome. Indeed the Abbey Church at Cluny, a structure five hundred and fifty feet long, surpassed anything that Rome could show, and was one of the marvels of Christendom. Unfortunately, outward prosperity brought about the decay of the Order. Its last great Abbot held office from 1122-1156, Peter the Venerable. In St. Bernard's letters, Cluny connotes pride and luxury. A story is told of the scandal caused at Chartreux when St. Bernard visited that mountain retreat. The richness and elegance of the trappings on Bernard's horse occasioned the scandal. It turned out that, absorbed in his meditation, St. Bernard had not noticed the horse, which was lent him for the journey *by a Cluniac monk*. Bernard's opinion of Cluniac standards are very frankly expressed in a letter to his Cousin Robert. This Robert had occasioned a kind of trouble very common at that time, namely the claim of a monastery upon a deserter. The Benedictine vow of permanent residence, should have made desertions—changes, rather,—infrequent; but, on the contrary, they were very numerous. The very foundation of the Cistercian Order was laid in such a desertion; but it was the desertion of a corrupt home to found an austere one. Bernard's cousin had been offered, as an infant, by his parents to the house of Cluny. His family was wealthy and their wealth would probably have gone with their son. But when Bernard was gathering his first followers together, Robert chose to enlist with him. As the Benedictine customs required the parent's offering to be confirmed by the child, when grown, Bernard felt no hesitation in accepting the boy. (Bernard always interpreted the vow of stability in this manner: a monk might justifiably leave a centre of relaxation to seek a more rigorous and austere home; but, if he sought a *less* austere home, his action was entirely wrong). After the boy had had two or three years of discipline under Bernard, certain emissaries from Cluny took advantage of Bernard's absence to entice Robert to Cluny with them. Bernard writes to him in tenderness and sorrow: "Others might reproach thee, doubtless, with the horrible apostasy which has made thee prefer a fine habit, a delicate table, a rich house, to the coarse dress which thou didst wear,

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to the simple vegetables which thou didst eat,* to the poverty which thou hadst embraced." Bernard then enumerates the objections made by Cluny to the Cistercian observances, "digging the earth, cutting wood, and carrying the mire." And he deplores the effect upon Robert of the elegant life at Cluny—the costly garments, etc., etc.

A greater change than that of outward government dates from the Cluny period—though the Abbot and monks can hardly be held responsible for it. This is the overlaying of the original Offices of the Hours with extra services, to such an extent that their celebration has now become a professional choir performance in which it is almost impossible for a non-professional to take any part. The original services, *The Divine Office,* as they are technically called, are simple. *The Divine Office* provides for eight daily services; four of these were fixed, at 6 a. m. (Prime), at 9 a. m. (Terce), at noon (Sext), at 3 p. m. (None). The Latin names of these services, Prime, etc., merely represent the Roman way of dividing the hours. The hours of the other services vary somewhat. The first service of all, called Matins, at the beginning of the day, might come any hour after midnight—in Cistercian monasteries of the present day it is held at one o'clock in the morning of Sundays, and at two o'clock on week days. Matins is followed by *Lauds,* so called because it is made up of the "praise" psalms, *Laudate.* In the afternoon, the service after None, is Vespers; it is said usually between four and six o'clock. The day is closed, completed, by Compline (Latin *ad Completorium*) a service held from seven to nine in the evening. One purpose of the *Divine Office* is evident. It serves as regularly recurring periods of recollection. It draws monks from their labours of any kind, farm or library, to recognize, praise, and thank the citizens of the inner world. The Office serves as a bridge from this world of shadows to the world of light. The services for the different hours are almost uniformly made, and are very simple. They begin with *Our Father* and an Invocation of the Divine Presence. Several Psalms are then read,† and are followed by a brief "Lesson" (often only a single sentence from the Bible) and one or more prayers. The services for early morning and evening, contain, in addition, a hymn. There is nothing like a sermon or address, and there is no leader. The brothers take their places in the choir stalls, and read or intone the service. Twenty minutes, probably, would suffice for reading the service decently. The lamentable addition made during the period of Cluny ascendancy, and still persisting, is that known as *The Little Office.* This is an imitation of the *Divine Office,* and consists, likewise, of eight services to be said at the same hours as those in the *Divine Office.* The *Little Office* is said in honour of the Blessed Virgin. The services are like those of the *Divine Office,* psalms, prayers, hymns. But the effect of saying a second series of

* The Cistercians interpret St. Benedict's Rule to exclude fish and eggs as well as meats.

† The Psalms were so distributed as to be read once each week in the course of these services.

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offices, also of twenty minute length, in addition to the first, has been to substitute a quantitative for a qualitative standard. The services have become so much printed matter to be gone over—to be gone over at chain lightning speed in order to finish them within a reasonable time. They have become like the average service in an Episcopal Church where Morning Prayer, The Litany and the Communion are said together, one after the other—punctuation, meaning, feeling, all disappear. The Minister and his Choir have a duty to be done. If the congregation attempts to take part (sometimes it is requested not to take part, audibly) it does so in a gasping manner, reaching the second half of the verse when the Minister has already started the following verse.

A second unfortunate and harmful effect upon the Offices of the Hours, has been the ascendancy of the Mass. The Mass has come to be the chief thing in the religious life—in Catholic Communities and in those High Church bodies which endeavour so scrupulously to out-Romanize Rome. With its ascendancy, has come about the elevation of the priest's duty and the degradation of the monk's. Who would be willing to remain a simple, praying monk, when, as priest, he can gain control of the miracles attributed to the Mass? The old status of the Benedictine Order is changed—when Benedict was only a monk, leading men to frequent recollection and prayer. The Hour Offices have become subordinate. The zeal of the monastery centres around the Masses, said by as many members as possible, and as often as possible. To secure this first place in the day for the Masses, the old system has been rearranged and fundamentally altered. Prime, Terce, Sext, etc., are no longer regarded as *hours* for recollection; they are services, to be said, alone or combined, whenever Mass makes it convenient. The absurdity of this rearrangement becomes apparent when the practice is known of some monasteries—that say Matins, the service for day-break, after Compline, in the evening.

The decay and corruption of these admirable monastic customs is lamentable—not a subject for censure or ridicule. If their power and charm appeal to any members of the Society and arouse in them a desire to preserve and improve these old traditions, that warmth of feeling will amply justify the publication of the present series of articles.

SPENCER MONTAGUE.

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THE HOLY SPIRIT

IX

THERE are forty-eight direct references by name to the Holy Spirit in the Gospels, twenty-two of which are quoted as sayings of Christ; to which might be added verse eight of the first chapter of *Acts,* where a speech is also put into the Master's mouth. This is no place for a minute exegesis of what the Gospels have to tell us about the Holy Spirit in man. Nevertheless, the need for a scientific, exact, and truly Theosophical interpretation of the sayings of and about Jesus, is a real need, and one which sooner or later must find adequate satisfaction. The difficulty confronting the student is no easy one, so many are the cross-threads he must unravel, and the omissions he is called upon to supply, before he may hope to possess all the clues and all the truths that must inevitably be revealed in the incarnation and life of so great an Avatar. Where so much is expressed in symbolical language, or by the treatment of words in a specially significant sense through long use in the mystery teaching and sacred rites of untold ages, a knowledge of the times, of traditions, of these peculiar uses of words, and of the significance of the mysteries themselves, is essential before full comprehension can be reached. This knowledge can hardly be gained by a study of history, however exact; undoubtedly the full revelation can only come as the result of actual experience on the part of the student himself;—it is only "If any man wills to do his will," that "he shall know of the doctrine" (*St. John,* vii, 17).

In addition to these more prominent calculations that have to be made, there has to be also a careful analysis of the actual words of the text; always in the English; often in the Greek. The *New Testament* of the King James' or the Revised Version is a growth, not some finished production of an orthodox standard edition issued in some early Christian century. Successive translators, or copyists, often entirely unilluminated men, each impressed upon our text his own individual and peculiar interpretation of all the less obviously understandable portions of the still older manuscripts which may have been available; while even these interpretations have often been strangely confused and altered by careless and ignorant copyists. The result is that without some independent knowledge of what Jesus, or one of His disciples, was probably trying to say, the original meaning in many places is almost hopelessly obscured and the passage in question misconstrued. In the face of these many intricacies the following purports to be, therefore, only one more attempt to suggest certain lines along which study might be pursued with profit.

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Reference has already been made to the fact that modern theology finds comparatively little of the Pauline conception of a Spirit in the teaching of Jesus, or in the Gospel narratives. This has been largely due on the one hand, as we have endeavored to show, to a complete lack of comprehension of what Paul really was trying to say; while, on the other hand, the Master's references to the Holy Ghost, the Comforter, have been used to fit in with speculative theories about the Trinity which had their rise years after the Ascension; and the fact that His whole life and teaching exemplify Paul's doctrine and his clear enunciation of the possibility of an individual Spirit in each man, is wholly overlooked. The importance of bringing Paul's doctrine into entire harmony with the Master's thoroughly well integrated message is not merely one of prime importance, but is an actual necessity if we shall ever hope rightly to understand all that Jesus has left us in the revelation of Himself. For Paul, be it remembered, was a specially chosen instrument and disciple of the Master, selected, no doubt, not only because he was willing to do the work, but also because he was capable, because he had the powers of mind and heart which made him an effective and adequate interpreter of the kingdom of heaven to his fellow men, and especially to men of the Western world. So we must understand Paul to understand Christ; if we do not understand Paul, we fail so far in understanding Christ; if we understand one we inevitably understand the other, because "All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, *and he to whomsoever the Son willeth to make a revelation.*" (*St. Matt.* xi, 27.) Paul lays direct claim to such a revelation, and the records of his life and his Epistles witness the validity of this claim.

There is one iterated assertion of Paul's which is still a matter of almost hopeless confusion to translators and commentators alike, but which bears an important relation to the mission of Christ. We have seen how he claims the birth of the Spirit in himself; the clearly conscious possession of it. This birth occurred about the time of his conversion, for, in the description of it which he himself gives, he speaks of "the unveiling of Iêsous, of the Christos"[1] within him as the start of his new life.

Now this passage alone offers many points for consideration. ἀποκάλυψις (apocalypse) besides being the word chosen by John to describe his book of *Revelation,* is one that seems to have throughout a direct connection with the divine mysteries. It means strictly to remove a cover, hence, to unveil, to reveal opinions or designs, and is especially used of the inner senses. A good, nearly contemporaneous example, is to be found in the Septuagint *Old Testament,* where Balaam, who was unable to see the angel blocking the way (as was his

[1] Gal. i, 12. δι' ἀποκαλύψεως Ἰησοῦ τοῦ Χριστοῦ. This is according to certain MSS. readings. We have deliberately departed from the Authorized Version.

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simple-minded donkey), receives finally special aid from God;—"Then Jehovah *unveiled* the eyes of Balaam, and he saw the angel of Jehovah standing in the way, with his sword drawn in his hand; and he bowed his head, and fell on his face."[1] Again in *Ruth* there is a similar popular use of the term. Boaz says to Naomi's kinsman "I will unveil thine ear,"[2] meaning, as the Revised Version expresses it, "I thought to discover it unto thee." It is the inner faculty of perception, the astral or truly perceptive senses within the physical sight and hearing which are referred to. Paul uses the word specifically in this sense elsewhere, as, for instance, in reference to his vision when he was "caught up even to the third heaven," saying "but I will come to visions and *unveilings* of the Lord." "I know a man in Christ . . ."[3] he adds significantly, but we shall return to this passage later. So again, still more directly, "Howbeit we speak wisdom among the perfect: yet a wisdom not of this age, nor of the rulers of this age, which are coming to naught: but we speak God's wisdom [θεοῦ σοφίαν = theosophia] in a mystery, that which hath been hidden, which God foreordained, before the ages unto our glory: . . . For unto us God *unveiled* it through the Spirit: for the Spirit searcheth all things, yea, the deep things of God."[4]

The other *New Testament* writers frequently use this word with this specially interesting signification. Thus St. Luke tells us of Simeon "and the Holy Spirit was upon him. And it had been *unveiled* unto him by means of the Holy Spirit, that he should not see death, before he had seen the Christos of the Lord (or of a Master)."[5] And Simeon, full of the traditional expectation of a new dispensation and of a new revelation about the Spirit, calls the Christos "a light for the unveiling of the Gentiles." So also we find St. Peter speaking of "the unveiling of Iêsous Christos," about which the prophets, "searching what, or what manner of time, the Spirit of Christos which was in them, did point out, when it testified beforehand the sufferings of Christ, and the glories that should follow them. To whom it was unveiled, that not unto you did they minister these things, which now have been announced unto you in the Holy Spirit sent forth from heaven; which things angels desire to look into." (*I Peter,* i, 11-12.)

Now there is a second frequent use of this word, which brings us to another point in the phrase of Paul first quoted, "the unveiling of Iêsous, of the Christos" within him. This is a reference to the so-called "second-coming," or presence of Christ, already examined briefly in section III, October QUARTERLY, 1915. Paul speaks of "the unveiling of the Lord Jesus from heaven with the angels of his power

[1] *Numbers,* xxii, 31, Sept. ἀπεκάλυψεν τους ὀφθαλμοὺς.

[2] *Ruth,* iv, 4, Sept. ἀποκαλύψω τὸ ους σου.

[3] *II Cor.* xii, 1, *ff.*

[4] *I Cor.* ii, 6, 7, 10, cf. iii, 13, and *Romans,* viii, 18.

[5] *St. Luke,* verses 25, 26, and 32. This last phrase is usually translated "the Lord's Christ," an interpretation devoid of parallel usages, and without any precedent that I can find.

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in flaming fire . . . when he shall come to be glorified in his saints."[1] Again, he speaks of the Corinthians as "waiting for the unveiling of the Lord of us, Iêsous Christos."[2] And Peter, who speaks of himself as "also a partaker of the glory that shall be unveiled," writes "but insomuch as ye are partakers of the sufferings of Christ, rejoice; that also at the unveiling of his glory ye may rejoice with exceeding joy. If ye are reproached in the name of Christ, ye are blessed; because the Spirit of glory and of God resteth upon you."[3]

The close and repeated connection of this word ἀποκάλυψις with the mysteries and with the glory revealed in the Holy Spirit brings us to the further complex and difficult problem as to what Paul meant by these names, "the unveiling of Iêsous, of the Christos" within him. We know that divine names had a very rich meaning to the initiate,—that their lettering and syllabification were true symbols in themselves of the principles and powers which reside in man—the "image of God." So when Paul speaks of "the Christos" born in him in one place, and of "a Spirit" born in him in the same sense and used almost synonymously, in another, there rises a natural query as to whether there must not be some real connection in his mind. If the Spirit (Pneuma), which is the new, the heavenly man, perfected in righteousness, and the Christos, are in some sense synonymous, then we obtain at once a luminous point of contact between Paul's Spirit doctrine and the living incarnation of the Christos, of the divine-human Jesus Christ. For the man Jesus, being also the incarnation of the Christos, lived the perfect life of the Spirit, or of the Christos, which Paul is constantly exhorting his disciples to do. And subsequently, Paul and these disciples, who would inevitably partake of the same Spirit as that of the Master on whose ray they were, would speak quite naturally of the Spirit in them as also the Christos in them, and as identical with it. We remember Paul's descriptive phrase: "Now if any man have not the Spirit of Christos, he is none of his" (*Rom.* viii, 9).

Paul of course does not limit this birth of the Christos in himself, to himself alone. To the Colossians he writes of "The mystery which hath been hid from the ages, and from the generations, but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery in the Gentiles, which is Christos in you, the hope of glory: which we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in the Christos." (i, 26-9.) While again: "For as in Adam all die, so also in the Christos shall all be made alive" (*I Cor.* xv, 22); and, to the Galatians, "My little children, of whom I am again in travail until a Christos be formed in you" (iv. 19).

The determination and proper translation of these passages is very

[1] *II Thess.* i, 7-10.
[2] *I Cor.* i, 7.
[3] *I Peter*, v, 1; and iv, 13-14.

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difficult, as the obvious confusion of the texts handed down to us leaves Paul's original intention almost undiscoverable. Yet the very juxtaposition of these few phrases shows that Paul at times certainly meant more by the use of the name Christos than a simple recognition of the man Jesus. So that after struggling with the many variations of the various manuscripts and codices, it is left to the student to select such as fit in best with his own scheme of interpretation,—which, after all, is what the learned, if not greatly illuminated, Biblical critics themselves are forced to do. In the nature of the case this would have little value unless certain principles which governed Paul's choice of words—his forms of thought,—were discoverable, and, once discovered, were reapplied to the unfixed and infinite records of what he wrote.

Now there are three things that Paul could mean by the terms Iêsous and Christos. He might be referring to the particular personality who incarnated in Palestine; he might be speaking of the overshadowing principle in Nature which is represented by the second person of the Trinity in all religions, under whatever name; and he might be referring to that aspect of this universal principle which has its correspondence in man—especially in the disciple—"made in the image of God." That the average commentator has no such distinctions in his own mind, and therefore does not see them in St. Paul, is patent on the face of it.

The first and most obvious departure from Paul is in the very accounts given in *Acts* of his conversion. The Greek of the manuscripts followed by the Authorized Version reads literally "And straightway he preached *the* Christos in the synagogues, that he is the son of *the* God."[1] The Authorized Version omits rendering the definite article before Christos without any cause or explanation; while the Revised Version, omitting likewise the article, chooses from remaining, and equally authoritative, manuscripts, the name Iêsous, and substitutes it for Christos. So in the matter of the resurrection there is confusion upon confusion. The A. V. reads in *Romans* viii, 34, "It is Christ that died, yea rather, that is risen again." The R. V. inserts "Jesus," rendering it "It is Christ Jesus that died, yea rather, that was raised from the dead." Now the Greek contains several variations, but taking simply those accepted by these commentators as most authoritative, we get "It is *the* Christos that died, and rather also rose out of death."[2] If we followed the R. V., it would be impossible to say whether Paul is dealing with the mystic doctrine of the descent of Spirit into matter, or not; while the A. V. again omits the article, which makes it impossible to judge whether Paul is dealing with the universal Christos or with *the* Christos, type of what all mankind must experience in the course of evolution and spiritual growth. So again we find a little further on, "For to this

[1] *Acts* ix, 20.

[2] Cf. back, Section VI, on Paul's use of the word νέκρος for spiritually dead. Cf. also immediately preceding in Chap. vi, 13 of *Romans*, where Paul tells them "neither present your members unto sin as weapons of unrighteousness; but present yourselves unto God, as alive from the dead" (or "from death").

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end Christ both died, and rose, and revived, that he might be Lord both of the dead and living,"—which in the Greek is far less a reference to the personal resurrection of Jesus than to an episode in the drama of spiritual life which the great avatar lived as an example;—for the Greek reads "To this end the Christos died and lived, to be master of (or to master) both death and life" (*Romans*, xiv, 9).

Another striking example of this is to be found in the *Epistle to the Ephesians*. The A. V.: "But God . . . even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved) . . . ," while some manuscripts read "But God [ὁ θεός —with the article does not mean quite the same thing as the term "God" with us. Mr. Johnston has translated it "the Eternal"] . . . even when we were dead through our sins, quickened us together in the Christos (by grace ye have been saved)." Now this translation, and, unless specified, all our renderings, follow the same Greek text used by the compilers of both Versions.[1]

The inference to be drawn from even these few instances is surely, not that Paul was ignorant or careless, but that the scribes have done such unintelligent work that there is no certainty at all as to what Paul really wrote,—whether "Iêsous," or "the Master," or "the Christos." It is the mould of anthropomorphic dogmatism into which Paul's message has been cast that is responsible for the constant confusion of these terms. First the ancient scribes; and now their successors the Bible critics (whose qualifications are usually limited to a knowledge of standard theologies and the Greek language, and which unfortunately do not extend to the religious life or the mysteries of the kingdom) have had their minds so full of the usual view of the Master that they quite naturally read into Paul's phrases their own one-pointed views, and saw nothing reprehensible in adding very frequently to the text itself, in order to make clearer what they believed to be his meaning. But as a fruit of our study we can probably see that Paul had in mind a quite other and deeply mystical teaching; that he spoke often of the Master by name, but that he also was expounding the descent of the Universal Spirit, typified by Christ, into man,—and its entering not merely into mankind in general, but into each man,—an individual incarnation, at the second birth, of a Christos, a Spirit, in him. Paul was a mystic; while our Bible, through which we have to approach Paul, is the seasoned product of the theologian with no understanding of his mystical teaching. We are therefore justified in believing that they have read their theology into his mystical words; and as they were in the habit of making changes in the text, as we know they were, we are justified in attempting to restore what can still be detected of mystery teaching where we are able to find it.

[1] For a few more similar examples compare the A. V. with the R. V. in any of the following instances: *Rom.* x, 17; xii, 11; xiv, 5; xv, 8; *I Cor.* v, 5; x, 9; *II Cor.* iii, 17; *Ephesians*, iii, 6; *Philippians*, ii, 30; *Colossians*, iii, 13-16; *Jude*, verse 4.

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In the preceding sections we have seen the oldest *Old Testament* writers speaking of a Spirit breathed into man, of prophets, kings, and priests possessed of it;—while the Kabala, the Talmud, and Philo record the carrying down to our era of the same experience. It is in Philo that we get the philosophical linking of Greek with Hebrew thought, and it is Philo who identifies the Spirit and the Logos for us. Now St. John uses the Logos as one with Christ, and speaks of the Logos made flesh and dwelling among us. St. Paul, moreover, just after saying "that the children of Israel could not look upon the face of Moses for the glory of his face," so that he had to "put a veil upon his face," and suggesting at the same time—"how shall not rather the ministration of the Spirit be in glory," says that now this veil "is done away in the Christos. . . . But whensoever a man shall turn to the Lord, the veil is taken away. Now *the Lord is the Spirit:* and where the Spirit of the Lord is, is freedom"[1] (or liberation in the Eastern sense). Here we have another strand woven into this chain of interrelated arguments. Paul characteristically adds "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord, the Spirit."

These three men, then, Philo, John, and Paul, give us three interlinking factors, by means of which we may gain far greater comprehension, both of the Master's purpose in His incarnation, and of the Holy Spirit. Philo shows that the Spirit and the Logos meet in man; Christ and the Logos are identified by John; while Paul speaks interchangeably of the Lord or the Christos being the Spirit which is born in us at the second birth. Each overlaps the other and contributes a necessary link in the chain of reasoning which will enable us to realize on the one hand, the numerous correspondences between the three great national currents and types of thought represented by these men,—and on the other hand, to form by this combination a new and enlarged conception of the meaning and scope of Christ's life and doctrine.

Theology does not recognize these correspondences in at all the same degree. This is partly due to the desire to belittle or prove heretical the works of a pagan like Philo; and partly to the already mentioned ignorance of what both Philo and Paul were presenting. The inevitable result of this is to have established a thoroughly distorted view of Christ's true importance—his universal significance. It is not enough to have given Christ the highest place after the Father; theology has diminished and contracted its universe to such a degree that it is still unable to cope with the almost entirely material science of the age, and is still blindly ignorant of the mysteries of the kingdom of which it claims to be the custodian and interpreter. Christian theology is an expression of but a part of the truth, though in the light of other knowledge it can be seen to contain "all things necessary to salvation."

[1] *II Cor.* iii, 7, 8, 13, 14, 16-18.

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Christ Himself, then, and all of His teaching, can, and *must* some day, be understood in the light of a larger knowledge than that usually held. How great this knowledge may be is indicated by Madame Blavatsky in the *Secret Doctrine*. But the only method possible of attaining this knowledge is to master it bit by bit, first through study, and then through the living of it out in daily life—thereby transmuting merely mental cultivation into the heart and essence of our enduring consciousness. Once we begin to do this, Christ's life and teaching will become the example and guide in that life of the Spirit about which Paul also wrote so much. For Christ's life was the supreme example of the life of the Spirit in man,—fully conscious and endowed with all its powers. In this way Paul's doctrine, and Christ's life and discourse will be seen as pieces of one whole, expressions in kind, though of differing degree, articulations of the same fundamental facts of spiritual life and the spiritual kingdom.

It does not fall within the scope of this study to examine what might be termed the ethical and practical side of the subject. The Sermon on the Mount, addressed only to disciples, or the great utterance on charity with its correlations in St. John's *Epistles,* or the discourses during the Last Supper,—these things are the practical rules which govern the life of the twice-born man. It remains for us to discover in the more clearly marked utterances of Christ His own corroboration of that body of doctrine about the Spirit which had preceded Him, and to which, through Paul, He gave new clearness; and also, finally, to relate it with what Madame Blavatsky, Mr. Judge, and other writers have written on the same subject. JOHN BLAKE, JR.

(*To be continued*)

A man's chief care ought to be turned within himself: the renunciation of self-will is a greater thing than the raising of the dead to life.

—S. IGNATIUS.

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PAUL THE DISCIPLE

III

On the Road to Damascus

WE have three narratives of the decisive event in the life of Paul the disciple, his meeting with the Master, to whom he thenceforth dedicated all the strength and ardour of his indomitable soul, laying, under the Master's immediate personal supervision, the foundations of the new world.

And it happens that, of these three detailed narratives, two are found in a part of the record which is regarded by all critics as especially accurate and objective: the passages in the *Acts* which embody the diaries of Luke who, during much of this period, was in the company of Paul, and one of his most trusted friends. The division of the *Acts* which directly incorporates Luke's travel diaries begins with *Acts* 16, 11: "Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; and from thence to Philippi, which is a city of Macedonia, the first of the district, a (Roman) colony: and we were in this city tarrying certain days. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Master opened, to give heed unto the things which were spoken by Paul . . ." A second passage of the travel diary begins with *Acts* 20, 6: "And we sailed away from Philippi after the days of unleavened bread (March-April), and came unto them to Troas in five days; where we tarried seven days. And upon the first day of the week, when we were gathered together, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight. And there were many lights in the upper chamber where we were gathered together . . . And after these days we made ready our baggage and went up to Jerusalem. And there went with us also certain of the disciples from Caesarea . . . And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James (the brother of Jesus)."

In the same simple, direct way, Luke's travel diary goes on to relate that Paul was attacked by the Jews and rescued by Claudius Lysias, the Roman military tribune; that Paul asked and received permission to address the Jews. Standing on the stair of the Roman guardhouse, Paul spoke, in the current dialect of Hebrew:

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"Brethren and fathers, hear ye the apologia which I make unto you . . .

"I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day: and I persecuted this Way unto the death, binding and delivering into prisons both men and women. As also the High Priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed unto Damascus, to bring them also which were there unto Jerusalem in bonds, for to be punished.

"And it came to pass that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

"And I answered, Who art thou, Master?

"And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

"And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me.

"And I said, What shall I do, Master?

"And the Master said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

"And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, came unto me, and standing by me said unto me,

"Brother Saul, receive thy sight. And in that very hour I looked upon him. And he said,

"The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise and be baptised, and wash away thy sins, calling on his name.

"And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance (ecstasy), and saw Him saying unto me, Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me. And I said, Master, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him. And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles . . ."

We have here, therefore, the account in Paul's own words, as reported by his friend and companion Luke, who was present and who recorded Paul's address in his travel diary with the same careful accuracy

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with which we have found him narrating the details of their common journeys.

Paul was speaking with chains on his wrists, and these chains echo through many of his letters: "Paul the prisoner; Paul in bonds; remember my chains . . ." On the following day he was again confronted with his accusers, when Paul was in danger of being torn to pieces. Once more rescued, he was brought to the Roman guardhouse. "And the night following the Master stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome."

Paul was thereon sent, with a guard of nearly five hundred Roman soldiers, to Caesarea, the seat of the Roman governor, Felix, a city on the seashore half way between Joppa and Mount Carmel; they made the journey thither in two stages of some twenty-five or thirty miles each, stopping at Antipatris on the way. At Caesarea, Paul was fully heard by Felix, remanded, and kept under arrest for more than two years, Luke being still his companion. Then, when King Agrippa, of the family of Herod, came to Caesarea, Paul was given an opportunity to set forth his case before the King. At this time also he gave an account of the great event on the Damascus road:

"I think myself happy, King Agrippa, that I am to make my apologia before thee this day touching all the things whereof I am accused by the Jews: because thou art especially expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

"My manner of life, then, from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews; having knowledge of me from the first, if they be willing to testify, how that after the straitest sect of our religion I lived a Pharisee. And now I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O King! Why is it judged incredible with you, if God raise the dead?

"I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them. And punishing them often times in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities.

"On which errand as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O King, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew tongue,

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Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goads.

"And I said, Who art thou, Master?

"And the Master said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are made holy, through faith in me."

"Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision . . ."

Luke makes it quite clear that he was present as Paul's companion at this time also, and that we have here once more a page from his diary, for, relating the result of this address, he says:

"The King rose up, and the governor, and Berenice, and they that sat with them: and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

"And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan cohort. And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and receive attention. And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary . . ."

Paul's narratives, therefore, both at Jerusalem and at the Roman station of Caesarea on the seashore, come to us as a part of Luke's diary, taken down at the time, and in all likelihood submitted to Paul himself for any necessary revision or correction. So we can feel certain that we have Paul's own words.

Paul, speaking first under the very shadow of the revered Temple at Jerusalem, in which he loved to pray, makes it quite evident that it was his intense love of religion, as he understood religion, that armed him against the teachings and the disciples of the Master Jesus. We have seen Paul sitting at the feet of Gamaliel, his mind already prepared by an early touch with the ideas of Hellenic philosophy, since the Platonists, the Epicureans and the Stoics all had their famous teachers and their public discourses in Paul's native Tarsus. And indeed there was deep study and appreciation of Hellenic thought and philosophy among all the more studious Jews at this period, the period of Paul's student

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days. Philo, the most eminent living Jewish thinker, had published his widely read works which interpret the older Jewish scriptures according to the thought of Plato's idealism, and his writings had met with immense success, so that he came to be regarded as the representative man among the Jews.

Whether from his teacher at Jerusalem, the learned and liberal minded Gamaliel, or through study and reading of his own—more probably the former—Paul was very familiar with the thought, the Platonic idealism, of Philo, and also with his method of interpreting the Old Testament narratives as allegories. Both the process and the word are found in Paul's letters, as when, writing to the Galatians, he says: "Which things contain an allegory; for these women are two covenants . . ."

But Paul was even more deeply attached to the older, more literal view, and, above all, to the promise made by Jehovah to Abraham: "And he brought him forth abroad and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, so shall thy seed be . . ."

It was because Paul's fiery zealous heart, passionately bound up in the sacred tradition of Jehovah's doings with Israel, was so full of ardent longing for the promised Messiah who should restore the throne of David, making Jerusalem a splendid capital as in the days of Solomon, and spreading the sceptre of Israel over all the nations of the earth, precisely because of this fiery longing for the coming King and Kingdom, that Paul could not endure the Way of the Nazarene, nor for a moment tolerate the claims of his disciples.

For Paul, with the zealous and ardent among his countrymen, looked for a Messiah, a King, strong and mighty, wearing, like David, a crown of gold. These men offered him a King indeed, so announced by Pilate's mocking inscription, but crowned with thorns, with a reed in his right hand for a sceptre; and, instead of a triumphant kingdom, that should rule over all nations, a sect persecuted, reviled, contemned, despicable. Instead of David's throne set up once more on Zion, the Cross set up on Golgotha. We cannot tell for certain, but Paul may have been one of those who cried out, "Crucify him! Crucify him!" But every fibre of Paul's zealous and deeply believing soul was outraged and enraged by the claim that this was the fulfilment of the promise to Israel. Rather than accept this King of mockery and disgrace, he would stamp out the very memory of him from among men. So, breathing fire and slaughter, he went down, with armed men and with authority from the High Priest, to Damascus.

On the road, the Master met him. It was no vision of the night, but an appearance in broad daylight, about midday. The Master, Paul's narrative makes it clear, did not appear as a physical body, but in a radiant form, which was so full of light that he and the men with him, blinded, fell on their faces on the ground. We are instantly reminded of that earlier self-revelation of the Master: "He was transfigured before them:

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and his face did shine as the sun, and his garments became white as the light . . . behold, a bright cloud overshadowed them: and behold a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased . . ."

It is evident that, in both cases, the one before, and the other after, the Crucifixion, the Master made himself visible in the "spiritual body;" what Paul, writing to the Corinthian disciples, calls the "celestial body." To make clear Paul's own understanding of this, we shall quote what he himself says:

"Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? . . .

"But some will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own . . .

"There are also celestial bodies, and bodies terrestrial . . .

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body . . ."

This, then, is Paul's teaching concerning the Master: the natural body was laid in the tomb, in corruption, in weakness, in dishonour; the Master rose in the spiritual body, in incorruption, in glory, in power. In this spiritual body, he appeared to the older disciples who had known him in the flesh; only after a time, did they completely recognize him, but, even before that recognition, their hearts burned within them, as they talked with him in the way.

That last wonderful phrase, from the journey of the two disciples to Emmaus, strikes the keynote of the Master's subsequent appearance to Paul, on the Damascus Road. He did not enter into any disquisition concerning his Incarnation, or his Messiahship, of Paul's own misunderstanding of the spiritual kingship of that Messiah and the future kingdom of Israel. His appeal was directly to the heart: "Saul, Saul, why persecutest thou me?" And Paul's heart burned within him, as he talked with him on the way.

It must be remembered that Paul was neither irreligious nor indifferent; on the contrary, he was full of a fiery zeal for religion, as he understood it. He was not careless or forgetful of the hope of Israel; rather, he was neglecting every material and temporal interest, in tireless, merciless efforts toward the coming and the triumph of the Messiah, the spiritual King.

And as, burning with fiery zeal for the coming King and his reign among the nations, Paul, at full noontide, came near to Damascus, then as now a city embowered in gardens and groves of trees, but approached

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through a desert, the Master appeared to him, not a King of mockery and contempt, as, perhaps, Paul had seen him before Pilate, but in the full radiance of the spiritual man, "his face shining as the sun, his raiment white as the light," announcing himself: "I am Jesus of Nazareth, whom thou persecutest."

And, seeing and hearing, Paul's heart burned within him till the wrath and enmity against the Master and his disciples was melted into a fiery devotion, that was to last his whole life long. And so blinding, so overwhelming was the vision, that for three days Paul went about as one bereft of sight, led by the hand of those who were with him. In one sense, there was no great change in his thought and spirit. He who had said, with ardent and impatient heart, "The King is coming," now reverently whispered with wonderstruck heart, "The King has come." But in another sense the change was so complete and sweeping, that Paul was indeed a new man, his whole past washed away, as symbolized in the rite of baptism, awakening to the consciousness that the kingdom had come, not in conquering might but in lowliness, not in triumph, but in humiliation, not upon the throne but upon the Cross. Paul, once brought into touch with the Master, never again lost that living, interior contact. We have already recorded, in connection with the first narrative of his vision, two later and most critical occasions, both at Jerusalem, on which the Master appeared to Paul, speaking to him words that have been exactly recorded. But Paul's relation to the Master meant, on his own testimony, very much more than these striking appearances divided by intervals of years: it meant a continuing inward communion, the mind of the disciple being blended with the mind of the Master, so that Paul could truly say, "We have the mind of Christ." It meant, throughout all the remaining days and years of Paul's life, and especially during the three days' darkness, during which he was as one blind, a deep union with the Master's suffering also, a real sharing of his crucifixion, so that "we being dead together with Christ, shall rise together with him."

In this inner death and rising again, through the final and complete giving up of the external Messianic hope, the dream of the triumphant earthly kingdom, the dream, perhaps, of a personal share in its domination and glory; and the acceptance, instead, of the outcast lot of the rejected Nazarene,—in this inner transformation, this softening and dissolving of Paul's whole nature through humiliation, lies the essence of that death and new birth which thenceforth formed the centre of his thought and teaching. And in this inner transformation we find the second and more general meaning of the sentences already quoted: "it is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body . . . The first man is of the earth, earthy: the second man is of heaven . . . And as we have borne the image of the earthy, we shall also bear the

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image of the heavenly . . . For this corruptible must put on incorruption, and this mortal must put on immortality."

It is in this sense that Paul writes to the Galatian disciples: "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me . . ." And he looks for exactly the same inner transformation and renewal in the case of those disciples: "My little children, of whom I am again in travail until Christ be formed in you . . ." and to another group of disciples: "that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith . . . till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

CHARLES JOHNSTON.

The subjection of the will is accomplished by calmly resigning thyself in everything that internally or externally vexes thee; for it is thus only that the soul is prepared for the reception of divine influences. Prepare the heart like clean paper, and the Divine Wisdom will imprint on it characters to His own liking.—M. de Molinos.

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WHAT ARE WE?*

"What is man that thou art mindful of him, or the Son of Man, that thou visitest him?"—PSALMS, 8; 4.

I AM neither a teacher nor a philosopher; only a student seeking for the answer to Pilate's question, which is indeed only the query of the ages,—"What is truth?"

There are times when writing seems to be helpful to me in this search, but aside from any question of personal helpfulness, I have two other reasons which prompt me to write:

(a) I may happen on some thought that will show some new facet of many sided truth to some other student; and,

(b) Whether I am right or wrong, what I write may reach the eye of someone who *knows,* and who will see in it an appeal for help.

One who attempts to write on any philosophical or metaphysical subject can hardly avoid being either consciously or unconsciously a plagiarist. We are likely to give as our own, ideas that had their birth in the minds of others, perhaps centuries ago. It may not be a conscious plagiarism, for the thoughts may be really and truly original in so far as we are concerned. Their re-appearance in our mind seems to confirm the statement of the Hebrew poet who calls himself "the Preacher, the son of David, king in Jerusalem":

> "The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun.
>
> "Is there anything whereof it may be said, See this is new? It hath been already of old time, which was before us."

We plume ourselves on some thought that to us is new, and which we believe is not only original but is an addition to the sum of human knowledge. We turn the pages of some book,—perhaps the Bible, the *Bhagavad Gita,* Plato, Aristotle, Marcus Aurelius, or it may indeed be the work of any one of a thousand other minds, and our idea which we thought new and original calls out to us from the printed pages. Old, old it may be, as the buried centuries, and probably clothed in language more strikingly beautiful and diction more grand than anything of which we are capable. What I shall say, therefore, will be said with full knowledge that I am traversing one of the threshing floors of the ages. My highest hope will be that I may here and there chance on a grain of truth that those who preceded me have overlooked.

* Read before Psychical Research Section of Woman's Dept. Club, Indianapolis.

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I realize also that in such an attempt we all labour under a handicap,—a handicap greater than we are apt to realize. We may imagine ourselves open-minded and unbiased, but it is doubtful if we ever are. We all have more or less pronounced opinions concerning many matters, which give us a bias hard to overcome,—especially hard because we are as a rule unconscious of its existence. Heredity, education, and environment, all play their part in the creation of these pre-judgments. With most of us there are certain things which we have always taken for granted. We have never reasoned about them, because we have assumed that the door for argument concerning them was closed. It will be well for all of us if we adopt as our motto, "Nothing can be higher than Truth." Paul's advice to the Thessalonians is well worth remembering: "Prove all things, hold fast only that which is good."

We feel that we are enveloped in mystery. Our outlook is on a changing universe, while we speculate on what lies back of the changes. Even the rock-ribbed mountains are only less changing than the clouds that float across the sky. Unseen forces are constantly building and constantly breaking down the structures built by other unseen forces. We turn to ourselves, and we find that our bodies, like everything about us, are also changing, and we know that sooner or later the entire structure will crumble and disintegrate. I am able to think of the end that will certainly come, and can tell with reasonable certainty just what the process will be that will end in the complete disintegration of the physical thing I call my body. But here arises a question: Is it really my body,—a something I possess? If so, I am a something separate or separable from it. Otherwise it is not *my* body, it is I, and I am simply a body, a something that has as one of its faculties the power to do what I am pleased to call thinking and reasoning. Either I am a something that can think and reason, a something that possesses and inhabits the body and has power to use its wonderful mechanism, its combination of nerves, of bones, of muscle, sinews, and glands, to give expression to my thoughts and transmute them into action, or else I am a mere automaton, a wonderful piece of mechanism, and no more. I am either an invisible, intelligent entity, the temporary occupant of that piece of mechanism, with the power to use it, or my so-called thoughts and my boasted reasoning are no more than the products of a cunningly contrived machine. In the one case the real I and my body are separate entities, and I am in control, with the power to choose and direct my course in life, and to compel my body to obey my will. In the other, there is no "I" separate and apart from my body. My body and I are one and the same thing. I have been built and set to running by an unknown power, with no choice as to what I may do. The time and manner of my running rests with that unknown power. I am the merest puppet of a relentless fate, destined to run until I run down, and then I shall cease to be. Which of the two am I? In either event, my actions are directed by an intelligent control. The question is,—is that controlling intelligence an

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independent entity that inhabits my body, or has the intelligence and power which planned and designed my body done its work so skillfully that I only *seem* to possess an intelligence, a will and a power of my own, when in reality the intelligence and power all come from without?

The biologist traces the evolution of physical man back to a primordial germ. But whence and how the germ came, he cannot even guess. Nor can he tell the source or the nature of the power that is able to start with that germ and build from it a human body. He knows only that it is one of the many modes in which that which we call force or energy manifests. He gives that mode of force a name and calls it life, but strives in vain to solve the mystery of its genesis or of its action, except that all organic structures owe their existence to its work, and that when it ceases to act they disintegrate and dissolve into the various elements from which life had gathered and organized them. The mind of man can reach far, but here it reaches a borderland beyond which lie a multitude of unsolved mysteries,—mysteries that are not only unsolved, but that to the scientific mind appear to be unsolvable. By the dictum of modern science they are styled the unknown and unknowable. Unknown they certainly are, but to say that they are unknowable is hazarding much. In recent years the area of human knowledge has expanded fast, and the frontiers of the known are daily crowding back the dividing line between the known and the unknown. Notwithstanding this, the things we know are few compared with the immensity of the unknown, and there are but few things concerning which we can afford to be dogmatic. Hundreds of great minds have sought to explore this mysterious unknown, and have essayed the solution of the mystery of the universe and of the origin, the nature, and the destiny of humanity. A vast literature is the result; but the student who plods through this field is likely to find only perplexity instead of enlightment in the maze of materialism, idealism and realism, with their by-products of monism dualism, pluralism, etc., and as he lays down each book he is likely to exclaim, in the language of the Lord as he answered Job out of the whirlwind,—"Who is this that darkeneth counsel by words without knowledge?" Unable to choose between these would-be guides, if he would find the Truth he must search for it himself. It seems to me, however, that there are some things we are justified in saying we know, and coupled with them are certain inferences we are justified in deducing therefrom. For instance:

We know that the great universe is, and we feel justified in inferring that it is boundless not only in space but in duration.

We know matter or substance, and force or energy, and as we never find the one without the other, we infer that they are inseparable, and on this point we can agree with Moleschoot and other proponents of materialism when they say:—"Without matter no force, without force no matter"; but we feel that they have failed to appreciate and give due weight to the following facts which we also know:—

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We know that all things in the universe that are within our observation, act in accordance with law; from which we infer that the law is universal, i. e., everywhere present and everywhere controlling.

We know that in so far as we are able to observe and investigate, this great law is perfect and provides for very possible contingency,—from which we infer that it is the product of an infinite intelligence, and therefore, that the universe is pervaded and ruled by an infinite intelligence.

We know that this infinite and perfect law is conjoined with infinite power. We therefore infer that the dominant thing in the universe is a something in which is combined infinite intelligence acting with infinite power.

We know that the *visible* universe,—the universe as we are able to take cognizance of it by the aid of our physical senses, is transitory. It is made up of forms that are constantly changing. We are assured by science that even the various so-called elementary substances of which these forms are composed, are themselves impermanent and owe their forms to the manner in which certain things to which we give the name "electrons" have combined to make them, and that a different combination of the same "electrons" would have given us a substance quite different, which is sufficient to justify the inference that all substance or matter, in whatever form it presents itself, is all reducible to one simple primordial essence, or elementary substance.

We know substance in many forms. Science, in the past, has told us of a large number of so-called elements or elementary substances. Now it is telling us that these many elements or so-called elementary substances, are, after all, only varying combinations of this one elementary substance.

We know force or energy under many guises. We speak of many forces, but we have learned much and are fast learning more of the way in which one mode of force or energy may be transmuted into another, and the inference logically follows that there is but one elementary force or energy, and that like the so-called elementary substances, the many forces so-called are only differing modes in which this one elementary force manifests. Life is one of these modes of force.

We know that all organic forms are the product of certain of these modes of force acting on matter and under the control of that dominant intelligent, and law-observing power.

We feel that we know these things, for many reasons. It is true that while we have learned something of the great law, in accordance with which this all-controlling power acts, the things we have learned have only opened vistas into a vast beyond that is still shrouded in mystery. We have, however, devised instruments with which we reach out through millions upon millions of miles into space that is apparently boundless, only to find that great law governing every movement of every visible body. We have devised other instruments by which we are able to discover and observe the minute things as well as the great ones, and

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we have again been confirmed in our inference that not only is nothing of the visible and tangible universe so vast, but that nothing is so small that it can escape the operation of this law, or evade the grasp of the power that is behind it.

We have devised processes by means of which we have learned somewhat of the invisible side of nature, and of the various forms or modes in which energy or force manifests, such as gravitation, light, heat, electricity, etc., and while we have not yet learned the real secret of these various manifestations of force, we have learned enough to know that the great law rules here, as elsewhere, and we find that in so far as we are able to observe, all of nature, the invisible as well as the visible, —matter in all of its protean forms and energy in all its modes of action, —all are subject to that same infinite and intelligent control. We feel justified in the inference that the action of that law is as boundless as the universe, and that it is a manifestation of an Infinite Intelligence acting with infinite wisdom and infinite power. In this infinite combination of intelligence, wisdom and power, we find, not simply the first cause, but the infinite and eternal cause of all manifestation, and we call it "God."

As we look out into space we find stars and worlds innumerable, apparently in varying stages of development, with still other suns and worlds "in the making". We learn that our own world is but a minor attendant on a minor star in a boundless galaxy of stars. The astronomer traces its development from the fire mist of a nebula, until it becomes a satellite of the sun. The geologist traces its development from a glowing heated mass, to a time when it had cooled sufficiently for life to begin its work. The geologist and the biologist, thenceforward working hand in hand, read the story as they find it inscribed on literal "tables of stone", and tell us how life on our earth, beginning with the simplest of organic forms, reached the culmination of its power in a riot of tropical vegetation, teeming with gigantic and gross animal and reptillian monsters. They tell us how the present higher forms of organic life have been developed from some of those earlier, grosser, and more primitive forms. They tell us of primitive man, and how the man of to-day not only shows advancement in his physical organism, but that he possesses intellect. The psychologist joining in the work at this point, discovers in man, in addition to the matter of which his body is composed, with the life force that has built it, other elements which seem to constitute a distinct entity, inhabiting the body, but apparently separable from it. To this apparent entity seemingly belongs in some way all of our various concepts of that which we call the spirit of man, and of the things we know as being in some way associated with or derived from it,—as soul, mind, intellect, consciousness, thought, memory, will, etc.; and while these various words are not synonyms, it may be convenient at times to use one or the other of them as embracing all that they collectively represent. If I should at times use one of these words in a sense apparently broader than its strict definition would warrant, let it be remembered that it is used for

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the sake of brevity and convenience, as a symbol embracing all of the various things which we mentally connect with that apparent entity—the soul.

In this connection I venture a query and a suggestion: May not that which we call "spirit" bear to the so-called immaterial or supersensual universe, a relation similar to that which life bears to the material or the sensual? Life, while a form of energy, may be the highest or ultimate expression of energy, as we know it,—energy in the material or sensual universe, and spirit the highest or ultimate expression of a corresponding power in the immaterial or supersensual universe,—the supreme source of all power.

This other seemingly separate entity is not matter, as we know matter; it is not force or energy, as we know force or energy; nor is it both combined. On the contrary, it seems able to and does control and mold matter and control and direct force. Dare we say, however, that this entity which we call the soul may not after all be a higher form of substance, vitalized by a form of energy above and beyond any of the forms in which either substance or energy are known to us? Dare we say that when we have demonstrated the existence of the "ion" or the "electron", we have reached the genesis of substance and the ultimate expression of force? We have doubtless reached that point in so far as substance and force are known to us, but may there not be forms of substance and modes of energy to which the "electron" is coarse and gross, and may not that which we call the human soul, with its many attributes, be composed of such forms of matter, acted upon by such other modes of force? Memory, which is one of the mind's attributes, long outlives the substance of the brain that first took notice of the thing remembered. Does not this suggest that the incident was recorded on something more enduring than cerebral gray matter. While the brain is an instrument used by the mind, dare we say it is the only agency thus used? The psychologist tells us that in seven years all the atoms that compose our bodies at any given time will have disappeared, their places being taken by others; or, in other words, that our bodies are changed throughout and renewed every seven years. The octogenarian who remembers the incidents of his early childhood, is therefore using a brain more than ten times removed from the incidents remembered. Where was that record inscribed, and how has it been preserved? Surely the record was not written on that brain that disappeared more than three score and ten years ago. This separate entity seems to partake of the nature of that intelligent, infinite, and eternal cause of all manifestation, and to possess a measure of its power. We learn that it, like the body it inhabits, has undergone and is undergoing a process of evolution.

As I have said, while students of evolution claim to be able to trace the development of the physical body back to a primal germ, or to primal germs, from which all physical organisms have evolved or developed, they have there apparently reached a limit beyond which they cannot

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pass. Their work begins with the germ, and perforce they are compelled for the present to be content with the knowledge that all physical organisms begin with a germ. They are aided in their investigation of physical evolution by the fossil remains preserved here and there in the various geological strata which form the crust of the earth. One who seeks to learn the mysteries of the evolution and development of the human soul, has no such aids.

The history of physical evolution deals only with organisms and organic life. It is a history of the development of forms and types of mechanism,—low and simple forms gradually changing by the stress of environment into higher and more complex forms, which involves a gradual exaltation in the germ. The evolution of the soul, however, seems to be a mere unfolding,—the development of an intelligent but inorganic entity, which leaves no fossil remains by which we can trace the various steps in its growth.

True, since man learned the art of architecture, and began to build, since he began to fashion instruments and weapons of stone, of bone, or of metal,—since he began to make pictures and carve statues, and to produce works of ornament as well as of utility,—since he learned to write and began to leave inscriptions on stone and baked clay, on parchment, papyrus, or paper, we are able to take some measure of his progress. But as the student of physical life is compelled to pause when he reaches the germ or germs with which life begins its work, so the student of psychology must pause, for a time at least, with knowledge of the fact that there seems to be an entity that is separable from the physical body, and that it is the seat of man's intelligence. As the evolution of the physical organism has been along physical lines, and has involved gradual changes and transformations of material physical forms, we find visible material and physical evidences of the various steps in such changes. But he who would demonstrate the existence and trace the evolution of the non-physical man, must find evidence of a different character. The evidence he finds in the work of man of past ages, is only an index to an unwritten scroll. They are at best only symbols and hieroglyphs in which mind must read the workings of those other minds that conceived, that planned, and that directed their making. It seems to me that the evidence shows that this invisible and non-physical man does in fact exist, and that in its development it is as obedient to the control of the great law as is the physical. The thought is, of course, not original, nor is it new. It is one of the commonplaces of the philosophy of the far East, and is not unfamiliar to Western thought. Sir Edwin Arnold, writing of "Death and Afterwards", says:—

> "It seems within the range, and not beyond the rights, of the imagination to entertain confident and happy dreams of successive states of real and conscious existence, rising by evolution through succeeding phases of endless life. Why in truth,

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> should evolution proceed along the gross and palpable lines of the visible, and not also be hard at work upon the subtler elements which are behind—molding, governing, and emancipating them?"

As we have said, the biologist has an advantage over the psychologist, for this entity to which we give the name soul has left no fossil remains by which its development and its progress can be traced. We know of its existence and of its development only by the remains we find of man's handiwork through the ages past, and by the evidences handed down from age to age by tradition and by written record, whereby his growth intellectually, spiritually, morally, and socially, can be traced. Like the physical man, in one respect its origin may have been in a germ, but if so that germ must have partaken of the essence of that immortal and eternal consciousness that we know lies back of all manifestations. As all of the potentialities of the mighty oak are enfolded in the acorn,—as all the magic beauty of the flower rests in the tiny capsule of its seed,—and as all of the delicate and complex mechanism of the human body sleeps in a germinal dot, so may not all of the wondrous potentialities of the immortal soul have been enfolded in an atom of that causeless first cause, a germ of thought from the mind of Divinity, thereby partaking of the immortality of its divine source? It has always been; but, as the physical man has gradually been evolved and developed from the primal unicellular organism to the wonderfully complex organism of the man of to-day, so that primal germ of Divinity has evolved and developed into the soúl of man. It will no doubt be said that in making this suggestion, I have wandered from the solid foundation of things we know and of the things we may legitimately infer, and have allowed my imagination to lead me into a field of pure fancy, and that my suggestion of a germ of thought, consciousness, or mind, is beyond the boundaries of possible knowledge, evidence, or inference. I might answer, as another has well said, that imagination is the advance guard of discovery, and that the pioneers of scientific discovery have ever been men with imagination. I should be quite willing to claim this suggestion as original if I could, but I can not.

As to evidence, however, this depends upon what we mean by evidence. It seems to me that this is another case where what we know justifies the inference. What constitutes the difference between materiality and immateriality? Where can we draw the line? What is substance or matter? I have referred to one of the latest pronouncements of Science, viz.: that matter as we know it is only an appearance created by the behavior of certain centers of energy, to which have been given the name "electrons", the difference between the so-called elementary substances being due to the different manner in which the electrons have combined to form the several atoms of the different substances. (I will frankly say here, by way of parenthesis, that in making this statement, I am accepting the dictum of Science. I can conceive intellectually what it means, but as a

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fact I am compelled to take it as the great majority of us take many other things—"on trust".) The various germs which mark the initial step in the formation of different organisms, are therefore simply varying combinations of these electrons, or of the resulting atoms, plus life. They all hark back to something which to our consciousness is immaterial. If it is true that matter as we know it, from the dense substances like gold, platinum, or lead, to the non-ponderable gases, or to the ether that pervades space, consists of mere aggregations of electrons, then all of the so-called material things are in their ultimate essence, to our present consciousness, immaterial. They exist on planes that can not be reached by normal human consciousness. If science is right, they do thus exist, but the evidence of such existence is not as strong as the evidence of the existence of an infinite power by which they are controlled, and that mind is the agency through which that infinite power reveals itself and directs such control. The conduct of mankind is regulated in accordance with the evidence of our senses, and, unless we reject all of the evidence thus furnished us, mind is not only an attribute of the Infinite Intelligence that pervades the universe, but is also the agency through which man exercises control over material things. True, the materialists tell us that mind has no existence save as a function of the body, or of one of the body's organs, and that thought is a mere secretion of the brain. Cabanis, the distinguished French physician, expressed the idea in this way. He said: "The brain is determined to thought, as the stomach is to digestion, or the liver to the secretion of bile." The German, Voght, expressed the same idea in the following language: "Thought stands in the same relation to the brain, as the bile to the liver, or the urine to the kidneys." Büchner, another German, says: "Mind, like light, heat, electricity, or magnetism, is a movement of matter." Haeckel, the famous German materialistic biologist, in his book *The Riddle of the Universe,* says that neither mind nor soul have any origin, because, he says, sensation is an inherent property of all substance, and that conscious soul is a mere function of the brain. His latest pronouncement is found in a book written by him since the beginning of the Great War, and now being translated and published serially in the *Truth Seeker.* He says: "Physiology, whose province is the study of life itself, refutes the belief in immortality as positively as the comparative psychology of man and the other vertebrates. So, also, does the history of the development of the brain and its functions. The immaterial soul is nothing but a function of that organ, and the work of the material brain. Pure reason cannot admit the idea of the eternal duration of the soul."

It is worth something that these gentlemen recognize that mind has an actual existence, even if they do degrade it to a mere function of one of the bodily organs. In animal physiology, a function of an organ of the body is simply its normal mode of action, and therefore necessarily involuntary and automatic. The bodily organs all have their functions. The heart, the lungs, the stomach, the liver, and the kidneys, have each

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their functions or their normal mode of action; and none of them can voluntarily refuse to act or change the manner of its acting. They act automatically. The action of the mind, therefore, according to them, is simply the normal automatic action of the brain, as digestion is the normal and automatic action of the stomach. In animal physiology, a secretion is a substance existing in the blood, which is prepared and separated therefrom by glandular activity or by the action of the epithelial cells, as milk is separated from the blood and secreted by the mammary glands. To follow their argument to its legitimate conclusion,—as all the organs of the body are built from the food we eat, and perform their functions by the power thus generated, and as all the bodily organs are produced from that same food, mind and thought really originate in the stomach, and that organ is the abiding place of the soul.

According to these learned gentlemen, therefore, immortality is but an iridescent dream. The soul, as an entity, capable of voluntary and independent action, is non-existent, and the mind a mere function of one of the organs of our body, as digestion is a function of another. Our much vaunted thinking and reasoning is only a secretion that oozes from our brain, as the tears ooze from our lachrymal glands while we weep over the dismal hopelessness and purposelessness of human existence as thus pictured by these scientists; and their erudite productions are no more than material exudations from their material brains.

The works of these materialistic writers, showing as they do that they are the result of much study, are alone sufficient to refute their conclusion. This is particularly true of the work of Ernest Haeckel. His work is not the production of a mere automaton. When we read the record he has made of his life-time studies in the field of biology, we know that it is not a record of the mere involuntary working of a bodily function. Every page evidences purpose and design; an individual and personal purpose and design that could not possibly find its origin in a mere bodily function. The existence of this purpose and this design is as obvious in that work as is the existence of purpose and design in the work of the Infinite Intelligence that is over all. The immediate and impelling power by which the various bodily functions perform their several offices, is life,—that force which builds the body. But life only follows the plan it finds in the germ with which its work begins. It never changes that plan, or makes the mistake of developing the human germ into some other type of animal. Every function of the body is potentially present in the germinal dot from which the body grows. The various secretions of the different bodily organs are also automatically produced and their normal character is potentially determined when life begins its work with that germinal dot. The liver cannot secrete tears, nor can the lachrymal glands secrete bile. Whatever there is of purpose or of design that determines the character of these secretions, must be sought in the work of that Infinite Intelligence which lies back of the germinal dot. If thought is nothing but a secretion of the brain, we can

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no more originate and direct that secretion than we can originate and direct the secretions of other organs;—there can be no such thing as an intention of thought, and our so-called reasoning is a mere involuntary discharge of an involuntary secretion, as free from inherent intention, or from voluntary and independent purpose, as is the urine or the bile.

With all due respect for the learning and sincerity of these materialistic biologists, I feel that in Bunyan's *Man with the Muckrake,* we find their counterpart. Says Bunyan:—

> "The Interpreter takes them apart again, and has them into a room where was a man that could look no way but downwards, with a muckrake in his hands. There stood also one over his head, with a Celestial Crown in his hand, and proffered him that crown for his muckrake; but the man neither did look up nor regard, but rakes to himself the straws, the small sticks, and dust of the floor."

They find the beginning of all organic life in a germ or germs that in some way appeared in primordial slime. They find that these germs have developed throughout countless ages into a myriad forms of life, and among these forms they find the physical man of to-day. They may be right as to this, for physical man is still "of the earth earthy," and can hardly deny kinship with the slime. Keeping their eyes on that slime of the distant past, and on the life force that stirred its depths when that germ appeared, they seek only in the dust of the ages and in that life force for the origin of all the qualities they find in the man of to-day. They might as well attribute the secret of Canova's genius to the marble of Carrara, or the inspiration of Michael Angelo or Raphael to the pigments they used. If they will but lift their eyes from the dust, and study the harmonious rule of that power which governs the universe, they will find the source of the crowning glory of humanity. "The Heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." As the mysterious thing we call "magnetism" may enter into the apparently inert needle of steel and give to it a new quality or power, and as magnetism's mysterious relative, electricity, when it is sent coursing through a wire, imparts to the filament in the bulb the power to emit light, so man, at some point in the course of his development, has had imparted to him a power beyond anything that can originate in the form of force we know as life. Life acts automatically, but this new power enables man to originate action; to think, to reason, to decide, and to do. To this new power or quality belong all the things we conceive of as attributes of soul. Common sense is a most excellent possession, and common sense would dictate that in searching for the origin of mind we should look where we know mind to be. One would not search for tropical flowers

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at the north pole, nor for icebergs at the equator. We know that mind exists independently of our bodies. We know that Infinite Intelligence rules the universe, and common sense would suggest that we look toward that Infinite Soul of the universe as the source whence the soul of man has come.

It is not my purpose to try to explain in this paper how the soul became associated with the physical body. I have sought to limit myself to things which we all know, to inferences which I believe we are justified in drawing therefrom, and to demonstrate by legitimate argument, if possible, the fact that the soul is a definite entity, and that mind, instead of being a mere function of the body, is its superior and its controller, and therefore that I am right when I speak of *my body*. I am an immortal soul. My mind is not a mere function of my brain, but is that through which my soul makes itself known. My brain is its servant, the instrument through which it speaks and through which it transmits thought. It is in obedience to the command of that *I*, that my hand now writes these words.

R. M. McBride.

Every duty, even the least duty, involves the whole principle of obedience, and little duties make the will dutiful, that is, supple and prompt to obey. Little obediences lead into great. The daily round of duty is full of probation and of discipline; it trains the will, heart and conscience. We need not to be prophets or apostles. The commonest life may be full of perfection. The duties of home are a discipline for the ministries of heaven.

H. G. Manning.

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COUNT SAINT-MARTIN

*"The only initiation which I preach and seek with all the ardor of my soul is that by which we may enter into the heart of God, and make God's heart enter into us, there to form an indissoluble marriage, which will make us the friend, brother and spouse of our Divine Redeemer ('the violent take it by force.' Matt. xi. 12.) There is no other mystery, to arrive at this holy initiation, than to go more and more into the depths of our being, and not let go till we can bring forth the living, vivifying root, because then all the fruit we ought to bear, according to our kind, will be produced within us and without us naturally; as we see is the case with earthly trees, because they are adherent to their own roots, and incessantly draw in their sap."**

IN the midst of the atheism and materialism of the revolutionary and pre-revolutionary period in France, among men who declared that there is no God, whose pride of learning had blinded their eyes and deadened their hearts, Count Saint-Martin spent his life in the endeavor to waken in his fellow-men the memory of their "imperishable being, all shining with eternal splendor." Through all his books, a dozen or so in number, his endeavor is the same, to bring to man a realization of his fallen and degraded condition and to recall him to his allegiance to "the First and the Prince of the Warriors of the Spirit." But not to the pen alone was his effort confined; he realized fully the power that lies in living the life. "Do not forget," he writes, "that, in the state of aberration in which Man is, you have a duty to perform for your fellow-men, more urgent than writing books; that is, so to live and do, as, by your efforts and desires, they may get ears to hear them. This is what is most needed by mankind." And his books were written and his life was lived in a spirit of consecration to the Masters' work.

Born of a noble family in Amboise in 1743, he was educated for the magistracy but remained in that profession only a short time, preferring instead a military career, since it would afford him, in time of peace, more leisure for study and meditation. As an officer in the army he was stationed in 1765 in Bordeaux and there met Martinez de Pasqualis, a Portuguese of oriental, presumably Hebrew, origin. The latter lived a life secluded and withdrawn; none of his teachings was made public, and little is known of him except that he was a Gnostic Christian, and the chief of a sect, the Martinezistes (often called Martinists), into

* Correspondence between Count Louis Claude de Saint-Martin and Kirchberger, Baron de Liebestorf.

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which Saint-Martin was introduced with many rites of initiation and "theurgic operations."

This was an age of especial activity in regard to spiritualistic, magnetic and so-called somnambulic phenomena. The Martinezistes, soon greatly increased in numbers and making their headquarters at Copenhagen, experienced wonders so singular and of so great a variety as to rouse wide-spread interest and comment. It was the same age that saw the demonstration of Mesmer's theories and the strange careers of the mysterious Count Saint Germain and Cagliostro. Spirit communications and prodigies of all sorts were so frequent as to become almost common occurrences. And in connection with this wave of spiritualism, it is worthy of note that it preceded by just a century, the similar wave, this time in America, that again prepared the soil in which the Theosophic seed was sown.

Saint-Martin, who had always been of a mystical turn of mind, found the spiritualistic operations of the school distasteful, and in a conversation with Martinez, is quoted as saying, "But, Master, is all this necessary, to gain a knowledge of God?" It was through this agency, nevertheless, that he found the spiritual path, for the spiritualism received here became for him, not a mere science of spirits, but a science of God. In later years he expressed the belief that his teacher, Martinez, possessed the key to the higher truths, had his pupils been able to receive them. As for the spiritualistic communications, he writes (also at a later date) that he too had his share and that there was every indication of the presence in them of the "Repairer" or "active Cause." "But," he adds, "unless things come from the centre itself, I do not give them my confidence. I can assure you I have received from the inward way, truths and joys a thousand times higher than those I have received from without." Elsewhere, he occasionally mentions some statement which the "agent" has made to him, or special preservation that has been accorded him (this during the revolution). But never is there more than a hint in passing. His tendency is always to discourage in his followers their interest in marvels of a lower order and to turn their minds to higher things.

It is interesting to note in passing that Martinez's school after his death, was reopened in Paris, in 1784, under the name of the Philaléthes and it was of the Philaléthes that Cagliostro agreed to take charge, later refusing because they would neither adopt the Constitutions of the Egyptian Rite, nor consign their archives to the flames. There is no indication, however, that Cagliostro and Saint-Martin ever came together. The latter refused to enter the new lodge, for he regarded its members, according to his friend and biographer, M. Gence, as "seeking less the truth than the secret of the *philosophical work*," speaking and acting "only as freemasons and not as real initiates, that is, as united to their Principle."

In 1771, Saint-Martin retired from the army, feeling called to what he termed the Great Work, and devoted himself to meditation, to writing

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and to the study of man, "the only book written by God's own hand." Shortly after this, Boulanger advanced his view that religion is the result of fright occasioned in mankind by the catastrophes of nature. And to combat the work of the Encyclopedists, Saint-Martin began in 1775, his first book, *Des erreurs et de la verité,* asserting that, inherent in the nature of man, is the knowledge of an active, intelligent cause. All his books dealt with subjects closely allied to this, with the exception of one entitled *Ecce Homo.* This little volume was written with a special view to the needs of his friend the Duchess of Bourbon, towards whom he acted more or less as spiritual director; and purposed to turn her and others like her away from their undue interest in spiritualistic marvels.

His doctrine is a difficult one to summarize adequately; it is not a simple theocracy, nor is it a simple mysticism, but a genuine theosophy on the government of things divine and human. He is deeply mystical with a mysticism of a quality new to that day. On this point M. Gence writes: "The mystics of the middle ages and those of Fénèlon's school, by uniting themselves by recollection or contemplation to their Principle, according to the doctrine of their master, Rusbrochius, were absorbed in God through affection. Here (meaning in Saint-Martin's teachings) the entrance is higher; it is not the faculty of affection only, it is the Divine intellectual faculty itself, which knows in itself its Principle, and through him the pattern of that Nature which Malebranche saw, not actively in himself, but speculatively in God; and of which Saint-Martin discovers the type in his interior being, by an active and spiritual operation which is the germ of all knowledge." As Saint-Martin himself expressed it, he taught the new birth by the Gospel way, as contrasted with the well-known contemplative way.

He wrote under the name *"un philosophe inconnue,"* and an unknown philosopher he remained to the end of his life, so far as the mass of mankind was concerned. In a surprisingly brief time, however, he had a considerable following, but drawn, unlike those of Martinez, almost entirely from the aristocracy. To such a degree was this the case, as to cause one biographer, in alluding to his various sojourns in London, Rome and several of the cities of his own land, to remark that at first sight he would appear to have gone only to visit the most notable families. For the good of the Great Work he made it a point to seek out some of the most renowned thinkers of the day. Among these was Lalande, the astronomer, whose work appealed to him especially because of his interest in the science of numbers. But the theories of neither man were acceptable to the other and their acquaintance was brief. A meeting which he had arranged with Voltaire was prevented by the death of the latter; and Saint-Martin wrote: "It is impossible not to admire this extraordinary man, who is a monument of *l'esprit humain*—Voltaire was neither atheist nor materialist. He had too much understanding (*esprit*) for that; but he had not enough of genius or of light to believe in anything more."

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Among his personal friends were men and women of widely varied types, representing the keenest, most brilliant and most scholarly minds of the day. Indeed, his position was a singular one; he possessed, it is true a pleasing appearance, great charm of manner and an air of distinction, yet withal he was but a young army officer, a member of the lesser nobility, possessed of a very modest fortune and no great learning or renown. To find him so widely sought after and playing so considerable a role in so large a number of the greatest houses of France is remarkable in itself; and it becomes all the more so in view of the fact that he was in every sense of the word, in the world but not of it. "I am so afraid," he writes, "of moving without my guide, and so much would I wish never to separate myself from my source and ground, in thought, word, or act. In short I would have no will of my own and I feel how far I still am from this. Nevertheless, that is my aim." His was a simplicity of soul, a serenity and detachment, far removed from the spirit of the people among whom he lived. He loved mankind, but in his friendships and in his social life he saw a reminder of that perfect understanding and intimacy which all might enjoy in perfect unity with their divine Principle.

Matter, in his *Saint-Martin,* claims that the philosopher, sought after though he was, received even among his friends and followers little genuine support. They were eager for his teachings, they listened to them, but not with the desire to make them their own—rather as a sort of curiosity. And Matter explains this attitude as entirely characteristic of that generation, "sceptical, incredulous, materialistic, sensual above all. In this charming century they gathered about the light, but all wished it to be sweet and agreeable. They rejected it if it were austere in form or difficult to understand. They fled above all if it were presented in shadowy or mystical form."

The years 1788-1791 were, without doubt, for Saint-Martin the most important years of his life. During this time he stayed in Strasbourg and through his friend Madame de Boecklin, became initiated into the mysticism of Jacob Boehme; whom he regarded as the greatest human light that ever shone. To give an account of his doctrine after this period would be to give an account of the teachings of Boehme, for these teachings became his very life, filling out and completing for him all the work of his earlier years and opening up untold stores of spiritual wisdom. After devoting himself completely to this study, he declared that all his own writings hitherto had been mere child's play, and began his greatest book *Le Ministère de l'Homme-Esprit.*

In it he teaches the doctrine of the principles in man and also of the indwelling presence of God in man as a potentiality. Man and not the universe is the witness of Divinity, the means of demonstrating the Divine Essence. But man as he now is, imprisoned in matter, is a degraded being clothed in garments of shame. His first fall came about through weakness, the weakness of allowing himself to be "struck, attracted and penetrated by the spirit of the world, whereas he was of a higher order,

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and a region above this world." He must regain that first state, be made over again in the image of God and know by the light of his own inner being, Divinity in its living glory. "Now, we have the prerogative of forming, after the similitude of the All-Wise, an indissoluble, eternal alliance between our minds (*esprits*) and our sacred hearts, by uniting them in the principle which formed them; and it is only on this indispensable condition that we can hope to become again the images of God."

There are seven forms of Nature, according to his teaching, even to the eternal root of all. Through man's fall, the universe, originally in harmony through all its seven parts, suffered from the entrance of foreign elements and substances. And the universe is now groaning on a bed of pain; nay more, it is dying, is in its grave. And man, the Spirit-man to whom the book is addressed, has been commissioned by God to be the rectifier; he must help nature to enjoy her rest, *i. e.*, to develop her seven powers naturally. This is to be done not by man as he now is, however, but by man denuded of self, with his own seven powers naturally developed.

"O man! stop in the middle of this abyss in which you are, if you will not plunge still deeper in. Your work was quite simple when it came out of your First Principle's hands; it has become threefold, through your imprudence and the abominations you have committed: you have now, first, to regenerate yourself; secondly to regenerate the universe; then thirdly, to rise to be a steward of the eternal riches, and to admire the living wonders of Divinity."

Somewhat the same thought, given in paradoxical form, is found later on: "Man takes different characters at each step of this sublime undertaking. At first, he may be regarded as Nature's master, and he ought to be so, in fact, for her to derive any comfort from him. At the second he is simply the brother of his fellow creatures, and, rather as a friend than as a master, he devotes himself to their relief. Lastly, at the third, he is nothing more than a servant, a mercenary to the Word, to which he ought to bring relief; and it is only when he enters the lowest rank that he becomes specially the Lord's workman."

Elsewhere, also he speaks of "*sublime workmen* or mighty servitors," among whom he is far from being able to reckon himself.

This regeneration, first of man and then of the universe, is the Great Work, toward which he bent every effort of his life and to the pursuance of which his books were meant to draw his fellow-men. But this regeneration could be brought about only by a new birth, not at the resurrection as Saint-Martin interprets St. Paul's teaching to mean, but here and now in accordance with the teaching of Christ.

This new birth must be threefold, a new soul, a new spirit, a new body, and the transmutation becomes possible only "in pains of bitter anguish, and a sense of profound and complete desolation."

"We must feel the spirit making furrows in us, from head to foot, as with a mighty ploughshare, tearing up the trunks of old trees with

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their roots interlaced in our earth, and all foreign substances which impede our growth and fertility. Everything that has entered us by charm and seduction, must go out of us by rending and pain."

In the correspondence with Baron de Liebestorf, the latter submits for Saint-Martin's approval the following—his summary of that part of Saint-Martin's teaching:

"I look upon the divine part of ourselves as the vehicle, the birthplace of the Repairer, who ought to be engendered in us. The Word, once engendered in us, is, I believe the means by which we have communication with the Father, and I believe that, by the flux and reflux of communion between the Word and the Father, the procreation of the Holy Spirit takes place in us, which, then, leads us into all truth. Thus everything depends on the one thing needful, the birth of the Word within us."

Many passages in the book, giving admonition and encouragement to the seeker after light, remind one in spirit, and frequently in expression as well, of parallel passages in *Light on the Path,* or the *Voice of the Silence.*

"Try even to feel that perhaps the only science worth studying is to be without sin; for possibly if man were in that state he would manifest all lights and sciences."

"Even the obstacles and dangers we meet with in our work, and which become our crosses when we recede from them, are steps and means of rising, when we surmount them. Wisdom in exposing us to them meant that we should triumph."

"Listen very attentively to this word sorrow, when it speaks within you; listen to it as the first helping voice that can make itself heard in the wilderness; gather carefully this precious specific, as the only balm that can cure the nations."

"It is not an earthly but a spiritual change of place that can serve us. And, without stirring from our material place, we ought to reflect incessantly, painfully, on the cold, dark spiritual place we are in, that we may go and make our dwelling in one that is warmer, lighter, happier."

And the life which would result from such an effort, the aim for which Saint-Martin himself worked with never failing zeal, is best expressed, again in his own words:

"Not a desire, but in obedience;
Not an idea, which is not a sacred communication;
Not a word, which is not a sovereign decree;
Not an act which is not a development and extension of the vivifying rule of the Word," or to put it in more homely phraseology, it is simply "reducing ourselves to the condition of a cannon waiting for the match to be applied."

This book was published in 1802, but long before its completion, the French Revolution had begun, through all of which stormy period Saint-Martin maintained the same detachment which he had previously

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shown. Holding himself aloof from party opinions and considerations of birth, he not only did not emigrate, but remained in Paris until forced to leave by the decree of the 27 Germinal, expelling the nobles.

He then withdrew to a retired country district where he lived in considerably straightened circumstances. And here, far from being unduly disturbed by the storm and stress of the time, his mind was still occupied with the Great Work. In his Theosophic Correspondence with Kirchberger, written at this time, he refers to himself as the Robinson Crusoe of spirituality, and adds, "When will it please Providence that I may find people to whom I may communicate these treasures! His will be done." And again, "Be thankful therefore to Providence that you are in a free country, in a quiet position and surrounded with men of desire. I know, by want of these advantages how precious they are." And, showing that he found work to do wherever he went, he writes humorously of certain "little chickens which come, from time to time, for their crumb —fresh souls" whom he aided in his capacity of theosopher and religious philosopher.

But that he may not be thought a dreamer or neglectful of his duty, be it said that he contributed as one of the citizens to the expenses of his commune; he served in the Garde Nationale, being on duty in the Temple during the imprisonment of the young Dauphin, and immediately after was appointed to catalogue the books in the suppressed religious houses. Furthermore, in 1794, notwithstanding the interdict against the nobility, he was chosen by the district of Amboise as its representative in Paris, in the Normal Schools instituted to train masters for public instruction. This post he accepted because of the possibilities which it offered for the Great Work. He hoped that, with the aid of interior guidance, he might combat successfully the anti-social and materialistic philosophy of the day. And his hopes were justified in a disputation with one of the learned men of the day, from which he returned with the conviction that his effort had not been made in vain.

Although he regarded with horror the anarchy and despotism by which he was surrounded, he nevertheless believed that the Revolution itself served a definite purpose and would bring good in its train. His view on this point is of special interest in the light of present day events. "Do not believe," he writes, "that our French Revolution is an indifferent thing upon the earth; I look upon it as the revolution of human nature —France has been visited the first, and that very severely, because she has been very guilty. Those countries which are no better than she, will not be spared, when the time of their visitation arrives. I believe, now, more than ever, that Babel will be pursued and overthrown progressively throughout the globe; which will not prevent her again throwing out new shoots, which will be uprooted at the last judgment; for, at the present epoch, it will not be visited to its centre, because, fortunately for us, its centre is still hidden; and woe to those who will be present when this centre pours out its infection!"

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Much of the time during these later years of his life Saint-Martin spent in caring for his sick and aged father in Amboise. Here he devoted himself to the translation of the works of Boehme, for his eyesight was rapidly failing and he explained that during his old age he wished to have these much-loved books read to him in his own tongue. But the need for such a thing was never to come. For some time before his death, he felt convinced that he had not long to live, and in 1803 he died at Aunay near Paris, still *un philosophe inconnu,* for at his death he was so little known as to be confused, in the public announcements, with his early master, Martinez, who had died nearly a quarter of a century before.

JULIA CHICKERING.

Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts. Dye it then with a continuous series of such thoughts as these: for instance, that where a man can live, there he can also live well. But we must live in a palace; well, then, he can also live well in a palace. MARCUS ANTONIUN.

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ON THE SCREEN OF TIME

TOWERING above and dwarfing all other things which the Screen reflects at the present time, stands the long battle line, east and west, north and south, where the heart of the world is centred. There can be nothing more inspiring, more instructive, or more moving.

Yet what, in truth, is taking place there? We get such different reports. Some see nothing but horrors. Others see mere brute forces, hurling themselves this way and that. Others tell us of heroism, magnificent, sublime.

There are those, however, who find these unspeakable horrors, these most brutal of brute forces, and who see this most splendid heroism; but also, with these things and transcending them, as the Resurrection is seen in the Crucifix, they find Eternal Life.

It is inevitable. We find what we bring. We see, always and everywhere, that which in fact we are.

The Crucifixion does not perfectly illustrate this law, except in retrospect, because no one who stood there and watched it could see the joy, for the sorrow; the light, for the darkness; victory, because of what seemed such terrible defeat. Easter opened their eyes, as it ought to have opened ours, as it ought to have opened the eyes of those who watch this war,—as it has opened the eyes of some. And yet, even among those who stood there, gazing at that Cross of life, what a difference! There were those who enjoyed the suffering—brutes who jeered. Some were hardly conscious of it: they were indifferent, immersed in self. Others saw pain and horror: perhaps they sympathized; perhaps, when humanitarian, they vowed that so far as in them lay, crucifixion as a practice should cease. Others—so few—wept their hearts out in agony of love and pity. But did they see beyond? Did they see Discipleship? Did they see an undying victory of soul? Did they, through that veil of death and anguish, see the redemption of mankind—even of the butchers who did it, of the fiends who ordered it—the betrayed, saving the betrayer—the victim, by his heroism, atoning for those who tortured him?

They could not have seen that, we believe, until later, when the Victor gave them his peace.

But we, today, who have studied that drama of the soul; who have sought the secret of that Great Soul's elixir,—we have no excuse for blindness; we ought to understand.

Yet,—we find what we bring with us; we see that which we are.

Here, for instance, is an American boy, William J. Robinson, who

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enlisted in England at the outbreak of the war, and who writes very entertainingly of his experiences (*My Fourteen Months at the Front*).

"If those persons," he says, "who speak of the glories of war could really see it in all its dirtiness and nastiness and utter misery, they would perhaps speak less glibly about the good it does a nation to go to war."

Robinson, as he says, had decided that he "might do lots of worse things than to see a little of the biggest scrap the world has ever known." So he enlisted, and, while at it, behaved bravely and in all ways well. But, acting from such a motive, how could he possibly have seen any more than he did see? True, he saw more than "nastiness"; he saw heroism and he says so. But he brought that with him, at least to some degree. He was not blind to that. Beyond that, however, he saw nothing. He was not giving his life for a Cause loved more than life.

Then there is Philip Gibbs, in a despatch to the New York *Times* of July 18, 1916, dated from the British front on the Somme, who concludes by saying:

"If any man were to draw a picture of these things or tell them more nakedly than I have told them, because now is not the time nor the place, no man or woman would dare speak again of war's 'glory' or of the 'splendor of war,' or any of those old lying phrases which hide the dreadful truth."

They see what they see. But the husk is not the grain; it is the husk.

Of course ideals differ, as well as vision of facts. Mr. Cyril Brown, presumably an American, and in any case Staff Correspondent of the New York *Times*, telegraphing on July 25th from "Great Headquarters of General von Linsingen's Armies in Volhynia," and praising everything he sees, particularly the General in command, is so far dominated by his environment that he flatters in terms which would make officers of any other army feel at least uneasy. Yet it is what those officers like to think of themselves as being:—ruthless!

Doubly and trebly censored by German staff officers, this American correspondent describes his meeting with von Linsingen in the midst of a "family blowout." The General was dining with his staff. All of them were singing. The General, being the hero of the occasion, is made to out-sing the others (it was of course "Deutschland über alles") "with a loud, deep roar." And then: "again and again the sound of the Jaeger cheer and huntsman's cry—a triple 'horiddo' which *the whole pack* gave with a lusty will," supposed to strike terror broadcast. Then this description of the General's staff officers (one can see the staff censors swelling as they read): "I felt almost sorry for Brusiloff and his Cossacks as I studied this Linsingen brood of lean, keen-eyed, determined-jawed, saturnine, ruthless fighters, flushed as with victory"!

But the question of ideals is another matter. We are concerned, for the moment, with the vision of what is. There were those, doubtless,

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who found in the Jewish hangmen a more noble figure than in Christ. For they, too, were ruthless; it is possible they were saturnine; they may even have been "flushed as with victory."

Where, then, shall we turn for better, truer vision?

As against the view which sees only the horrors of the Crucifixion and nothing of the Resurrection which those horrors contain and bring to birth, there is another view, set forth by many participants in this great war, all of whom—these men who see—have the spirit and something of the knowledge of disciples. For the most part they are priests, whose profession requires them to lay down their lives in advance. To the extent that they have done so—their lives, their comfort, their personal desires—to that extent they have constituted themselves disciples. Then, called upon to fight for God and their country (they have reason to believe that the cause of one is the cause of the other), they carry with them, into this outer warfare, the same devotion, the same nobility of self-surrender, the same rejoicing when their Master calls for what they have given, and the same ability to see the things of eternity overshadowing the things of time. We have a right to expect a truer vision from them, and we find it. Yet, because they do see more truly, we shall find no mitigation of the horrors—realism could hardly be carried further; we shall find no effort to "deny" the pain. There is light permeating the darkness, and they see it because they have it. The soul is mightier than iron, and they see that because they have lived it, have proved it, and are willing at any moment to prove it finally by dying that they may live.

In addition to the books mentioned in the last "Screen of Time," there is one which is at least as remarkable as they are. It is entitled *Impressions de Guerre de Prêtres Soldats,* collected by Léonce de Grandmaison, published by Plon-Nourrit et Cie, Paris. It contains the letters and diaries of a number of priests, some of them still living, others now dead. These letters were not written for publication. They were addressed to friends, and often to the Bishops or religious superiors of those who wrote them.

Here is the Chaplain of the N^{e} Division, the Abbé Benoît E..., who speaks of the number of conversions among men at the front.

"It is not simply the prospect of death which brings about these conversions at the front. It is much more often the steady performance of duty. He who forgets himself for his brethren and for the service of his country, is very close to the Kingdom of God. It is not so much fear as the habit of right living which makes our soldiers better Christians at the front."

What an example their officers set them! This same Chaplain gives many instances. He tells of the fighting on the 9th of May. "The N^{e} was not, it seems, adequately supported. The losses are considerable. The colonel, Commandant H..., a splendid Christian, with whom lived the Chaplain of the regiment,—is dead. He was sublime,

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they say. When his battalion gave ground, he turned over his command to a captain, and alone went back, facing the enemy, wishing, doubtless, to give his men an ineffaceable lesson in heroism. So he went forward, confronting inevitable death. And he was riddled."

Another detachment came to the rescue. It happened to contain two deacons, a number of seminarists, and several members of a religious association for young men, a majority of whom fell, facing the enemy. And what was the cry of those who returned? Was it of horror, of grief? No. *"Ah, que c'était beau! que c'était beau, Monsieur l'Aumônier! Jamais on ne verra rien de si beau!"* (Ah, how beautiful it was, how beautiful it was, Sir Chaplain! Never will anything so beautiful be seen!). And the Chaplain adds: "What enthusiasm! One would say that for them, the survivors, the others are not dead at all!"

And here is the Abbé Léonce Marraud, of the diocese of Paris, "killed facing the enemy" in September, 1914, writing as a sub-lieutenant of infantry.

"I love this life. It seems to me that for the first time I am in the full sense a man. I love passionately the duty which Providence has given me, in spite of all the pain, all the anguish which it has brought me: perhaps in fact because of them. There was that terrible retreat . . . There was above all the suffering of my men who endured unutterable misery (to understand it one must have passed through it). Then there are those who have fallen . . . And I cannot say how much I loved them. They were my friends, whom I saw fall, and with the anguish of asking myself whether it were not due to some fault of mine. Oh! that wringing of one's heart before a battle, when one sees all those eyes turned on you with a mixture of anxiety and affection, seeming to say: 'It is our lives that we intrust to you'; and when one knows that one is going to send not a few of them to death and that one must nevertheless inspire them and give them courage. Nor could anyone understand, unless he had experienced it, the depth of the bond of affection between a commander and his soldiers, particularly in the infantry, after a month when there has been fighting every day, and companionship in the same intense emotions. . . . There is a serious note to it, without sadness, full of a courageous resignation which is really very splendid. And it would be impossible to imagine the fineness that one meets with, in such circumstances, in men of most commonplace aspect, wishing to express to you their silent devotion. I would not give this brief, crowded period for all the rest of my life. . . .

"And even in a material sense this life is full of beauty. The organism reacts with an extraordinary intensity. The joy of the body benumbed by night as it recovers life and heat; of the harassed body as it relaxes; and the joy of some effort carried out to the very end, is very great. And what marvellous surroundings, tragic and picturesque

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by turns! I am in wonderful autumnal woods, which border a peaceful valley, the gentle lines of which contrast sharply with the atmosphere of devastation in which we live. I sleep tonight in a charming old house. It has been pillaged and is abandoned. I am alone in it, and move around as if it were my own. It is exquisite and infinitely touching in its distress. Tomorrow I shall go and sleep in the woods. At other times I have passed the night in the street of a village in flames, where shells were falling. More often than not, on the horizon, villages blaze. Combine with that the wounded, the blood, the dead horses, the heavy ammunition wagons, as one heroic theme after another. Ah no! I would not give this life, in spite of its heartrending sorrows, for all the years I have lived.

"And then it has been such a joy for me to see, in this constant presence of death, souls uplifted, drawing closer to God; to feel, and to feel with such intensity, that most of those who have fallen there, were in a state of blessedness, lifted to the highest moral level they could attain, united, by their humble self-abandonment, to the divine sacrifice,—I would willingly endure the worst kind of life to feel that always."

Then there is the diary or report of Père André de Guilhard-Bancel, sub-lieutenant of infantry,—evidently addressed to his religious superior. He writes from the front trenches:

"This morning, at about three o'clock, I came back to my shelter. The sentinels have been posted; all orders given. Before resting . . . while bullets whiz and shells burst around me, I recite slowly and with love the words of my pledge (vows). The weather was overcast, no stars in the sky; and yet what a festival (*fête*) in my heart."

Later: "I am happy, being—

Tout seul avec, Jésus, Jésus seul avec moi
Dans le secret du cœur et la paix du silence."

[What food for meditation in those words! Who is the Master on whose Ray you shine? Then, not only are you alone with him, but he, whether you know it or not, whether you grant him one thought or not,—he, mystically though in truth, is utterly alone with you!]

He was killed on December 12, 1914. On December 6th he wrote:

"One word of *adieu* or of *au-revoir,* I do not know which. One of these days perhaps I shall give a 'kick' with my section, and what will become of its commander? God alone knows. I am neither anxious nor troubled: quite the contrary. But this morning, at the holy communion, I prepared for the *grand passage.* Do you know the joy which fills my soul when I think of it? Only one feeling, and a deep one too, contends with joy in these moments blessed by God;

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and that is the feeling of my unworthiness. But confidence quickly gets the mastery over everything, and I believe that *there* lies my duty and the truth. Confidence, confidence always."

The Abbé Joseph G..., sub-lieutenant of infantry, writes from the front trenches:

"The apostleship of joy, of gaiety,—here, that is the apostleship which takes first place. A priest at the front is inevitably a reservoir of joy, of good cheer. Always ready to give his life, which he surrendered to God once for all on the day of his sub-diaconate, the priest can live in perfect serenity in the midst of war. We, priests, cannot be afraid of death, and our serenity is contagious."

And this is how the same priest, on May 8, 1915, speaks of an approaching battle:

"Before the great days when probably we shall die, I want to thank you for all the good you have done me. The great days draw near in fact, and I feel in my heart the same joy and the same peace as on the eve of my ordinations. . . . To die young, to die a priest, as a soldier, during an attack, marching forward, while performing the priestly function, perhaps while granting absolution . . . to give one's life for the Church, for France, for all those who carry in their hearts the same ideal as I do, who are quickened by the same faith . . . and for the others too that their eyes may at last be opened to the light and that they may know the joy of believing: Ah! truly Jesus spoils me! How glorious it is! (*Que c'est beau!*) . . . If I fall, above all do not weep for me: it would be so wrong. Envy me, rather, and pray, pray much for me. I shall go with but one regret, that of having done so little good; of having given so little after having received so much. Yes, I have lived as a spoiled child of the dear Lord . . . So, *au revoir* whether on earth or in heaven . . . You will perhaps find this letter sad, you who read it at the rear. I who write it while facing the *Boches,* find it very cheerful."

The next is just a touch, but it speaks. It is the close of a letter from a lieutenant, a priest, who has been describing a charge to the north of Arras.

"I am still amazed not to have been left back there, and I am almost ashamed to have been neither killed nor wounded! Really *le bon Dieu* cannot wish to have me, and it's very humiliating. At least pray for me that soon, if God permit, I also may give my life for France on some fine day of perfect victory."

Then there is the following:

"Ypres! One should pray in that town as in a temple," writes the Abbé Philippe P... "It is a reliquary, a relic. With equal respect and as on the same footing, one passes from the ruins of a house to

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the ruins of a church, from the ruins of a church to the ruins of the Halls. All is sacred.

"Literally, not a house that has not been struck, torn open, shot to pieces, ripped up, without doors, without windows, without a roof. The remnants of walls; piles of stones; here a broken pillar, there a portico; everywhere the stigmata of shells.

"They destroyed for the sake of destroying. There is no excuse for such devastation. The churches, the Halls, the booths, the small houses of the small shop-keepers,—why have vented their rage against all that? There was no possible strategic reason. Why such fury against a Belgian city, the city of a people involved in the war in spite of themselves, of whom—so it was pretended—only a right of way was asked, and against whom the only possible reproach is that they were loyal to the point of sacrifice? It was rage, it was hate, it was insanity. It was devilish.

"A thousand times the name of Pompeii has been mentioned in connection with Ypres. It springs automatically to the lips. But at Pompeii far more things have been respected. They have found charming statuettes unharmed. You would not find them at Ypres. And then, at Pompeii, it was a force of nature; it was a volcano; it was the earth in some sort of childbirth; and on the horizon it created a beauty which Pliny could contemplate . . . At Ypres, it was the work of man against man, human brutality against justice and against beauty; heavy shells of Teuton metal, each shell seeking a house, guided by human will, the work of science in revolt against humanity and against art. No excuse for it. Nothing but horror. There is but one word that explains it all:—sin. That word haunts me like an obsession. And knowing that God alone has the power to pardon, the act of contrition rises from my heart to my lips with a sob. . . .

"They still shell it occasionally,—a few every day, almost nothing. But since their domination is based on ruins, they need, of course, to affirm it. . . .

"Someone near me asks: 'What will be done with these ruins after the war?' And I answer mechanically,—'A museum. And there will be placed at the entrance: Kultur.' It is the invariable thought in the presence of such devastation.

"If in me there were some irony, it did not last so much as a second. It was frozen by my visit to the churches. Tears were in my eyes. It was as if a hand of iron were gripping my heart. I could hardly breathe. I could feel my own pallor. I was made physically ill. I was ill in my very soul. I wished I had not gone in; that I had not seen it. The most terrible verses of Scripture are there, confronting one. . . .

". . . Those devastated churches! Man has hurled himself against the place where God had given him *rendez-vous*. That of which he has need is there, and he breaks it between his hands. It is the

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crime of crimes. To look into the depths of that thought makes me dizzy.

"I wish that all those who revolt against God and who blaspheme him because of this war, were here. They would not dare to continue accusing God when seeing him the foremost victim. They would feel too strongly that the war is the work of the spirit of evil against all that is of God. If there be heroism and beauty, it is because there are defenders of the divine, it is because the divine powers in man are drawn up in the struggle, it is because of God's own divine power to bring good out of evil. Just as, a few minutes ago, the flowers which I saw among the ruins seemed to me a continuing triumph of life in the midst of death, so these many heroic sacrifices are the affirmation of beauty among the horrors spread broadcast by the spirit of evil. The spirit of evil! One knows here that he is no abstraction; he is a living being, who works with method.

"God is therefore the first victim. His house is exposed to the same ruin which threatens our own. He enters into all our sufferings. And that is why we can come to him to ask for consolation for the griefs he knows so well. And we must also enter with pity into the sufferings of his divine heart. Not one among us can have measured, as he has, the depth of sorrow into which the world is plunged; not one can have suffered as much, and not one of us longs for the end as he does. As he suffers and allows such suffering, it is doubtless because everyone is not yet open to his compassion."

The Abbé Ruffier, a Captain of infantry, was asked for by a wounded soldier, who had learned, the Abbé writes, how to consecrate his sufferings. "The utility of suffering," he adds, "is a truth full of consolation, but it is very difficult to bring it home to those whose faith is feeble or a void. It is a truth which would do much to develop military virtues if one could spread it abroad."

Constant thought for the spiritual welfare of his men, did not interfere with the performance of the Abbé Ruffier's military duties. Twenty-six years of age, he had already received the *croix de guerre* and the Legion of Honour, and had been mentioned four times in despatches (*citations magnifiques*). "There is not a captain in my division," an army chaplain writes of him, "who enjoys to the same high degree the admiration and gratitude of his soldiers." But he too is now entered, "Killed, facing the enemy."

Another priest, Paul Aucler, who writes from the front in Belgium, during February, 1915, concludes by saying:

"Witnessing such generosity in sacrifice, I often think of what a Belgian priest said to me not long ago. He was referring to the N... family, the most virtuous and the most sorely tried that he knew of in the town of Ypres. 'This war,' he said, 'though it lets loose before

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my eyes a world of horrors such as never before were seen, produces, in far greater degree, fruits of holiness so marvellous that only in heaven shall we be able properly to appreciate them.' "

Father Aucler, who was military chaplain until his death, was thinking, not only of his experience at the front, but of the wonderful spirit shown by those whose suffering certainly surpasses that of the combatants—of the mothers and wives of men who die. He quotes a letter received from a mother who had just heard of both her sons as "missing":

"If our trials and our sacrifices help to save souls and contribute to the regeneration of our dear country, we must hold ourselves as honoured by having been called to such a mission; though, at certain hours, the sacrifice is very dreadful, the agony very great."

Or what do you think, he asks, of this letter, written by a young woman who, only a few months before, had married a man remarkable both for his charm and for his piety, and with whom she had been associated since her childhood? She had just heard of his death, a prisoner in Germany.

"All that I ask of God is to give me courage until we shall be reunited forever. I pray my husband to obtain for me, by his prayers, the strength to say without reserve 'Thy will be done,' now that God has taken back the happiness of all my life. I want to be worthy of my husband, whose pure and beautiful soul was my strength and my support. With him I had two months of happiness like that of heaven. Often I said to him: 'I am not worthy of the happiness that God has given me: the dream of all my life realized.' And always we gave heart-felt thanks to God. Now that he waits for me above, he will fortify me with his prayers and will help my poor broken heart. *I am going at once to help the wounded,* and shall try to do for them that which I was not able to do for my dearly loved husband."

The next and much longer extract paints one of the most vivid pictures of the war that we have met with. Certainly it lacks nothing in realism. Some people would call it gruesome. None the less, how clearly the writer shows us the resurrection and the life!

It is a letter from the Chaplain of the N^{e} battalion of Light Infantry:

"Yes, I have the luck, or rather the great honour, to find myself with the pick of our soldiers and at that corner of the field of battle (Notre-Dame-de-Lorette) which is perhaps the most appalling of the three thousand kilometers of battle-front which intersects Europe. You would like to have the more recent pages of my campaign diary? Willingly; but it would need the style of Dante to engrave on the unresponsiveness of words this chapter of the infernal tragedy.

"First I must present to you the characters and the scenery:

"The characters? Light infantry (*chasseurs*), those *diables bleus*

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about whom everything possible has been said and who can never be praised sufficiently. Splendid troops, embodying the marvellous French bravery: gaiety, youth, dash, forgetfulness of self, endurance, and (this being their finest quality and the one most praised by their chiefs) a feeling for discipline which is exemplary and really moving.

"The scene of their heroism? It is here that one must confess oneself powerless. It passes all imagination. No description, no photograph, no painting, nothing, nothing could suggest the frightful reality.

"Picture to yourself a corner of one of the little valleys of Artois. After the scientific upheaval of picks and shovels, shells by hundreds of thousands have fallen on this soil. The earth is burned, calcined, blasted and reblasted, churned by steel, sown with lead. The trees—for there were not a few small woods on the slopes—when they remain standing, are hideously mangled, like giant matches, half blackened, from which hang piteous shreds. At this time of rising sap and in this very fertile district, not a leaf anywhere, and with the exception I shall mention later, not a blade of grass. It seems as if a wave of fire had passed over the land. That which the fire has not consumed, an explosion has killed, the flame of a shell has scorched. Indescribable chaos! . . . One detail: quite close to us a national highroad passes through a wood, a real wood planted with tall trees. Well, it is impossible now to distinguish the road from the wood.

"But that which makes the supreme horror of this dreadful vision is that one finds oneself in the Kingdom of Death. Death towers over this corner of earth; it grasps you; it seems to call you with a thousand furious voices and to tell you that merely by entering this domain, you, like all other things there, shall become its prey. On all sides dead bodies and more dead bodies: in all possible attitudes, in every corner, in heaps, or singly, whole or mutilated. They are in the trenches, in the dug-outs, on the parapet, in the parapet, before, behind . . . It is overwhelming. It is in truth, as an officer said to me, 'a carpet of corpses.' And the shells still belabour them, and the spades of pioneers must open a way, at night, gropingly, through this poor earth, frightful amalgam of human flesh, of tattered clothing, of unnameable fragments pounded to dust or kneaded into bloody mud.

"Consider that right here, close to us, within a radius of from 1,500 to 2,000 meters, there are 100,000 dead bodies (for the most part German), as several officers have told me; 60,000 as a minimum, according to the most conservative. . . .

"No living thing, except some fearless martins, whose razor-like flight seems to defy that of the shells, and also—it is not the least of sufferings—myriads of big blue flies which range indifferently from dead to living and which are insupportable in this heat.

"Over and above all this, the ceaseless fire of machine guns, which pulverizes the last lumps of clay, rips open sand-bags, pounds the ruins,

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mangles the corpses, reduces to ribbons everything it encounters and seems actually to wish to add still further to the horror of this inferno.

"In this inferno, none the less, live men . . . Christians, the children of God. Emaciated, earth-sodden, burned by the sun, huddled together so as to make themselves smaller beneath the hissing blows of flying steel,—poor bodies shaken and exhausted, but souls transparently strong in their look of untamed energy; always on the alert, and ready at a sign from their chief, to spring forward, in broad daylight, to recover for their country a few hundred meters of that arid plain.

"There you have the existence of those heroes for the past eleven months, and particularly during the month just passed.

"Would you now like to hear in detail some account of their 'works'?

"*Thursday, 17th June.*—Since midnight, our battalion occupies the first line: trenches recently conquered, completely destroyed,—a difficult position. Everything is in such confusion for the moment that we are enfiladed more or less from all sides: uninterrupted shelling (*marmitage*). Impossible to work during the day; the smallest spadeful of earth precipitates a salvo of shells. I try to move up further forward. Imprudent and useless. No one will pass at daytime, not even the stretcher-bearers, not even the munitions: only the wounded come back . . . when they can, to the advanced dressing station.

"An oddity of the battlefield, this station, and really notable. Imagine a long ditch, from 4 to 5 meters wide by 300 long, in the middle of a field, bordered with verdure on each bank. In this oasis are installed the six or seven dressing stations with their population of stretcher-bearers. Here debouch three or four communication trenches, through which perpetually pour company reliefs, gangs of sappers, of those who bury the dead, fatigue-parties with cartridges, trench-torpedoes, grenades, rockets. Everyone passes there. Many of them stay awhile. They talk, they sleep, they play—a real village street on market day.

"From high above, the *Taubes* see this stir, where sometimes five or six hundred men are crowded, and signal word of it perhaps. Shells frequently arrive: 30 meters in front, 30 meters behind; never any nearer. Nevertheless, some four or five hundred meters away, there is that frightful butchery; on each side, at 300 meters, the communication trenches are among the most dangerous; in the rear, and even in the village where the more permanent stations are situated, constantly there are victims, sometimes many. Here, not one; absolute security, day and night. Why? No one has ever known; one confines oneself to testifying to what has been the fact for months.

"So, then, our wounded arrive. Some are all broken up: the nervous system, over-strained for so long, relaxes, and all that is left is a human remnant. But as a rule it is quite the contrary: smiling energy or at least an admirable resignation. Epic sayings spring to their lips; one might make a splendid anthology. 'If my leg gets in your way,' said a

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shattered knee to the stretcher-bearers, 'put it on my stomach: it will arrive just the same!' 'But be brave,' I said to one who was growling furiously while his four bullet wounds were being dressed; 'a *chasseur* does not complain like that!' 'But I'm not whining; I don't care a hang about my wounds; but to see that *Boche* there, quite near.' And he accompanied his glare with a furious gesture in the direction of a poor *Feldwebel* who was lying there, in pretty bad condition moreover. . . . And this one, about the attack of May 9th: 'There was the cry, "Forward!" Good, I step out with the crowd (*avec les copains*) and there we are started. At the end of fifteen paces, zst! . . . there she goes! . . . one in the thigh. Oh! I said to myself, it's only one. I'm not going to stop going for one ball. . . . So I went on. Zst! . . . zst! . . . a second and a third. Now, I don't know any more how many I have.' The poor fellow; he had so many that his legs were literally riddled; they had counted more than thirty. The bones were shattered. At each jolt of the wheeled stretcher the pain tore from him a groan. At last, as if ashamed of himself: 'And now, zut! . . . don't bother about me; you go right on; so much the worse if I do go dead of it.'

"'For a lucky one, I'm it,' said a little man covered with earth. 'A shell buried me, but right there, seriously. I thought I was done for. Not a bit of it. Another arrives which carries away most of it, and here I am. . . . But you know, my back is broken!'

"'Do not pity me, *Monsieur l'Aumônier* (chaplain),' said a young non-commissioned officer all covered with blood. 'There are others more unfortunate. So far as I am concerned, it is all right: here I am—arrived!'

"And alas! it was true. There are those who are more unfortunate: those who do not arrive; those who die between the lines, in long and dreadful agony. For a day, for two days, they move, and then no more: a rigid body; an arm stiff for ever in a supreme appeal,—that is what their unfortunate comrades thereafter contemplate, dug in behind them, at some twenty or thirty meters' distance, sometimes less, and yet utterly unable to help them. Nearly always the shells or the fire of the machine guns cut short these tortures.

"'I was way out there, close to the Germans, with my thigh broken. So I tried to move toward them; but I saw them shoot at and kill the wounded comrades around me. So I hid myself in a shell-hole, and every night, between the flares of rockets, I dragged myself a little nearer to you. . . . Oh! how thirsty I was, how hungry, how tired!'

"He crawled like that, poor wretch, for four days and four nights, with nothing to live on except the biscuits on the dead whom he encountered.

"*Friday.*—The same situation out yonder. Companies are melting away,—melting always a little more under the inexorable rain of bullets.

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The sections of one of them will consist tomorrow of 14, 9, 17 and 21 men respectively.

"Is there any heroism comparable with such as this? To give one's life once, in the intoxication of a charge, amidst the flash of swords, and carried along in a wild dash,—that is splendid, yes; but to hold fast, right there, in that burning dust, behind a mound of earth perpetually overthrown; to be inundated with steel, buried alive, almost disintegrated by frightful noises, splashed by putrifying corpses with which the shells cover you and whose fetid odour clings to your beard and clothing; to suffer from hunger, thirst, for three days and three nights, to feel yourself more and more alone as death or wounds leave emptiness around you . . . and, to hold, always to hold, without a word, without a murmur, without as much as a thought of quitting,—is not that the climax of heroism?

"It is what I have seen attained by these men, and with what absolutely simple abnegation, what heart-moving ignorance of their own grandeur! Yes, truly, it must be said again: 'How beautiful is the France who fights!' (*Que la France qui se bat est belle!*).

"Such living is sublime: sublime in generosity and in forgetfulness of self. Our *chasseurs* are at the height of that glory. And yet, who are they, these children? For the most part small peasants who were living in their corner of the country in a self-centred round (*traintrain*), from which the deeper virtues seemed lacking. Prodigious elevation of man! A harvest of heroism in souls whom one would have thought so near to earth! Come into the furnace where God melts over again the soul of France and, in spite of the miseries to rear-wards, you will believe in her resurrection.

"*Friday, 10 p. m.*—It must hold and it is held! A position of importance, connecting two formations and link in a chain which envelops the Germans. How many? . . . is not known. In any case they are there at twenty meters' distance; very troublesome, but even more troubled. So, toward evening, they call the commandant of the nearest [French] company and negotiate. 'Can they come out?' 'Yes, one at a time, without arms, at 10 o'clock tonight.' And here they file past: 1, 2, 3, 4 . . . so on up to 279. A nice catch! Not so many had been hoped for. At the head of them, the officers,—eight big fellows, stiff, impassive, but very sheepish for all that, particularly when confronted with the quizzical curiosity of our *chasseurs*. They have the nerve to ask for their servants. . . . For two hours, on account of over-crowding in the communication trenches, they remain near us in the strange surroundings I have described. I am able to question them freely. . . .

"At once our battalion is full of merriment. The sacrifices of preceding days are better understood. Fatigue is forgotten. . . .

"*Monday, Tuesday, Wednesday.*—Relief. In reserve some four miles to the rear.

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"Thursday.—The order to move arrives. We must go back up there. Already! Happily, a respite is granted, though not for long. We shall not yet have any Sunday. Let us make one out of tomorrow! I announce it at evening assembly. For tomorrow, at six o'clock. While I am speaking, difficulties arise. Our mass must be postponed until eight o'clock. Next day, at seven, I arrive. 'You have missed it,' the Senior Chaplain tells me. 'They came at six o'clock. Many communions, even. You will have no one at eight; better countermand it.' Too late; the invitation had been given. I notify a few cantonments: we shall have what we shall have. At eight o'clock, a group arrives, then a second, a third . . . the church is full. They remove some of the chairs. The stream continues. It becomes necessary to guide it toward the big circular tribune, where they crowd around. After the elevation, I mount the pulpit: a few words, then an act of contrition, of renunciation, of self-abandonment, most carefully prepared. 'My God, I am nothing before you. . . . I have hurt you. . . . Pardon for ——, for —— (here, a review, brief, but suggestive for a soldier). Pardon these weaknesses in a soldier of good will who promises you amendment. . . . I am yours, Lord; protect me, protect my family. . . . Nevertheless I abandon myself to you, now and in the future. Such as you will it to be, so I accept it, with its pains, fatigues, privations, blood spilled, and more than that perhaps. . . . For me, for my country, for your glory.' A minute of real emotion. We are so completely in the midst of the real! Not one of these children who can promise himself so much as twenty-four hours of life.

"Solemnly, I give the general absolution after having indicated the conditions. 'Those who wish to communicate may draw near.' How many will there be? Perhaps five, perhaps a hundred, I had said to the Senior Chaplain. From all directions they move forward: four hundred and sixty *chasseurs* received our Lord that day, and under conditions that must have rejoiced his heart. Next day, many of them appeared before him. During the three following days, more than two hundred shed their blood for France.

"What consolation and what moral force for these beloved young men! I asked one of them, seriously wounded and greatly suffering, if he had thought of offering it to the good Master; if he had been present at mass. 'Oh, *Monsieur l'Aumônier* (chaplain), I should say so; I have thought of it all day long. It gave me courage.' Evidently. And for them it is a need. They hunger and thirst for God. 'They are greedy for God,' as my neighbour, the Irish Chaplain, says. He often organizes ceremonies of this kind, for which purpose it is necessary to follow the men, and so to have regimental or battalion chaplains.

"June 26, 27, 28.—We return to our trenches, but after torrential rain. The commandant passes the night hunting for a hole in which to establish his post as commandant. Everything is drowned. It has to be left to the vigorous arms of the sappers who will build it up again

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during the following night. I visit our *chasseurs*. A charming journey: four miles of trenches to reach them, and what trenches! Wretched ditches, demolished at that, where—like it or not—you have to crouch to the level of your knees, sometimes lower, dragging yourself flat on your stomach; where you have to get down into shell-holes of unknown depth, squeeze between gabions, sand-bags, broken carts; crawl over decomposing bodies, crush the maggots that have fallen from bodies on the parapets and that wriggle at the bottom of the trenches; look out for the *marmites* (shells) that pour down and that will make the way you have come unrecognizable on your return; prop yourself with hands and feet against the sides so as not to sink quite to the bottom of the trough . . . there you have some slight idea of the comforts of the journey.

"Moving along the trench, I salute the company in support: men wrapped in tent canvas, crowded against one another to get warm or curled up in little holes in the ground. *'Eh bien, les gars, ça va?'* (Well, boys, how goes it?) 'Oh! very well, *Monsieur l'Aumônier*. We are happy here; we could well finish the campaign right here!'—Dedicated to those who, in spite of a good cigar, pyjamas, and a fresh shave, find that 'It's very long.'

". . . A pleasing incident as a change from this recital of horrors. One evening recently I passed two worthy cooks, bent as usual beneath their burden. The bucketful of coffee, which constitutes the inevitable and necessary addition to the bucketful of *pinard*, seemed to me to be full to overflowing. 'All that for your squad,' I said; 'but each of them will have half a quart!' 'No; not all of it is for the boys. The fact is, *Monsieur l'Aumônier*, we are constantly meeting the poor, unfortunate wounded. So we drew on our reserve and loaded up some more, and now can offer a cup of coffee. It pleases them; so ——'

"Is it not evidence of the real and touching fraternity of arms?

"*June 29*.—The days follow on. Alas! they are alike. Today like yesterday and the day before, repetition of the bloody combats of the previous week.

"An example of the indomitable heroism of our *chasseurs* and of their leaders:

"A young sub-lieutenant, eighteen and a half years old, instructed to seize with his section an important point in advance of our line, and to hold it, holds fast there with his thirty-five *chasseurs* in an embryonic trench which is cut up nightly. A terrific bombardment. Their sole communication with their comrades—a small communicating trench, hastily constructed—is annihilated. Caught on the flank and in the back, cannon and machine guns cut them down one by one. The hours pass: 6 o'clock, 30 *chasseurs;* 9 o'clock, 23 *chasseurs;* noon, 15 *chasseurs;* 6 p. m., 5 *chasseurs*.

"Sub-lieutenant D. crawls to the rear, creeping from shell-hole to shell-hole; reports on his mission and returns at 9 p. m. with another

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section. Only 3 *chasseurs!* Thirty-one were dead or wounded without its being possible to remove one of them before night-time; but the three survivors 'held' just the same.

"Isn't it splendid? And what simplicity!

"The general presented each of them with the military medal.

"Invited that night to dinner by the commandant, I heard from one of them this reply to felicitations: 'If it had to be done again, *mon commandant,* it would be done again.'

"Here is one of the official citations: 'Sub-lieutenant D., an officer of nineteen. On June 29th, by his courage, his coolness and his energy, was able to maintain, for twenty-three hours, under violent artillery and machine-gun fire which reduced his section to three *chasseurs,* an important point entrusted to him.'

"Alas! Death was to take him too. He fell mortally wounded a few days later. He was a child of God,—one the more with whom to people His Paradise of heroes."

Now do you understand, you people who complain—and which of us does not? Now do you see what discipleship means? Now do you see the difference between vision and blindness; between dull duty and the same act performed in the radiance of love? Now do you see, as those priests see, shining through the darkness of life—through its suffering and defeat—divine and creative purpose?

One man sees hell, and the other sees that, but sees heaven too; one sees horror, the other, looking deeper, sees horror more horrible, but through it and because of it and transcending it, he sees also eternal life and the vast majesty of God. What they look at is the same. The difference lies in the seer: not in the thing seen.

By the one class we are reminded of these words: "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should be converted, and I should heal them."

By the other class we are reminded of words very different: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord."

What is it that makes the difference? Perhaps that question can best be answered by another. Do you and I, in daily life, see self-sacrifice as a stern and terrible necessity, or, each step toward heaven being heavenly, do we see it as the next goal for which we strive?

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The flesh is weak and the flesh will shrink. But how is our will set? What, fundamentally, is our belief, our desire? There is the Cross. Daily it confronts us. Do we seek to avoid it? Do we desire the strength and the love to embrace it? Or do we, by faltering hesitation, fall between two stools and spend our lives in calculating evasion, in qualified acceptance,—in profitless misery?

Up to a certain point, beyond which it would be futile for the mind to travel, the degree of discipleship attained may be gauged by love of the Cross and by the joy found in it. For it is Beauty, though some see it as ugly; it is Truth, though some see it as a lie; it is the supreme Good, though some see it as wholly evil. Those priests have learned to love it, and it would be sad indeed if we, reading such records, should fail to draw from them the courage and fervour we now lack, so that we too, on our "front"—office or home, with the enemy of self entrenched within us—may fight more valiantly and gladly, giving all things and no longer only a part.

Can we not imagine the Master they recognize saying to us also—"Try to live it. For the Cross is where I am. On it I am. Whoso would dwell with me must dwell with me there. And where I am is Paradise, because where I am the Father is also."

Try to live it! Yes, we must try. Then will come to us the meaning of something "Cavé" wrote not long ago:

"The disciple, if truly a disciple, must also be a Priest. He will live in such close communion with the Master, that he will make of each common act or detail of life, a sacrament, and so turn the bread and water into the Eucharistic flesh and blood,—make of himself a channel that Christ may use to feed with the bread of life (which is himself) all those who approach him.

"To pass this Communion chalice to others, we must first drink of it ourselves, and so we must watch with the Master in Gethsemane, and be able to pray his prayer there, from our hearts. Not all of us can hope to reach Calvary, where we can say 'It is finished'; but the Garden is offered each one. Mostly we turn away from it, and leave him to suffer there alone for us. Can we not bear in mind this priestly function in even the smallest contact with others, for love of him,—making of ourselves tabernacles where the veiled Christ lives perpetually, to minister to all who approach the sacrament of his love?"

Understanding that, we too may carry life and hope to the spiritually dying, comfort to the wounded, new valour to those who fight.

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XII

DISCIPLES

THE sign of discipleship is ability to communicate with one's master. It must not be thought, however, that the problem is solved when this power is attained. It marks only the beginning of discipleship. There is a very long and arduous road to travel after that point is reached. Fortunately for all of us we reach that point, not by any merit of our own, but by the divine compassion of the masters themselves, long before we are really purified, long before we have really mastered our lower selves, long before we have completed our self-conquest. The masters are much more anxious to reach us than we are to reach them, and when they see a human being making even an initial effort, beginning to try to live according to his ideals, incorrect as those ideals may be and usually are, they at once differentiate that person from the general mass, and begin to give him individual treatment, care, and help. They guide his life and his circumstances so as to nourish and water the little shoot of spiritual growth which is so precious. This does not mean that that person will have an easy, sheltered life from then on. It often means just the contrary. The masters are more interested in our Souls, than in our personalities. This point cannot be stated too often; we need to repeat it, in different terms, until it becomes a fixed part of our consciousness. A real belief in it, a full realization of it and of its implications, will save us much needless confusion, rebellion, and pain. We *resent* suffering; we resent unpleasant circumstances; we resent hardships and discomforts; and we are very likely to discharge this resentment against Providence, against the divine powers which we believe to be guiding our lives—unless we have a very clear understanding of the fact that it is we, not the divine powers, who are responsible for all our troubles, and for the complications of life, and that they do their very best to help straighten out these complications as quickly and as smoothly as possible. Resentment and rebellion on our part are as foolish as they would be on the part of a man who swallowed a lot of typhoid fever germs, and then blamed the doctor who came to tend him, for his fever, disabilities, and pain. The doctor could give morphine until the patient

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would not suffer, but he does not do so because he knows it would retard the recovery, which he wants. So the masters can manipulate events and even control our reactions to them, so as to prevent our suffering, but it would be harmful and not helpful, so they do not do it. But just as the doctor *will* give a man in intense pain a hypodermic injection, to tide him over a crisis, so the masters will, at times, give us help long before we deserve, or have earned it, in order to help our poor struggling Soul in its ceaseless conflict with the lower self.

Thus, long before we have reached the actual spiritual stage of discipleship, long before we have the true gift of inner vision, long before we have built up that portion of our inner self which is the normal means of communication, the masters will use their powers to come down to our own level and render us some aid of which we stand in need. This type of communication, which takes a great variety of forms, while frequent in fact and perfectly genuine as a spiritual experience, is essentially different from the true and normal communication which exists between master and disciple; and it is governed by the very complicated law of reactions which must be carefully noted and guarded against by the master who gives the help. Very often, no matter how desirous he may be, our condition is such that he cannot safely do anything of which we can be conscious. It is said that it is a constant crucifixion for the masters to be so infinitely desirous of helping us, and to have to stand by and see our misunderstanding, our confusion, our ignorance, our pain, and yet not be able to respond to our prayers in any way that we can understand—because to do so would actually make things worse instead of better.

The two or three lower stages of real discipleship are the only ones of which we can now get even a glimmer of comprehension; we have not entered upon them as yet; they are what we are working towards, but have not reached. Still, just because we are working towards them, we are intensely interested in them, and wish to know all we can about them and the rules and laws which govern those fortunate and rare individuals who have reached them.

The devotional books of all religions are efforts to set forth the Way *towards* true discipleship, but we are told that there is no essential difference between these rules and the rules of discipleship itself save in the degree of perfection in which they must be lived. Take one example;—meditation. The neophyte is told he must meditate; as he progresses, the length of time he must devote to this necessary spiritual exercise is lengthened and lengthened; the actual disciple, of the higher grades at any rate, must be in a state of constant meditation, whatever that may mean. So too with Recollection. We must practise recollection, at first at our prayer time, then more often; then as often as we can; but the disciple must maintain an attitude of *continuous* recollection that has no breaks, not only from morning until night, but day and night, forever. Needless to say that he does not do either of these two

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things with our ordinary human faculties, for that would be impossible; he does them with parts of his nature, or with latent faculties, which his manner of life has aroused, and with which the ordinary man has such slight acquaintance that he frequently denies their existence altogether.

Discipleship, as has been often said, is becoming something, and one of the things we become is a being capable of doing more perfectly those things we are all trying to do. As Pope Boniface said: Holiness consists not in doing heroic things, but in doing common things heroically well. The Rule of Life of a disciple, therefore, is not essentially different in kind from the Rule of Life of a would-be disciple; it differs only in degree; in the perfection in which it is lived. That is very fortunate, for it means that every effort we make now is training us in the most direct and positive manner, in just those qualities and virtues which we must have to reach our ultimate goal. Nothing is wasted, no effort, no self-conquest, no sacrifice, however small.

Those who have read the earlier articles in this series will remember what was said about the hierarchical system; that each individual is "on the ray" of a master. That means, among other things, that they have—the master and the disciple—certain common possessions. Each also has other possessions which both do not share. The master has an infinite range of powers and qualities which the disciple cannot reach, and the disciple has a lower nature, with its powers and qualities, which is his own creation and for the making of which he alone is responsible.

The point where the two natures merge is above the plane of the personality, is in fact in the manasic principle. This is not easy to explain, for various reasons, one of which is that we have no English words for these things, and another, that we are talking about states of consciousness, or activities of the Soul itself, which are outside of the range of ordinary experience. Put in another way, it is said that the manas of the disciple is merged into the manas of the master; the master therefore knows instantly everything the disciple says or does or thinks. The converse, however, is not true. The manas of the master is not merged into the manas of the disciple; the disciple contacts only so much of the manas of the master as can be contained in his type and character of vehicle. His general purity and progress determines this. He therefore knows very little of what the master does, says, and thinks. But he *does* know that little; there is a very real identification of consciousness, which becomes increasingly widened in scale as the disciples advance along the Path. True communication with one's master, therefore, only becomes possible after this identification of manas has begun, and it can only begin when the disciple has equipped himself in many different ways. One of the things he must have accomplished is such purification of his mind that he no longer thinks thoughts, he is no longer capable of thinking thoughts, that would be in dissonance with the master's nature, for any thought he

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thinks will instantly be in the master's consciousness also. Another thing,—he must have so trained himself in obedience that he is no longer capable of disobedience, for disobedience would mean a rending of the nature, a house divided against itself. Of course he must have acquired such control of his lower nature,—no, that is not it,—he must have so changed and transmuted his lower nature, that in one sense he no longer has any lower nature left; in other words, he must be so good and pure that he is incapable of the lower desires and passions. He must be *safe* in all those respects. Of course there are whole ranges of less base but still ignoble activities which are no longer possible for him; they will be evident if we simply catalogue the list of human faults.

It must not be understood that the disciple, in these lower stages, has already made a complete conquest of his lower nature, and is no longer capable of sin; but it does mean that very real and substantial progress must have been made in that direction. The disciple can fall from his high estate so long as he has any personality left at all, and when he has none left, he is no longer a disciple, but has "attained," and enters a new cycle of progress beyond our ken. Even the very highest disciple can fall back, and so very terrible are the consequences of such a fall that the utmost precautions of divine wisdom are used to prevent it. One rule often referred to is that a disciple must have shown, by actual practical experience, his ability to live according to the rules of a higher degree before he is endowed with the rank, prerogatives and powers of that degree. That means that until life has tested and tempted him in all fundamental ways, he cannot be trusted;—not because the masters are unwilling to take the risk, but because they are unwilling that he should take the risk.

It stands to reason that if a disciple reaches the point where his consciousness is merged with the consciousness of the master, even in the smallest degree, there comes to him a great influx of power, of force, of knowledge, which is really the master's and not his own. But he and the master are both responsible for the use which is made of increases of power. The master cannot afford to have his force degraded or misused, while the disciple now has a double responsibility, his innate responsibility for his own spiritual welfare, and his newly acquired, his hardly earned privilege, of being responsible for some of his master's spiritual essence, which has been poured into him. Woe to the disciple who fails under this glorious burden. He has proved himself unworthy of his divine heritage, and Karma wreaks a terrible vengeance. He falls to depths which correspond to the heights from which he fell, and it takes him long ages of suffering and effort to struggle back to the point he had reached before. Therefore discipleship, with its responsibilities, is a very serious thing and not to be lightly undertaken. There must be no turning back, once the hand has been set to the plow, and the first furrow turned.

The Eastern books are full of descriptions of the "powers" which are the concomitant of discipleship, and those who are curious about

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this phase of the subject can read about them in such a book as *Patanjali's Yoga Sutras*. Not so much stress is laid on this side of the subject in Christian literature, and the Western scholars have not studied the psychology of discipleship as has been done so thoroughly in the East. But still, Christian records are full of accounts of the "miraculous" powers of the saints, and when analysed it will be seen that these powers do not differ from those treated of from such a different point of view and called by such different names, in the books of the East.

Clairaudience and clairvoyance are common, and normal marks of discipleship. When the soul of man is no longer "cribbed, cabined, and confined" by its personality, it simply cannot help having these powers *on the higher planes of consciousness*, for they are part of its very nature, but they may find expression farther down. You do not have to cultivate these powers, and you should not try to do so. They are innate, natural functions of the Soul, and when the time is ripe they cannot help coming into activity. It will not be a healthy and normal activity if they are developed, as they can be, before the rest of the nature has also been developed to the corresponding degree. The moral nature in particular should have reached the proper level, for otherwise these powers, which can function on several planes, will awaken to a dangerous and pernicious activity.

Anyone who cares to do so can find examples among Christian Saints and mystics of any, or of all the phenomena described by Eastern psychologists. The laws of the universe are quite the same whether in India or in Europe.

The really important thing about these "powers" is that their development increases one's ability to help others. For the first time in the aspirant's career, he is beginning to acquire the ability really to render effective and intelligent service. He commences to understand himself, and through that understanding to understand others. His sympathy is aroused. I do not mean his emotions, or his pity; I mean the real quality of sympathy,—the ability to put himself in another's place and to understand what that other is experiencing, and therefore what he needs. His power truly to love also awakes. He gradually acquires real knowledge of human nature and of the constitution of man. He sees life, for the first time, in proper perspective; he can give circumstances and events their true place in the table of values, and be free himself from the glamour of worldly possessions. In a word, he begins to accumulate a little fund of wisdom, and so is equipped to handle life and people with growing hope that he will not do more harm than good. He acquires the "gift of tongues" and the "healing fire," which does not mean the ability to speak all languages and to cure diseases, but the ability to discern what is really the matter with a sick soul, and to announce the remedy, to speak to its condition, and to bind and heal its wounds. The disciple's privilege is the privilege of service, therefore his gifts are those powers which enable him to render more and more effective service.

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REVIEWS

Life of Fr. Paul Ginhac, S.J., published by Benziger. This is a book of 380 pp., and makes by no means easy reading. Also it is very Roman in tone and treatment. There are but few students of Theosophy who would benefit by its study. But it is the life of a modern saint, and a saint of the old school of heroic penances and unceasing mortification. We refer to it chiefly because of certain illuminating passages which should prove helpful to the devotee of any religious system. Incidentally, Father Ginhac was born in 1824 and died in 1895, and was a Jesuit. Incidentally, also, we should judge individuals by what they prove themselves to be, and not by a name or a label. This man in any case was a saint.

Prior to his Profession he writes in the diary of his retreat: "It seems to me that when I shall have given up all by the three vows of Poverty, Chastity, and Obedience, I shall receive as my reward Jesus Christ Himself, and that He will say to me: 'Behold, I am here; I wish to be thy riches, thy delight, thy glory, and thy liberty.' What a thought that is!" It is a great thought, and should be just as precious to a Buddhist as to a Christian.

Years afterwards, when he became a Superior, he wrote this prayer for his own use: " . . . I know that you love me, and that you have suffered for me. Keep me from all danger, enlighten me in my doubts and in my difficulties, sustain me in my weakness. May I ever act with a right intention; may I be wise, prompt and firm in my decisions, vigorous and constant in all my actions! May I live united to God, may I walk in the sight of Jesus Christ, your son, and imitate his example! Grant that I may show myself full of discretion, gentleness, and charity towards my brothers; never let me listen to self, to my passions, or my imagination, but let me despise self and devote my whole life to others. It is not for myself, but for souls, for the Society, and for God, that I am placed in this position."

In a diary of a retreat he writes: "Let us meditate chiefly with the heart. To do that, let us love our Lord. When one loves, words do not fail. Consequently, let us have no will but God's will; let us will simply and sincerely all that He wills, and as He wills it; let us will nothing but what He wills, and hate that which He hates. May our Lord give us a new will, may He create in us a new heart, may He give us His own Heart. When He asks for our hearts . . . it is that He may give us His. We must, in fine, do everything from our hearts."

We are reminded of the *Bhagavad Gita:* "In thy thoughts, do all thou dost for Me; renounce for Me; sacrifice heart and mind and will to Me; live in the faith of Me. In faith of Me, all dangers thou shalt vanquish by My grace, but, trusting to thyself and heeding not, thou canst but perish." In the one case Krishna, in the other Christ: but the heart of the disciple must be the same.

A certain Father Morel, we are told, "relates that during his Novitiate, whilst seated at his work-table, he heard a voice saying: 'The Father Master wants you.' He looked about him; no one was in the room, and the door was shut. After a moment or so he heard the same call, but louder. Thoroughly frightened, he sought the Master of Novices (Ginhac), who, as soon as he saw him, said: 'Why did you not come at the first summons?'"

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It is assumed by the biographer that the voice was that of the saint's Guardian Angel. Similar phenomena occurred frequently.

"Father Ginhac united with the religious gravity he always maintained an exquisite politeness. Visitors went away greatly edified by his supernatural spirit, but still more touched by his kindness and dignity, I might almost say by that heavenly urbanity, found only amongst the saints."

From notes made during a Retreat, as reminders for his own use:

"Work with the Divine King, for the Divine King, as the Divine King, is the whole secret of the saints."

"The Divine King calls me to the combat: to a war of defence, a war of attack. Defence against the world, the demon, and the flesh. No quarter!—nowadays particularly, when everyone yields. Yield in nothing. If you yield, you are lost. War of attack: you will conquer the world, the demon, and the flesh in others, in proportion to the number of defeats they will have suffered in your own soul. If you have not conquered them in yourself, and you try to attack them in others, they will laugh at you."

Then from notes made by others of instructions he gave:

"Do you wish to persevere?—then do not say: 'I wish to persevere.' Say: 'I wish to advance every day.' Without that, you will not persevere. Do not be of the number of those who are content with being known as 'good fellows.'"

"Learn to mortify natural curiosity. Do not read at once a letter received; leave it for a little while on your table. This is a habit to be gained, for otherwise, later on, one is overcome by curiosity, instead of remaining master of oneself."

"Desire to suffer everything for our Lord. Aspire to every martyrdom; long for the conversion, not of one soul, but of the whole world. If the field be restricted by obedience, it is because our strength is limited; but *desire should know no limit.*"

"Amongst other means recommended by him to insure victory in the struggle, was to limit the time. 'By such a date, with the help of divine grace, I will have corrected such a fault, and, if not, I will impose a penance on myself.'"

"'Forgetfulness of self; to leave self in order to lose oneself in God'—this maxim Father Ginhac made the rule of his life."

"A great number remain in mediocrity because they wish to act alone. They are not open with Superiors."

"When you have a sermon to preach, let your first and principal care be to put generously in practice yourself the virtue on which you are to speak, or try to imprint in your own heart the dispositions you wish to imprint in the hearts of your audience. We should preach to ourselves, penetrate ourselves deeply with the subject, and make it altogether ours, before we preach to our neighbour, and the latter's change of life will depend on the change in ourselves."

"In your prayers ask for saints; they are God's instruments for the salvation of nations."

With far less incentive, much narrower opportunity, such a man puts most of us to shame. If only for that reason, we should find him stimulating and encouraging; for his comment would have been: Then up and onward! E. T. H.

Le Sens de la Mort by Paul Bourget.

This has been translated under the title: *The Night Cometh.* That title is euphonious but inaccurate in rendering Bourget's words, which are, simply, *the meaning of death.* People who read novels regularly are full of scorn and ridicule for this work which they call a moral sermon coated with fiction to make it go down. Those who seldom read novels may find it quite worth while. Briefly it is the story of two men whom death faces, and their reaction upon that fact. To the

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surgeon, who is a materialist, it means an end of things. "Things" are represented to him by the love of his young wife; to cheat the absurd thing, death, of complete triumph, the surgeon accepts his wife's offer of suicide, in order that they may go out together into the "nothingness." The second man is a soldier, a Christian, a cousin of the surgeon's wife. He passes weeks of intense suffering in serene fortitude, with the intention that his pain may be used as vicarious atonement for his cousin, who, since her marriage, has accepted her husband's materialist opinions. The soldier's sacrifice is effective, and the woman is saved.

The story is in the form of a note-book record made by the assistant-surgeon of the hospital where all the events take place. This assistant has had laboratory discipline—he can credit only facts that he has observed. The facts associated with the deaths of the two men force themselves upon his attention. He is forced to a conclusion—that, at the least, one attitude toward death was shameful and harmful, while the other was constructive.

May we not hope that this laboratory attitude toward religion may become prevalent? Let men and women test spiritual law as they would do laws of hygiene. If they seek, they shall find.

THEODORE ASHTON.

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QUESTIONS AND ANSWERS

QUESTION No. 202.—*What do the Masters do with free will?*

ANSWER.—If we are thinking of the Masters as our great and very kindly Elder Brothers, who through a long course of discipleship have reached that point "when all desires that dwell in the heart are let go," and "when all the knots of the heart are untied," then, perhaps, it matters little whether we think of them as totally devoid of free will because in perfect union with the freedom of the divine Will, or as the only beings in the universe who have achieved complete free will and also complete responsibility for every act of will; not only responsibility for their intentions but for the ultimate results of every act.

"The sages say this path is hard, difficult to tread as the keen edge of a razor." Do we think of the Masters as treading a less dangerous and difficult path than our own? Because they are immortal, do we think of them as just safe and happy somewhere? Does not immortality imply a limitless ability to labour, an endless capacity for joy and for pain? What do the Masters do with free will? I think that they sacrifice it on the altar of our seemingly endless capacity for self will; and it is a fortunate thing for us that they have an infinite sense of humour.

K. D. P.

ANSWER.—*The Voice of the Silence* has some passages on renunciation which may prove helpful. But to be more practical: What does a wise human parent or teacher do with free will in a child? Do they not make it unprofitable for the child to use selfwill and profitable to obey? The child's will is not broken but it is trained. If I look manfully and honestly at my "misfortunes"—yes, and my sorrows—will I not find evidence of a loving Guidance that is training my will? Is this not the work of the Masters?

S.

ANSWER.—Whose "free will"—the soul's or the lower man's? Of the former may we not say they strengthen it. Of the latter may we not pray that they thwart it.

G. V. S. M.

ANSWER.—It was by the right use of their own free will, by bringing it into harmony at every point with the Divine Will, that they made themselves Masters. In us they respect free will sacredly. It has been said that free will is the one gift of God to man that is never withdrawn. All other gifts at one time or another may be taken away, but we may will what we will at all times. It is this respect for our free will and refusal to infringe upon it that explains the continuance in the world of so much apparently unnecessary suffering and evil. In this sacred regard for our free will may we not find the answer to the age-old question of how the existence of evil can be reconciled with the ominpotence of an all-loving Father.

But if Masters respect our wills, they also show us the true meaning and inevitable result of what we think is our will. The Masters are the Lords of Karma

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and Karma reveals to us the content and result, the harvest, of each desire. We may plant what seed we will in our field, but be it nettles or wheat, we must harvest the crop of that field and not another. Next time we choose more wisely. M. B.

QUESTION 203.—*What does a Theosophist mean when he speaks of the will of God?*

ANSWER.—Perhaps one can find the answer in this quotation: "This, then, is of faith, that everything, the very least, or what seems to us great, every change of the seasons, everything which touches us in mind, body, or estate, whether brought about through this outward senseless nature, or by the will of man, good or bad, is overruled to each of us by the all-holy and all-loving will of God. Whatever befalls us, however it befalls us, we must receive as the will of God . . . For if the least thing could happen to us without God's permission, it would be something out of God's control . . . Almighty God would not be the same God; not the God whom we believe, adore, and love." (E. B. Pusey.)

The will of God can be learned only by obedience, not by speculation; inwardly, through the conformity of our wills to the Divine will; not by mental consideration, as of something separate from us.

Perhaps one may say that the "will of God" is Buddhi, the manifestation of the macrocosmic Buddhi, called Mahat.

C. J.

ANSWER.—As a student of theosophy I would suggest this answer—a recognition that Something knows more than I do, and has picked out this particular time, place, environment, situation and daily job for me to work out my individual salvation by doing my own duty and not neglecting my duties in the endeavor to do another's duties, neither to try to make him do his while I am neglecting mine.

S.

QUESTION No. 204.—*What are the first steps toward becoming conscious of the invisible world? Is there not something that one may do to develop the vision for the spiritual world and the powers to function in it?*

ANSWER.—Every Saint whose life I have been privileged to read, seems to have attained such consciousness through the Three Vows: poverty, by surrendering all selfish desire; chastity, by a purity even in unconscious intention; and an obedience complete and entire—all uniting to permit the joyous participation in and sharing of the Master's Passion—yet the Saints, though suffering, have been joyous—seemingly because they share His sufferings. S.

ANSWER.—There is an old saying: "Would you see the Invisible? open your eyes upon the Visible." The road into the spiritual world opens up right before every man's eyes. All he has to do is to enter the path *of his greatest interest,* and walk there with energy. That path may be any form of business or art, or invention, or good works, or what not. If a man feels he is already doing this, let him consult some friend (who, he is sure, will be honest) with this question: "Do you think I am interested in music (or something else) because it *pleases* and *interests* me, or for the sake of the music itself?" The correct answer will, almost, invariably be: "You are interested because the thing pleases you." The man will then have to begin the job of transferring his interest completely from self to the thing loved. When that task is accomplished the man will be a citizen of the spiritual world. That world is not far off. It is, literally, at hand. S. M.

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ANSWER.—The spiritual world is *within* the material, not separate from it. The way to enter is to follow the highest spiritual light that we can see. If we live up to it, it will lead us back to its source. Perhaps the first step toward becoming conscious of the spiritual world is attention to it, the watching for the spiritual content in each outer event. We enter it in proportion as we deny ourselves and try to serve others selflessly. I should expect that the power to function in that world would develop as needed to enable us to help others. J. M.

QUESTION No. 205.—*What can be done to influence, consciously, the condition and place of our next incarnation?*

ANSWER.—Do your duty completely in your present incarnation.

Q.

ANSWER.—According to *Light on the Path* either love or hate will do this. Yet would it not be well to be rather cautious? When I was a small boy some of my little friends wanted to be horse-car drivers. If they had persisted consciously in this desire they might be motormen today. Do we know enough of all the facts to let mere brain consciousness decide what we want? How would it do to love the Master and to try consciously to earn the right to serve Him, leaving it to His advice, and to our souls' desire under the influence of His love, to determine "the condition and place of our next incarnation?"

G. V. S. M.

ANSWER.—Everything that a man does must tend to influence "the place and condition of his next incarnation," but, fortunately for him, while his motive remains self-gratification the amount that he can do "consciously" is very small. Life is far too merciful to let our self-will play with its machinery. But the case is different if his desire is to be "reborn in the house of pure and holy folk" or, indeed, to be "born in a family of seekers for union, full of wisdom," that there he may possess "the same soul-vision that he won in the former body, and thenceforth strive again for the perfect attainment." What he can do consciously in that case is beautifully set forth by Krishna in the sixth book of the Bhagavad Gita, and by every spiritual writer who ever wrote as well. J. M.

QUESTION No. 206.—*How can one escape from one's past?*

ANSWER.—By facing it squarely in the present, recognizing it, and, if it be unpleasant, by saying: "Wretched thing you have dogged me long enough. Now, I am going to *do* you." Act accordingly. Carry out your resolve. "One's past" is usually an omitted duty that pursues clamorously. Fulfil that duty in the present, and thus, make it really "past"—forever. L. N.

ANSWER.—Why try? Why not use your past? You have, so to speak, invested much of yourself in it. Why not make it a paying investment by looking at it fearlessly for its lessons and then acting upon them? S.

ANSWER.—"When I became a man I put away childish things." Do your parents still treasure against you your childish aims and misdeeds? If you love the Master; if you want to go to Him, are you not passing out of a childish state, and will He not forget and forgive your past? Is it not your present He is interested in? But the best answer is to be found in the Parable of the Prodigal Son, where our Master so lightly veils His own passionate yearning that His children may leave the swine-husks, their past, and betake themselves to Him. Go to Him—then there will be no past to escape. G. M. McK.

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ANSWER.—In so far as one wishes to escape from one's past—from one's sins and blunders and all that is painful to recall—I should think the only way of assured and permanent escape would be spiritual progress. The student escapes from grade A as he progresses to grade B. But not until we entirely kill out the root of a sin shall we escape it—kill it out with the thoroughness of which Note I in *Light on the Path* speaks. "It is easy to say I will not be ambitious; it is not so easy to say when the Master reads my heart he will find it clean utterly."

T. M.

ANSWER.—From what would we escape? From the memory of the past? We do that with each incarnation until we need that memory for our further progress. From the barriers to spiritual progress that we have raised by our past sins? We can escape them by doing our duty in the present, but sometimes that seems to be a very long and a very slow task. Love is the power which moves the world. "When even a chief of sinners loves Me with undivided love, soon he becomes altogether righteous," entering ever into peace. And the road to love is obedience.

Too often our desire to escape from the past means simply a desire to escape from the painful consequences of our acts. There is no escape from the consequences of what we do. Fortunately for us Karma is too wise and too merciful to let us evade the lessons it would teach us. But whether or not they will be painful may depend upon us. At least mystics have said that at the heart of pain lies joy. Perhaps if we welcome our lessons with eager gratitude for what they teach us, we may find the most painful turn to joy.

J. F. B. M.

QUESTION 207.—*Does reincarnation include the idea of transmigration—not the transmigration of a human being to a lower animal form but the gradual evolution of the lower forms up to the highest?*

ANSWER.—Biology, especially in its sub-division of embryology, would seem to indicate an affirmative answer, if this be a universe where all Law works alike.

G. M. McK.

ANSWER.—As put, the question is answered with a Yes. But the term transmigration, as defined in dictionaries and generally understood, is wrongly used. Transmigration has the connotation of aimless wandering, of interchange between animal and human kingdoms, of drifting from life to life outside of any conscious law of development. Reincarnation properly commences with personal consciousness, with the human epoch in cosmic evolution. Madame Blavatsky's definitions refer to the "Soul"—*a* soul, as reincarnating; and she further indicates that animals do not reincarnate, as do men. At the same time it is suggested that every atom will some day develop to manhood, even to Mahatmaship; so that there is a sense in which reincarnation includes trans-migration, *i. e.*, migration across the line that divides the kingdoms.

N. B.

QUESTION No. 208.—*What did the Master mean by "Those that take the sword shall perish by the sword?" How can this be reconciled with His command: "He that hath not a sword, let him sell his cloak and buy one."*

ANSWER.—Perhaps He meant that those who are unwilling to perish by the sword have no right to take the sword. If a man would not gladly give his own life for a cause, he has no right to take the life of another for it. The cause must be greater than physical life, one's own or another's, to justify war.

It would seem, too, that the conditions under which He told Peter to put up his sword should be borne in mind. There is a tradition, apparently well-founded, that in addition to the apostles there were with Him in the garden of Gethsemane,

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a number of women disciples. An armed resistance to the soldiers and to the mob would have put the women present in grave danger, which He, the very soul and inspiration of chivalry, would not permit in defence of himself. That He was thinking of the safety of those with Him is shown by His saying as He did to the soldiers:

"I am he. If therefore ye seek me, let these go their way."

It is not strange that He, who all His life waged ceaseless warfare against the active powers of evil in the world, should have told His disciples to sell their very cloaks to buy swords wherewith to fight. What is strange is that modern pacifists should be so blind to His warrior spirit.

J. F. B. M.

QUESTION 209.—*It is said that the only way to know the doctrine is to live the life. How can one live re-incarnation, for instance?*

ANSWER.—Would a man really believing in total annihilation live as pure and good a life as a man believing in re-incarnation? So that I should think one would live reincarnation by daily acting as if one were to carry the results of the efforts of that day through the ages.

T. M.

ANSWER.—Why should one want to? If the soul be on a pilgrimage, it would not want to stop still and contemplate its progress, so it would not want to know the good things of its past experience. It would want to know its faults and failures. I, for one, would hesitate to ask to live over my failures. Suppose I ran away once and cost the life of my leader—am I strong enough to re-live that experience without getting depressed and discouraged? I run away from enough duties now. Why not seek out faults and defects manifesting today and not waste energy in dwelling in the past. Is not the real doctrine expressed in the Two Great Commandments?—perhaps when one may say one has lived them, it may be time to take up such corollaries as re-incarnation.

S.

ANSWER.—As we have all lived reincarnation many times our souls do know it. The problem is how to get that knowledge of the soul into the personal, brain, consciousness. This can be done by acting, thinking and as far as possible feeling as if we knew it for a fact, precisely as a scientist acts on a hypothesis. Accepting it tentatively as true, he applies it to the facts of whatever department of life he is investigating. If it explains the facts and accords with them he accepts it, if not, he rejects it. Try this with reincarnation. Interpret your life and that of others in its light and that of its twin doctrine of Karma. Ask yourself what desires and qualities you would like to take with you to another life and then live accordingly. Live as if you were, not a body swayed by a conflicting mass of shifting, meaningless desires, but an immortal soul to whose growth and splendour there is no limit. Then see whether or not the knowledge of the truth of the doctrine comes.

J. M. R.

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T·S·ACTIVITIES

Some Branches hold their meetings throughout the summer months, but in most Branches the members are scattered during the hot weather, and Branch meetings are consequently interrupted. So the fall usually marks the beginning of a new year's work; the summer has given individual members larger opportunity to study and to make new applications of the laws of life; there is, therefore, new material and new incentive brought back to enrich the Branch in its season's work. While such reinforcement is the most valuable, it may perhaps be helpful to review, at this time, some activities of different Branches during the past year, as given in their annual reports to the Secretary T. S.; thus each has an opportunity to profit by the experience of others.

The KARMA BRANCH, of *Christiania,* might have been envied by some Branches because it was able to maintain a sustained series of lectures at its public meetings, a procedure which Branches often feel would bring them many recruits, were their members equipped to lecture successfully. Evidently the lectures given by the Karma Branch were successful in the ordinary sense for they were excellent lectures and were well attended by visitors who came repeatedly. But the members came to question this work; they found that it was barren in the sense that it brought almost no accessions. "The outsiders," the President writes, "were attracted by the strangeness of the Theosophical Doctrine and touched by the charming talk on Brotherhood, in the same shallow way as many church-goers are touched by the sermon of an eloquent preacher. But they have not come into closer contact with the Branch and have not been enkindled by the fervour of its members. They remain outsiders to the T. S. and to Truth, as they are outsiders to the true Church of Christ. So we planned another scheme of procedure, and made the meetings as informal and homelike as possible; one member reading something on a selected topic from a book, or from the QUARTERLY, and commenting on it from a Theosophical point of view. Afterwards there has been an animated discourse on the matter in question. The door has been kept open for all. We have found this method of work very good. It has also brought the attending members closer to each other and has made them feel more vividly the true spirit of Brotherhood. When this spirit is powerful in a Branch, it will not fail to draw new members; while without that power neither eloquent lecturing nor any other form of eager propagandism is able to create more than a temporary, formal and undesirable rush into membership. So we are now following up this scheme of work, leaving the results to the Masters."

AURORA BRANCH of *Oakland,* reports: "For a nucleus of study we chose the *Bhagavad Gita.* Our aim is toward a comparative and deductive interpretation, therefore our reading ranges over a variety of sub-topics, as they present themselves for our consideration. We have adopted the plan of taking one thought from the *Gita,* and using it as the subject of daily meditation for one week, and have been interested and helped by comparing results. Also, we just began the reading of "Ancient and Modern Physics," by Willson.

The Secretary of the PACIFIC BRANCH, *Los Angeles,* writes: "The public meetings are taken charge of by the members in rotation; each announces his or

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her subject at the prior meeting, and on the following night of meeting opens the subject and passes it on to each person present, enabling each to express his or her ideas relative thereto. We have no platform lectures and no visible head for any one to lean on or to look to as an oracle. Every subject presented is spoken to from the inner or spiritual aspect, and we all take a keen delight in doing that, hence, our meetings are full of enthusiasm. We have a circulating library and books are taken out by the visitors; we have the T. S. QUARTERLY on sale at book stores, and we hope to increase those sales. Besides some of the members conduct personal correspondence with interested persons residing in other places, who are seeking the help that Theosophy offers."

The VIRYA BRANCH of *Denver* gave its first meeting last fall to a report from one of its members on the T. S. Convention. All Branches cannot send delegates to make a personal report, but since the Convention is designed to strike the keynote for the next season's work, a review of its most significant features, as given in the Convention Report, might well furnish Branches with material for a stimulating meeting. In the Virya Branch, they took up the spiritual results of righteous wars, drawing illustrations from the wars of Cæsar, Charlemagne, and others, and emphasizing "the difference between right and wrong attitudes towards peace in our own country." Other meetings were given to discussions of a practical and devotional character, with questions arising especially from "Letters to Friends." The Branch has carried a number of subscriptions to the QUARTERLY for libraries and universities; and the Secretary says that non-members have been glad to join with members in meeting the cost of these subscriptions. In passing, it might be noted that, in different parts of the country, a number of non-members who are subscribers to the magazine also subscribe regularly for friends.

The MIDDLETOWN BRANCH reports one of its customs that might well be extended to other Branches. It is common for all the resident members to take charge of meetings, in rotation, but in Middletown the sharing of the work does not stop there; they have some devoted members who are living far away from the Branch center, and these members prepare papers, or lists of questions, for discussion at the meetings that would fall to them were they able to be present.

No Branch reports as many different activities as the CINCINNATI BRANCH: Each season it has some thirty odd regular public meetings; preceding these there is a half-hour Study Class in the *Key to Theosophy*, for visitors and members; an afternoon Study Class for members, meeting weekly; and a monthly class for inquirers. "The fundamentals of the *Secret Doctrine* have been the basis of many of the papers and discussions . . .; an earnest effort is being made to comprehend and bring before the public the ancient but ever new Archaic Truths."

In addition to the many Branch reports, from which it has been possible to make only a few quotations, there were also reports from members-at-large who are trying to fulfil the old T. S. maxim that each solitary member should cease to be solitary by making himself the center of a new Branch. The organizing of a Study Class is one of the most fruitful methods of doing such work. A member in Oregon who is using that method writes: "A Study Class in Theosophy was formed here last October. At our first meeting seven were in attendance. Since then more have been coming in. Sunday evenings we take up the *Ocean of Theosophy*. We also meet on Thursday evenings, and at that time we have been studying the *Abridgment of the Secret Doctrine*. At both meetings all have the privilege of asking questions. We are getting many people interested in Theosophy by loaning them books. The object of our work is not to form a large Branch, but to interest those who are ready to support the Theosophical movement, and the Masters."

There is one bit of testimony, running through all the reports, which cannot be repeated too often: it is, that fruitful work is not determined by the size of the Branch or by the ambitious nature of the work it undertakes, but by the oneness of heart that animates its members, in their lives, and in their united work.

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STANDARD BOOKS

The classification of these books, as Devotional, Introductory, and Philosophical is for the convenience of those who may wish some guide in making selections; it is only an approximation. Books are bound in cloth unless otherwise indicated.

DEVOTIONAL

Blavatsky, H. P.	Voice of the Silence.	cloth $.50; leather, $.75
Cavé.	Fragments, Volume I.	boards, .60
	Volume II.	boards, .60
Dream of Ravan.		1.00
Johnston, Charles.	Bhagavad Gita.	Translated, annotated; cloth, 1.00
		limp leather, India paper, 1.50
	From the Upanishads.	paper, .30; leather, .75
	Parables of the Kingdom, The.	paper, .20
	Patanjali's Yoga Sutras.	Translated, annotated, 1.25
	Song of Life, The.	limp boards, .30
Judge, William Q.	Bhagavad Gita.	Edited; leather, .75
	Letters that Have Helped Me, Volume I.	.50
	Volume II.	.60
Light on the Path.		cloth, .50; leather, .75
Niemand, Jasper.	Vow of Poverty and Other Essays.	paper, .15
Through the Gates of Gold.		.75

INTRODUCTORY

Hillard, Katharine.	A Primer of Theosophy.	paper, .05
Idyll of the White Lotus.	A Novel.	1.00
Judge, William Q.	Culture of Concentration.	paper, .10
	Ocean of Theosophy.	cloth, .75
Keightley, Archibald.	Theosophy as an Influence in Life.	paper, .10
	Spiritual Life, The.	paper, .10
Keightley, J. W.	Unity of Religions.	paper, .10
Mitchell, Henry B.	Meditation.	paper, .20
	Theosophical Society and Theosophy, The.	paper, .20
Sinnett, A. P.	Esoteric Buddhism.	1.25
	Karma. A Novel.	.75
	Occult World, The.	1.25

PHILOSOPHICAL

Blavatsky, H. P.	Five Years of Theosophy.	(reprints from magazines), 2.50
	Key to Theosophy.	(in question and answer form), 2.00
	Secret Doctrine, The. Vols. I and II and Index.	12.50
Hartmann, Franz.	Magic, White and Black.	2.00
Hillard, Katharine.	Abridgement of the Secret Doctrine.	2.00
Mitchell, Henry Bedinger.	Talks on Religion.	1.50
Walker, E. D.	Reincarnation.	1.00

These, and any other books on Theosophical, Religious, and Philosophical subjects, will be sent, postpaid, on receipt of price.

THE QUARTERLY BOOK DEPARTMENT,
P. O. Box 64, Station O, New York City

N. B.—Temporarily out of stock: Patanjali's Yoga Sutras; The Secret Doctrine. To be reprinted in August, 1916: Parables of the Kingdom; The Song of Life.

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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.

BROOKLYN EAGLE PRESS

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VOL. XIV. (NO. 3) JANUARY, 1917 NO. 55



THEOSOPHICAL QUARTERLY

PUBLISHED BY
THE THEOSOPHICAL SOCIETY
NEW YORK, U.S.A.

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Original from PENN STATE

The Theosophical Quarterly

Published by The Theosophical Society at
159 Warren Street, Brooklyn, N. Y.

In Europe single numbers may be obtained from and subscriptions sent to Dr. Archibald Keightley, 46 Brook Street, London, W., England.

Price for non-members, $1.00 per annum; single copies, 25 cents.

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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.

Entered July 17, 1903, at Brooklyn, N. Y., as second-class matter, under Act of Congress of July 16, 1894.

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NOTES AND COMMENTS

JANUARY, 1917

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EASTERN AND WESTERN PSYCHOLOGY

A Theosophical Need

MR. JUDGE writes, in one of the closing chapters of *The Ocean of Theosophy*, that "there is no Western Psychology worthy of the name . . . Real psychology is an Oriental product to-day . . . for the present day psychology in its true phase belongs to the Orient . . ." Mr. Judge was writing of the "psychology without a soul," which grew up as an adjunct and extension of physiology; of the official psychology of the schools. This he shows clearly, when he says, among other things, that "the Roman Catholic branch of the Christian Church is in some respects an exception, however. It has always admitted the existence of the psychic world. . . ."

The purpose of these Notes is to try to show that there is, in the West, and in the direction indicated by Mr. Judge, a very considerable volume of genuine psychology, of experimental spiritual science; that it very closely resembles that psychology of the Orient which has been spoken of above; and that all that is needed, to bring out this resemblance, amounting very often to complete identity, is the translation of the terms of the one body of experimental spiritual science into the terms of the other: a task which students of Theosophy may very profitably undertake, not only as a lawful exercise in "the Theosophic method," but also because extremely valuable results will be gained, and without any undue labour or difficulty.

There is an obstacle at the outset: the students of this experimental science of things spiritual have been constrained to use, to set forth the results of their observations, the only available terms—for the most part, the terms of popular theology; more than that, their observations have very often been influenced by the fact that their minds and imaginations were deeply coloured by the images of popular theology, and, since these observations must of necessity be made through the medium of the mind and the imagination, that colouring adheres to most of their results. This

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had one great advantage: it made much of their most valuable work immediately intelligible and acceptable to those whose minds were coloured in the same way; available, therefore, for popular use, for the needs of daily life. But there is, to some degree, a corresponding disadvantage: those whose training has given their minds a different colouring will have difficulty in separating the facts of spiritual life observed from the traditional colouring of the medium in which they are recorded; they may even feel inclined to turn away from them, because of that colouring. But, as has been said, this would seem to be exactly the opportunity for students of Theosophy, for those who seek to put in practice the Theosophic method.

We may, perhaps, illustrate this colouring by an extreme case: a passage from *The Revelations of Saint Gertrude:* "At the Antiphon, she beheld the heavens opening, while the angels descended and placed a magnificent throne in the centre of the choir, whereon the Queen of Glory was seated, and manifested how lovingly she received the prayers and devotion of the religious on this Festival. The angels stood round this throne, attending the Mother of their God with the greatest respect and joy. The Saint also saw an angel standing by each of the religious, with a branch in his hand; and this branch produced different kinds of fruit and flowers, according to the devotion of the sister who was thus attended. At the conclusion of the Office, the angels brought these branches to the Blessed Virgin to adorn her throne. Then Gertrude exclaimed 'Alas, kind Mother! I do not deserve to be thus united with the choirs of the blessed.' She replied: 'Your good-will suffices; and the devout intention which you had at Vespers far exceeds any corporal work; to assure you of this, I will present your branch of fruit and flowers to the adorable Trinity, as an oblation of the highest merit.' At Matins she beheld how the angels gathered the flowers and fruit of the different intentions of the religious, and presented them to the Virgin Mother. The flowers appeared more brilliant and beautiful in proportion to the earnestness of each; and the sweetness of the fruit corresponded with the purity and fervour of their devotion. . . . On another occasion, when the same Response was chanted, Saint Gertrude saw a troop of demons, who surrounded the religious, showing them the pomps and vanities of the world. But at the words, *Regnum mundi . . . contempsi,* the demons fled in confusion. . . ."

Had Gertrude been a Buddhist, instead of a Christian nun, she might have interpreted and expressed her spiritual experience in some such terms as these: "When the dispensation has disappeared, the relics of the Buddha will come from every place; from the serpent world, from the world of the gods, and from the Brahma-world; and having congregated together at the throne under the Great Bo-tree, they will make an effigy of the Buddha and perform a miracle resembling the

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double-miracle, and will teach the Doctrine. Not a single human being will be found at that place; but all the gods from ten thousand worlds will come together and listen to the Doctrine, and many thousands of them will attain to the Doctrine. And these will cry aloud, saying, 'Divine sirs, on the seventh day from now our One Possessing the Ten Forces will pass into Nirvana.' Then they will weep, saying, 'From henceforth we shall be in darkness.' Then the relics will put forth flames of fire and burn up that effigy without remainder. . . . But who shall not behold Maitreya Buddha, the Blessed One? and who shall behold Him? One who creates a schism in the church, as it is said, 'Devadatta remains in hell for the entire world-cycle,' as well as all others born in the Avitchi hell, from the performing of the five crimes that constitute 'proximate karma,' those cherishing wholly heretical views, and those who slander the noble disciples, shall not see Him. The naked ascetics who create a schism by denying the congregation allowable privileges shall not see Him. All other beings who give gifts, keep the precepts, keep fast-days, fulfil their religious duties, found shrines, plant sacred fig-trees, parks and groves, make bridges, clear the highways, take their stand in the precepts, and dig wells, shall see Him. Those who, in their longing for a Blessed One, shall make a gift, even if only a handful of flowers, or of a single lamp, or of a mouthful of food, shall see Him. Those who further the religion of the Buddha, prepare the pavilion and the seats for the preachers of the Doctrine, bring forward the fan, make offerings of cloth, canopies, garlands, incense, or lamps, or are stanch sustainers of the ministrations of the Doctrine, shall see Him. . . ."

Had Saint Gertrude been an orthodox Hindu, the terms of her vision might have run somewhat thus: "I behold the gods in Thy body, O Divine One! and all the hosts of diverse beings; Brahma the Creator, seated on the lotus throne, and all the Seers and Serpents of wisdom. . . ." But in each case, we should have, it would seem, an entirely real vision of the spiritual world and its inhabitants, a vision coloured by the mind and imagination of the Seer, but none the less, embodying the most vital truths of spiritual reality. For it will easily be seen that, apart from this difference of colouring, the three visions which we have quoted are essentially the same; are genuine revelations of the world which is hidden from the eyes that see not, but in whose midst we dwell.

Or one may take a passage of quite different character, as abstract and intellectual as the revelation of Saint Gertrude is concrete and full of feeling; a passage like this, from Father Augustine Baker's *Sancta Sophia,* in the edition called *Contemplative Prayer:* "Experience teaches us that in good Christians there are two internal lights or teachers, namely, the spirit of corrupt nature, and the Divine Spirit. Both offer themselves in our deliberate actions, and even strive with one another

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for the mastery over us. Each seeks to lead us into a path and to an end contrary to the other. The natural spirit, on the one hand, teaches us to gratify our sensual desires or worldly aims, which are most hurtful to the soul. The Spirit of God, on the other hand, discovers to us the folly and danger of following such a guide. It teaches us that our happiness consists in renouncing it; in turning into paths leading in a contrary direction; in abandoning sensual pleasures and our own convenience, in so far as they are a hindrance, or rather, not an aid, to the knowledge of God and spiritual things. For this must be the object of our desires and efforts whereby alone we can arrive at eternal happiness and union with God . . ."

Had Father Baker been, not a good Christian, but a man of like spirituality in a far earlier age, he might, instead, have phrased his teaching thus: *"Death speaks:* The better is one thing, the dearer is another thing; these two bind a man in opposite ways. Of these two, it is well for him who takes the better; he fails of his object, who chooses the dearer. The better and the dearer approach a man; going round them, the sage discerns between them. The sage chooses the better rather than the dearer; the fool chooses the dearer, through lust of possession. Thou indeed, pondering on dear and dearly-loved desires, O Nachiketas, hast passed them by. Not this way of wealth hast thou chosen, in which many men sink. Far apart are these two ways, unwisdom and what is known as wisdom. I esteem thee, Nachiketas, as one seeking wisdom, nor do manifold desires allure thee. Others, turning about in unwisdom, self-wise and thinking they are learned, fools, stagger, lagging in the way, like the blind led by the blind. The great Beyond gleams not for the child, led away by the delusion of possessions. 'This is the world, there is no other,' he thinks, and so falls again and again under Death's dominion. . . ."

The holy Benedictine, from whose *Sancta Sophia* we have quoted, cites, from Cardinal Bellarmine, these sentences: ". . . Yet after all this, they are so devoid of devotion and the Spirit of God, so earnest in the love of secular vanities, so filled with impatience, envy, and all inordinate desires, that they seem to differ not one jot from secular persons wholly taken up with the world. The only cause of these disorders is that they do not seriously enter into their own hearts by exercises of introversion, but only esteem and regard the exterior. . . ."

Had the learned and pious Cardinal written instead in the language of the Upanishads, he might, perhaps, have said: "The Self-Being pierced the openings of the senses outwards; hence one looks outward, not within himself. A wise man looked towards the Self with introverted sight, seeking immortality. Children seek after outward desires; they come to

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the net of widespread Death. But the wise, beholding deathlessness, seek not for the enduring among unenduring things. . . ."

Again, we find the author of *Sancta Sophia* writing: "For this reason devout souls are to be exhorted to keep themselves as much as possible in solitude and abstraction, so that they may be able to discern the Divine voice. And if they yield themselves faithfully to God's guidance, He will not be wanting to them in anything. . . . And if we are capable of learning God's will in such things—and who can doubt it?—acting thus, in the spirit of resignation, without haste, passion, or self-love, must surely be the best and safest way of attaining to that knowledge."

If he had written in the tongue of the Upanishads, he might have said this: "Let him find the pathway of the Soul. Finding it he is not stained by evil. 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. He beholds all things in the Soul. Nor does evil reach him; he passes all evil. He is free from evil, free from stain, free from doubt, a knower of the Eternal. . . ."

Or we might take from Father Baker a passage like this: "The soul must be careful not to entertain a hope that God will manifest His Will to her in an extraordinary way, as by an angel or a revelation. Ordinarily such hopes could proceed from nothing but pride; and were God to grant her wish, it is to be feared it would only increase her pride and do her much harm. There are two ways in which God ordinarily intimates His Will to His servants. The first is by clearing the understanding and infusing into it a supernatural light, through which the natural reason sees something new or something it had not rightly understood. By this light of supernatural discretion the obscurities which hindered the reason from seeing the truth are removed. These obscurities are generally caused by sensuous images which have taken possession of the imagination, or by natural interests which have engaged the affections. By these reason is pushed on to form a judgment and choice before the soul has weighed maturely and impartially the circumstances, so that reason devoid of the supernatural light kindled by charity determines in favour of the side to which the imagination or passions incline her. . . ."

We might be inclined to compare this with certain of the rules of the sage, Patanjali; for example, these rules, from his first book: "Memory is the holding fast to mind-images of things perceived. The control of these psychic activities comes through the right use of the will, and through ceasing from self-indulgence. The right use of the will is

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the steady effort to stand in spiritual being. This becomes a firm resting-place, when followed long, persistently, with righteousness. Ceasing from self-indulgence is conscious mastery over the thirst for sensuous pleasures here or hereafter. The consummation of this is freedom from thirst for any mode of psychical activity, through the establishment of the spiritual man. . . ." Or we might choose these sentences, from the fourth book: "The psychic nature, universally adaptive, takes on the colour either of things seen, or of the Seer. The psychic nature, which has been printed with mind-images of innumerable things, exists now for the Spiritual Man, subordinate to him. For him who discerns between the mind and the Spiritual Man, there comes perfect fruition of the longing after the real being of the Self. Thereafter, the whole personal being bends toward illumination, full of the spirit of Eternal Life. . . ."

Father Baker expresses the same consummation thus: "This is the best and safest light a man can have. And we must acknowledge it to be supernatural, because it illuminates us in supernatural things, discovers to us the relation between the action and our supernatural end, and extinguishes the light of carnal reason by which the things of God are not seen or are esteemed foolishness. It is to be accepted as the very light of God's Holy Spirit, a light which cannot be obtained by study, nor instilled into us by the most spiritual person in the world. Moreover, this light exceeds the efficacy of the ordinary permanent light of faith by which we see supernatural objects in a general manner only, and the means leading to them. But by this lamp kindled in our understanding by prayer and charity we clearly discern the relation and capacity of each action and circumstance to dispose us to perfect union with God by love. . . ."

One may find, too, a very great likeness to the great Adwaita Teacher, Shankaracharya, in such a passage as this, from a treatise by Saint Francis de Sales, *Of the Love of God:* "When the sun rises red and turbid, or sets pale and watery, we say there will be rain. Yet in truth the sun is not subject to any such changeableness, and its light is invariable and perpetual; the appearances which alter its brightness are but those mists and clouds of earth which rise up before our mortal sight. Even so with God: we are wont to speak of Him not as He really is, but according as we behold Him through the mists of our earthly vision. We speak as though He possessed various qualities and characteristics; we talk of His Justice, His Mercy, His Omnipotence, His Truth, His Wisdom. Yet, verily, there is no variation in God, He is One sole, uniform perfection; whatever is in Him is but Himself, and the many qualities we define in Him are Unity. Just as the sun has but one clear brightness infinitely beyond all the colours we attribute to it, a brightness which in reality gives them their manifold hues, so God is One All-pervading Excellence, far above all our notions of perfection,

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and imparting whatever perfectness is to be found in all such perfection. Nor is it within compass of anything created, whether human or angelic, fitly to name this Supreme Excellence; even as we are told in the Apocalypse that 'He has a Name, which no man knew but He Himself.' And so the Fathers have said that there is no real theologian save God, inasmuch as none can truly know the Infinite Greatness of His Divine Perfection nor fitly speak of it save Himself. . . ."

If, then, God be thus in Himself unknown, unknowable, how are we to know Him, to find union with Him?—We come thus, of necessity to the teaching of the Divine Incarnation, called in the East the Avatar doctrine. We may illustrate it by the popular version found in Buddhism: "When it is known that after a lapse of a thousand years an omniscient Buddha is to arise in the world, the guardian angels of the world wander about, proclaiming: Sirs, after the lapse of a thousand years a Buddha will arise in the world, in order to save the world. . . ."

Or we may take the more abstract version of the same teaching in the *Bhagavad Gita:* "Though I am the Unborn, the Soul that passes not away, though I am the lord of beings, yet as lord over My nature I become manifest, through the magical power of the Soul. For whenever there is a withering of the Law, O son of Bharata, and an uprising of lawlessness on all sides, then I manifest Myself, for the salvation of the righteous, and the destruction of such as do evil; for the firm establishing of the Law I come to birth in age after age. He who thus perceives My birth and work as divine, as in truth it is, leaving the body, he goes not to rebirth; he goes to Me, Arjuna. . . . Nor am I visible to all wrapt in My magical glamour; this world, deluded, recognizes Me not, unborn, everlasting. I know all beings, Arjuna, the past, the present, those that are to come; but Me none knows. . . . They whose darkness is gone, who are workers of righteousness, free from the delusion of the opposites, worship Me, firm in their vows. They who strive for freedom from age and death, taking refuge in Me, know the Eternal, the All, the highest Self, the perfect Work. They who know Me as the highest Being, the highest Divinity, the highest Sacrifice, even in death perceive Me, their hearts united in Me. . . ."

One may cite, for comparison with this, a very beautiful development of the same doctrine of Divine Incarnation, as applied to the Western Avatar: "The supernatural life comprises two elements: *sanctifying grace,* a true participation in God's nature which transforms the soul; and *actual grace,* God's real action within us, which sets our transformed faculties in motion.

"But, to produce this transformation and impart this motion is a work reserved to God.—Why reserved to Him? There is an excellent

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reason for it: this work requires omnipotence, and it is superior to that of creation.

"But then, what part does Jesus play, and on what ground can we call Him into our life?

"In Jesus, there are both the divinity and the humanity. The divinity retains all its infinite attributes, and fulfils all its proper acts. The humanity is made, like ours, of body and soul. As it does not constitute any personality, it enters into the personality of the Son of God.

"His divinity can do nothing but what is divine: it cannot abase itself nor suffer nor adore nor submit. Although it knows our feelings and joys and sorrows in an eminent manner, it is incapable of experiencing them. Nor could it win merits; and, although it can pardon, it cannot expiate.

"It is wanting in these powers, and the sacred humanity supplies them to it. The sacred humanity has our manner of feeling and loving. Its condition bids it submit, and enables it to suffer, and binds duties upon it; and these duties are carried out freely by its holy soul; and hence it wins merits.

"But these merits borrow a really infinite *value* from Jesus' divine personality; and although they are not by nature divine, they have the worth and splendour and scope of the divine. It is no mere name that covers them, but it is a personality that takes possession of them and transforms them. . . . His soul, which has its merits so far as concerns the infinite, has none so far as created things are concerned; but it is in this human soul of His that all these wonders are perpetually occurring. *He ever lives to make intercession for us.*"

We had thought, at the outset of these Notes, to quote rather passages which are, on the face of them, experimental, the fruit only of experience which, with due care and pains, we can repeat for ourselves. But the passages shaped themselves in a somewhat wider channel. Yet, if we look deeply into it, even those of largest sweep and scope are the result of experience and experiment; they are the fruit of that higher power of knowledge, that illumination, of which Patanjali and Father Baker write, in nearly identical terms. And the proof of this would seem to be that, once we set aside the local colouring of this or that period, the results, the great principles, are always and everywhere the same. This, indeed, is both natural and inevitable, since they are drawn from observation of the same eternal models; they are built upon the same spiritual experience, nay, on the life of the Soul itself, in union with the One Divine.

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FRAGMENTS

I

"All of my gifts are two-edged swords; also my graces. Dedicated to my purposes, they are road-ways to the star-strewn skies, elements of Eternal Life. Prostituted to self, they become magnets of the devil, sure agencies of hell."

How can a sword become a roadway, Master?

"By obedience: try it against yourself and you will see."

And how can your graces become magnets of the devil?

"When the force within them is imprisoned in the metallic hardness of material life."

II

Master, the way is dark.

"Walk in my light; that shall be sufficient for you."

Master, the way is hard.

"Yet only as you lie upon the hard bed of the Cross shall you wake to the morning of Resurrection."

Master, give me strength for these.

"In my will is strength, the strength of Gethsemane's victory."

Master, must I then drain this cup?

"I, when I had drained the Father's cup, found it sweet, and in its strength went to Calvary."

Yet on the way, three times you fell.

"Yea, child, and so I compassionate your falls, and show you how to struggle up and on again. Since I have trodden the way, can you not trust me to know it?"

Father, into thy hands I commend my spirit.

"O child, into my sure keeping I receive thee."

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LETTERS TO FRIENDS

XXII

DEAR FRIEND:

SO you did not understand my story of Queen Nephthys and the most high gods, and I am to tell you, "without any parables," just what it means? No, that I cannot do; for, until the experience comes to us that makes all telling needless, there is no way, save that of parables, in which we can be told of life. We must read these eastern tales in the light of our own hearts, and in accordance with that light is the meaning that they will have for us.

But in truth you have more light than you recognize, and, perhaps, if I try to meet your request by asking you to look back into your own memory and heart and mind, you will find there the experience that will both illumine and be illuminated by this ancient tale of the answer of the gods to the prayers and needs of men.

Let us begin at the beginning: with the great feast made by the King for his infant son, and the Queen lying alone in her chamber. Can you not remember times in your own life when you were as she was then,—alone, helpless, with no apparent part in the rejoicing that you had suffered and laboured to make possible, with no apparent power to influence the issues that were still at stake? Surely that is an experience that must have come often to all of us, and it is seldom, perhaps, that we have been able to pass through it without a sense of disappointment and of loss. But the reality is quite other than the appearance. It was not to the feast in the great court, but to the silent chamber of the Queen that the high gods came that day. It was there they gave their gifts to her son; there that the issues were determined. And this is always true. Neither distance nor accident can separate us from the reality of that which we love, nor prevent our playing our true part in a cause that is our own.

Is not the lesson clear? And is it not one that comes home to all of us? Apply it to your own position in this great war,—where all for which your soul has laboured through the ages is at stake, where men to whom it means far less are laying down their lives in selfless simplicity, and you stand far off from it in an alien land, with the shame of impotency and safety gnawing at your heart. Your shame is only that you feel shame. Your impotency only when you believe yourself impotent. Your safety the figment of your imagination, for the life of your soul is at issue. Had Queen Nephthys wrapped herself in such thoughts of self as these, do you think the high gods would have come to her that day? Her love had no place for thoughts of self, and only self can stand between us and what we love. Powerless in every other way, she used the one supreme power to which all

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being responds,—the power of love in prayer. I have been on many battlefields, where were fought out the destinies of nations, but the victory was won first, not there, but in some soul in prayer. And now that we are called to that crucial inner struggle, against the evil in our own natures that is the same as that which threatens all we love, shall we deem ourselves cut off and impotent? Or, to turn from great things to little, if we are prevented from attending some meeting where we had hoped to be, shall we feel ourselves left out? No one can leave us out from that to which our hearts turn, and we have not yet begun to realize the power that lies in prayer.

Again, how often have you not felt, in times of meditation, as though the Masters were close beside you, only hidden by some veil so that you could not see. And because you could not see you have feared to trust, feared really to believe. But in truth there was no veil, and it was because there was no veil that you could not see. For we have not yet learned to see the real, but only the veils around reality. Pure lights blinds us, as we are as yet; and so, in pity for our doubts and fears, many times the high gods come to us in the veils of our own thoughts and fancies, taking on the forms in which we picture them, speaking the language that is ours, using the terms and symbols of the religion to which we were born, or the philosophy with which we are familiar. I know that this has proved a stumbling block to you in reading the lives of the Christian saints. Their language, the language of their church and day, is not your language. And because Christ spoke to them in their language, as your Master speaks to you in your language, you have had difficulty in believing the truth both of their experience and your own. It is strange that we should find it so hard to realize, that the Masters are gentlemen, and that we should make stumbling blocks of their exquisite courtesy. It is, perhaps, particularly strange that members of the Theosophical Society, who talk so much of the Theosophic method of meeting each man on the ground of his own truth, should so often fail to recognize this method in the revelations made to the saints and seers of different times and races. Let us remember that it was from the Masters themselves that we were taught this method,—and that they practise what they preach. The form is of man and of the time; but the essence is of the gods and of eternity.

There are two other points here, that I know are within your own experience, though I doubt whether you have realized their significance and universality. When the gods had come in answer to Queen Nephthys's prayer, and stood before her waiting to grant her what she asked, "whatsoever prayer she sought to make seemed as foolishness in the light of that veiled shining, and died unspoken on her lips." We are dumb before the real, dumb even as we are blind. The things that we had thought so great become suddenly small before the vastness of what is open to us,—before the tremendous issues of the serene infini-

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tude of Being. We have not learned to think or pray in terms so great as these. It is the smallness of our desires that holds us dumb. Our prayer is so small a thing beside that which the Master prays for us; our love so little in comparison with his; what we ask so insignificant a part of what he waits to give. And yet, our prayers are all we have. It is they that have brought us to him, and, small though they are, they are all that we have learned how to ask. And so, "laying our will upon our tongue," and taking courage from the love that is so much greater than our own, we pray our prayers over, one by one.

It is the same thing that is manifest in every great crisis. When the moment comes it is too late to plan anew. Our past rises in us and acts through and for us. It is in literal fact a day of judgment. We ask what we have asked; and can do naught else.

But, in the compassion of the law, that judgment is not final. We can learn to desire more greatly, to ask for greater things,—even for the supreme thing that the Master longs and waits to give,—himself. Thus, when like Queen Nephthys, we have brought forth all the prayers that ever we have prayed, we know that there is one who still waits to give us more than these.

Was I not right in saying that this was within your own experience? It is somewhat harder to define the second of the two points I had in mind, but I am sure that it, too, is known to you, though you may not be able to say just how and where you realized its truth. There is a knowledge that is love's own, and has no part in self. Usually it is hidden from us, covered by that of self which mingles with our love. But when self is stripped away, when we see our own unwisdom and powerlessness to plan or judge rightly, and yet do not let ourselves be caught and held by that sense of inadequacy (for this is to sink still deeper into self), then from beneath all our own hopes and fears the knowledge that is love's may rise to consciousness. It is not a belief or a judgment. It is knowledge. It has nothing to do with what we ourselves may have wanted for the one we love. It is the need of that one's soul, its destined way, the Master's will for it, in which alone it can find its fulfilment and its peace. And because it is these things, it is our love's will also; at least in that moment of selflessness, of truth to the real self in us, *our* will as well,—the glad, deep, whole-souled prayer of our hearts. It is well for us if we store it in our memories and rest our acts upon it, for to fight against it is to fight against the one we love.

So much for the coming of the gods to Queen Nephthys and of her prayer for her son. Now for what followed, of which you say you "understood no single word." Well, perhaps no single word was meant to be understood. It is the sequence of them that is meant to convey a meaning, and sometimes we forget this. It is not what is written that is of moment, but what we ourselves think when we have read what is written. Do you remember, it must be now five years ago, the meeting to which you took me, and at which X—— spoke, and my telling you

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that he seemed to me the ablest speaker that I had heard in your country? You did not agree with me entirely, or thought you did not, for you replied that he always seemed to you just to miss saying what he should; and you illustrated what you meant, in answer to my question, by pointing out place after place in his address where your own thought had run on to some telling point, some important corollary or definite conclusion, which he might have drawn but did not. You were younger then than you are now, and had I smiled it might have hurt you. But neither you nor I had had those thoughts, had seen those telling points, before we listened to him. It was he who had given them to us, but so given them that it was easy for us to think them our own. That is the art of speech, and of writing. Not to make points, but to make other people make them; not to give your thought as yours, but to evoke it as his own in the mind of your reader.

I think, if you will look at the matter in this way, that you will see you have understood more than you admit. Had you not, I doubt whether you would have written me just such a letter as now lies before me, nor have quoted in it Christ's saying to Nicodemus: "No man hath ascended up to heaven but he that came down from heaven"; and I feel quite sure you would not else have coupled with this the passage from St. Augustine: "And I perceived myself to be far off from Thee, in the region of unlikeness, as if I heard this Thy voice from on high: 'I am the food of grown men; grow, and thou shalt feed upon Me; nor shalt thou convert Me, like the food of thy flesh, into thee, but thou shalt be converted into Me.'" For in these two quotations lie the sum and substance of that ancient story-teller's tale,—the very heart of his meaning that you say you "did not understand."

You do not want me to give you a philosophical discourse on the duality that is inherent in all manifestation. Look where we will, we still see matter and spirit conjoined. Yet we know that there is nothing in matter, as such, capable of evolving or producing spirit. As life is born only of life, so is spirit born only of spirit,—born in matter only through the incarnation of the spirit. The Incarnation is more than the central fact of human life. It is the central fact of cosmic life, as well. And it is these two aspects of the Incarnation, the human and the cosmic, that it seems to me this story of the youngest of the gods portrays. It is the self-giving of the spirit to matter,—the laying down of the life of the god, that it may rise again, lifting to its divine heritage all into which, in its death, it has entered. It is the story of Osiris, of the Christ,—the eternal drama of the spirit,—the gift to men and to the world of the seed of immortal life.

What is the spirit? For what do we pray when we pray that the Masters' life may live also in us? I cannot answer. Yet something of the answer each one of us can feel. It is a life that aspires ceaselessly to its source: an aspiration that is the motive power of all evolution: an undying hunger and thirst for the things that are its own. Can we not,

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in thought, place ourselves beside Queen Nephthys in the vision of her swoon, and look back to what this world would be were mankind without this hunger of and for the spirit? As cattle we should be born and live and die, and nowhere would the gulf between heaven and earth be bridged. Only that which has come down from heaven can ascend to heaven; but as that ascends, it can draw with it all that it has made its own. In the hunger of our hearts is the life of the spirit, the life of the Master living in us. In that hunger itself is that for which we hunger.

It is hard for us to realize this. There are times when we seem to search in vain; when our prayers meet no return, when him to whom we pray seems infinitely remote, and our desire comes back baffled to itself. We suffer in such times as these. But could we keep our hold upon the truth we know, I think we should not suffer,—at least, not as we do now. For we should realize that in the very fact of our desire was the evidence of the Master's presence. Without him, we could not desire him. We know this, yet again and again we forget it, and "clamour at the gates of heaven against the faithful gods."

But there is more to the matter than this. Not only is the life of the Masters within us, it is within all about us. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." This is the second, the cosmic aspect of the Incarnation. The inner world is within the outer, its soul and heart. Turn again to the Gita, and read once more what Krishna tells of himself to Arjuna. "I am taste in the waters, . . . I am light in moon and sun; . . . I am sound in the ether, and manhood in men. I am the sweet scent in the earth, I am the glow in fire; life and I in all beings, and fervour in men of fervour. Know Me as the everlasting seed of all beings, the thought of the thinking, the radiance of the radiant. . . . I am all-consuming Death; I am the birth of things that shall be; I am honour, grace, voice, among things feminine; and memory and wisdom, firmness, patience." We are not left without food for our hunger. The Master offers himself to us in everything we contact, in every circumstance and happening of our daily lives. At the heart of them all is his life, laid down and poured into them for us.

Why is it, then, that we still hunger? Or rather, since hunger is the very life of the soul, why do we still feel that we have found nothing on which that hunger can be fed? You have yourself answered that question in your quotation from St. Augustine: "Nor shalt thou convert Me, like the food of thy flesh, into thee, but thou shalt be converted into Me."

Tell me, Friend, how often do those whose souls hunger, and who deem they have no food, draw near to life's table with this thought in mind? When we find "manhood in men, honour, grace, voice, among things feminine, the sweet scent in the earth, and the glow in the fire," do we seek to give ourselves in them to the Master, to let them convert us into him? Or do we seek to seize them for ourselves, to

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convert them, like the food of our flesh, into us? In them is his life, the food for our souls. What do we do with it?

We know the answer. Like the sparrow, we leave the grain and seize upon the straw, to build it into the nests we make for our own ease and pleasure. And, because we use it so, we do not see that even in the hollow of the straw the grain still lies,—the grain for which, even in our comfort, our souls hunger. All about us, in our homes, in our loves and fellowship, in our work and daily round of duty, in all that we have taken for ourselves, the Master has offered, and still offers us, himself. But to find him, we must seek him—seek *him*, and not ourselves, use his gifts to draw near to him, to be converted into him, and not to fatten self. And to make this change, to learn to use rightly that which we have used wrongly, to learn to see him where we have seen self, to learn to find the very thing we have,—it may be necessary that it should be taken from us. This, too, is the Master's gift to us. "I am all-consuming Death; I am the birth of things that shall be."

Is the parable of the sparrow still meaningless? Are the faithful gods, still unfaithful in your eyes? Or is this letter as obscure as was the tale on which it comments? If you think it is, remember X——'s address, and instead of looking to what is written, look to your own thoughts when you have read.

Believe me, as always,

Faithfully yours,

JOHN GERARD.

Thine own self-will and anxiety, thy hurry and labor, disturb thy peace, and prevent Me from working in thee. Look at the little flowers, in the serene summer days; they quietly open their petals, and the sun shines into them with his gentle influences. So will I do for thee, if thou wilt yield thyself to Me.—G. Fersteegen.

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THE HOLY SPIRIT

X

The Self of Matter and the SELF *of Spirit can never meet. One of the twain must disappear; there is no place for both.*
Voice of the Silence, p. 13.

For narrow is the gate and straightened the way, that leadeth unto life, and few be they that find it.
St. Matthew, vii, 14.

Man tends to become A *God and then—God, like every other atom in the Universe.*
The Secret Doctrine, vol. I, p. 159.

A KABALISTIC axiom quoted in *Isis* (vol. I, p. 301, note) reads: "A stone becomes a plant; a plant, a beast; a beast, a *man;* a man, a *spirit;* and the spirit a god." The preceding study has developed, along the more familiar lines of Christian thought, the teaching about this next great step in man's evolution,—his rebirth a new creature—a self-conscious Spirit—into the world of Spirit. The term Holy Spirit has been seen to bear this specific meaning; and out of the writings of St. Paul and of earlier Hebrew tradition have been culled references that concerned directly the achievement of this new birth.

But the term Holy Spirit in more modern Christian writings, and especially as familiar in the current thought and creeds of today, is rather a metaphysical term, connotating a universal principle, and but very dimly connected with anything other than the most general operations in the individual human being. Theology recognizes to a certain extent that a discrepancy exists between early Christian teaching about the Spirit in man, and its own vague speculations and theories; but its method of reconciliation is to explain away St. Paul and early tradition entirely.

Now the reason for this confusion of ideas about the Holy Spirit—the inclusion in this one term of both a metaphysic and a more or less specific process or step of man's evolution,—is hinted at by Madame Blavatsky in the third of the italicised opening sentences. To make this a little clearer, compare with it another sentence, also in *The Secret Doctrine.* "There is naught higher than man in the Universe: everything has been, is, or tends, to become man."

If this be so, man's evolution will not stop even at the rebirth into the new world; and spiritual man will take his place among those higher orders of beings about which Christianity so far knows so little, but about which *The Secret Doctrine* has again afforded some hints, withheld heretofore in this cycle.

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We have already seen that Christ in his "mystical body" has an immediate and close connection with the nascence, the upbuilding, the whole life of the Spirit in man. The identification is so close that the two words Spirit and Christ (*Χρίστος*) are interchangeable throughout St. Paul. Beyond pointing out this fact no detailed explanation has so far been offered. But when we try to interpret the Gospel accounts of Christ's life, his recorded utterances about the Spirit, and the manifestations of the Spirit in certain critical events in his life, some attempt at an explanation becomes essential or else the significance of his revelation is entirely lost. In fact, it is the loss of any really spiritual understanding of Christ's incarnation that is so sad a feature of present-day Christianity. The interpretation put today upon the life of the Galilean Master, based as it is almost exclusively upon its merely human aspect, and without any insight into his mystical life, has become so narrow and fixed, that Christian belief has even built up a crystalized orthodox code explaining those events, such as the Virgin Birth or the Transfiguration, that are avowedly transcendental, and, like the first aphorisms of *Light on the Path,* have "remained sealed as to their inner meaning." The Church has agreed on an orthodox statement of its ignorance, so to speak; and while acknowledging a mystery, it has surrounded the mystery with an interpretation suitable to its own ideas of what should or must be.

But complete explanation there is; and Madame Blavatsky, without actually stating what in itself is inexplicable in terms of an intellect untrained and unenlightened by the experience of the religious life, has in a multitude of ways sought to demonstrate the rational and philosophical necessity for at least assuming the existence and recognizing the *genre* of this spiritual life. She has dealt specifically with Christ's mystical life, not only in *Isis, The Secret Doctrine,* and the *Glossary,* but also in repeated allusions throughout her writings. Especially to be recommended are her notes to G. R. S. Mead's translation of the Gnostic *Pistis Sophia,*[1] and a very valuable series of articles on "The Esoteric Character of the Gospels."[2]

The life of Christ may be looked at in two ways. The Master's words and actions may be taken as our ideal, as an example of how we should act, or should hope to be able to act some day;—and we derive as much inspiration from considering his life in this way as we put hearty devotion into our study. We may likewise derive inspiration from the biographies of mystics, saints, and disciples of every age,—who have proclaimed their rebirth and demonstrated with varying completeness the realization on earth of the higher life of the Spirit. But Jesus' life was more than this; he was more than the incarnation of a Master; he was an Avatar, a special Divine Incarnation, whose mission it was and is to act for this race at once as ideal prototype,

[1] *Lucifer,* Vol. VI, April, 1890, *et seq.*
[2] *Ibid,* Vol. I, November, 1887, *et seq.*

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and as initiator into the "mysteries of the kingdom of heaven." Jesus Christ was a human man; that is, he was all that we should and ought to become, for "as many as received him, to them he gave power to become the sons of God [children of God], even to them that believe on his Name";[1] to which Paul adds, "For as many as are guided by the Spirit of God, they are the sons of God." But Jesus Christ was also the Logos, one person of the Trinity; and it is the mystery of this dual nature that stands backs of all the Church's complicated and misconceived theories about the Trinity, and what is known as scholastic metaphysics.

The study of the doctrine of Avatars is extremely complex and difficult, but certain phases of it bear direct relation to our subject. The Virgin Birth cannot be understood without it. And as the very first verse of *St. Matthew,* after the genealogies, tells us that, "Now the generation of the Christos[2] was in this wise: when his mother Mary had been betrothed to Joseph, before they came together she was found with child *of the Holy Spirit,*"—it would seem that this problem might as well be faced now as later. Mr. Johnston in the October QUARTERLY of volume IX, p. 218, discusses the Virgin Birth as "really an integral part of a much wider doctrine, a doctrine fundamental to all religion: the doctrine of the Incarnation of the Divine Man." He gives as illustrations of the universality of this belief parallel narratives from other great religions,—to which might be added the comparisons between Hindu, Egyptian, and Christian Virgin-Birth litanies cited by Madame Blavatsky in *Isis* (Vol. II, p. 209ff). The latter in the *Glossary* emphasizes this idea in a paragraph on "Incarnations (*Divine*) or *Avatars.*" "The Immaculate Conception is as pre-eminently Egyptian as it is Indian. As the author of *Egyptian Belief* has it: 'It is not the vulgar, coarse, and sensual story of the Greek mythology, but refined, moral, and spiritual'; and again the incarnation idea was found revealed on the wall of the Theban temple by Samuel Sharp, who thus analyses it: 'First the god Thoth . . . as the messenger of the gods, like the Mercury of the Greeks (or the Gabriel of the first *Gospel*) tells the *maiden* queen Mautmes, that she is to give birth to a son, who is to be king Amunotaph III. Secondly, the god Kneph,[3] the Spirit . . . and the goddess Hathor (Nature) . . . both take hold of the queen by the hands and put into her mouth the character for life, a *cross,* which is to be the life of the coming child,' etc., etc. Truly divine incarnation, or the *avatar* doctrine, constituted the grandest mystery of every old

[1] *St. John,* i, 12; and *Romans,* viii, 14.

[2] The usual translation is "of Jesus Christ." But the Greek text, "presumed to underlie the Authorized Version" by the Revisers, does not contain the word Ἰησοῦ,—although the latter keep the phrase "Jesus Christ" in their own translation, merely noting the omission of "Jesus" as a possible variant. Neither the A. V. nor the R. V. had any criterion by which to establish such renditions other than textual criticism. I have chosen the above translation to conform with my own interpretation of what the Gospel writer himself meant, which is based on the results of this whole study. *Cf.* Section IX; and also the subsequent discussion.

[3] *Cf.* back Section VII, p. 32. Kneph is identified with the Logos by Eusebius, etc.

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religious system!" H. P. B. also says under "Avatar,"—"There are two kinds of avatars: those born from woman, and the parentless, the *anupapadaka.*" [1] The Galilean Master was one of the former, in recognition of which he is called "the Christos" by St. Matthew.

The distinction of meaning between the man Jesus, and "the Christos" has been utterly lost by the Church. In the ancient mysteries, long ante-dating Christianity, there were two well recognized terms, Chrestos, and Christos. Madame Blavatsky spends twenty out of fifty-seven pages in comment and elucidation upon the use of these terms in *Lucifer,* showing the importance she attached to them. "In Bockh's 'Christian Inscriptions,' numbering 1,287, there is no single instance of an earlier date than the third century, wherein the name is not written *Chrest* or *Chreist*" cites H. P. B. (p. 308) from G. Massey's article in "The Agnostic Annual" on *The Name and Nature of the Christ.* Justin Martyr, Tertullian, Lactantius, Clement of Alexandria, and others spelt it in this way; while Lactantius (A. D. 260-330) says of the name Christ (*Χρίστος*) that it "is not a proper name, but a title of power and dominion; for by this name the Jews were accustomed to call their kings, . . . on this account we call Him Christ, that is, the Anointed, who in Hebrew is called Messias. Hence in some Greek writings, which are badly interpreted from the Hebrew the word *ἠλειμμένος* is found written, from the word *ἀλείφεσθαι,* anointing. But, however, by either name a king is signified: not that He has obtained this earthly kingdom, the time for receiving which has not yet arrived, but that He sways a heavenly and eternal kingdom." [2]

On these names, H. P. B. further says: "Christos is the crown of glory of the suffering Chréstos of the mysteries, as of the candidate for the final UNION, of whatever race or creed"; and again, "One has *to die in Chrestos, i. e.,* kill one's personality and its passions, to blot out every idea of separateness with one's 'Father,' the Divine Spirit in man; to become one with the eternal and absolute *Life* and *Light* (SAT) before one can reach the glorious state of *Christos,* the regenerate man, the man in spiritual freedom." [3] Perhaps one long and condensed quotation from the *Glossary* under "Chrestos," will sufficiently outline what is meant by this distinction, or difference, of use. Madame Blavatsky calls Chrestos "The early Gnostic form of Christ. It was used in the fifth century B. C. by Æschylus, Herodotus, and others. The *Manteumata pythochresta,* or the 'oracles delivered by a Pythian God' through the pythoness, are mentioned by the former (Choep. 901). *Chrésterion* is not only 'the seat of the oracle,' but an offering to, or for, the oracle. *Chréstos* is one who explains oracles, 'a prophet and soothsayer,' and *Chrésterios* one who serves an oracle or a god. The

[1] *Vide Secret Doctrine,* Vol. 1, first one hundred and forty pages, for repeated reference to the anupadaka.

[2] *The Divine Institutes,* Bk. IV, Cap. vii. *The Ante-Nicene Fathers,* Vol. VII, p. 106.

[3] "Esoteric Character of the Gospels," *Lucifer,* Vol. I, pages 309, and 308, second note.

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earliest Christian writer, Justin Martyr, in his first *Apology,* calls his co-religionists *Chréstians.*[1] 'It is only through ignorance that men call themselves Christians instead of *Chréstians,*' says Lactantius (lib. iv, cap. vii).[2] The terms Christ and Christians, spelt originally *Chrést* and *Chréstians,* were borrowed from the Temple vocabulary of the Pagans. *Chréstos* meant in that vocabulary a disciple on probation, a candidate for hierophantship. When he had attained to this through initiation, long trials, and suffering, and had been *'anointed'* (*i. e.,* 'rubbed with oil,' as were Initiates and even idols of the gods, as the last touch of ritualistic observance), his name was changed into *Christos,* the 'purified,' in esoteric or mystery language. In mystic symbology, indeed, Christés, or Christos, meant that the 'Way,' the *Path,* was already trodden and the goal reached, when the fruits of the arduous labour, uniting the personality of evanescent clay with the indestructible INDIVIDUALITY, transformed it thereby into the immortal EGO. 'At the end of the *Way* stands the Chrestés,' the *Purifier,* and the union once accomplished, the Chrestos, the 'man of sorrow,' became *Christos* himself. Paul, the Initiate, knew this, and meant this precisely, when he is made to say, in bad translation: 'I travail in birth again until Christ be formed in you' (*Gal.* iv, 19), the true rendering of which is . . . 'until ye form the Christos within yourselves.' But the profane who knew only that Chrestés was in some way connected with priest and prophet, and knew nothing about the hidden meaning of Christos, insisted, as did Lactantius and Justin Martyr, on being called *Chréstians* instead of Christians. Every good individual, therefore, may find Christ in his 'inner man' as Paul expresses it (*Ephes.* iii, 16, 17), whether he be Jew, Mussulman, Hindu or Christian. Kenneth Mackenzie seemed to think that the word *Chréstos* was a synonym for *Soter,* 'an appellation addressed to deities, great kings and heroes,' indicating 'Saviour,'—and he was right. For, as he adds: 'It has been applied abundantly to Jesus Christ, whose name Jesus or Joshua bears the same interpretation. The name Jesus, in fact, is rather a title of honour than a name—the true name of the Soter of Christianity being Emmanuel, or God with us (*Matt.* i, 23).'"

The incarnation of an Avatar, of a fully developed or achieved Christos, is connected in all religions with a Virgin Birth. The modern dogma, as Mr. Johnston suggests, can be seen to rest "on a misunderstanding, a materialization of a spiritual truth." Marcion, a Gnostic

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[1] *Opus cit.* Cap. IV. The translators in the *Ante-Nicene Fathers* completely misapprehend and mistranslate this chapter. The following note speaks for itself. "Justin avails himself here of the similarity of sound of the words Χριστὸς (Christ) and χρηστὸς (good, worthy excellent). The play upon these words is kept up throughout this paragraph, and cannot be always represented to the English reader. [But Justin was merely quoting and using, *ad hominem,* the popular blunder of which Suetonius (*Life of Claudius,* Cap. 25) gives us an example 'impulsore *Chresto.*' It will be observed again in others of these Fathers]." The last sentence in square brackets is the additional note of the American editor of this Series, the Rev. Dr. A. C. Coxe.

[2] This is a very free rendering of the text, to say the least.

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"heretic," contemporary with Justin, maintained similarly that orthodox Christianity was simply a *"carnalization* of metaphysical allegories and symbolism, and a degradation of the true spiritual idea." Along with other Gnostics he accused the Church Fathers, as Irenæus himself complains, of "framing their [orthodox] doctrine according to the capacity of their hearers, fabling blind things for the blind, according to their blindness; for the dull, according to their dullness; for those in error according to their errors."

The symbology of the Virgin Birth may be regarded in two ways. It is an allegory of a metaphysical fact in the Universe, and it corresponds with the birth of the Divine or Heavenly Man in us at our second birth. The correspondence, again, with the Christ, is made in one sentence by Madame Blavatsky: "The 'Heavenly Man'—please mark again the word—is the 'Logos' or the 'Son' esoterically." Philo makes the same interrelation, for the Logos is the image of God, and man is the image of the Logos, "Hence the Logos is the Mediator, the Heavenly Man." St. John says (i, 14) "and the Logos became flesh, and dwelt [literally "tabernacled"] among us (and we beheld his glory, glory as of an only begotten from a Father), full of grace and truth."

These statements of Philo and St. John round out the long series of prophetic utterances with reference to the Messiah. Christian doctrine follows the Hebrew tradition in grounding the necessity for the coming of the Messiah on the "fall" of man. This fall, allegorically set forth in *Genesis,* is a figure for that process in the evolution of humanity, where the spiritual man fell into incarnation in physical life. Adam, representing generically the whole human race, "fell" from his original state of mindless and self-consciousless innocence by eating of the fruit of the knowledge of good and evil. Man as a pure spiritual being can only become self-conscious through experience of "good and evil," that is, through a descent into matter and physical life, passing through the lower planes of cosmic life and consciousness, and finally, by receiving mind, becoming able to see himself reflected in the personality he has forged in the phenomenal world of manifestation. "For as in Adam all die, so also in the Christos shall all be made alive." "If the Christos hath not been raised, then is our preaching vain." "He who aroused the Christos from the dead will raise (quicken) also your mortal bodies." [1]

In the older philosophies, in the Egyptian ritual and the Hindu system, the nature and symbolism of the trinity, though using an anthropomorphic conception and human relationships to set forth divine mysteries, yet escapes the danger into which the Christian dogmatists fell. With the latter the symbolism of the Jewish tradition as well as of all Virgin Birth allegories, is altogether forgotten, and hopelessly degraded by making the *divine Son* the physiological offspring of a human virgin. St. Thomas Aquinas curiously reflects traces of the

[1] *I. Cor.* xv, 22, 14, *Rom.* viii, 11.

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real mystery teaching and tradition, which perhaps he got from fragments still surviving in the earlier Fathers, but most likely from his own inner consciousness, though in an obscured way through the almost unyielding scholastic thought-moulds. His desire in all ways that Christ should be absolutely pure in body and soul was in essence a recognition of the purity necessary for the second birth, for the incarnation of the Heavenly Man. He says: "This indeed was befitting for three reasons. First, because this was in keeping with a property of Him whose Birth is in question, for He is the Logos (Verbum) of God. For the word is not only conceived in the mind without corruption, but also proceeds from the mind without corruption. Wherefore in order to show that body to be the body of the very Word of God, it was fitting that it should be born of a virgin incorrupt."[1] If we compare this with a verse in the *Voice of the Silence,* the fundamental truth can be seen even through St. Thomas' "materialization." "Before that path is entered, thou must destroy thy lunar body [the *Kama-rupa*], cleanse thy mind-body [the *Manasa-rupa*], and make clean thy heart. . . . Let not thy 'Heaven-Born,' merged in the sea of Maya, break from the Universal Parent (SOUL), but let the fiery power retire into the inmost chamber, the chamber of the Heart, and the abode of the World's Mother." The note adds: "The 'fiery power' is Kundalini. The 'Power' and the 'World-Mother' are names given to Kundalini—one of the mystic 'Yogi powers.' It is Buddhi considered as an active instead of a passive principle (which it is generally, when regarded only as the vehicle or casket of the Supreme Spirit *Atma* [and when it is a *feminine* principle]). It is an electro-spiritual force, a creative power which when aroused into action can as easily kill as it can create."[2]

St. Thomas further recognized that Christ's birth was to prefigure that which we in turn must go through. He says, as a reason "that Christ should be born of a virgin"—"Fourthly, on account of the very end of the Incarnation of Christ, which was that men might be born again as sons of God, ***not of the will of the flesh, nor of the will of man, but of God*** (*John* i, 13)—*i. e.,* of the power of God—of which fact the very conception of Christ was to appear as an examplar."[3]

Traces of these indistinct echoes of the truth are to be found throughout even the orthodox Church writers, which shows that religious experience is the same, quite regardless of what men think about it, or think it ought to be. Tatian, an Assyrian Christian living approximately A. D. 110-172, of the school of Justin and Irenæus, tells us, for instance: "And as the Logos, begotten in the beginning, begot in turn our world, having first created for himself the necessary matter, so also I, in imitation of the Logos, being begotten again, and having become possessed of the truth, am trying to reduce to order the confused matter

[1] *Summa,* III-II, Ques. XXVIII, Art. 2.
[2] *Opus cit,* pps. 11 and 9.
[3] *Summa,* III-II, Ques. XXVIII, Art. I.

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which is of a kindred spirit, with myself. . . . For the heavenly Logos, a spirit emanating from the Father, and a Logos from the Logos-power [Kundalini?] in imitation of the Father who begot Him, made man an image of immortality, so that, as incorruption is with God, in like manner, man, sharing in a part of God, might have the immortal principle also." [1] To show that Tatian knew what he was writing about, we quote the first sentence of chapter XII, which serves merely as an introduction to a lengthly discussion, but which will also act as a link with his more important concluding remarks on the "Necessity of a union with the Holy Spirit" (Chap. xv). "We recognize two varieties of spirit, one of which is called the soul (ψυχή), but the other is greater than the soul, an image and likeness of God. . . ." Then, further on (Chap. xiii) he says, "For the soul does not preserve the spirit, but is preserved by it, and the light comprehends the darkness. The Logos, in truth, is the light of God,—but the ignorant soul is darkness. On this account, if it [the soul] continues solitary, it tends downwards towards matter, and dies with the flesh; but if it enters into union with the Divine Spirit, it is no longer helpless, but ascends to the regions whither the Spirit guides it: for the dwelling place of the Spirit is above, but the origin of the soul is from beneath. Now, in the beginning the Spirit was a constant companion of the soul, but the Spirit forsook it because it was not willing to follow. . . . But the Spirit of God is not with all, but, taking up its abode with those who live justly, and intimately combining with the soul, by prophecies it announced hidden things to other souls."

In some very ancient *Hymns On The Nativity* probably written by an oriental, one Ephraim Syrus, about 350 A. D., we find, besides some obscure sun and moon symbology, these verses:

> The two things thou soughtest, in Thy Birth have been done for us.
> Our visible body Thou hast put on; Thy invisible might we have put on:
> Our body has become Thy clothing; Thy Spirit has become our robe.[2]

These two examples, taken almost by chance, reveal the fact that Christianity has in its own possession the clues to its lost wisdom, if it have but the "ears to hear."

In closing a word remains to be said about the Christian Trinity in comparison with other conceptions, which will perhaps throw a little further light on the Virgin Birth.

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[1] Tatian, *Address to the Greeks*, in Chaps. V and VII. Vol. II of the *Ante-Nicene Fathers*, p. 66.

[2] *Opus cit.* XV, v. 39. *The Nicene and Post-Nicene Fathers, Second Series*, Vol. XIII., p. 255.

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In Christian theology the trinity consists of Father, Son, and Holy Ghost, but in all other trinities it is Father-Mother-Son. In the Christian trinity there is no female principle; and to suit the exigencies of the case the Son is made the second person instead of the third, while the Mother of Christ is raised to the position of Mother of God, introducing practically a fourth element. In *The Secret Doctrine* Father-Mother are the dual aspect of Spirit and Matter. It is the infinite co-operation of these which produces the third aspect, the divine "Son"; or more simply the manifested universe. Now "Father" and "Spirit" are often symbolized by fire or by light; and "Matter" or "Mother" are symbolized by "water" or the "deep." "Darkness radiates Light, and Light drops one solitary ray into Mother-Deep" (*Book of Dzyan*).

This is exactly the same symbolism as found in the first chapter of *Genesis:* "Darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters. And God said, Let there be Light." Here the "deep" and the "waters" are synonymous, and are the female principle, the "Mother-Deep"; while the "Spirit" is the "Father."

With the birth of Jesus we get an exact parallel. Mary is *Mare,* the sea; representing again the "waters," or the "deep." She is "found with child of the Holy Spirit" (*St. Matt.* i, 18);—and in *Acts* ii, 3, we find that fire is the symbol for the Holy Spirit. The "Father" of Jesus is then the Holy Spirit; and we find that this agrees with this use of the term Father throughout (*vide* next section). Mary may further be identified with the Hindu *Maya,* the Chaldean Mar-Ri, and the Egyptian Isis. But such identifications might be carried on almost indefinitely.

Jesus Christ, then, is first the man Jesus, perfect as man; and then he is the Christos, our divine Prototype, the Heavenly Man, an Avatar. His life is the perfect life of the Spirit, because one with the Logos, the "Son," "who is the image of the invisible God, the first born of all creation [spiritual as well as material]; for in him were all things created, in the heavens, and upon the earth, things visible and things invisible, whether thrones or dominions or principalities, or powers, all things have been created through him, and unto him; and he is before all things, and in him all things consist" (*Col.* i, 15-18).

JOHN BLAKE, JR.

(*To be continued*)

There are no disappointments to those whose wills are buried in the will of God.—F. W. Faber.

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MEN OF THE OLD STONE AGE*

HOW old is man? This is a matter of such perennial interest to that curiosity which is, and always has been, one of the strongest motive powers of human action, that Prof. Henry Fairfield Osborne's book, though a ponderous volume, full of illustrations, tables and cuts, written for scientists, and costing $5.00, has, within about a year, passed through two editions. It has been very extensively reviewed; Mr. Roosevelt, among many others, having written a special and very commendatory article upon it.

From the standpoint of the Theosophist, scientific speculations about man's origin and antiquity are always correlated with what Madame Blavatsky wrote in *The Secret Doctrine,* and a review of such a work, in our magazine, would properly be a comparison between the latest views of science and such revelations of the secret doctrine as have been given us. This is not easy, for neither the speculations of science nor the revelations of the secret doctrine, are clear cut and definite, and this initial confusion is increased by the fundamental difference between the two points of view.

Science is only beginning to throw off the shackles of orthodox theology which taught for centuries, that the world was created some 4004 years B. C. While considering this fantasy of the past as too puerile to be worthy even of denial, it is curious and interesting to observe that science is still swayed, unconsciously, by the mental bias in favor of *short* periods of time, which is the result of centuries of thinking along such lines. This is carried to such an extent that scientific men have an instinctive bias against anyone, even of their own number, who announces opinions contrary to this general drift. The constrictive power of this inherited influence will have to wear away, and scholars will have to learn to think in terms of millions of years instead of in terms of tens of thousands of years before their speculations can hope to approach the truth.

Geologists and certain schools of evolutionists are less imbued with "short time" theories than other branches of science, for the very simple reason that enormous periods of time are obviously required to explain the observed facts of their science; so we occasionally unearth the truly ridiculous situation of a paleontologist, say, who finds a fossil in a certain strata which gealogists say is 100,000,000 years old, and who would rather dispute the accuracy of the geology than acknowledge that his bone could be so old. He knows of no reason why it should not be, save that it is not according to the trend of thought.

I think the first impression one gets from reading Prof. Osborne's book is the extraordinarily small amount of data which they have upon

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which to base their opinions. "In more than ninety years of exploration, only *three* skeletal relics of man, have been found in the ancient 'river drifts'; these are the 'Trinil,' the 'Heidelberg,' and the 'Piltdown.'" And in these three cases what did they find? A Dutch Army Surgeon, Dubois, excavating for fossils in the Bergawan River in central Java, found a molar tooth in a deposit of numerous mammal bones. A meter away he found the top of a skull. At the close of the rainy season, he found another molar tooth and a left thigh bone about 15 meters from the spot where the skull was found. That is all! But upon those two molar teeth, and a bit of skull and a left thigh bone, modern science has constructed a prehuman race, a half man, half ape species, known as the Trinil Race of Java. One cannot help but admire the extraordinary learning, industry and ingenuity which are shown by the students who can concoct a whole race from such remains and get sensible people to give serious attention to their conclusions.

I do not know whether such a race as the Trinil Race of Java ever lived or not. From the Theosophical standpoint it would have none of the significance which it has for science for the very simple reason that Theosophists believe that races in different stages of evolution inhabit different parts of the earth, and even the same parts of the earth, at the same time. This perfectly simple—indeed, in view of what we see under our noses in the present day, it seems fair to say, this perfectly obvious,—idea never seems to have penetrated the intellects of the most learned scientists. They one and all take for granted that in prehistoric times, the earth was peopled at the different times, by the primitive peoples of which they find these scant remains, and by no one else. This has caused them to face some very strange and inconsistent facts which they make no attempt to explain. For instance, the neolithic man of Europe was cannibalistic; the paleolithic man of Europe, who lived ages before, was not; and yet, according to their theory, man has gradually evolved from a lower to a higher type. Again, everyone has heard of the drawings of prehistoric animals, many of them of extinct species, which have been found on the walls of the cave dwellings of these early people. It is not so generally known that some of the best of these (and the best are very good drawings, indeed, better than you or I could do, unless we happen to be trained artists), are not by the later, but by the earlier, the much earlier, races.*

To some extent the same objections, or inconsistencies show through the size and shape of skulls, which is one of the standards used by science to estimate the point on the scale of evolution reached by a given specimen. On the theory that we are descended, either from monkeys, or that we and the monkeys are both descended from a common, but now extinct ancestor, science measures the degree of progress upward, by how nearly a skull approaches in contour and character to the skull of

* Many of these prehistoric drawings are reproduced in Prof. Osborne's book, and some readers might miss the bit of humor on the title page of the volume where the name of the illustrators are given, including the "upper palaeolithic artists"!

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an ape, or to the typical skull of the modern Western man—the *Homo Sapiens*. It is not a very satisfactory theory even to science, and still less so to skeptical Theosophists, who want to know whether the three famous Trinil, Piltdown and Heidelberg skulls were average skulls, or whether they happened to be unusual. We can find typical Trinil, Piltdown and Heidelberg skulls, at the present moment, walking and working around New York City. They are not the average, it is true, but we can find the essential characteristics of each type.

Furthermore, the leading authorities differ in their reconstruction of these pieces of skulls; and, it should be pointed out, several savants point-blank deny that the piece of skull, and the molar teeth and the left thigh bone of the Trinil discovery, have anything to do with each other. They say, with many learned arguments to back up their opinions, that these relics belonged to two or three different animals, and they even hazard the guess as to what the animals were! The Piltdown and Heidelberg skulls are also both fragments of skulls only.

Other skeletal remains of primitive man have been found, but in caves and places where there were no geological or other reasonably sure guide to determine their age. That is the reason why the Trinil, Piltdown and Heidelberg relics are so famous. Efforts are, of course, made to identify one or another of these remains, which can be approximately dated, with other groups of remains, and some of the most profound researches and ingenious and convincing work of modern science has been done in this direction. One has nothing but admiration and respect for the painstaking and exhaustive study which these subjects have been given, even if one fails to agree with the conclusions.

In addition to the actual bones of primitive man, he left much more abundant evidences of his existence in his words. Europe especially, perhaps because more carefully explored, is full of deposits of flints and implements of one kind or another, or of the drawings on cave walls, or remains of dwellings, like the Lake Dwellers of Switzerland. Many of these can be given approximate dates, and for this purpose all the resources of geology, paleontology, anthropology, archæology, geography, meteorology, climatology, and zoology, as well as kindred sciences, are called upon. A prodigious learning is a necessary equipment before one is qualified to investigate this subject, and one thing that makes Prof. Osborne's book remarkable is that he has drawn together the most recent contributions of all these sciences to the age of man.

It would be a fascinating task to try to show, however briefly, how each of these special methods of investigation is made to yield its quota to the final result, but space and time forbid, besides which, Prof. Osborne has already done it, and those who are sufficiently interested can read about it there. I want to refer to a few of the more remarkable things, and I want to perform what I regard as a real service.

To begin with this latter: I have found in what little reading I have done on this subject, a hopeless confusion and tangle of unfamiliar names.

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We have all heard of the Stone Age, and a sentence will begin about the man of this age; a few words later, he is called paleolithic, and by the time we have correlated those ideas, we are confused by a reference to the Ice Age, then confounded by some reference to the Pleistocene Age, condemned by a casual remark about the Quarternary Age, utterly cast down by having our man called Aurignacian, and we wonder where in Heaven's name we are at when the sentence ends, by stating that all this conclusively proves that the Neanderthal man lived 100,000 years ago.

The not very simple explanation is that each of the several sciences mentioned above has its own nomenclature, and a man like Prof. Osborne, who knows them all, is careless in his use of terms. He will refer to Pleistocene man (geological term), then to the same fellow as living in the Stone Age (zoological term), then as a Paleolithic man (anthropological term), then as Aurignacian man (archæological term), then as a Neanderthal man (palæontological term), and all the while he means the same thing, although no one would suspect it. So I have prepared a table which shows the parallels, so far as they can be indicated, and at the same time I have put in the approximate time in years which the consensus of opinion gives to the various periods. It is interesting to point out at once that *The Secret Doctrine* substantially agrees with the ages given by science to the geological periods. It is only man's place in them that is a matter of complete disagreement.

Prof. Osborne is essentially a "short term" scholar, and in common with his school, places the entire evolution of man during the half million years of the Pleistocene Epoch, and expresses the positive opinion that even in late Pliocene times man had only reached a stage similar to the pre-human Trinil race of Java. Worse than this, he thinks human beings sufficiently evolved to make the simplest implements are not over 125,000 years old, and that really modern men, with instincts and impulses like our own, date from about 25,000 years ago. Other students, equally entitled to our consideration, including Dr. A. Smith Woodward who took a leading part in the discovery of the Piltdown race, put man back into early Pleistocene times, thus giving him an age of from 500,000 to 1,000,000 years. To show how complicated the question is, and how much room for an honest difference of opinion there can be, we first have the geological question of the age of the gravel bed where the Piltdown skull was found. There is lack of agreement about this. Then, on top of this, comes the question of the age of the worked flints and other man made relics found in the same gravel bed. Opinions differ, but even the "short time" school concede a great antiquity to them. Then come the data obtained from the remains of animals found near the skull. Some of these are extinct animals who ceased to exist a very long, but an unknown time ago. Opinions differ about this. Opinions also differ, as in the case of the Trinil skull, whether certain important fragments of bone found near the large piece of skull, really belong to

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ZOOLOGICAL	CHRONOLOGICAL	GEOLOGICAL	ANTHROPOLOGICAL	ARCHEOLOGICAL	PALÆONTOLOGICAL	NOTES FROM "SECRET DOCTRINE"
PRIMORDIAL EOZOIC OR AZOIC ARCHEAN AGE (LIFELESS)	171,200,000 YEARS	LAURENTIAN, CAMBRIAN, SILURIAN { OLDEST FOSSILS FOUND HERE				FIRST SECOND AND HALF OF THIRD RACE TOOK 200,000,000 YEARS TO EVOLVE
PRIMARY OR PALÆOZOIC AGE (ANCIENT LIFE)	103,040,000 YEARS	DEVONIAN, COAL, PERMIAN				
SECONDARY OR MESOZOIC AGE (MIDDLE LIFE)	36,800,000 YEARS	TRIASSAC, JURASSIC, CRETACEOUS } AGE OF REPTILES				THIRD RACE APPEARED IN JURASSIC AGE. BONE MAN APPEARED 18,000,000 YEARS AGO. EUROPE AGE 10,000,000 YEARS AGO. FOURTH ROOT RACE BEGAN 4,000,000 YEARS AGO
TERTIARY OR CAINOZOIC AGE (RECENT LIFE)	7,360,000 YEARS	EOCENE, MIOCENE, PLIOCENE } AGE OF MAMMALS & MODERN PLANTS	EOLITHIC			
	1,6000,000 YEARS	PLEISTOCENE { DAWN OF MIND ART & INDUSTRY		PRE-CHELLEAN, CHELLEAN, ACHEULEAN, MONSTRIAN, AURIGNACIAN, SOLUTREAN, MAGDALENIAN, AZILIAN OR TARDENOISIAN		FIFTH ROOT RACE BEGAN 1,000,000 YEARS AGO.
		OR				
	320,000 TO 840,000 YEARS	ICE AGE	OLD STONE AGE — PALÆOLITHIC		TRINIL RACE 475,000 YEARS OLD; HEIDELBERG RACE 375,000 YEARS OLD; PILTDOWN RACE 150,000 YEARS OLD; NEANDERTHAL RACE 50,000 YEARS OLD; PRO-MAGNON OR BRINN RACE 25000 YEARS OLD	
QUARTERNARY AGE	100,000 YEARS	POSTGLACIAL { EXTINCTION OF GREAT MAMMALS, NEW STONE AGE	NEOLITHIC	CAMPIGNIAN, SWISS LAKE DWELLERS		
	5000 TO 10,000 YEARS		AGE OF BRONZE	HALSTATT, LA TÈNE		
	4000 TO 6,000 YEARS.	HOLOCENE { IRON AGE OR AGE OF MAN				
	2000 TO 4,000 YEARS					

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the skull, or to some other animal. So we can see how obscure is the whole subject, how doubtful the guesses as to the real age of the remains.

But more important still from the point of view of the Theosophist is the belief that nothing very significant would be proved, if the age of the skull could be accurately determined. True, we should know when the Piltdown man lived; but we should not know whether he was typical of his period; whether he represented the highest or the lowest kind of men who lived in his age; whether he was the degenerate remnant of an old and worn out race, or the primitive precursor of a race on the upward swing of the tide. The age of that skull really proves nothing but the age of that skull. The whole tendency of science to people the ancient world with primitive races, and only with these primitive races, does not seem to be justified by the very meagre facts which are all the western student has to go upon. One hundred thousand or 500,000 years from now, our present civilization will have been scraped off the face of the earth by repeated glacial ages. If by any chance the scientist of that remote time should come across a human relic of this age, it is more probable that he would find the thick and massive skull of some southern negro, preserved in the swamps where he lived and died, or the bones of a red Indian sheltered from the destructive effects of time by the lime-bearing waters of the cave where he was buried, than the highly developed and more perishable remains of the highest type of our civilization, which are nearly always buried where they would be most exposed to the action of the elements, or the even more destructive hand of man. Only a few of the most elaborately protected bodies of the ancient Egyptian Kings, placed in ponderous granite sarcophaguses and in specially excavated caves running half a mile into the heart of solid mountains, have come down to us. These 3,000 or 4,000 years, without any intervening Ice Age, have been sufficient to dispose of most of them. Another 5,000 years and all of them will have disappeared.

Madame Blavatsky in *The Secret Doctrine,* discusses many of these problems at considerable length, but she is not able to reconcile the theories of science with the teachings of the East. Consequently we are forced to contrast scientific theory, not with other theories, supported by data which would be recognized by science, but with dogmatic assertion, based solely upon occult tradition. According to her, man as the complete organic being he now is, dates from middle Atlantean times and is several million years old. She says the main Atlantean Continent perished several million years ago in Miocene times. The last great Atlantean Island went down in the late Pliocene age, about 850,000 years ago, after which there was no great submergence until the remnant of Atlantis, the Island mentioned by Plato, disappeared 11,000 years ago. On the other hand, the general consensus of scientific theory and hypothesis is to give what we may call fully developed man an age that varies from 25,000 to 125,000 years, and primitive man an age of 850,000 years. A few evolutionists contend, with considerable force, that

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very much longer periods than these are required by the observed facts of their science, but they are in a minority and the other sciences are inclined to ignore these claims. Some evolutionists say that it must have taken at least 20,000,000 years for man to have evolved from his remote animal ancestor; that the slow processes of evolution could not have produced such a variation in a less period of time.

As already stated there is a much greater agreement between science and *The Secret Doctrine* as to the age of the world than there is about the age of man. Indeed in speculating about the age of the world some scientists have gone beyond the extreme limits suggested by the Eastern tradition. One modern geologist calculated that it would take 648 million years for certain sedimentary rocks to be deposited. Others speak of 500 million years as necessary, but sufficient, to account for all known facts. These estimates are made in several different ways and check each other fairly well, although several favorite methods of calculation, having to do with the length of time it would take the world to cool off, or the probable heat and age of the sun and the time such an incandescent mass would arrive at its present temperature, have been entirely upset by the very resent discoveries of radium and its properties.

The table on page 229 gives as close a correlation of the length of the different geological epochs, from the point of view of science and *The Secret Doctrine,* as it is possible to make. To this may be added certain general and a few specific statements. Madame Blavatsky says that the First, Second and half of the Third Race took about 300,000,000 years to evolve. The Third Race appeared in the middle of the Jurassic or Reptilian Age. Our table shows this to have been about 36,000,000 years ago. Of course it must be understood that these early Races were not physical human beings like ourselves, so there was no difficulty about their living on an earth still hot, or still a vast morass, peopled only with the gigantic reptiles of which we have some few astonishing remains. It was not until the middle of the Third Race that man took to himself a physical body, and it was still many millions of years before that body took on any semblance of modern human shape. Lemuria, the continent inhabited by the Third Race, perished many hundreds of thousands of years before the commencement of the Tertiary Age. *The Secret Doctrine* says that *bone man* began to appear 18,000,000 years ago in the Eocene epoch or early Tertiary period, and that the Atlantean or Fourth Race began in the Miocene or middle Tertiary period.

This sketch would be incomplete if we did not include the surprising statement that man was the *first* mammal to appear on earth; nor must we fail to remind our readers that according to *The Secret Doctrine* man is the product of two or three separate streams of evolution, one of his astral and physical body, another of his mind and still a third, perhaps, of the monad or soul, although his mind and soul are often treated together. The apes and other manlike animals are not

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the progenitors of man, but are the product of unlawful intercourse between early, mindless men and animals. There was at that time a sufficiently close zoological kinship between this primitive mindless man and the existent animals, to make such association possible.

A final word or two must be written upon the scientific theories about the geological, climatic and other changes affecting the surface of the earth and its flora and fauna; and how these theories agree with what is said in *The Secret Doctrine* about cataclysms and other great terrestrial disturbances and changes. On the whole there is more coincidence of belief than one would expect. *The Secret Doctrine* says that there are a series of major and minor disturbances, some caused by water, some by earthquake and fire, some by cold, which profoundly affect all forms of life on this planet: that these changes occur periodically, according to cyclic law, and that mankind has lived through very many of them. The fundamental cause of these changes is not given. The surface of the earth at different periods of the past, is described in some detail, and these periods and the continents pertaining to them are correlated with the earlier Races of mankind; Lemuria, stretching from Africa across the Indian Ocean, and joining Southern India, and Ceylon, with the Islands of the South Pacific, being the home of the Third Race; and Atlantis stretching from America to Europe over the central Atlantic Ocean, being the home of the Fourth. We are told that modern Europe rose from the sea 10 to 15 million years ago.

The speculations of Science as to continents that must have existed in past ages, to account for the distribution of plants and animals, and for the presence of the same kinds in places which now have no connection with each other, closely agree with *The Secret Doctrine*.

The Secret Doctrine speaks, guardedly and by hints only, of climatic changes brought about by the shifting of the earth's axis, every sidereal year, which is 25,868 solar years long. In a table on page 23 of Prof. Osborne's book, is given the durations of the several ice ages which Europe is known to have experienced. The unit of time accepted by science in these calculations is 25,000 years. Each of the glacial periods is put down as having lasted 25,000 years (a sidereal year?), and the inter-glacial periods are measured in multiples of 25,000. The average inter-glacial period is about 150,000 years, or six sidereal years, thus, with the Ice Age itself, completing a cycle of seven.

It is exceedingly interesting to note that a reduction of only seven degrees in the average mean temperature is all that is required to bring about an Ice Age. When that reduction of temperature takes place, and, of course, it happens very slowly, the ice line on the mountain tops begins to creep down, until it descends 1,000 or 1,500 feet. The upper valleys of the Rhone and the Rhine in Europe are filled with huge glaciers, and the Juras, the Vosges, and other low-lying mountains, are covered with perpetual snow. Life does not cease. The lower valleys and the plains of Europe still support life, but the character of the flora

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and fauna gradually changes from that of the temperate zone to that of the sub-arctic and arctic zones.

But that is not all. Science also records the fact that just as we have ice ages, so also we have tropical ages. Europe has been periodically inhabited by the rhinoceros, the hippopotamus, the crocodile and many other tropical animals and plants. Remains of both arctic and tropical animals and plants have been found so associated with human remains that there is no doubt but that they lived contemporaneously. To make it altogether certain, however, we have the mural drawings of these animals in places where they have long ceased to exist but where we know they once ranged freely.

Science also confirms another teaching of *The Secret Doctrine*. Nothing is more fundamental than the law of ebb and flow, of breathing in and out, of the tides. Now science comes along and says that the so-called solid earth is anything but solid; that it has its rhythmic movement; that all over the earth we have unmistakable evidence that the land is slowly rising, or falling. The level of the Mediterranean Sea has been both several hundred feet higher and several hundred feet lower than its present level. It is probably higher during the cold periods and lower during the warm periods. England, Ireland, and even Iceland, are periodically joined solidly to the European continent, and Italy and Spain to the northern shores of Africa. The Baltic Sea ceases to exist and the Mediterranean becomes a series of lakes.

At Stockholm, where measurements have been kept for a very long period, the movement is nearly two feet in each 100 years. The land around the Great Lakes in our country is tilting south-west at the rate of six inches in every 100 years and it is estimated that in 500 or 600 years more, Lake Michigan will inundate Chicago, and the Lakes will drain into the Mississippi instead of into the Atlantic Ocean, as at present.

It is estimated that the Mississippi basin has risen 1,000 feet in six million years. Many places show a comparatively recent emergence from the sea of 100 feet or more.

Science does not know why these changes take place, but it knows they do take place, and so far it supports the theories and contentions of the Secret Wisdom; but the facts which it has available for the fabrication of its theories are so incomplete and so limited that it does not, of course, begin to teach the full theory or regular cyclic changes which *The Secret Doctrine* propounds. Nevertheless it is getting there. Already, in geology, where it has the most comprehensive data available, it is in almost complete agreement, and there is no reason to doubt that as data accumulates, and as old prejudices and theories are abandoned, even the "short time" theorists like Prof. Osborne will approach nearer and nearer to the truth. In the meantime he has written an exceedingly interesting book.

 C. A. G.

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NOTES ON ROUNDS AND RACES

THE vast developments of spiritual life have been divided, for convenience of study, into greater periods, called **Rounds**; and these have been further subdivided into lesser periods called Races.

A Round is a succession of developments round the seven planets of a chain, of which our earth is the fourth and most material; the three which precede the earth, and the three which follow, are invisible, because too ethereal for our vision. To Masters, they are plainly visible and more real, because less material, than our earth.

Seven times, the Life-wave, the sum of spiritual life, sweeps round the chain of seven planets, each circular journey being called a Round. We are now in the Fourth Round, with three Rounds behind us, and with three more to come, after this Fourth Round is completed. Of the meaning of the future Rounds, we may form some idea, if we remember that an adept has been called in *Esoteric Buddhism* "a normal Fifth Rounder"; and that a Master of Masters has been called "a normal Sixth Rounder." This makes clear that Masters are now what humanity is to be later.

It would seem that each Round completely develops one of the Seven Principles. We may suppose, therefore, that, in the First Round, the mineral principle was developed; chemical elements, in ethereal forms (such as, perhaps, they now wear in the solar atmosphere), being developed on the seven planets; one group of elements on each planet. We may imagine that the Hydrogen group was developed on the first planet (Planet A), and that the gold group, the heaviest, was developed on our earth, the fourth in the chain (Planet D).

The Second Round was, we are told, the vegetable Round, in which the already prepared chemical elements were worked over again, in a new way, under the play of new forces, resulting in internal growth and propagation.

The Third Round was the animal Round, distinguished from the vegetable by locomotion, requiring the development of forms fitted for movement from place to place, and, for that reason, more complete and self-contained. Animal life carries forward and develops much of vegetable life, such as internal circulation, nutrition and propagation.

The Fourth Round is the Round of Man, possessing a body made of chemical substances (prepared in the First Round), with the powers of nutrition and propagation (developed in the Second Round), and with the power of locomotion and a self-contained form (reached in the Third Round). Man, the normal Fourth Rounder, is distinguished by fuller self-consciousness and individual will, with wide powers of choice.

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He stands at the mid-point of the whole progression, at the half-way division of the Seven Rounds; and, in virtue of his self-conscious power of choice, he is able to choose to go on, or to go backwards. A large possibility of choice is given him, through a long epoch; on his decision rests his future fate. If he chooses to go back, he chooses evil, for the essence of evil is retrogression, degradation. If he chooses good, angelic destinies await him. He stands today at the point of choice. Each one of us stands at that point of choice; our whole future, throughout eons, will depend, first, on our choice, and, second, on the succession of efforts we make, to realize our choice. To go forward, we must become in succession, the disciple, the Adept, the highest Master, who represent, as we have seen, the development proper to the Fifth and Sixth Rounds.

What is true of the Rounds, is true, on a lesser scale, of the Races. Each race develops and perfects one of the Seven Principles. Perhaps it will not be misleading to say that the First Race develops the First Principle, a body "luminous, semi-ethereal, cold, lifeless, translucid," which, like the world it inhabits, only later becomes opaque; the Second Race develops the Second Principle, adding vital warmth, so that the body is no longer "lifeless," though it is still semi-ethereal. The Third Race adds the Third Principle, gradually making of the new man a complete physical animal. The Fourth Race develops the Fourth Principle, Kama, the energy of desire, containing the power to choose between good and evil. The mid-point of the Fourth Race, in this Fourth Round was, in fact, the turning-point of the whole progression, the period of choice between good and evil, and the condition of the world today is the immediate result of that choice. The Fifth Race, to which we belong, has begun to develop, and will develop, the Fifth Principle, Manas. The Sixth Race will develop the Sixth Principle, Buddhi. The Seventh Race will fully manifest the Seventh Principle, Atma.

But these higher principles will be developed only so far as is possible in this, the Fourth Round. The perfect development of the Fifth Principle will be the work of the Fifth Round; that of the Sixth Principle will be completed only in the Sixth Round; and so with the Seventh.

This is made clear in *The Secret Doctrine* (Volume II, edition of 1888, page 301): "We are only in the Fourth Round, and it is in the Fifth that the full development of *Manas,* as a direct ray from the Universal Mahat—a ray unimpeded by matter—will be finally reached. Nevertheless, as every sub-race and nation have their cycles and stages of developmental evolution repeated on a smaller scale, it must be the more so in the case of a Root-Race. Our race then has, as a Root-Race, crossed the equatorial line and is cycling onward on the Spiritual side; but some of our sub-races still find themselves on the shadowy descending arc of their respective national cycles; while others again—the oldest—having crossed their crucial point, which alone decides whether a race, a nation, or a tribe will live or perish, are at the apex of spiritual development as sub-races."

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Let us now try to give life to this rather shadowy outline. We have seen that each Round takes over, and carries forward, the harvest of the preceding Rounds. For simplicity, we considered only the more external part of that harvest. But the process holds equally of the inner and spiritual heritage. Our Round inherited not only the mineral, vegetable and animal progress of the past, but also its angelic progress. That past, we may, perhaps, say, had produced as its harvest, a host, a multitude of angels, of divine beings, embodying the higher spiritual principles. The East has called this angelic host the Devas (literally "Shining Ones"), or Solar Lords, or Manasa Putras, or Agnishwatta Pitris. But the reality is more important than the name.

One may say that the work of the earlier Races (the First, Second and part of the Third Race) consisted simply in the preparation of suitable bodies for these angelic hosts of Devas; bodies for these living souls. And the essence of the matter is, that, while their incarnation *began* in the middle of the Third Race, it was not completed then; it is not completed yet; it is still going on. In each one of us, the Deva is struggling to incarnate, and that struggle is the substance of our spiritual life. Each day, in each hour, by each act, we are either helping or hindering that incarnation. Hence the very import of every act. The spiritual part of all religions enjoins the acts which aid the incarnation of the Deva, and forbids the acts which hinder it. From this point of view, the Disciple, the Chela, is the incarnating Deva; the Adept, the Master, is the incarnate Deva. Therefore, it would seem, the Divine Incarnation is the centre of the religion of the Western Avatar; the Avatar doctrine, embodying exactly the same truth, being the centre of the Eastern religions. Each of these religions gives us a living model of the future spiritual races, who, by his life and teaching, makes clear the way in which we must reach the same development.

It may be useful to go over the ground again, quoting, for each stage, the passages of *The Secret Doctrine* which describe it. (Quotations are made from Volume II, edition of 1888.)

In order of materiality, the Physical Body (Sthula Sharira) is counted the First Principle, counting from below upwards. It would seem that, in order of time, the Linga Sharira (the Form Body) is the first, the earliest principle, and that the First Race developed the Form Body (Linga Sharira). This ethereal body was put forth, emanated, or projected from earlier beings, called the Lunar Pitris, who thus conveyed to this Round and Planet the harvest of previous Rounds and Planets. In *The Secret Doctrine,* the ethereal body of the First Race (which took millions of years to develop fully) is thus described: "the model of the physical, the astral man" (p. 79); "the lunar spirits were the *ancestors of his form, i. e.,* of the model according to which Nature began her external work upon him" (p. 102); "thus primitive man was, when he appeared, only a senseless Bhuta (ghost) or phantom" (*ibid.*); First Race man was a "luminous, incorporeal form" (p. 112); "these

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'shadows' were born 'each of his own colour and kind,'" (p. 97). The "man" of the First Race would seem, therefore, to have been what the Linga Sharira is now, though of huge dimensions; or, to put it in the opposite way, the Linga Sharira (Form Body) in each one of us would seem to be a condensed First Race man; this is our inheritance from the First Race.

It would seem that the Second Race infused into this shadowy man the Principle of Prana, vital heat, the breath of physical life: "the vital electric principle residing in the Sun" (p. 105); "the *animal electric* and solar fires, which create animals, and could thus furnish but a physical living constitution to that first astral model of man" (p. 102); the 'Solar' *Lhas,* Spirits, warm them, the shadows" (p. 110).

The Third Race added the completely physical body, though very much larger than our present bodies; just as the body of the adult is much larger than the body of the infant, though it is in reality the same body. In this sense, the Sthula Sharira (Gross Body) would seem to be the contribution of the Third Race and the present representative of the Third Race in ourselves.

We come now to the central, vital fact of the whole teaching. We have outlined only the external, physical evolution and its harvest: the fully formed animal man. There was also a vastly greater interior and spiritual evolution, which had for its harvest an angelic host, a multitude of Devas ("Shining Ones"), united in a harmonized Divine Life.

Concerning this angelic host, *The Secret Doctrine* says:

"These Beings were returning *Nirvanees,* from preceding Maha-Manvantaras—ages of incalculable duration which have rolled away in the Eternity" (p. 79-80).

"What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence—and, in some rare cases of incarnation, the *very essence*—of a higher Being: one from a higher and divine plane? . . . man is an animal *plus* a *living god*" (p. 81).

". . . the Angel in him incarnated . . ." (p. 88).

"Some of these were *Nirmanakayas* from other Manvantaras" (p. 94).

"There is an eternal cyclic law of re-births, and the series is headed at every new Manvantaric dawn by those who had enjoyed their rest from re-incarnations in previous Kalpas for incalculable *Æons*—by the highest and the earliest *Nirvanees.* It was the turn of these "Gods" to incarnate in the present Manvantara; hence their presence on Earth . . ." (p. 232).

The divine plan would seem to have been that the first three Races should prepare fitting forms for these descending "gods," who, incarnating in these forms, should then begin a splendid cycle of spiritual evolution, through the subsequent races: "Having passed through all the kingdoms of nature in the previous *three* Rounds, his *physical* frame was ready to receive the *divine Pilgrim.* . . ." (p. 254).

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But the divine plan was not fully carried out: ". . . of the Host of Dhyanis, whose turn it was to incarnate as the *Egos* of the immortal, but, *on this plane, senseless* monads—some 'obeyed' (the law of evolution) immediately when the men of the Third Race became physiologically and physically ready, *i. e.,* when they had separated into sexes. These were those early conscious Beings who, now adding conscious knowledge and will to their inherent Divine purity, *created* by *Kriyasakti* the semi-Divine man, who became the seed on earth for future adepts."

"Those, on the other hand, who, jealous of their intellectual freedom (unfettered as it then was by the bonds of matter), said:—'We can choose . . . we have wisdom' and incarnated far later—these had their first Karmic punishment prepared for them. They got bodies (physiologically) inferior to their astral models, because their *chhayas* had belonged to progenitors of an inferior degree in the seven classes. As to those 'Sons of Wisdom' who had 'deferred' their incarnation till the Fourth Race, which was already tainted (physiologically) with sin and impurity, they produced a terrible cause, the Karmic result of which weighs on them to this day. It was produced in themselves, and they became the carriers of that seed of iniquity for æons to come, because the bodies they had to inform had become defiled through their own procrastination. This was the 'Fall of the angels,' because of their rebellion against Karmic Law. The 'fall of *man*' was no fall, for he was irresponsible" (p. 228).

Or, to put the same thing in another way: It would seem that part of the Angelic Host which incarnated fully in the Third Race became the nucleus of the Adept Hierarchy: "That class of the 'Fire Dhyanis,' which we identify on undeniable grounds with the Agnishwattas, is called in our school the 'Heart' of the Dhyan-Chohanic Body; and it is said to have incarnated in the Third Race of men and made them perfect" (p. 91).

But many did not then incarnate. The bodies (animal men) brought to their culminating point by the development of the first three Races, should have been ensouled and inspired by the Host, and should have gone forward to ever increasing heights of spiritual glory. But, lacking this divine guidance, and having acquired momentum by their immense periods of development, they plunged forward into animalism, and descended into the depths of bestiality. And, since love debased contains the seed of hatred, they developed, with impure desire, the instincts of destruction: "When the Third (Race) separated and fell into sin by breeding men-animals, these became ferocious, and men and they mutually destructive" (p. 201).

Under this terrible impulse, they were carried forward into the Fourth and even the Fifth Race, "the psychic being guided by the animal, and both putting out the light of the spiritual" (p. 413).

It would seem that, as each new Race begins while the preceding Race is in its prime, and for ages runs parallel with that earlier race,

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so each principle has its beginning within the preceding principle, and within the period assigned to that principle; so that (just as during the Third Race period, the Fourth Race had its origin and much of its development), the Fourth Principle, Kama, had already begun its development during the period of the Third Race; and that that development was enormously accelerated by the failure of the divine plan: the failure of the Devas to incarnate, and undertake the guidance and control of the new principle of Desire. In the Fourth Race, the Atlantean, that principle had an enormous development, so that Atlantis was called "the land of Sin" (p. 322).

The Fifth Race began about a million years ago, while the Fourth Race had still long ages to run. So, it would seem, the Fifth Principle, Manas, began to develop within the Fourth Principle, as a spark of spiritual intelligence illumining Desire; so that to the result the term Kama-Manas would rightly apply. But the Karma of the Fourth Race bore very heavily upon the Fifth; it was carried into the Fifth Race by the incarnation in that Race of the souls who had sinned in the Fourth—by ourselves. We have, therefore, within us at this moment the impure and defiled Kama-Manas which is our inheritance from the great epoch of evil; and the Deva, who is still striving to incarnate in us, has to lift, combat and conquer that heavy burden of sin. This would be an almost impossible task, were it not for the help of those Divine Beings who, incarnating at first, free of the evil Karma, went forward on their destined spiritual way, becoming those Masters who are now able to help the masses of humanity, and in particular those who are seeking to become fit vehicles for the incarnating Deva—those who are seeking to live the life of the Disciple.

The "Kama Rupa and Mayavi Rupa" would seem to be our Atlantean and early Fifth Race inheritance: the embodiment of the Karma of Desire and external mind which we accumulated during the long æons of these races, when we should have been guided and ensouled (but were not, in fact, guided and ensouled) by the incarnating Dhyani or Deva. This complex of Karma, therefore, must be, in a sense, dissolved, purified, rebuilt; thus providing "a permanent individual vehicle for the occupation of the Soul or Higher Ego"; that is, for the Dhyani or Deva, who is at last given an opportunity to complete his long-delayed incarnation. This purification is "the Augean task." But it would seem that there is a brighter side to this dark picture. The divine law finds its gain even from so much failure, for "Perfection, to be fully such, must be born out of imperfection, the incorruptible must grow out of the corruptible, having the latter as its vehicle and basis and contrast" (*Secret Doctrine* II, 95).

Perhaps we have here also the clue to the vexed question of true and false personality. The Third Race men in whom the Divine Beings incarnated at the right time, and "made them perfect," possessed true

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personality from the beginning: an intensely personal and individualized life expressing the divine and spiritual consciousness. But the Third Race men who, not thus ensouled, were carried forward through the Fourth Race and into the Fifth Race, formed a false personality, a nexus of Atlantean Karma, an individual self of impure desire. If this be so, then, in order that the true personality (the individual consciousness of the incarnating Deva) may be developed, the false personality must be "dissolved," as is taught in *Light on the Path;* when this is done, then "the Warrior" will fight in us; the Deva, the Divine Being, will fight his way into full incarnation. When that incarnation is complete, Adeptship has been reached; the process is Discipleship.

If this be so, it would seem that the Disciple, the Chela, must pass (ahead of the mass of humanity) through the development of the Sixth and Seventh Races, with their splendid spiritual attainment; just as Adepts and the highest Masters pass (ahead of the mass of mankind) through the development of the Fifth and Sixth Rounds; the Seventh Round bringing a perfection quite incomprehensible to us. So that Disciples and Masters simply outstrip the rest in the race of spiritual perfection; and, so doing, can mightily help their slower brethren. From one point of view, perhaps, this is the purpose for which Masters and their Disciples exist.

It would seem, then, to be the part of wisdom for us to recognize every aspiration in ourselves, every spiritual prompting, as the voice of the Dhyani, the Deva, seeking, at this late day, to come into incarnation; the part of wisdom equally to recognize the evil in us (the sensual, the selfish, the demonic) as our Atlantean heritage: the deadly impediment in the way of the Deva's incarnation; and, with this clear vision, and relying on the help of those in whom the Divine is already incarnate, to set ourselves even at the eleventh hour, to retrieve the great calamity: to purify, dissolve, subjugate, the false personality, bringing it at each point and in each particular, into subjection to the true, the Divine Being who seeks to use us for his vesture, to incarnate in us.

A STUDENT.

Resign every forbidden joy; restrain every wish that is not referred to His will; banish all eager desires, all anxiety. Desire only the will of God; seek Him alone, and you will find peace.—François de la Mothe Fénelon.

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GOD KNOWETH BEST

ONE day Servetus came to me, full of a talk he had had with his beloved Mentor. They were at lunch, and he had been struggling desperately to attain that silence which was urged upon him; but so many questions buzzed into his mind about which he needed light that it seemed to him that eternity itself could not give time enough for answering them—and silence now seemed a loss. Somewhere inside of himself, he knew that this was a misunderstanding of the value of silence, and it was really as a cry for help that he finally said:

"If I only had a different environment, I know I could make a start on the Path. If I could only give up business and go into some cloister."

His Mentor, he told me, looked at him for a moment with that loving smile, full of sympathy, and tried but unflagging patience, and then said:

"So long as you are cock-sure that you know more than God does about what is best for you, I am afraid there's little hope of your making even a start. Until you see that Divine Love has picked out the ideal time, place, and circumstances—just as, and where, you are now situated—for you to conquer yourself, you are wasting your time in even talking about the Path. I mean this—for dreaming about what you could do, under other circumstances, is as bad for your soul as feeding poison to your body."

When Servetus first told me about this, I revolted at the doctrine implied; my own experience had, I felt, taught me that there could be no progress in discipleship apart from congenial religious teachers, religious surroundings, and a religious atmosphere. It was not long, however, before Fate, or Karma, as I understand you T. S. members call it, gave me a chance to test my theory. The circumstances in my own life changed, and I had to move on to new surroundings.

I had been living in a religious community, and had been permitted to aid in some of its activities, though I had not been allowed to cloister myself by taking the vows. It was a delightful life. There were times when the physical reactions of it carried me back to my boyhood days when I had lain outstretched on the golden sands in the flaming sun of California, gazing out over the loveliness of the Pacific, revelling in pictures of the Orient, across the dreamy waters; intoxicated with warmth and health and the vital vigor flooding into me from air and sun and earth.

Day after day I shared in Offices and Services; day after day I listened to the teaching. I enjoyed that instruction as I had, in those

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younger days, enjoyed the life beyond the mountains. My Confessor did not, however, appreciate that type of religious experience; when I painted to him the delights of religion in the terms of my love of nature, he would say: "Smith, can you not see that you were lying down in laziness then, and that you are just as lazy now? You talk about the Life; but you do not lead it; and you do not even try to lead it. When you get up on time; when you eat in moderation; when you write that book you have been talking about; then I shall begin to believe that you do feel what you claim to feel."

This used to make me blazing angry. But I prided myself on my good manners and I felt that I owed the Brothers outer courtesy while they allowed me to stay with them. My desire to stay seemed to me, in part at least, unselfish. I felt that the House needed me; needed my experience; the experience of an educated and successful man of the world, who had travelled much and who had had many adventures, and who had, as I believed, made his mark.

The Prior, of whom I was very fond, although I felt that he was often stiff-necked in his obstinacy and unnecessarily frank in expressing his views, would say to me: "Brother Smith, you are slipping back all the time. There is nothing religious in staying here when you ought to go out and look after your property. That is your most important job, for it involves others. You have no right to leave it to subordinates. I only hope that you amount to enough so that God may give you a lesson in time. I pray often to good St. Francis that he will take this matter in hand."

"But, dear Brother," I would protest, "I want to be a disciple and I cannot be a disciple if I distract my mind with worldly things."

"Duties in the world are not worldly things," the Prior would reply with sternness. Often I felt that to argue the question, since all the arguments were on my side, would only amount to making it still more difficult for him to control his trying temper, so I would find some excuse for withdrawing.

Yet there were gloomy moments, when I felt that I was not making the progress that I really wanted to make. These times did not come after my talks with my Confessor. You see, in those days, I was so proud of my self control while he was pitching into me, that there was room in the universe for nothing but my pride in being so meek. Hence it was, as I now see, that, while my ears heard him, he was right when he used to say: "Brother Smith, it is self-indulgent for you to come to me so often, for you do not do the things you ought to do; you know what they are as well as I do."

Usually I was able to lull the cry of conscience, to avoid the nettles of unpleasant truths. This was particularly easy when I gave myself up to absorbed enjoyment in contemplating the beautiful lives of the members of the Community. It gave me some comprehension of what our Lord's life must be like, to see them practising, daily, "love's divine

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self abnegation," and enjoying sufferings and hardships. Yes, enjoying them. It was wonderful to watch the Brothers. No lovely landscape was ever half so beautiful as their lives.

How trying it was, at such times of bliss, to have the Prior ask: "When are you going to begin?" or to hear dread words from the Abbot: "I am not sure that it is best for you, Smith, to let you stay on here." Then I would realize what I risked losing. If I could not make spiritual growth there, in that sunny, sheltered garden spot, how could I, out in the world? For a time I would write to my relatives; would eat less; would look at time tables and plan to go to see my man of business. Also I would redouble my reading of good books. Under one such reaction I memorized beloved á Kempis' *Imitations,* and drew, in rapt feeling, upon them as I had been wont to draw upon the blazing sun—and moved as little, too!

In the outer world there were troublesome days, particularly in the horrific world of finance. Several times the Abbot gently urged me to go forth and to see for myself how things were. Each time I told him that I dared not leave the Community, knowing so well my own weaknesses, but that if he would give me an order I would obey. Each time he sadly told me that he could not command me, that the suggestion was further even than he felt he should go. My affairs were, after all, my affairs, and it was not for him to meddle, beyond counselling me to go forth. But I was afraid to go. Besides, despite all he said of the limitations upon him, I waited for a formal command. That was my excuse to myself.

The great crash came; perhaps some of you remember it. Word reached me that most of my income was swept away. Fearing lest those dependent upon me should suffer, I sent word to my lawyers to sell out the little property that was left, and to supply them with funds, as needed, until I had made plans and provided other means. When the old Porter said to me that day: "I suppose we shall be losing you soon, Brother Smith?" I answered: "I fear so, Brother, but not for some time," and walked on.

The Prior joined me—"Why—'not for some time'?" he asked.

"What profiteth a man to gain the whole world and lose his own soul," I answered in sorrow; thinking how utterly unworthy I was to fare forth from that haven of hope and peace and knowledge.

"Smith, Smith, you can never save your soul by neglecting your duties," and the Prior swept on.

I was moved even to tears. I was neglecting my duties. My kith and kin did need my help. They should have it. Had I not faith? Could not faith move mountains? I would pray for help for him. I was privileged to use the Oratory for prayer, and into its holy precincts I hurried; precincts fragrant with the veritable Presence of the Master; that Master who is more than Lord and King; that Master who is loving Father and protecting Friend. To Him, in my need,

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I poured out my heart in an agony of petition that he save and succour those of my own people who were now threatened with poverty and privation through the loss of my estate.

Great was the comfort that I experienced; great the relief from that hideous sense of personal responsibility. I went to my Confessor for counsel, but he shook his head: "Brother, you know I may not advise you in such matters, and I can give you no more counsel than I have already given." Thus neglected, as I then felt, I turned back to the Oratory to take comfort from my prayers. More and more time did I spend there; more and more fervent grew my petition.

Coming out from the Oratory one day, I met the Abbot and the Prior. "We are glad to see you looking so happy," said the Head. "Are your affairs turning out better than you had expected?"

"Worse, if anything, just now," I answered, with a gaiety that was not assumed, since it came from the heart. "You see, I have taken it to the Lord in prayer. I feel that I have no longer to worry, that He will look out for us as He does for the sparrows—and for you, dear Brothers. It's a test of my faith."

Never before had I seen our Abbot, that most perfect of born aristocrats, forget his breeding (as I then, so foolishly, felt). He gave me one blazing look—"You fool," he said, "are you sleeping in sloth, or drunk with self-indulgence?" And he passed on without another word. But I could not bear to have him leave me so. "O Abbot," I cried, "it is not as bad as that. There is still some property left, enough to last until I turn to making money. I have made it before, and I can again; this time I am going to make enough so I may come back for good, with no outside responsibilities."

Brief and enigmatical was the first reply: "Responsibilities—or opportunities?" I did not see an obvious answer to this somewhat platitudinous remark, so I kept still.

"You think you can make money. I fear you will have hard work even to earn your daily bread, in the condition into which you have allowed yourself to sink."

This was so unjust to himself, to the Community, and to all the great advance that they stood for in my life,—that I could not help smiling with pride in the Abbot's unfailing humility. He had regained control of himself and with his customary courtliness he bowed me farewell. The Prior lingered an instant: "Are you going to follow his instructions and leave? I could arrange for you to go down tonight."

"You can't shake my faith," I replied with renewed gaiety, as I thought I saw through their plan of testing me to the uttermost.

The Prior said: "Smith, there is something to you, or you would never have been allowed to stay here, but I fear that the Lord will have to love you enough to let you and your loved ones starve to death before you will really put your feet on the road that leads to Calvary

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and its glory." Then he too left me. I was left fighting those devils of doubt, depression and discouragement whose grandsire St. Michael slew, with his valiant, ringing laugh. Cheered by remembrance of the old tradition I too laughed, and I went back into the Oratory to pray; to pray desperately for immediate and instant help. Though I knew it not, this was to be the last time for many a weary month that I was to pray in the holiness of the Oratory. The very next morning I was called away, literally summonsed out. I left with the blessing of the Abbot and the prayers of the Prior and the Brothers.

The details of the next few years would be boresome. I first found that I could not keep my mind off "religion" and on business. Then I found myself recognizing that this was flagrant disloyalty to the faith I held, for I believed that an earnest follower of the Master should by that very fact be made stronger on all planes. Somewhat waked up, I went back into the stock market—only to lose what little I had left; either I had lost my cunning, or else the Heavenly Powers felt I was not again to be trusted with prosperity—the latter was the comforting suggestion in one of the letters from the Prior, who had taken up writing to me. I never lost my faith that the Master would take care of me, and with this conviction as my inner security, I did not hesitate to borrow outwardly, and so kept my cousins going. The Prior drew out this fact and then wrote that, for the first time, he was beginning to doubt the sincerity of my faith and desire.

This remark had troubled me so much that, when I was offered a district sales agency for a sewing machine, I did not refuse at once, but went to a nearby city, where I knew the Prior was conducting a retreat. I told him of what had been offered to me, explaining that if I took it I felt I should be forever cut off from my old line of work, and should have no further opportunity there, or with my old associates and customers. The old friend who offered me the place was sales manager of the concern and one of its owners. I told the Prior that Jones had promised to teach me himself, and that Jones believed that I should make a success.

"Are you making any money now, or are you living on what you borrow?" I confessed to the latter state of affairs and further confessed that I was daily finding it harder to finance myself on credit. I pointed out that my debts had grown so large that I could not see any way of paying them in the new business, and that my only hope was in one of the lucky investments that I used to make, when I was in my old business life; the proposed departure would shut me off from all such chances.

"Have you anything else in sight?"

I had to admit that there was nothing else, and that all my friends thought it was my duty to take the opening, but that I felt I should be doing an injustice to my creditors, in cutting myself off from any chance of paying them, for years.

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"You are earning nothing; you have no other opening; and yet you don't see what to do?"

"But I hate it so, and I do so want to pay my debts, that I feel I haven't any judgment left. I don't know what to do."

"There seems but one plain, simple, obvious duty before you; but I may not take the responsibility of giving you an order—beyond what I have said. Are you still in doubt?"

"I don't know what to do. Please tell me."

The Prior was silent for a moment. Then he said. "The Abbot is here. He will help you—if you will let him."

When the Abbot saw us, I went over the whole matter of my doubts as to my duties. The Abbot asking many searching questions, and then said:

"Are you still desirous of coming back to us and taking the vows?"

"I am."

"Why?"

It seemed impossible for me to pick out of the whirlwind that swept in upon me the answer that would best express all I felt. Then there came before me, as in letters of fire, certain immortal words, and I quoted them as my answer:

"'Man is created to praise, reverence, and serve God our Lord, and by this means to save his soul.'"

"You have so desired and have so prayed in faith?"

I bowed my head.

"Then in Heaven's name, my brother, why not take the means that your prayers have brought you? The Prior has shown you the Path. Step out upon it boldly, and may the Master's blessing be upon your obedience."

So I became a sewing machine salesman, with a weak hope that I should find in it what I had refused to take in the House of Holiness, a step towards discipleship.

Jones took me to Chicago that he might keep him near me. His very first talk surprised me. For months it savoured to me of hypocrisy. He said: "Some of your friends have thought that your interest in religion has unfitted you for business life. I do not feel so. If a man does not have a feeling of altruism in his work there is no hope for him. You ought to be able to sell sewing machines better, and to teach other men how to sell them better, because you appreciate what it means to women in saving them time, and strength, and labour. I should not have taken you if I did not count on this."

How shocking this sounded. Yet I have learned that all successful salespeople feel that they are helping their customers. No one, I find, lasts in the "selling game," who does not so feel and believe, whether it be selling bonds, or real estate, or notions across a counter. The sincerity required for success in business is a lesson to any religious aspirant.

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I went to work, feeling myself better than my job. It did not take me long to learn that I was not. Then I discovered that I must be in earnest. Jones was anxious to make me succeed. It was not for months that I knew that he was trying to win the hand of one of my cousins, and so was sincere, and loving even, in his desire to be of service to me. I had thought of all business as selfish and uncharitable; the selling end particularly so. Yet, from the beginning, no member of the T. S. could have preached brotherhood more strenuously than did Jones. He told me never to criticise a rival machine. "You have been to the factory. You know that no better machine is built. All modern machines are good and no one will really suffer who buys any up-to-date machine, so don't criticise machines or methods of paying for them. Criticism never helps make a sale and it does hurt the industry. Besides every one is suspicious of a backbiter."

"Work with others?" Jones cried. "No man ever gets ahead alone. Don't be always looking for what you can get out of helping the other men. It will all work out in the wash, when they find that you are really trying to help them and not to work them. Besides it helps you to learn to get on with people. If you think all the time about yourself you won't be able to think about the other person, to put yourself in his place, to figure out what he or she really wants—and that's all that counts in selling—what you think or want will never make anybody else buy. You have got to learn to love people before you can learn to sell and to teach others to sell."

At the Community great had been the emphasis placed on the need for cultivating the power of silence and on the dynamic strength that silence would bring. I had thought that popular selling meant much talking. You may again appreciate my surprise when Jones declared: "Never talk much. Think all the time, especially when you are selling. Many a man talks people into a sale and then talks them out of it. Never talk much. You are a good talker, and I am afraid of that. I am afraid that you will get people interested in you, instead of interesting them in the machine. That's your job—to sell the machine. Nobody is really interested in you. Every one is interested in himself. If you put yourself forward too much you will end by making people distrust you or even dislike you."

I had to succeed, so I tried to follow these directions. The process brought back to me many of the counsels of my Confessor at the House. I found myself applying his teachings in my daily business intercourse. I wrote him once, speaking of the way in which I was thus "degrading" his teaching. He wrote back that I made him feel more than ever that he had failed to help me, for I ought to be able to realize that spiritual laws and practices are of universal application, and that, if true anywhere, they should serve in all situations in life.

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One feature of the Community life had never appealed to me, and I had taken advantage of my position as a guest to dodge it. That was the insistence upon an exact and momentary rule of life and the close attention, amounting even to interference, paid to the details and minutæ of dress and manners. But no novice master was ever stricter than Jones, not only with me, but with all his active salesmen. "You have no right to dress as you please, or to act as you please, so long as you are selling our machine. When you go to people, they judge us. They don't think of you. If you wear too loud clothes; if you are careless or slovenly we suffer; you don't." Jones had never heard of "singularity," against which all great Abbots have fulminated, yet even St. Benedict was no more severe on this sin of selfishness than was Jones.

He took as much interest in our food and table manners as if he were Head of a Community, instead of being head of a selling force. "The man who eats too much, can't work. The man who eats irregularly will work irregularly. Have a time for everything and do it at the time that you have planned. Go to bed on time whenever you possibly can, but, whatever you may have done the night before, get up on time."

Morals, too, proved to be a business asset, indeed a business requirement. Jones was as strict as the Prior, and as jealous of the good name of his House. "Never do anything that you haven't planned. You do need recreation, but take it as part of your plan, do not make it a matter of laziness; if you do it will upset you, and you won't work as well. Keep a daily record; keep track of your hours. Plan ahead for each day; on Saturdays plan, so far as you can, for the week ahead. Tell me what you are doing. Tell me your mistakes. I have no use for a man who makes no mistakes, but I won't keep a man who does not tell me about them. Make me your Confessor. The only way you will ever learn to be a good salesman is to study your mistakes and blunders to see what was really behind them, so you will not be making them again.

"You'll get discouraged; you'll often think that there are a dozen better machines on the market. That's all right. It won't hurt you—if you keep on working. The more you work the better you will work, and the easier it will be to work. It is only when you loaf that you really get tired and inefficient. That's why I want you to keep a record, so that you will know when you are not working. It is easy to fool yourself, with some good sales, into thinking that you are working, but in the long run you need day-by-day selling; not some big orders."

Jones watched the style of living of his force. He used to say that an extravagant man could not be a good salesman, for the habit infected his whole life, and cropped out when he came up against his customers who distrusted the extravagant man, even when they did not

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know the real reason for their distrust. He insisted on obedience, in all matters, or resignation. "I should not be kept as manager if I didn't know enough to help you."

All the training, regulation, and discipline that I might have had at the House, were given to me as a part of Jones' selling force; and I was growing to be proud of holding my place in what was a noted organization.

Many things interested me in the parallel, which I found growing more and more apparent. What really interested me the most was the way that Jones' teaching brought back the instruction at the House. There were times when I could hear tones of the Abbot's voice, and recognize tricks of expression, characteristic of that great and holy man, as I listened to Jones. First, I found that what I had learned at the House was helping me as a salesman. Then I found that what I was learning and practising as a salesman, was helping me to understand what the Brotherhood had been trying for years to make me see and do. In short I found that in keeping myself at work, efficiently and persistently at work selling sewing machines, I was actually beginning to make a start toward discipleship. I had dreamed of doing this but I had only dreamed until I put myself in Jones' hands, worked as he wanted me to work, and worked in order to support those who were dependent upon me.

Jones put especial emphasis, again, on enthusiasm; which must be well-tempered and always considerate of others' feelings; and upon courage. In fact, one day, after one of his sales-talks on courage, I found myself searching my memory for certain familiar words that I felt could best express in brief the key-note of his address. Finally there came back to me that ringing warning and stimulus from the Revelations of the Sacred Heart to the Blessed Margaret Mary, ". . . Lukewarm and cowardly souls I abhor." I had heard the Abbot preach on that, but his great sermon was no more direct an exposition of the text than that sales-talk to a group of men selling sewing machines. As I compared the sales office and the Community I felt like paraphrasing the Mussulman's cry and saying, "There is but one God and Mohamet is His prophet."

When I was sojourning (I no longer dare call it "living") at the House, I was wont to talk a great deal about my feeling that our Lord is a real and living Actuality in the world to-day, taking a personal interest in His children; even giving them individual and closely detailed attention. But I have never really and truly believed this until now. The kindness, the "loving-kindness," shown in taking me out of my pleasant surroundings, when I refused to profit by them, and giving me the same opportunities in other surroundings, proves to me that I am given personal attention.

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Not long ago I went back to the House, to spend a brief vacation. I had no difficulty, this time, in entering into the routine; in fact I enjoyed it, for I had learned the wisdom on which it is founded, and the vital help that discipline gives.

"You seem more like one of us now than you did when you lived with us," said one of the older Brothers to me one day.

"He is," said the Prior, who was standing nearby, "for he is trying to do the Lord's will in the Lord's way, and that is by the royal road of obedience."

I may never get back into the House. That is for the Lord to decide. If He thinks it will help my soul to union with His will, I shall yet be one of the professed Brothers, as I should enjoy being. But, if He thinks that the second opportunity would be as bad for me as the first, then I shall not be given it. In which case I shall go on selling sewing machines and shall try to be the best salesman—not only in Chicago—but in all the world, for that will be the best way of expressing my gratitude to Him for showing me that courageous and unflagging obedience is the best way in which man may fulfil the purpose of his creation and "praise, reverence, and serve God our Lord, and by this means to save his soul."

And it is the obedience, I believe, and not the surroundings or occupation, that actually counts.

X——.

In order to mould thee into entire conformity to His will, He must have thee pliable in His hands, and this pliability is more quickly reached by yielding in the little things than even by the greater. Thy one great desire is to follow Him fully; canst thou not say then a continual "yes" to all His sweet commands, whether small or great, and trust Him to lead thee by the shortest road to thy fullest blessedness?—H. W. Smith.

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THE RELIGIOUS ORDERS

V

ST. GERTRUDE

The Poet of the Benedictine Order

IN the third section of the *Divine Comedy,* Dante pictures the venerable St. Benedict, and his monks, on the Golden Staircase that forms the Heaven of Saturn—the abode of contemplative spirits. Much lower in the celestial spheres, according to the poet, were found such illustrious souls as Francis of Assisi, Thomas Aquinas, Dominic, Augustine, and others who had distinguished themselves by active warfare against the world, the flesh and the devil. The humbleness (relative) of the station assigned to these four great leaders, is significant of the esteem rendered to the contemplative as compared with the active religious life. As the holy patriarch, Benedict, looks down from his Golden Ladder, upon the evil of the world, he expresses profound regret at the moral misfortune that had overtaken his unworthy descendants: "My Rule is as waste of paper; the walls, which used to be an abbey, have become caves; and the cowls are sacks full of bad meal." It is refreshing to know that what is probably the brightest luminary of the Benedictine constellation shot out its rays from that very dark spot mentioned by the poet—the period of his own life-time. St. Gertrude was a contemporary of Dante; she was born half a century after the founding of the two Orders of Preaching Friars, by St. Dominic and St. Francis,—new Orders made necessary because St. Benedict's Rule had not been able to curb and transform the vicious immorality and selfishness of the world.

By an error in one of the early biographies, St. Gertrude is credited with having been Abbess of Delphos. Whether there was a convent by that name in mediæval Germany or not, it is certain that St. Gertrude was never in charge of it. Yet that error has perpetuated itself in a very curious manner. In the Breviary Office which commemorates the Saint, she is mentioned as the *Delphic* Gertrude (there are other Saints with the name Gertrude, notably, in France). Unintentionally, the liturgical compilers exactly characterised the Saint with that curious, mistaken epithet. She is a divinely inspired (a truly inspired) poet, a poet of religious adoration and union. She invokes, and not vainly, her God and Master, as the Greeks called upon Apollo; and her rapturous songs are in honour of Him who answered her appeals, and granted to her living companionship and face-to-face intercourse.

In secular literature, there often occur single poems, and sometimes an author's whole production, of which the intellectual content is *nil.* Such poems are the bane of the average lecturer, if his curriculum dooms

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him to mention them. They afford nothing to talk about—no mythology to be explained, no rhetorical structure to be analysed. They are appropriated and savoured only by a taste keen for essences; others find them uninteresting. Coleridge's "Kubla Khan," and Arthur Symons's "The Return," are examples of such poetry.

In the substantial literature of religion, St. Gertrude is such a poet. She is the distillation both of religion and of poetry. But she is devoid of all those qualities and accessories that give to many other saints a power to interest people of the world, as well as those who have seriously undertaken to fulfil their baptismal vows. She had not the slightest connection with the events that took place in the world during her life time. She was not the counsellor of prelates and sovereigns, as St. Catherine was. She did not reform a great Order, as St. Teresa did. She was not persecuted, like Ignatius. She has not the picturesque setting of St. Francis, or St. Cecilia. She has not the playful humour of Soeur Thérèse. She was, almost, not in the world at all. Born, and bred, and died, in a convent—that is the history of her seventy-one years. Yet, for all her "colourless" biography, as some would call it, she is a saint of fiery essence, the predilection of those who, believing in the Master Christ's continuous humanity, are enkindled with aspiration to come into His Living Presence, to hear His Voice, to see His Face. "The Revelations of St. Gertrude," a sympathetic editor writes, "indeed differ from, or rather are distinguished above, those of other saints, in the familiarity and frequency of these heavenly communications. We shall not read of marvellous miracles, of ecstatic flights, of long-continued raptures, of prophetic announcements, though such events are recorded occasionally; the Saint—if we may be permitted the expression—lived at home with her Spouse; and hence her life was one continued and almost uninterrupted succession of the highest states of spiritual life."

Her records are accessible in three volumes. Two of these are very small devotional books, namely, *The Exercises of St. Gertrude,* and the *Prayers of St. Gertrude.* The third volume is a *Life and Revelations,* very carefully and very lovingly prepared for publication by some Franciscan Sisters of Kenmare, Ireland, who, in this labour of love, offer gratitude to the Benedictine Order for the protection and kindness given to Franciscan nuns when St. Francis was first arranging their foundation.

The *Life and Revelations* is divided into five parts. St. Gertrude wrote part two, only. The third, fourth and fifth parts are comments upon her experience by nameless individuals (probably confessors or nuns.) Part one, also, is similar comment, with meagre biographical details infrequently given. Part two differs markedly from the other four. The saint gives very simply her narrative that covers years of intimate intercourse with her Divine Master. Though there are, at least, two very extraordinary incidents in the long acquaintance, yet even those two are narrated in sober tones. It is noticeable also that what she gives as actually spoken by her Lord is brief, usually only a sentence;

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and that these spoken words are not frequent. On the other hand, parts one, three, four, and five might be described as the mediæval "vision" type. They are laudations of Gertrude's virtues—praises that, undoubtedly, are quite deserved, but that seem extravagant in their phrasing. Then, too, these four parts are full of glowing visions, visions granted (it is stated) by the Master in order that His high esteem for Gertrude may be known; and there are long discourses from the Master. The difference between Gertrude's own writing and that of her friends is so marked, that one suspects the latter of a certain amount of self-delusion. These brief writings and the commemorative services to be found in Breviaries of various Orders, are the source of all we know.

Gertrude was born in 1263 (Dante, in 1265), one of several children of a German Count. She left the cradle, one of the Breviaries puts it, for the convent, entering the Benedictine Abbey of Rodersdorf, in her fifth year. Her admission at that early age, it is of course understood, was into the Abbey School, for an education; a younger sister, afterwards St. Mechtilde, came later to the Abbey School, and, also, remained for life. Gertrude became proficient in secular literature, and seems to have used her literary gift and her literary studies as food for vanity. There is no indication of when her school life ended and her vocational work began. Her own narrative begins with her twenty-sixth year. She was chosen Abbess of her own convent when she was thirty; the next year, for some reason not stated, the whole community made a change of residence. Gertrude, of course, went with the community, and remained its head until her death, forty years later. She received final vows from one hundred nuns during this long period of service. Her uneventful outer life closed in 1334.

Though she had for many years been wearing the Benedictine habit as a pledged recluse, she dates her conversion from a Monday in her twenty-sixth year, when, after the closing service of the day, the Master came to her for the first time. The Master's appearance seemed to her (as it did to St. Dominic, also), that of a young boy—a youth of sixteen. Gertrude had gone to the dormitory for the night. Meeting an aged Sister, Gertrude bent to her in salutation. As she raised herself from the greeting, the Master, standing there, said: "Thy salvation is at hand; why are thou consumed with grief? Hast thou no counsellor, that thou art so changed by sadness?" His presence and these words created in her an impression that she was kneeling in the community Chapel, in her accustomed place; but she was clearly aware that she had not stirred from the dormitory. The Master said further: 'I will save thee, I will deliver thee; fear not." And He gave His hand in ratification of His words. But there seemed to spring up at once, separating Gertrude from her new-found Friend an interminable hedge, bristling at the top with thorns too sharp to be surmounted. She recognized, without delay, that it was her sins that took this barrier-like semblance before her eyes; she wept over their result, and with great longing, yearned for the Presence that was

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hidden by the thicket. At once, she was again aware of His hand grasping hers, and now perceived on it, the scar of the nail-wound.

From that Monday evening, until her death, some forty years later, the Master never left her, save for one period of eleven days, as the result of a worldly conversation in which she had indulged. Her sin brought with it the usual blindness, so that she was not aware of her loss. But on the eleventh day, her heart was touched by a prayer, and in finding her Friend again, she found at the same time, that she had withdrawn herself from Him.

Gertrude very modestly and very carefully qualifies her words about the Master's continuous presence with her. She does not say that she was always aware of Him, or that her perception was at all times equally clear. She means that whenever she looked for Him, she found Him. She admits that she was not always looking, and that for the one period of eleven days, her disobedience, her aversion, had expelled Him. There were times, too, of clearer and of dimmer sight, times of silence, and times of brief speech. But, whatever her distractions (she accuses herself of many), "after some hours, after some days, and, alas! I must add, after whole weeks, when I return into my heart, I find Thee there; so that I cannot complain that Thou hast left me even for a moment."

Modesty, reserve, soberness are the qualities that impress us in Gertrude's narrative. Those characteristics predispose one to credit some of the extraordinary demands she makes upon our belief—demands that might be entirely disregarded, if her narrative were, throughout, a tissue of marvels and miracles like those in the other four parts of the volume. One such extraordinary demand is the statement that she writes in obedience to the Master's express wish, and that He suggested, day by day, the form of her narrative. A statement of so extraordinary a kind should not be dismissed, either with "yea" or "nay," without some examination as to its possibility and probability. Thoughts that influence to a favourable consideration of her words are, first, her recognition of an ulterior motive in the Master's mind. She did not believe (as her associates in the convent did) that the Master came and spoke to her by reason of her merits and as a reward of the same. She felt that He wished to give some further teaching, some knowledge of Himself to the world, and that, for that purpose, He chose her as an instrument; in her own judgment, He could have found among His professed servants, no one more unsuited than herself. She did not at all plume herself as a specially favoured, and specially worthy object. Secondly, she was unwilling to write; and her unwillingness proceeded from the fear of misrepresenting the events she would have to describe. She realized how easy it would be to put herself first in the narrative, and the Master in second place—to make her personal delight seem His end, rather than the manifestation, to a hard-hearted world, of His intensely personal Humanity. Thirdly, the soberness and moderation of the narrative does seem, in comparison with what we may call St. Gertrude's own composi-

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tions, namely her *Exercises* and *Prayers*, a *suggested* soberness. In her *Exercises* and *Prayers* she is addressing the Master, not the world; and she speaks *à toute bride*. She does not have to win His ear and heart, His credence, as the world's must be won. To win credence from the world, some things need to be suppressed, the tone lowered, and drab laid plentifully over gold.

Nothing spectacular, nothing in the nature of a "vision," nothing that at all recalls the frenzy of the ancient prophetess of the tripod, is meant by the statement that the Master gave directions about her narrative. Her account of this particular incident is very quiet. She had, it seems, for some time been weighing the *pros* and *cons* of writing down her experiences. Finally, she decided against the project, and planned to give herself to other occupations. The very day she so decided, these words were said to her: "Be assured that you will not be released from the prison of the flesh until you have paid this debt which still binds you. I desire your writings to be an indisputable evidence of My Divine goodness in these latter times, in which I purpose to do good to many." These words overcame her repugnance. But there was another difficulty—how describe her *intimate* experiences without giving scandal to the world. At this point it was intimated that she would receive guidance in her writing. It was guidance very direct and very simple: "for four days, at a convenient hour each morning, Thou didst suggest with so much clearness and sweetness what I composed, that I have been able to write it without difficulty and without reflection, even as if I had learned it by heart long before; with this limitation, that when I had written a sufficient quantity each day, it has not been possible for me, although I applied my whole mind to it, to find a single word to express the things which on the following day I could write freely."

The experiences of which she feared to speak for fear of scandal, are no other than such as mark most intimate human relations. Yet people today, people who esteem themselves entirely reasonable and balanced, are scandalised by her words, and they speak, reprovingly, of St. Gertrude's "continual love-affair." What is there objectionable or scandalous in the following paragraph: "I render thanks to Thee, through the union of mutual love which reigns in the adorable Trinity, for what I have so often experienced, and that Thou hast deigned to favour me with Thy caresses; so that while I sat meditating, or reading the Canonical Hours, or saying the Office of the Dead, Thou hast often, during a single Psalm, embraced my soul many times with a kiss, which far surpasses the most fragrant perfumes or the sweetest honey; and I have often observed Thou didst look on me favourably in the condescending caresses Thou didst give to my soul. But though all these things were filled with an extreme sweetness, I declare, nevertheless, that nothing touched me so much as this majestic look of which I have spoken. For this, and for all the other favours, whose value Thou alone knowest, mayest Thou rejoice for ever in that ineffable sweetness surpassing all comprehension, which the Divine

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Persons communicate mutually to each other in the bosom of the Divinity."

The culminating experience, as recorded in her narrative, seems to be a very close and clear sight of the Master in outer form, not "dimly as at dawn" or through a cloud of light, but so minutely and plainly that His eyes and features were perceived. "A marvellous and inestimable coruscation illuminated my soul with the light of Divine revelation, and it appeared to me that my face was pressed to another face, as St. Bernard says: 'Not a form, but forming; not attracting the bodily eye, but rejoicing the heart; giving freely gifts of love, not merely in appearance but in reality.'

"In this most enchanting vision, Thine eyes, bright as the solar rays, appeared opposite to mine, and Thou alone knowest how Thou, my dearest Lord, affected not only my soul, but even my body and all my strength. Grant, therefore, that as long as I live I may prove myself Thy humble and devoted servant.

"But even as the rose is more beautiful and gives forth a sweeter fragrance in the spring, when it flourishes, than in the winter, when it is dried up, and, like the remembrance of a joy that is past, rekindles in us some pleasure to think of it, so I desire, by some comparison, to declare what I felt in this most joyful vision, to extol Thy love, so that if those who read this receive similar or even greater favours, they may thereby be excited to acts of thanksgiving; and I myself, by recalling them frequently, will inflame the negligence of my gratitude beneath the rays of this burning-glass. When Thou didst display Thy most adorable Face,—the source of all blessedness, as I have said, embracing me, unworthy,—a light of inestimable sweetness passed through Thy Deified eyes into mine, passing through my inmost being, operating in all my members with admirable power and sweetness: first, it appeared as if the marrow were taken from my bones; then, my flesh and bones appeared annihilated; so much so, that it seemed as if my substance no longer had any consciousness save of that Divine splendour, which shone in so inexplicable and delightful a manner that it was the source of the most inestimable pleasure and joy to my soul."

The narrative discriminates clearly between experiences in which individuals of the spiritual world are brought within the range of her perception (besides the Master, she relates that angels and saints visited her at times), and such subjective experiences as are the fruit of meditation. The following paragraph, even the most unwilling reader would admit, is concerned with nothing more than might happen to any one who broods intently upon some passage of reading, or a picture, or a beautiful landscape. "It happened on a certain day, between the Festival of the Resurrection and Ascension, that I went into the court before Prime, and seated myself near the fountain,—and I began to consider the beauty of the place, which charmed me on account of the clear and flowing stream, the verdure of the trees which surrounded it, and the flight of

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the birds, and particularly of the doves,—above all, the sweet calm,—apart from all, considering within myself what would make this place most useful to me, I thought that it would be the friendship of a wise and intimate companion, who would sweeten my solitude or render it useful to others, when Thou, my Lord and my God, who art a torrent of inestimable pleasure, after having inspired me with the first impulse of this desire, Thou didst will to be also the end of it, inspiring me with the thought that if by continual gratitude I return Thy graces to Thee, as a stream returns to its source; if, increasing in the love of virtue, I put forth, like the trees, the flowers of good works; furthermore, if, despising the things of earth, I fly upwards, freely, like the birds, and thus free my senses from the distraction of exterior things,—my soul would then be empty, and my heart would be an agreeable abode for Thee."

The *Prayers* and *Exercises* are St. Gertrude's exclusive work, though that adjective must not be thought of as applying to the Holy Spirit; His presence pervades her prayers. The word exclusive is used, however, to mark the difference between these little volumes and the narrative that was suggested to her in the manner already mentioned. The reserve and restraint that, for a definite purpose, it would seem, characterize the narrative, disappear. The prayers are prolonged raptures, lyrical utterances. The nearest approach to them, in secular literature, is the poetry of Gertrude's contemporary, Dante. As in the *Divine Comedy,* so in these prayers, there is a mingling of colour, sound and fragrance. These qualities seem to proceed from some force higher, on the scale of being, than human. Here is part of a "Prayer to Jesus":

"Hail most loving Jesus, life-giving Germ of the Divine Honour, unfading flower of human dignity, my consummate and my only salvation. Thou art my Creator and my Redeemer, and Thou has so loved me as to leave all Thy bliss and Thy glory, and to purchase me for Thyself with the anguish of Thy death.

"O Thou most excelling King of kings, Prince of glory, my loving Jesus, thou art the life of my soul; may all the affection of my heart be inflamed with the ardour of thy love, and for ever united to thee. May it sink back baffled and exhausted when it would love aught but what tends to thee alone; for thou art the brilliance of all colour, the savour of all dainties, the fragrance of all odors, the charm of all melody, the soothing repose of all love. O thou overflowing abyss of Divinity, in thee is pleasure most enrapturing, from thee ever-gushing streams of plenty spread around, towards thee a gentle force irresistibly attracts, through thee our souls are inundated with thrilling gladness. O King of kings most worthy, sovereign Lord of all, Prince most glorious, most clement Ruler, thou most mighty Protector; thou art the vivifying germ of human dignity, O most wonderful in Thy working, gentlest of Teachers, Wisest in counsel, most kind and effectual Helper, Friend faithful unto death. No union is so intimate, so beatific, as thine, O thou transporting, soothing Lover of souls, most tender and chaste Spouse

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of thy chosen. Thou art the spring Flower of noble gracefulness, O my brother most fair, ruddy, and comely in thy youth, most winning companion, Host most munificent in thy provision; I choose thee in preference to all creatures, for thy sake I renounce all pleasure, for thee I run with joy to meet all adversity, and in all I do I seek no other praise than thine. I acknowledge with heart and mouth that thou art the root from which these and all good things spring. With the energy of thy fervour I unite my intention to that of thy most availing prayer, that in virtue of this divine union every movement of rebellion may be quelled and crushed within me, and that I may be led by thee to the summit and pinnacle of perfection."

The quasi-rubrical comment upon these prayers says that while St. Gertrude was offering them "she seemed to see them under the form of roses hung around with golden bells, the fragrance and tuneful harmony of which touched the Sacred Heart with ineffable delight. Those which had been recited with devout intention gave forth a most ravishing melody, while those which had been said carelessly uttered a low and wailing sound."

The *Exercises* surpass even the foregoing prayers, in their aspiration, rapture and wonder of lyrical expression. They are of that order of literature upon which it is impossible to comment. Upon reading it, one either blazes with reverent admiration, or turns coldly away in aversion and dislike. Portions from one of the *Exercises* will be given here, in conclusion, in proof of the statements made about Gertrude's heights and depths, and also, if it were possible, to lead readers to familiarize themselves with these two devotional volumes.

The *Exercises* are a set of devotions to cover the period of a week. They include the whole inner experience of an incarnation, from Baptism to Death. Portions of the Fifth Exercise, "Acts of Love to God," are here extracted. The Editor writes in a preface:

"The aim of this Exercise is to excite in the Christian soul the dispositions necessary for fulfilling with the utmost possible perfection the first and great commandment, ***Thou shalt love the Lord thy God.*** The seraphic soul of St. Gertrude reveals itself therein without reserve; and it is scarcely possible to hear her express the transports of her love for the Supreme Good without being moved, and without asking ourselves how we fulfil the obligation of loving the infinitely good God, who has condescended to reveal himself as our last End, and to draw us to himself in ways so manifold and so marvellous.

"In this lofty lyric the depth of the thoughts is as striking as the beauty of the poetry in which they are expressed, and St. Gertrude is always and unconsciously sublime. But in her school we have other work than to admire merely. It is no barren speculation that she brings before us. She teaches us by her example how we ought to love God, who is our first Beginning and our last End—God, who hath first loved us—God, our Mediator and our Redeemer, the Spouse of our souls.

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"And if by reason of our frailty we cannot follow her to the heights whereon she already possesses the Object of her love in the most intimate union to which the creature can attain on earth, let us at least gather up the crumbs which fall from the table of this queenly bride of the great King. Her transcendent holiness enabled her to love more than others; but there is not one among us who is not called to love God with all his heart, with all his soul, and with all his strength."

The Exercise is composed of three parts, a long prayer, for the morning, for midday, and for evening; shorter prayers for the Canonical hours (6 a. m., 9 a. m., etc.) and brief ejaculations for use between these stated periods of recollection. It should be carefully noted to how great an extent St. Gertrude speaks of the *beauty* of the spiritual life. One of the Dominican writers has aptly said that "Beauty is the smile on the face of Truth." The following sentences are from the morning prayer: "O my Love, who dost not only enlighten but deify, come unto me in all thy might; come and gently melt my whole being. May all that is of me be destroyed utterly; may I wholly pass into thee, so that I may no more find myself in time, but may be already and most intimately united to thee for all eternity.

"O my Love, thou art that peerless beauty, thou that sovereign splendour, on which none upon earth can gaze, except as veiled by the wings of seraphim. O when shall I be renewed by the vision of thine incomparable loveliness? O thou morning star, who dost shine forth in thy supreme majesty with a radiance all divine, when shall thy light enlighten me?

"O beauty so worthy of love, when wilt thou make me wholly thine? O wouldst thou but send down on me one least and faintest ray! Then should I have a foretaste of thy sweetness, and anticipate the blessed inheritance which awaits me. O Flower of flowers, bend down thy face on me, that I may for one brief moment feast my eyes upon thee."

The prayer for midday contains the following petitions: "O that it were given me, miserable as I am, to rest but for one moment beneath the shadow of thy love! Then wouldst thou strengthen my heart with one of the thrilling, consoling words of thy mouth; then should my soul hear from thee the glad assurance: 'I am thy salvation; the sanctuary of my heart is open to thee.'

"O compassionate Love, why hast thou loved a creature so defiled and so covered with shame, but that thou hast willed to render it all fair in thee? O thou delicate flower of the Virgin Mary, thy goodness and thy tender mercy have won and ravished my heart.

"Let me not be confounded in my hope; but grant that my soul may find its rest in thee. Nothing have I met so to be desired, nothing known so to be loved, nothing have I seen so to be longed for, as to be pressed to thy heart, O Love, and to rest beneath the shadow of the wings of my Jesus; to dwell with him in the tent of his divinest love.

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"O that it were given me to come so near to thee that I might no longer be near thee only, but in Thee. Beneath thy genial ray, O Sun of justice, all the flowers of virtue would spring forth from me, who am but dust and ashes. Then would my soul, rendered fruitful by thee, my Master and my Spouse, bring forth noble fruit unto perfection. Then should I be led forth from this valley of sorrow, and admitted to behold thy face, so long, so wistfully longed for; and then would it be my everlasting happiness to think that thou hast not abhorred, O thou spotless Mirror, to unite thyself to a sinner like me."

The evening prayer is like the final triumphant leaping of flames, transforming into their own pure essence the foreign substances they surround: "O love, whose kiss divine hath such sweetness, thou art that fountain after which my thirsting soul doth pant. Thine are all the transports of my soul. O thou boundless, shoreless Ocean, why delayest thou to receive into thy fulness this feeble, tremulous drop? All the desire of my soul, impetuous even in its calm assurance, is to come forth from myself and to enter into thee.

"O Love, who art very God, amidst the crash and ruin of earth open to my soul a sure refuge in thee. Cover it over as with a garment, encompass it that I may come and appear before the eternal Bridegroom with the wedding-garment and the dowry of mine espousals.

"O when wilt thou show thyself unto me, that I may see thee as thou art, and drink of thee with rapture, thou Fountain of life and my God? Then shall I slake my burning thirst, then shall I be inebriated with those living waters, whose fair source is the excellent beauty of him towards whom my soul aspires.

"O thou beauty most ravishing, when wilt thou fulfil this yearning desire? Then shall I go into that wondrous tabernacle where mine eye shall see God. But I am still at the portal, and my heart pineth and moaneth by reason of the length of its exile. When wilt thou consummate my bliss by showing thyself to me arrayed in all thy loveliness?"

The brief prayer for six o'clock in the morning makes a petition that she may become a "wise and understanding child" of Love. If St. Gertrude's prayers seem so far above us, or, possibly, so repellent, that we cannot appropriate them for our needs, may it possibly be that we have not made a start at becoming children?

SPENCER MONTAGUE.

How shall we rest in God? By giving ourselves wholly to Him. If you give yourself by halves, you cannot find full rest; there will ever be a lurking disquiet in the half which is withheld.—Jean Nicolas Grou.

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WHY I JOINED THE THEOSOPHICAL SOCIETY

IN order to tell why I joined the Theosophical Society it seems necessary to give experiences both before and after joining. As a child I was taken to church and Sunday School regularly. In the little church I attended a very simple child-like faith was taught, and the Master was presented to us as our very best friend. As I grew older the very literal meanings I had given to the church teachings did not seem quite so plausible, nor did they agree with things I had observed outside of the church. Gradually my simple understanding and trust disappeared, until all that remained were outward forms of worship—the attendance at church, saying prayers and reading the Bible every morning. These had become a mere habit by this time. The prayers were entirely mechanical; reading the Bible was also done just to ease my conscience: I did not feel comfortable if I had not read one chapter a day, for I had been taught to do this when very young.

These forms were continued for some time, partly from habit, mostly from a fear of consequences; my belief in that side of my early teachings persisted longest. Later the absurdity of reading words with no thought as to their significance, and saying prayers that meant nothing, penetrated my consciousness, and it was with intense relief that I dropped all forms of devotion. In the meantime I had become interested in my studies and in reading, and also in "having a good time." I fluctuated from one to the other, always wanting something, though never knowing what I was seeking; not even conscious most of the time that I was seeking anything. At one time all my energies would be put into my studies; at another time, everything was sacrificed in order to enjoy life and amuse myself. The sciences were of special interest to me, and as the religious side of life seemed unnecessary, I was concerned only with the materialistic view of things, and tried to build up a theory of life based entirely on materialism. Naturally this view of life was very unsatisfactory. Try as hard as I would to make the most of things, there really was no incentive and no hope. Even then I envied the religious faith of some of my friends; it seemed so comfortable to take everything on faith and without wanting to know why.

After my so-called education was finished, I devoted myself entirely to my work, thinking that it, at last, was the goal for which I had been searching. I had a sentimental idea of wanting to aid my fellow beings, though again purely from the materialistic viewpoint; for to me no other side existed; so I took up "social work." I was now

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brought into contact with the poorest people of New York as well as the more pitiable and destitute poor in some of the surrounding states. The poverty, ignorance, feeble-mindedness, disease and crime were unspeakably horrible and heartrending. There seemed no justice in the fact that a few could have everything and others nothing: that the lives of some could be filled with so much happiness and the lives of others with only unhappiness.

About this time I had been invited to attend a service in a small church in New York. I went merely from curiosity to see what kind of a church it could be that so attracted my friends and made them willing to give up their time to its service. The church breathed peace and quiet, and a something else which I could not define, but which seemed very real. It was a year or more before I went to another service there, although I did not forget that first service. About the same time some theosophical books and the QUARTERLY came to my attention, and I read them eagerly, though understanding very little of some of them. The doctrine of Reincarnation seemed very natural and the only possible explanation of much in life. Karma was harder to understand, but after my first T. S. meeting, where this subject was discussed, it seemed as if a new world lay open before me. In spite of myself I returned time and time again to the church services, much against my will, because I did not want to become too interested, nor did I want to be converted back to Christianity again: I was sure Christianity could never be of interest to me. I watched carefully to learn why the people, engaged in this work, were so unlike others in their attitude toward their duties and their pleasures.

I was still reading theosophical books, but I could not connect Theosophy and Christianity, and I was not able to do that satisfactorily until my study of Theosophy gave me some glimpses of insight into the meaning of the church's teaching, and into the spirit of the Life around which the church is centered.

For some time I had wanted to attend the T. S. meetings which I knew were held regularly. I had understood that only a few—those who could meet certain definite requirements—were allowed to go. So when a kind friend invited me to attend, I was delighted at the opportunity. I attended two meetings and I knew I must join. I was told that I could go to these meetings without becoming a member, but that was not enough for me. I felt that I must become a member as soon as possible. I asked permission to join and was most kindly received. When I joined I could not definitely state "why." I knew that that for which I had been searching for a very long time could be found there, and I knew that the T. S. stood for ideals far surpassing any I had found elsewhere. Since then I have discovered many additional opportunities and advantages in the Society, and am increasingly glad to be counted among its members: but as for

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telling "why" I joined, *why* that inner compulsion was upon me, I do not yet understand it entirely.

One distinct barrier to my decision was the notion that each person who made application for membership was required to present with his application a careful statement as to why he wished to join. If his reasons were satisfactory, he became a member and his statement was published in the QUARTERLY. But even this ordeal could not keep me from joining; and, of course, I promptly learned the incorrectness of my notion. A. M.

WHY did I join the T. S.? As I ask myself that question, I feel as a traveller might who journeying to a far distant country is stopped and asked by what turnings of the road he has come. The traveller intent upon his goal and fully occupied with the difficulties that confront him and with the constantly widening vision before him, feels his starting point almost forgotten.

Looking back over the wide expanse of plain and lifting his eyes to the far distant mountain peaks ahead of him, that hem in his narrow footpath, he tries to recall in thought, the way. At times he has felt as he stopped to look around, that like a treadmill, the ground beneath him has revolved, that all about him is unchanged. He has, seemingly made no progress, and has wasted time and energy. Many times he has lost his way, and by painful effort has retraced his steps. Many times darkness has obscured it, as he stumbled forward. His heart has seemed to him at times, a heart of stone, and he wonders why he has not long since ceased to move, why he has not lain prostrate in the grip of circumstances and events.

What is it that constantly calls him in accents without form, but none the less ceaseless and compelling? Why, when bound by the sins of untruthfulness, impurity, pride, vanity, blindness and coldness, has he not long since been beaten? Why, indeed, except for the love of that Master, who loved him first, and never ceased to call him with the hope that he will hear, and turn his heart to Him.

He asks himself what was it that started him on his way? Was it because of those calling themselves brothers and sisters, whom he found living a life of self surrender and service? Was it that he might enter his name with that of his much loved friend? Was it that he saw that it must be, that journey for each soul out of unconscious to conscious union with the Master? Was there not also the feeling that Divine Love had breathed into him the breath of life and then forever after, through countless lives had fanned the spark, until step by step, his soul moved forward and upward through suffering, pain, disappointment, sin, towards repentance and a longing to love as he himself was loved?

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Looking about he is amazed at the depth and breadth, the immensity of all that surrounds him; at the beauty unknown but dimly felt; and though he knows he has travelled only the merest fraction of the distance that lies between him and his goal, still he knows aspiration has again and again filled his heart, and on its wings has desire sprung into being. He knows he has determined, no matter what may later confront him as difficult or painful, that he must ever continue on his way; and there wells up within his heart the feeling of thankfulness that he is permitted yet another day in which to press on, even though his progress seems as nothing, and there rises to his lips a prayer that life may be lent him, till he find the entrance gates to the Divine mystery which shall at length unite him to the heart of Christ.

The traveller having looked back over the way in which he has come turns his face again towards his goal.

Did I choose to join the T. S. or was it my higher self, and Divine Love, conspiring together, that brought me into membership with a body whose study of religions, and whose wisdom and understanding, had made me able to see that beneath outer events there is always their source to be found in feeling and thought, and that Theosophy, apart from the society of that name, contains the divine wisdom underlying all religion, and therefore the Secret of life.

Churches never interested me, they seemed empty and unreal. God was so distant I could not find him. The contradiction in the explanations of Bible passages and careful avoidance of such passages which, except from a Theosophic standpoint have no explanation, left me unsatisfied as to the meaning of life.

Frequently I heard very excellent sermons on the Christian life, but the two most vital points were omitted, namely, Christ as living in His humanity exactly as after the resurrection, and how, definitely and concretely, to become like Him. Week after week would pass with no clearer idea of how to begin and with no consciousness of growing nearer to my ideal.

For instance to be told "love thy neighbor as thyself" might, from the ordinary church's point of view, lead one into sentimentality, or into indiscreet and harmful charity, or worse still, to an effort to regenerate the world. Into all three of which I fell.

From the discussions I heard in the T. S. and from the QUARTERLY I gained on this point, of "loving my neighbor as myself," the consciousness that only to the extent to which one has gained in will and character can one teach another, or help another.

Putting this teaching to the practical test, I began discarding all my past activities, conceits and preconceptions, and tried to become as a little child that I might in time find The Kingdom of Heaven which is within.

At first it was very discouraging to look back over years of activity, that had brought me no deep and abiding life and joy; to realize the

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littleness of my conceptions, in the light of Truth as through Theosophy it unfolded before me.

There were also many personal problems and situations, so-called tragedies of life, but Theosophy made it possible for me to understand that in all things there lives and reigns an eternal law that has its source in love. How different all things appear when seen as under the law of Love, when events and circumstances are looked at as having been created by my own self-will, through all the many existences through which I have come to my present incarnation, and that Divine Love offers each moment, with what it contains, an opportunity for destroying some of the denseness and darkness that prevent me from being conscious of the spiritual world so close at hand and to which I am born as a child of God.

It is strange how loath we are to look upon life this way, and how easily we accept the groundless belief that we are spiritual just because we attend church, or read good literature or practise charity, or sentimentalize over, let us say, the Great War.

How unreasoning to call ourselves Christian or spiritual when we at the same time deny the conditions which Christ himself imposes—namely, to take up our cross daily and follow him; to deny self that He may live in us.

I was impressed deeply this summer with something I read from M. L'Abbe Ratisbonne's "Life and Times of St. Bernard."

It was an abbreviated account of a treatise on Grace and Free Will written by St. Bernard. After the statement, "all good owes to grace its beginning, its progress and its perfection," and the objection, "where then our merits, where our hopes?" St. Bernard continues, "Do you think to be the author of your merits, and to save yourself by your own justice, you who can not even pronounce the name of Jesus, without the grace of the Holy Spirit? Have you forgotten the words of Him who said, "You can do *nothing* without Me?" (*John* XV, 5).

And again, "This depends not upon him who willeth, nor upon him who runneth, but upon God, who showeth mercy? But, you will ask me, what then becomes of free will? My reply shall be brief, *It works out its salvation.*" (A purely theosophical point of view it seems to me based upon Karma and Reincarnation.) St. Bernard states that every good action supposes the co-operation of the human will with divine grace; and that the work of salvation cannot, therefore, be accomplished without the concurrence of these two things—grace and freedom—grace which *gives*, and freedom which *receives*, which admits, which acquiesces, which consents; so that to work out our salvation is to consent to grace (that is to place our wills parallel instead of across the Divine will).

"Nothing then but the will—that is, the *free* and *unconstrained* consent of the will, can make a man either happy or miserable, according as he turns to good or evil (choice of will to sacrifice the demands of the lower nature). This *consent*, therefore, is, with great reason, called free

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will, as well on account of the inalienable freedom of man as because of the inseparable judgment of the reason which always accompanies its exercise. This consent is free in itself from the nature of the will; and is a judge of itself because of the nature of the reason. How indeed, could good or evil be justly imputed to him who is not free, since necessity serves as a lawful excuse in all cases? Now, it is certain that where there is necessity there is no longer freedom; that if there be no freedom there is no merit, and, consequently, neither reward nor condemnation. Every action which is not performed with the freedom of a voluntary consent, is destitute of merit. Hence, the actions of madmen, infants, and sleeping persons, are accounted neither good nor evil; because not having the use of reason, they have not sufficient light for the exercise of their will, nor consequently of their freedom. . . . For I say not that we have by freedom the *volition* of good or the *volition* of evil; I say only that we have simply volition, for the volition of good is a gift, and the volition of evil is a fault; but the simple act of volition is precisely that by which we are capable of good or evil. Thus, of ourselves we will; but it is of grace that we will what is good. . . . We are asked, in what do our merits consist? I reply that the concurrence of our will with the grace which justifies, is imputed to us as merit. As the regeneration, the reparation of our inward being *cannot* be accomplished without the acquiescence of our free will that acquiescence, that consent, constitutes our only merit. Thus, our merits are fastings (denials of the lower self), vigils (prayer, meditation), works of mercy (works of mercy truly understood), and all the other practices of virtue by which our inward man is renewed, day by day, in proportion as our languishing affections are *purified in the love* of *spiritual things,* and our memory, sullied by the memory of past sin (the extent of which we do not know in our blindness) is cleansed by the *holy joy which follows holy deeds.* These three things chiefly contribute to the renewing of the inward man—a right intention (motive), pure affections, the memory of good acts. But in as far as it is the Holy Spirit who works these good dispositions within us, they are the gifts of God; in as far, on the other hand, as they require the consent and concurrence of our free wills, they are imputed to us as merit."

A. W. F.

A soul cannot be regarded as truly subdued and consecrated in its will, and as having passed into union with the Divine will, until it has a disposition to do promptly and faithfully all that God requires, as well as to endure patiently and thankfully all that He imposes.—T. C. Upham.

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THE FOUNDATIONS OF THE MORAVIAN CHURCH

THE story of the United Brethren is one of the most essentially romantic volumes in the whole library of religious movements. It follows the struggles of an heroic little church, which, through centuries of persecution and oppression, preserved its integrity against overwhelming odds; and which, when peace had at length been won in the land of its birth, proceeded with true missionary zeal to face the perils of uncharted seas, primeval forests and hostile savages.

At many points in its history it furnishes the material for a great drama, for the succession of heroes and martyrs, resolutely defending their faith against armed force or subtle craft is almost unbroken. It is so monotonously rich in tragic events that one can scarcely grasp the consecutive story as a whole.

Perhaps if we can first get a clear mental picture and some inner understanding of the valiant group which, in the year 1457 under the leadership of Gregory the Patriarch, resolutely shook the dust of wicked gay old Prague from its feet and fared forth to lay the foundations of the new faith; if we can in so far share their consciousness of imminent peril threatening them from both the church and the state, we shall realize what must have been the power of their faith, and shall have gained a vantage-ground from which to look back toward the obscure first causes of the movement, and forward to its ultimate accomplishment. With such a comprehension gained, we shall know why this tiny body of simple worshippers, isolated in an obscure hamlet of a remote land, became a living power in the deep life of the world; why the church thus founded proved a torch-bearer, passing on to others the clear flame of sacred fire.

If we focus exclusively on their little community of Kunwald in the first days of their retreat, it presents a picture of idyllic peace. The villagers, who were of the Utraquist faith, had welcomed them with open arms, for they came with no positive dogma to enforce. The defection from old Thein church and their march to this refuge in northernmost Bohemia had been but the visible protest of those silent men of action, not against the church but against the evils of the church. Their desire was to create within the church itself a center of right living and right thinking, modeled on the primitive church of the Apostles. They had rebelled against the spiritual ministrations of a debased and corrupt clergy; they had been shocked by the practice of simony; and they had been affected by the command to honor as in-

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fallible a Pope, when the papal throne was being squabbled over by two and sometimes three rival claimants.

Oddly enough their direct awakening to these evils had come through a man whose character, when weighed in the balance, had been proven sadly wanting. This was the good Patriarch's own uncle, by name Rockycana, who for some years kept all Prague agog by the wonder of his eloquence. He had the great gift of oratory, and apparently he became so fired by the contagion of his own words that right roundly did he denounce the evils and corrupt practices of Rome, "lashing the priests with whips, and the Church with scorpions."

But he builded not only better than he knew, but better than he wished. There were men in his audience whom he converted heart and soul, not to his way of thinking, but to his way of speaking; and they, being plain and conscientious men of action, forthwith demanded that he head a movement to break with all the wickedness he had so vividly depicted. This he was by no means ready to do. He cheerfully confessed that they were quite in the right but added candidly that should he join their ranks he would be reviled on every hand, and that he could not face such consequences. Thereupon the sturdier spirits in his congregation withdrew in a body and from among themselves chose Gregory as their leader, leaving poor craven Rockycana to repeat his high-sounding phrases to a dwindling audience sapped of all its hardihood.

But back of both Rockycana the preacher and Gregory the leader was the immediate influence of a man who was both fearless and eloquent, though with the pen rather than with the tongue. This was Peter Chelcic, commonly known as the literary founder of the United Fratrun.

Little can be learned of his life save that at an early age he turned from the career of a soldier, finding it contrary to the behests of Christ; that he was inclined to enter a monastery but recoiled in horror at the corruption he there discovered; and that eventually he returned to live hermit-wise on his little patriarchal estate where he wrote book after book and pamphlet after pamphlet, all in the vernacular. Many of his works are still preserved in the great libraries of his country, and are reckoned among the treasures of Bohemian literature.

His country's wrongs burned in his heart, but he was a man of peace through conviction, and he hated war like a Quaker. For the terrible ills of his age he had one cure—that men should return to the simple teaching of Christ and the Apostles. As Christ had submitted to Pilate, so should Christians submit to the government. But the union of church and state he denounced in fiery periods. He founded no party and espoused no sect, but he was a well-spring of moral force.

Little groups of men gradually began to take him as their spiritual guide, they adopted a special garb and became known as the Brethren

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Chelcic. The movement spread, societies multiplied and quietly and imperceptibly there was laid a broad foundation on which the Church of the Brethren was soon to be raised.

Nothing whatever is known of Peter's birth, little of his life, and again nothing of his death. He did but "flash his lantern in the darkness." There only remain the witness of his direct influence and his immortal works. He it was who kindled the oratory of poor-spirited Rockycana; and it was his doctrines that had so permeated the minds of his countrymen that they were ready to defy both church and state for conscience' sake.

Yet really to understand the temper of the people and their eager response to the clarion call of such leaders, one must take into consideration the deeper causes inherent in conditions and environment.

In both Bohemia and the little sister country of Moravia the burden of the Roman church has always been galling. It is true that the very first establishment of Christianity had come from Rome through the Franks. But it had gained a slight and transient hold, and was practically blotted out when in the middle of the ninth century the reigning duke had thrown off the Frankish yoke, and in order to still further assert his independence of the Germans, decided to import his Christianity from the East.

So to Constantinople he appealed for teachers for his heathen hordes,—happy, peaceful heathen according to all accounts, with such Christian virtues as faithfulness and patience, industry and cheerfulness already developed by their pagan creed. Two very splendid teachers were granted him, Cyril and Methodius, who richly earned their title of "Apostles to the Slavonians."

They were men of the very highest endowment, deep insight and the most devoted lives. They trained the Czechs themselves as native priests; they gave to the world the Slavonian version of the Bible; they caused public worship to be conducted in the vernacular, and they established a national church. Throughout the length and breadth of the land the Christian religion was adopted in a pure and simple form. The people were taught a direct communion with God, a simple faith in Jesus Christ, and they were made to think and to examine their hearts and consciences.

But in spite of all this successful labor of the Greek Church, Rome still held that it was by right of priority her province, and upon the death of Cyril and Methodius she immediately proceeded to regain her lost ground. The ascendancy which she then obtained she held in increasing numbers for over five hundred years, but always and always it was an imposed authority, deeply resented by the people who faithfully clung to the teachings of their beloved Greek missionaries. The interdiction of the use of their mother-tongue in all religious ceremonies was cause of bitter discontent; and side by side with their resentment

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against the alien religion was the patriotic resentment at the increasing power of the German invaders, and ever increasing number of German priests as part and parcel of the hated foreign influence. The outer expression of their hatred could be crushed under, but the deeper current ran dark and turbid, and the people at large but awaited the voice of a leader which should express their discontent, to spring into active revolt.

The country was thus by its very nature a hot-bed of religious discussion. From the very beginning there had been thought-producing friction. It is small wonder when her wandering scholars returned from England with some precious copies of Wycliff's Bible, and voicing Wycliff's attitude towards church and clergy, that the people flocked to the new standard; that for every convert which had been gained in phlegmatic old England, fiery Bohemia contributed her hundreds.

They were "ready and awaiting" for the doctrine that the authority of the Bible should be placed above that of the Pope; to deny all superhuman power to the clergy.

Then came John Huss. He at once set all Bohemia ablaze with the voice of prophecy and the tragic spectacle of his false trial and his heroic martyrdom. For twelve years he was the idol of the people, the boldest of reformers, the fieriest of patriots; the most powerful writer in all Bohemia. The ringing defiance of his last words: "Most joyfully will I confirm with my blood the truth I have preached," sounded the spiritual tocsin for his countrymen throughout all the land. The seeds which after his death sprang up here, there and everywhere, were for the most part the unguided efforts of dimly comprehending enthusiasts to follow his teachings. But all the sects—Taborits, Adanites, Utraquists and Waldenses—served to keep the question of religious purity and freedom of conscience a very vital issue. The doctrine each held may have been foolish and puerile, but the fact that they were live subjects had honeycombed the entire country with heresies and counterheresies, and had fixed it firmly in habits of free thought and free speech. They effectually broke the fetters of an iron bound theological rule, imposed from without upon the minds and consciences of the people.

All this was in the deep conscientiousness of those stern men—some of them perhaps allied with the Brethren of the Chelcic, some with brave bands of Waldenses, some with still other sects—who sat and listened to Rockycana's words, or perhaps we should say to the sentiments of Peter Chelcic voiced by the golden-tongued Rockycana.

And with this short survey of their past, we are ready to return once more to the peaceful valley of Krunwald. In the first days of their retreat, all that they had asked, they had received in abundant measure. They had been given their haven of refuge, liberty to read their Bible in their mother tongue, to pray in words which should,

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comprehensibly to themselves, bear the content of their aspiration upward.

For the ordering of their communal life they depended upon the explicit letter of the gospel. They would take no oath; they would not go to law; they would offer no resistance to evil; and they would live to the best of their ability, honest, industrious and God-fearing lives. The management of their simple affairs was in the hands of their righteous leader, Gregory the Patriarch, and for a short time nothing beyond this was needed or desired. Their livelihood was won by the work of their hands. They tilled their fields, tended their smiling orchards and buried themselves in the workshop in an atmosphere of harmony and loving kindness, convinced that they had returned to the principles and practice of the Apostolic church.

But we must needs focus very closely indeed on the little community, and shut our eyes very resolutely to the world without if we would keep this impression of their idyllic happiness.

Just beyond the deep gorge which hemmed them in on every side, just beyond the range of the Glatz mountains, and just the other side of the hoary old castle of Lititz which hung over them on the other hand, was a world seething with religious enmity and strife. There was a jealous, vindictive, and well nigh all powerful organization eager to crush out every attempt to escape the iron bands of her rule; and there was a state which at the Church's behest was ready to turn the entire strength of her government against heresies and heretics. Rumors of the independent unorthodox proceedings of the Brethren were of course bruited abroad. King George was soon made to repent the leniency with which he had granted them the foothold in his domain and the machinery of both church and state was set in motion to crush out the existence of the heretics.

The first direct move was against the venerable patriarch himself. He had ventured on a journey back to Prague, and while there seized the opportunity to hold meetings among the university students. A warning reached them through friends of what might be expected and Gregory sanely advised them to disband, but in the excitement of the moment, the students felt themselves indomitably firm. "Let the rack be our breakfast," they cried with one voice, "and the torture chamber our dinner!" When all suddenly the half-expected authorities entered the room and haled them to prison, one by one they were subjected to the first of the trials they had defied,—and very quickly, one by one, the young hot-bloods betook themselves to their church and publicly renouncing each and all of their heretical tenets, swore allegiance to the only true church.

With Gregory the Patriarch the tale was quite different. He was by this time full of years and his bodily endurance was weakened. His wrist cracked under the strain and he fell into so deep a swoon that all

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thought him dead. And while in this swoon he dreamed a dream which he was convinced was prophetic—a dream of a symbolically fruitful tree, of a protecting Master and of a happy and exalted people. This dream he cherished with faith till its ultimate realization in fact. It was his uncle John Rockycana who rescued him from the rack and who obtained consent from the king for the good old Patriarch to return to his people—a doubtful beneficence, for the valley of Krunwald had become the target of persecution. Four of the Brethren were burned at the stake, others were cast into dungeons, and the entire community was scattered throughout the forests and mountains of Bohemia. For full two years they led the lives of the hunted, without harbour or refuge. By day they did not even dare to build fires to cook their food. By night while their enemies slept they lived their true life of prayer and worship.

It would have seemed a quick matter to exterminate so small a band, and doubtless the church and the king both thought that their end would soon be consummated. The exact contrary proved true. As the fugitives wandered hither and thither in their efforts to escape, more and more people were witness of their simple goodness and piety. The little band shone as the clear light in the darkness of the land, and in ever increasing numbers they won new recruits. Evil report gave way before the constant spectacle of their blameless and devoted lives, until finally from very shame King George called off his soldiers and the Brethren once more emerged from hiding.

But now with increasing numbers they felt the need of a firmer organization and a more constructive policy. Happily they were still under the control of the good Gregory; and he enforced his discipline upon his willing followers with an iron hand. They chose from among themselves twenty-eight elders to enforce the law, and the law was the gospel literally interpreted; members were divided into three classes, the Beginners, the Learners, and the Perfect, and the Perfect gave up all their goods to the common cause; there were overseers to care for the poor, visitors to insure the purity of family life, and godly laymen to teach the scriptures. But they wanted an independent church and a priesthood of their own, for the Utraquists who had at first served their ecclesiastical needs satisfactorily were too closely allied with the oppressors to be longer brooked.

So to this end a Synod consisting of sixty Brethren was convened. Weeks were spent in prayer and fasting that when the designated day should arrive there might be a pure channel through which should flow the divine commands, for the council did not meet to discuss the advisability of founding an independent communion—as to that they were of one heart and one mind—but humbly, reverently to inquire the will of God. To insure freedom from their own desires the names of certain candidates were written upon slips of paper and together with

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some blank slips were placed in a vase. These were drawn in suchwise that there was a quite possible chance of all receiving blanks, in which case the Brethren would have bowed to the verdict and deemed the time not yet ripe. But they were not doomed to disappointment; three of the candidates declared themselves chosen and with these three as their pastors the new church of the Brethren was established.

Still there was another and much more difficult problem to be solved. They ardently desired the sanction of the regular apostolic succession that their pastors might be recognized as priests in Bohemia. They were however unwilling to receive it from any tainted source, and not only did they abhor the Roman church, and even their old friends the Utraquists as descended therefrom, but ill-rumours had reached them of the Greeks in Constantinople and the Nestorians in India. They were well nigh in despair when they learned that among the Waldenses was a bishop of blameless life, who claimed a direct descent from the Apostles themselves. He gladly ordained one of their number, Michael by name, with the due laying on of hands, and Michael in turn ordained the three newly elected pastors as priests. Thus arose the Episcopal order which has been maintained unbroken by the Church of the Brethren to the present day. Whether the Waldensian claim to direct succession be valid is perhaps not to be proved, but the early Brethren rested happy in their belief.

With its emergence and consolidation completed we may consider the first period of its history at an end; and may fittingly conclude with the contented exclamation of Gregory the Patriarch when the Synod received its divine sanction. "Now do I see with waking eyes my vision—the fair meadow, the tree laden with fruit, the Master with his three faithful servitors—even as it was vouchsafed me to see it with the eye of prophecy while on the rack in the torture-chamber of Prague."

ANNE EVANS.

That piety which sanctifies us, and which is a true devotion to God, consists in doing all His will precisely at the time, in the situation and under the circumstances, in which He has placed us. Perfect devotedness requires, not only that we do the will of God, but that we do it with love. God would have us serve Him with delight; it is our hearts that He asks of us.—François de la Mothe Fénelon.

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ON THE SCREEN OF TIME

"THE toleration you people have for the Church of Rome is more than I can understand," remarked the Visitor, rather testily, after another friend had expressed the keenest enjoyment of the extracts from letters of French priests which appeared in the October *Screen of Time*. "I grant you there were splendid things in those letters; but the fact remains that they were written by priests of that impossible Church, and I was surprised to see them given such prominence in the QUARTERLY."

The Visitor's outburst was greeted with considerable amusement. The Objector, finding himself neutralized, sought a way to preserve his prerogative. "If you imagine, my friend, that you hate Rome, I can assure you that your hatred is pale and impotent in comparison with the detestation of these people whom you are accusing of toleration. Only the other day, I heard the translator of those extracts assert that the Vatican is the lineal descendant of the Sanhedrim which crucified Christ. I think he made it even stronger by saying 'the perpetual re-embodiment.' He said that Rome had always crucified or burned people before putting them on her altars, and that she had only put them on her altars in response to popular clamour—never on her own initiative. He is less consistent than you are, because it was admiration for those letters that led him to translate them; while you, very properly, would have excluded them as tainted. None the less, and no matter how illogically, he is ferocious in his detestation and, by criticism on such wrong grounds, you in fact only flatter him, totally without warrant."

"May I speak over my remains?" inquired the accused, feeling himself to have been sufficiently diagnosed and amputated. "Or would you two people prefer to adjourn to another room to fight it out, while the corpse explains himself to those who do not require the explanation?"

"Nothing you can say," replied the Objector, quite unruffled, "can alter the fact that you denounced Rome in one breath and lauded Papish products with the next."

"I suggest," retorted the translator, "that we now hear some serious-minded student of Theosophy on this subject."

No one wanted to be classed as serious-minded. The translator explained that he used the term only as the opposite of "frivolous," with a withering glance at the Objector; but he was obliged finally to withdraw his qualification, and to appeal to the Student as "plain Student," before he could elicit comment.

"I am a shade puzzled," said the Student. "The Objector is a member of the Protestant Episcopal Church, with considerable emphasis on the Protestant. He will sing hymns, from his authorized Hymnal, which were written, not by Pre-Reformation Catholics, but by modern

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Romanists (if there be such a word)—by Faber, Adelaide Procter, Newman, and many others. And yet he objects to the publication in the THEOSOPHICAL QUARTERLY of letters, which in the truest sense were poems, and he does so merely because they were written by Roman Catholic priests!"

"It is one thing in a church," the Objector protested—rather bewildered by the information thrust upon him—"and quite another thing in a magazine devoted to the cause of Theosophy."

"I grant you that there is a difference; but it seems to me that the QUARTERLY should be, and in fact is, by far the more Catholic of the two—using that word in its true meaning, which, as you know, is 'universal.' To imagine otherwise would be to misunderstand everything for which the Society has struggled since its foundation. How absurd to reject any good or true or beautiful thing, merely because it 'comes out of Nazareth'!"

"And yet," said the Philosopher, "I do not think that the prejudice against Rome should be dismissed as mere prejudice. People do not usually discriminate, and clearly it is our duty to try to do so. But when 'Rome' means the Vatican; when it means unscrupulous ambition for temporal power; when it means the use of religion for selfish and sectarian ends,—we must surely not only share the prejudice but believe that the great Christian Master himself abominates and bitterly deplores such perversions of his life and purpose.

"On the other hand, were our condemnation to include more than the facts justify; were we to ignore the incalculable benefits which members of the Roman Catholic Church, in spite of the Vatican, have conferred on the cause of religion in general, then it seems to me that such narrow-mindedness would be as lamentable, though not nearly as sinful, as the sins which are its excuse.

"The difficulty lies here: Rome, having so often broken the hearts of her saints when she has not tortured them physically, finally realizes that she can make capital out of them, and then invariably tries to monopolize their achievements, taking their glory to herself rather than giving it to Christ, to whom alone it belongs.

"It is not simply a question of the Temporal Power, as that phrase ordinarily is used. It is an ambition so sordid, so vulgar, so unscrupulous, that it works its way down into the smallest details of her administration.

"This lack of principle naturally becomes evident on a large scale whenever Rome confronts such a situation as the present world-war. She plays politics, balancing power against power, gain against gain. She does not stand for Christ, or for his uncompromising methods, regardless of consequences to herself, because that is not her habit or her real purpose.

"The consequence of this all-permeating and corrupting influence is that it has been made difficult to disentangle, from the net of self-seeking

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that Rome has thrown around them, even such splendid movements as the devotion to the Sacred Heart. Unable to corrupt that movement at its source, she has succeeded in creating the impression that it is her own product. She persecuted Margaret Marie, through that unfortunate nun's Superiors; for nearly a hundred years the Vatican not only refused to recognize the devotion but stood deliberately in the way of its popularity; and then finally adopted both the movement and its originator because they had become too influential to suppress, and because a way was seen by which this pure devotion to the Heart of Christ could be used to tighten the grip of the Vatican on the waning affections of French Catholics.

"For these reasons it is impossible to dismiss as mere prejudice, the suspicion of Protestants when attempts are made to introduce into their churches even such universal symbols as the crucifix; though fortunately in that case there has been such wide use of it by non-Roman bodies—who, loving it, simply refused to allow Rome any longer to monopolize the central symbol of Christianity—that today it has ceased to be identified with any section of the church and has become the recognized property of all. The use of the crucifix, however, long antedated the Reformation. The symbol of the Sacred Heart is comparatively modern. It will be years before its use can be disentangled from its Roman web, and only those can accomplish this who are absolutely beyond the suspicion of Roman 'leanings.' When so-called Protestant churches adopt it, side by side with such purely Romish practices as the reservation of the sacrament, their action, instead of aiding, actually hinders the process of breaking down the illusion of exclusive proprietorship."

"I agree with the drift of your strictures," remarked the Ancient, "but it is only fair to speak of some more of the things on the other side of the ledger. No matter what the motive, so far as the Vatican is concerned, no one can deny that the Roman Catholic Church in this country is and for long has been the strongest barrier against Anarchy. And by Anarchy, I do not refer only to the lawlessness of mobs, but also and chiefly to the spirit of lawlessness, of rebellion, of discontent, which permeates all classes of our population. No matter how selfish the motive, or how mixed with self-seeking, Rome has preserved for us the ideal of obedience, of discipline, of order, which the Protestant bodies do not possess; for though we may try to gloss the facts, Protestantism originally was a Protest, an act of defiance, a rebellion, and it has never been able to escape completely from its heredity, which is neither all good nor all bad, but, like most of man's handiwork, composite."

"Incidentally," commented the Philosopher, "what you have just said is another instance of the way in which the high gods bring good out of evil. Even Germany, using discipline for her own aggrandizement

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and for the ruin of her neighbours, has compelled both the British and French democracies to realize that they too must consent to discipline if they would win this fight for right against treacherous bullying and brutal deceit."

"Is it not true also," the Student suggested, "that we have to thank Rome for preserving the tradition of discipleship? She has rarely, if ever, ceased to advise others to become saints; she has urged them to try; she has insisted that it is possible. Even today, her public prayers, used by all and sundry, include appeals such as 'Lord, make me a saint.' Protestantism is not only incredulous; she rather resents the suggestion that any such efforts are needed. 'Grace is sufficient.' This has been taken to mean that all you need is to be 'good enough.' A rather smug piety, though not her ideal, is far too often the best of her product. Thanks to Rome, or, more accurately, to the Religious Orders, such piety has no standing whatever among informed Roman Catholics. No matter what their personal short-comings may be, they at least have high standards. Protestant standards in comparison are negative—Protestantism itself, as the Ancient remarked, being primarily a negation. Even in the matter of piety, it is with them largely a matter of *not* doing what most people do, beginning with things that obviously are wicked, and concluding with things which are counted among 'Satan's wiles.'

"My own belief is that Christianity today would be as thin as dish-water, if it were not for the contribution of members of the Roman Catholic Church. None the less, I agree with every word of the criticism of Rome which we have heard this afternoon."

"Do not forget either," the Historian added, "that when we speak of 'Roman Catholicism,' we use a term almost as vague as when we use the word 'Protestantism.' Uninformed Roman Catholics imagine that all Protestants think alike. Uninformed Protestants imagine the same thing about Roman Catholics. Anyone familiar with their literature knows the immense difference in outlook and in feeling between, let us say, an English, a French, and a German Roman Catholic treatise on prayer, or on theology, or on any other phase of religious belief and practice. The dogma may be the same; but the spirit is totally different. There are national churches within the Church of Rome, just as distinct in *character* as the Church of England on the one hand, and the Protestant Episcopal Church in the United States on the other; but with this further difference, that the two last named churches are much closer in thought and feeling—owing to racial interblending—than are any two of the national divisions of the Church of Rome.

"My hope is that some day this fact will be recognized, even by Roman Catholics, and that the reorganization of that church, upon the basis of co-operating national bodies, will provide the means of escape from the Vatican incubus, and will also pave the way for the ultimate federalization of all the Christian sects."

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"Meanwhile," said the Student, "I should like to suggest for the consideration of the Objector that his own Church, the so-called Protestant Episcopal, in spite of its afflicting limitations, ought to serve as conciliating centre between the Roman Catholic Church and the more hide-bound Protestant sects."

"Why?" asked the Objector.

"Because it already contains within itself the two extremes, the latter exemplified in yourself; the former in that other kind of fanatic who insists that the essence of Christianity is contained in the 'reserved sacrament' and in 'the sacrament of penance.' A Church that is sufficiently catholic to swallow two such bigots, is catholic enough to swallow almost anything, even the A. P. A., even the Vatican—once the Vatican were shorn of its spurious authority. They would continue to fight within your organism instead of outside it; but the tendency would be to catholicize both of them, because the pressure of the enveloping organism, combined with the pressure of contact, would demonstrate at last that the spirit of both is the same."

Rather hurriedly the Orientalist broke in. "It is curious," he said, "that in recent years many of the saints, canonized since the Reformation and formerly regarded as strictly Roman, have been accepted without protest by many Protestant authorities. St. Teresa is an instance of this. Presbyterians, Congregationalists, Methodists, express wholehearted respect for her spiritual experience. My personal belief is that this is one result of Madame Blavatsky's propaganda and of the formation of the Theosophical Society. It is an indirect result; but without that liberalizing stimulus, I am convinced that the world would not have become as catholic as it already is. Theosophy has taught us to look at the experience rather than at its label. Our prejudices have been jarred by the discovery that all the great religions have produced saints, whose inner experience has been practically identical. Vaguely perhaps, but still without question, educated people accept the fact that the experience and teaching of St. John of the Cross can be paralleled at most points by the experience and teaching of certain Sufis and Yogis. This has made it easier to recognize the underlying unity in the experience of those who have differed as widely in expression as have Wesley and Fénelon, Fox and Mother Juliana, Thomas à Kempis and Samuel Rutherford. We shall grow up presently, thanks always to Theosophy, into a true Catholicism. Cardinal Mercier, Archbishop of Malines, has done much to hasten this development. His Pastoral Letters since the outbreak of the war, have wrung admiration from the most bigoted of Protestants. It is only fair to say also that the attitude of the Anglican clergy with the British armies in France has in many instances greatly pleased and touched the French Catholic Bishops. But that counts for nothing in comparison with Cardinal Mercier's achievement. He is almost universally recognized as having produced the

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greatest documents of the war. I wonder whether they are familiar to the readers of the *Screen*."

"Now please do not incite the Recorder to quote any further from such questionable sources," protested the Objector, unconvinced and unperturbed by anything that had been said.

"'Questionable,'" replied the Recorder, "is some improvement on 'tainted,' though as a sign of grace I do not think much of it. However, I am prepared to compromise. I will ask the Philosopher to quote your own Bishops first. He was telling me yesterday about their recent Pastoral Letter."

"The 'House of Bishops' of the Protestant Episcopal Church," the Philosopher responded, "during their recent Convention at St. Louis, propounded a Pastoral Letter which has attracted no notice in the press and very little outside it: perhaps because it contains statements too true to be popular.

"For instance: 'Political expediency,' they say, 'may in war time require neutrality of the State, but it cannot hold in leash the sympathies of the individual citizen. A man cannot be passionless and retain his manhood. "No heart is pure that is not passionate, no virtue safe that is not enthusiastic." The fact that our Nation is not at war affords no ground for smugness, much less for self-applause.'

"Then this: 'God hates a godless and empty peace as much as He hates unrighteous war. Let it be sadly said that, in proportion to her swollen wealth, as figures show, America's contribution toward the alleviation of innocent sufferers in Europe is the merest pittance. A few have given lavishly even to the laying down of their lives, many in due proportion to their substance, the vast majority little or nothing.'"

"Good for those Bishops!" exclaimed the Youth. "There is a general impression in this country that America has fed Belgium since the outbreak of hostilities, and many an individual who has not personally contributed a cent, swells with satisfaction at the thought. Figures show that America has contributed one twenty-seventh of the total, and that England and France have had to give the balance at a time when they could least afford it. . . . But please do not let me interrupt you. I want to hear some more."

So the Philosopher continued to read: "'The wounds of Armenia, Poland, and Belgium still lie gaping to the sky and offer their dumb appeal to God and man. If America comes out of this day of world disorder richer in purse and poorer in manhood, she will invite, and bring upon herself, the penalty of a debased national life or even of losing her very soul. The peace that smothers the souls, is as ruthless and inexorable as the war that mangles the bodies, of its victims.'

"In their next statement they show a regrettable lack of discrimination; but I suppose they allowed for weak-kneed brethren who think that charity means blindness. This is what they say:

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" 'The nations now at war, whom thoughtless people pity, have as much to teach us as we have to teach them. They rebuke our worship of comfort and money by their daily offering, upon a reeking altar, of life and treasure, in behalf of what each believes to be a spiritual ideal; they declare to us that intoxicating liquor which is so freely and carelessly drunk in our land is a national menace to be dispensed with at the cost of lowered revenue but with the gain of heightened virility; they teach us that food is the staff of physical life, not an invitation to daintiness or gluttony; they rebuke our spiritual poverty by the splendor of their spiritual eagerness, which out of their tragedy brings new visions from God and breeds new virtues in men; they shame our self-indulgence by a degree of self-sacrifice which is royal in that the priests that offer are the victims offered.'

" 'Lack of discrimination' is a very mild way of putting it," observed the Student. "It is simply folly for those Bishops to pretend, with one eye on an impossible neutrality, that Germany can be classed with the other nations, as the phrase 'The nations now at war' suggests. She offers up 'life and treasure' truly, but not in behalf of 'a spiritual ideal.' To say so seriously would be blasphemy. She gambled life and treasure in order to win more. (Call this 'the will to power' if you choose: it makes no difference). Having gambled, with the first throw against her, she has gone on gambling, in the hope of escaping final ruin. But the motive remains the same—the same damnable motive that has led her to drag Belgians, and women from northern France, from their homes into slavery. . . . And why try to soothe us with the statement that we have anything to teach Europe! What is there in our entire civilization that Europe ought to imitate?"

"Conversations like this!" laughed the Recorder.

"I think the Bishops felt the weakness of their position," the Philosopher answered, "for in the next paragraph they say: 'We well know that force, be it physical or moral, cannot by itself uproot evil; nevertheless we have no right to place in the same class all the belligerents, aggressive and defensive, in this or every war. There are even occasions when the cleansing of the temple of human life must be begun with scourge and driving power.' "

"Such statements, from such a source, should have great weight," remarked the Orientalist; "because certainly the assembled Bishops, in a Pastoral Letter which, so far as anything can, commits their whole Church,—speak only after most careful and mature consideration. They are very moderate in their expressions, but that is to be expected. You may be certain that there is fifty times more feeling among the rank and file of the clergy than that which is voiced by the Bishops."

"I know it," replied the Philosopher. "And if only for that reason, though also somewhat in deference to the Objector's prejudices, I should like, before the Recorder quotes Cardinal Mercier, to give you an extract

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from a Baptist minister's sermon on Thanksgiving Day, as reported in the New York *Times* of December 1st. He said (it was Dr. F. M. Goodchild at the Central Baptist Church of New York):

"'We can hardly thank God for our prosperity, for we are fattened by the impoverishment of people who are as dear to God as we are.

"'We can hardly thank God for peace. We certainly cannot if we have peace, as many believe, at the cost of national honor. We cannot thank God for the security of American life and property, for many Americans have lost both during the year, and, so far as the public can see, no steps have been taken to prevent a repetition of such outrages or atonement for those already committed. We cannot be proud of our championship of humanity. We had our chance to promote the cause of liberty and befriend humanity, but we let the chance go by unused.

"'We can at least be grateful for this—that when we are bidden to be absolutely neutral as between a right cause and a wrong, we do not have to obey. We are still free to do our own thinking and keep our own consciences unsullied. When the moral fibre of the whole nation is relaxed by those who are at the head of the nation, we can still make a moral protest against the delinquency and retain our own moral rectitude and help to stiffen the moral character of those about us.'"

"That is uncommonly well put," remarked the Student, cheerfully. "It all goes to prove that the original American stock, though dying, is not yet dead. The few who remain will in time be treated as relics and will be kept under glass. At present, though dying, there are too many of us to be interesting. No one pays the slightest attention either to us or to our opinions. Recently imported Poles and Slovaks and Italians and Germans and Jews and Russians, govern us through some Irish who select someone who is not Irish to represent them in Washington. But the original stock, or in any case the original genius, pipes up once in a while. Your Baptist minister makes me thankful: also a poem I read a few days ago in the *Tribune*. It is by Marion Couthony Smith and is entitled 'America to Belgium.' May I read it?"

All of us said 'Yes.' So he read aloud as follows:

"America to Belgium

"You who are bound with dragging chains,
Numbed and seared with a thousand pains,
Flung in the trail of the foe's mad lust,
Pressed by the goad of his dark desire;
You whose sword was a lightning thrust,
You whose heart was a shield of fire—
By your broken blade, by your shining deed,
Pity us, pray for us, you who bleed!

"We who have seen and praised your power,
Yet stayed our hand in your crucial hour;
We who have lost, through sordid fears,
The lifted spirit, the singing breath,

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The gift and guerdon of nobler years,
The eyes that see beyond woe and death—
Your palm and crown have passed us by;
Pray for us, pity us, we who die!

"We who have known the splendid dream,
We who have watched its fading gleam,
What shall bring us the kindling word
Free us from blindness, smite us with dread?
Though, by your glory and anguish stirred,
Humbly we bring you our dole of bread—
Greater the gift your soul can give;
Cry to us, waken us, you who live!"

"If you keep on like this," said the Objector, "you will have us all so chastened that there will be nothing left but a tear."

"Some of us might do better," murmured the Recorder. "But now for the Cardinal. I am going to ask the Student to tell us about him."

The Student was full of his subject. "I was at a meeting last night," he said, "at Carnegie Hall—a full house in spite of very bad weather. Mr. Elihu Root spoke. Also Judge Alton B. Parker, Mr. Beck and others. The Rev. Dr. Manning of Trinity presided. The meeting had been called to protest against the deportation of Belgians and to call upon the Government of this country to act. When Dr. Manning referred to Cardinal Mercier, the whole audience rose to its feet and cheered. It was a remarkable demonstration. Admiration for his courage, sympathy with his distress, reverence for his sanctity, were mingled with the realization that he speaks, while King Albert acts, for the soul of the Belgian people: and it gave everyone an opportunity to execrate Germany which is what we were there to do. As remarked more than once in the *Screen*, if you love righteousness you have got to hate evil. You can never hate evil enough. It is a totally different thing from hating your enemies. One knows that Mercier abominates evil; and yet he despises it, for he knows it cannot triumph in the end. That is one of the things that people instinctively revere in him, even when they do not understand: they feel his deep compassion, his unutterable distress; but they also feel that he looks down upon the things of time from the vantage ground of eternity. He can wait.

"See how he speaks of eternity in his Pastoral Letter of the first Sunday of last October:

" 'That you die young or old, in bed or on the field of battle, far from or near to your relatives, what does that matter? That your days pass tranquilly in your own loved home, where happiness abounds, where friendship and esteem surround you, or that you have lived in tribulation, in solitude, in misery, perhaps, or under the weight of defiance, humiliation, oppression; at the very end, what does that matter to you? How will you look back upon these minor details of life when you shall review them in eternity?

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" 'Whatever happens to you, there is in you something which no person or no thing can touch—that is your soul. And this soul which is yours, of which you are the master, is made to commune with God, and it will commune with God, if you desire it; it will embrace Him and will be embraced by Him, not in the ephemeral course of the life of a man, or of a historical period, but eternally, forever, forever.

" 'My brethren, raise up your eyes, then, I pray you, and keep them fixed on this Polar star of your eternity. And then you will see all created things disappear in the shadow of nothingness which the Scripture, that other direct and personal voice of God, calls a smoke that floats and disappears, a cloud that is dissolved, a shadow that flees, a flower that falls to pieces, a wave that flows back into the ocean.

" 'Eternity!

" 'My brethren, we all lack the courage to face it, even for a moment. Embrace it as much as you can, hold it fixed in your imagination for the space of an hour, a half hour, a quarter of an hour; direct your thoughts to it. During this quarter of an hour, see only it and God, your Creator, your Saviour, your Judge in it; have the will power to forget, during this brief time, all else but it, and you will arise, enlightened, imbued with its spirit and determined.

" 'I told you, my brethren, in opening this discourse, that God spoke to us both without and within; without by the voice of nature or by history; within by the breath of the Holy Ghost.

" 'Do you wish to know why eternity, which means so much, affects you so little, while present events weigh so heavily upon you? It is because you have leisure for everything and you do not wish to adapt yourself to the only thing which is worth the trouble. You do not know how to turn your thoughts from earthly things to pious meditation.'

"See also what he says about war—one of the most lucid statements on the subject I have ever read:

" 'Wars,' he writes, 'should not disturb the peace of mankind. In the original design of Providence the passions were subject to reason and should never be raised as an obstacle to the concord of families or nations; but sin disturbed this generous plan, and in its steps disorder entered history. Pride and cupidity disturb the equilibrium. Their repression, and defence against them by arms, are necessary to the re-establishment of equilibrium.

" 'Wars have become inevitable, and so long as there shall remain on earth men guilty of allowing passion to dominate reason, universal pacifism will be a chimera. Nay, more, to desire peace for the sake of peace, peace at any price, would be to accept with equal indifference right and injustice, truth and falsehood. It would be cowardice and impiety.'

"Then, crying, *Haut les cœurs!*, he calmly considers how best to profit by 'our affliction and the crimes which occasioned it.'

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"His Pastoral Letter of Christmas, 1914, on Patriotism and Endurance, is probably too well known for quotation. It should be in the library of every student of life and history. It is perhaps the greatest of his letters on the war. (It can be obtained directly, or through any bookseller, from Burns and Oates, 28 Orchard Street, London.) But his second letter, addressed to the German Governor-General in Belgium, so far as I am aware, has not been noticed or reviewed in this country. Its quiet scorn reveals a world of tragedy. Its opening words tell the whole story:

"'M. Governor-General,—A communication of your Civil Administration informs us that the German Government offers to give effect—in the occupied portion of the country—to the payment of the emoluments of the clergy, beginning with the 1st of September or the 1st of October, 1914; on condition that the members of the clergy sign a declaration binding themselves to undertake nothing and to combat everything which can be prejudicial to the German Administration.'

"They were asked to wear the German uniform—or starve. A crude and open bribe, of which the Germans, as usual, were totally unconscious and probably still are.

"'In my diocese alone,' the Cardinal had written, 'thirteen priests or religious were put to death . . . To my own actual personal knowledge, more than thirty in the dioceses of Namur, Tournai, and Liège.' Was it out of 'consideration' for the Belgian priesthood—present deportations are purely humanitarian, we are asked to believe—that this offer of money was made! See what magnanimity: that out of the millions wrung from Belgian tillers and traders, Germany offers to give back a few thousands to Belgian priests—on conditions! 'Woe unto you, hypocrites: for ye compass sea and land to make one proselyte and when he is made, ye make him twofold more the child of hell than yourselves. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?' And so the Cardinal told them, not in those words, but quietly, politely, and rather in what he left unsaid than by any direct statement. His Master had said it for him, long ago!"

"You take back all your criticism," said the Objector.

"I have not taken back one word. Mercier is far bigger than his Church: a real man always is. But you have missed the point of our discussion. It is not a question of Rome on the one hand and of Protestantism on the other. It is Theosophy which, understanding both, can sympathize with both,—taking, appreciating and using all the good that both contain, while keenly alive to their defects. Just as a real man is bigger than his Church, so Theosophy is not only bigger than any Church, but bigger than any one Religion. It includes them all—includes, because it is the source of all the religion in all Religions. Theosophy means Divine Wisdom. Just as Christianity, Buddhism, Hinduism, Zoroastrianism, and the other great religions, are different expressions of Divine Wisdom, so Protestantism and Roman Catholicism are different expressions of Christianity, and therefore of Theosophy." T.

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ELEMENTARY ARTICLE

XIII

Sacrifice

THE laws of the spiritual world are often expressed by paradoxes, which are statements that at first sight seem contrary to common sense, or ascertained facts, but which can be explained and shown to be true. The Bible is full of them and St. Paul was especially fond of them, as for instance, "As unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things (*II Cor.* vi. 9, 10).

An understanding of what a paradox is, and why it can be true, throws a flood of light on the very important phase of the spiritual life with which we are immediately concerned; and, *per contra,* it is often difficult to explain some spiritual law or fact except in terms of paradox. *Light on the Path* says, "When he becomes a disciple he finds life is describable as a series of paradoxes." There is a fundamental contradiction which runs through life and which makes for confusion until it is resolved. The problem, or the task, of discipleship is to resolve that contradiction.

Man is both a friend and an enemy to himself; he has two natures which are opposed to each other, and which are, and should be, in perpetual conflict. What is true of one, is not true of the other, yet man having both natures, can have contradictory statements made about him, and both may be true. When St. Paul says, "having nothing, yet possessing all things," we know that the first phrase refers to the things of the lower Self, valued by the natural man, which the disciple has given up and no longer possesses; while the second phrase refers to man's spiritual life which is "possessed by all souls equally." When the disciple inherits eternal life, he acquires possession of "all things." So it is perfectly true that we can have nothing (in the material sense) and possess all things (in the spiritual sense). We die to self and live to Self.

This is not a dissertation upon rhetoric; I am interested in the paradox only because it helps to explain a stage of discipleship; that stage where we are the battleground of the two natures within each one

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of us. This fact is clearly enough understood, for it is within our personal experience; but some of the consequences, and some of the laws which govern this stage of progress are not so obvious, and are not so clearly understood. One, and a very important one, has to do with sacrifice. We hate the word and shrink from it instinctively. It has a forbidding, ominous sound; and when some one speaks, or we read, of the "joy of sacrifice," it sounds like nonsense or a contradiction in terms. It is a paradox, a statement which seems contrary to common sense, but which can be explained and shown to be true.

Let us take a very simple illustration. A drunkard is finally persuaded to give up drinking. He has a very hard struggle for a long time; suffers intensely, and misses his alcohol with every nerve of his body and some parts of his mind, and *sacrifices* his comfort, his pleasure, his accustomed habits of self gratification. But he fights the good fight to a successful conclusion and emerges from the battle freed from his besetting sin. Is he sorry? Does he think or talk about what he gave up as a *sacrifice?* Do we so think of it? Does any one suppose for a minute that, from any point of view, the whole thing was not worth while? Yes, there *is* one point of view from which the achievement was a defeat; the drunkard's animal-self, although conquered and controlled, would still long for the previous conditions. Now the actual fact is that we have the animal-self's point of view towards every kind of pleasure and gratification which contain within themselves anything incompatible with spiritual life, and which we have not yet given up. The great problem of the neophyte—his chief task—is to shift his point of view from the animal self to his higher self. He must see things as the reformed drunkard sees them, who does not look upon his efforts as a sacrifice, but as a successful effort which has resulted in peace and a much greater happiness.

The simple fact is that it is only when we look at the demands of the spiritual life from the lower standpoint that they seem to require a sacrifice. Once done, once we have conquered, the idea of sacrifice disappears entirely. No one is sorry for any self-conquest he has made. No one ever has reported that, *once completed,* it did not pay. The man who gives up smoking is always glad he gave it up. After the event, the effort to accomplish it seems a small price to pay for the fruits of victory.

I have used homely illustrations, but the same law applies with equal force all along the line. The spiritual life withdraws a little thing in order to give us a big one. What it withdraws seems big only when looked at from below; the effort to rid ourselves of it seems hard only when we are under its sway. It is one of the most pernicious "glamours" that befogs human intelligence and understanding.

Most people cannot free themselves from this glamour until they are satiated with experience. The hold of our lower natures is so

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powerful and they fight so desperately for their "rights," for life and their form of expressing it, that few people can pierce through the veil of this illusion. Therefore nearly all religions, and notably the Christian religion, speak of sacrifice, and base spiritual life upon a law of sacrifice. But in reality there is no such thing. It is a man-made idea to describe the effort that must precede any worth while accomplishment. Does any one suppose that Jesus Christ thinks of His incarnation in Palestine as a sacrifice? We speak of it as the greatest of all sacrifices, and we call Him the Sacrificial Lamb, the Sacrificial Victim; but He must look upon it as a glorious fulfilment of His career. We see its horror. He sees its fruits. We are staggered at its pain. He wields its power.

But this theme is beyond us. Let us come back to things we can understand. A man wakes up to some appreciation of the realities of life; becomes interested in a Church, let us say, and gradually comes to feel that it is his duty to assist in the work. Heretofore he had spent his leisure as most people spend theirs. He went to the theatre, played golf, visited his friends, motored, read a little, mostly novels and magazines, and generally did those things he found enjoyable. Now, however, he finds the pull of his new interest incompatible with these previous diversions. Most of them were innocent enough; it is not that; but they took time, and now the new interests take time. There is an immediate conflict of desires. Usually the nascent interest in religion is not strong enough to withstand the pull of old habits. A fine day comes, and he chooses golf rather than church. But sometimes his new interest controls him and, with a sigh for the pleasure he forgoes, he does what he conceives to be his duty; he *sacrifices* himself for conscience sake. Often this stage lasts a long time. How long depends entirely upon the completeness of his purpose, upon its finality. Usually we vibrate and dilly-dally; we go part way, do not like it, and draw back. We continue to keep one eye on the flesh pots of Egypt, even while bracing ourselves to the doing of our duty. There is no doubt about this stage being soggy.

But even if we continue this half-way course, which nearly all of us do, an interesting and significant thing happens sooner or later. Golf and the theatre begin to lose their charm; their pull lessens; then, some day, like a flash, comes the full realization that we are no longer reluctant to go to Church or meetings, that, on the contrary, we look forward to them; they have become a pleasure. We are astonished to find that we actually *prefer* them to golf. It is no longer a sacrifice; our centre of interest, and attraction, has shifted; we, in ourselves, have moved from one term of the paradox to the other; we have completed a step in the spiritual life. Then we do the same thing over again with some other element in our lower natures. Most of us find it very difficult to get past the comma that separates the terms of the typical paradox; many find it a semi-colon; and, alas, for not a few it is a full stop!

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Please, dear reader, do not consider what I have said above, to mean that you must forthwith eschew golf, motors and the theatre. My illustration bore no such implication. There is nothing wrong in these things; there is only wrong in their abuse. It is not wrong to eat. It is wrong to eat too much. A game of golf may be as innocent as a country walk; it may be the lure of the devil to steal a soul. I can imagine a Saint riding in a motor car without in any way damaging his saintliness. There are very few things which are wrong in themselves, and must forever be eschewed. Murder is wrong; the successful killing of one's country's enemies is a laudable act, honoured alike by man and God. It would be an interesting exercise to make a list of those things which must never be done in any circumstances because they are wrong in themselves. The evil in any act is likely to depend upon other elements than the thing itself. Why we do it, and how we do it, are the doors through which sin creeps in.

But let us return to our main thesis, that "sacrifice" is a name we give our feelings at a certain stage of progress, because of our lack of knowledge and understanding. Let us take still another illustration from our common experience, such as prayer. This is not a very good illustration, perhaps, because most of us are still on the wrong side of the comma. Most of us hate to pray and find it a bore; but we feel it to be a duty, so we "sacrifice" our time, our comfort, our sleep, our convenience, our inertia, and force ourselves to pray. We do not enjoy it and do not seem to get much, if any, of the fruits of prayer which we read about in devotional books and the lives of the Saints. We have, however, an immense body of testimony, from all times and all peoples, that prayer does bear rich and abundant fruit; we know the Saints not only reap a harvest from prayer, but that they learn so to love it that their superiors have to interfere to limit the time which they may devote to it. They say they get from it ecstatic happiness; their prayer time becomes the centre of their day to which they look forward with longing and desire. It would be difficult for them to realize what was meant, were they asked whether they minded "sacrificing" their comfort and convenience in order to pray. Therefore, in this case also, although we have not yet experienced it, we have irresistible evidence that what we picture to ourselves as sacrifice in order to pray, is, once again, only a misconception of the truth, as we may easily discover for ourselves if we persist in our efforts to learn to pray.

I cannot think of any step in the process of "giving things up," that does not come under this law. It covers all that stage which *Light on the Path* says requires the surgeon's knife. It does not take the element of pain out of the process. We have the assurance of universal experience that such efforts are worth while, that they pay a thousand times over; our intellects may be convinced, but our lower natures are so strong, and we are so much under their sway, that there must continue to be an element of suffering as we transfer our life and energy from

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one plane to the other. The force which we have been pouring into our lower natures must be wrenched loose from its entanglements. That causes pain; but this pain must be endured, O disciple, so bend all the energies of your soul to the task. Sustain yourself, as you can, with the conviction that, not only is it worth while, but also that it must be done, as well now, as at any other time, for it will never be easier.

Why do we not do these things? We do not do them because lethargy and procrastination are two of the strongest weapons of the lower self in thwarting the efforts of the Soul; they are two forms of self-indulgence which we must "sacrifice" for the sake of our spiritual life, and as they are subtle and very deep rooted enemies, we may count upon a difficult struggle before we emerge on the other side, and discover, once again, that "giving up" our inertia was not losing something, but was acquiring a new and a very useful power.

C. A. G.

What you need to do is to put your will over completely into the hands of your Lord, surrendering to Him the entire control of it. Say, "Yes, Lord, YES! *" to everything, and trust Him so to work in you to will, as to bring your whole wishes and affections into conformity with His own sweet, and lovable, and most lovely will. It is wonderful what miracles God works in wills that are utterly surrendered to Him.*—Hannah Whitall Smith.

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REVIEWS

The QUARTERLY takes pleasure in heartily recommending three charming and interesting stories by an anonymous author, Michael Wood. Two were published four and two years ago respectively; the last has just appeared. In order they are: *The House of Peace, The Double Road,* and last, *The Penitent of Brent.* Messrs. Longmans, Green & Co. are the publishers.

Michael Wood, despite the name, is probably a woman. She has an excellent command of simple, pure English. Her appreciation of Nature and of the Beauty of Life, and her ability to express this, rank her, when at her best, amongst poetic prose writers of the highest power in our literature. With an entirely different flavor and mould of thought, she irresistibly suggests Michael Fairless in the breath of peace and joy that pervades the atmosphere of her books. It is the peace that passeth understanding,—not of this world; it is the inner joy that is born with the birth of the Spirit in man.

This is the secret of Michael Wood's beauty and of her fascination,—for her stories are fascinating. She writes of, and at times from, the spiritual world—the *real* world. There can be no mistake about which is the real world when you have read these books. They take you back home, so to speak; you are no longer floundering between spiritual and material, between real and imitation; you are lifted into the world you knew after all was real, and you see how perfectly natural it all is.

How the author does this is hard to define. In part it is delicacy of touch and an innate refinement. Her descriptions of external things are seen with eyes that see,—that reveal what you have been yourself seeing all along,—only you did not realize it for yourself. In part also, it is the contagion of intense conviction. Michael Wood knows something of what she is writing about. Spiritual experience is more real to her than any other experience. The whole power of these books comes ultimately from what their author has actually lived.

The first book, *The House of Peace,* is a story of the power of contemplative prayer to win back wayward and erring souls to the Path. The hero, Gereth Fenton, spends his youth in a home where both parents get a living by dishonest gambling. His mother hires as his tutor a man recently discharged from jail for forging a cheque, thinking thereby to obtain for herself a useful accomplice. Larry Dexter, however, refuses to descend to this, and gradually gets himself hated by Mrs. Fenton. After eight years he is forced to leave, and drifts about impoverished for some time until Mrs. Fenton makes the opportunity to vent her hatred by fastening on him a theft she herself committed. He is jailed again. Mrs. Fenton bribes the jailor, who persecutes Larry mercilessly, finally getting him whipped. In the meantime Gereth Fenton, who owed his whole education, and has given his whole affection to Larry, gradually awakes to the realization that life is not all dissipation and wrong-doing; that there is a "within" world beyond everything of this world, yet at essence one with it. Through some friends he is directed to a little religious community, and very shortly the definite call comes to a life of contemplative prayer. The community have a few simple, self-imposed rules; Father Standish, the director, is the prime-mover and life of the place. Outside of the biographies of saints, I have nowhere met such a character. His wisdom, his theosophic tolerance, his enormous sympathy for all mankind,—and yet, together with such gifts, his simple humanity, his charming naturalness,

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and practical understanding of men and affairs, is a picture that demonstrates not only brilliant character-drawing, but a deep understanding of the inner world on the part of the author. Father Standish is an attractive man; he compels love and admiration; yet he is essentially a religious.

Gereth Fenton prays for his friend Larry, of whom he can gain no tiding from Mrs. Fenton. After many years, one day he finds Larry accidentally near by, far gone in consumption, and about to commit suicide, because half crazed by his terrible experiences. He takes Larry to the guest house; and spends the night in prayer for his soul. The description of that terrific combat between the forces of hate and evil in and behind Larry, and the peace of Christ Jesus in the heart of Gereth Fenton, should give some pointers to people who scoff at the mission of prayer. Larry is saved and lives happily another nine months. Then Gereth prays for his mother; and before her death he wins her also,—but not before she undergoes terrible mental suffering. The book must be read to appreciate its power.

The Double Road has a less pleasing and less convincing plot. The hero voluntarily assumes guilt for a theft, and his consequent suffering and isolation open up the inner world to him. This gives him the power years later to bring the sinners to conversion, and particularly to cast out the demons that had finally possessed a man who for years had dabbled with psychism, to feed his vanity and deceive his acquaintances. The book in this respect has a truly theosophic message in making the distinction between false psychic experience, and that true relation with the other world which can alone bring peace and happiness into the lives of men.

The Penitent of Brent, Michael Wood's last book, shows a firmer hand, and if anything, better writing. Father Standish and the Community at Brent again figure prominently. The characters are clearly drawn, more by *nuance* and fine shades, than by direct description; and the plot has vivid interest throughout. There are less rough places in the story; and its development is more normal.

The power of true penitence, not only to purify an individual penitent, but as an irresistible uplifting influence for all who contact it, is the theme. Jesse Cameron, the hero, is not strictly speaking an ordinary criminal. He has a fine, high-spirited, tensely-strung nature; and is brought up under religious influence. His father is a hard, selfish, bad-tempered man, dominating wife, two children, and servants to the point of brutality. One of these last, discharged and then further injured by Mr. Cameron, while wandering in a negative state of mind about the house one night, becomes suddenly possessed with the idea of murdering his former master, and, obtaining a pistol, shoots the latter through the window as he sits in the library. Now on this same evening Mr. Cameron had become particularly enraged and brutal towards his daughter Monica, and had locked up the sensitive girl alone in a dark, and supposedly ghost-haunted room. Jesse, outraged and defiant, had been summarily ordered to keep off, and had retired to pray in the family oratory. There hatred had possessed his heart, and he had prayed for his father's death. Feeling suddenly that the evil prayer had received an answer, he goes in a dazed and almost crazed condition to the library where he knew Mr. Cameron to be. What happened he cannot remember; but when a more normal consciousness returns with the sound of the shot in his ears, and his father murdered, he finds himself morally convinced of his own intention and real responsibility through his prayer for the perpetration of the crime. But Lewis Carnoby, the actual murderer, gives himself up, confesses the crime, and is hung. Jesse, on the point of insanity, his story of his guilt believed by none, goes to Father Standish at Brent, and demands life-long penitence. To save his reason it is advised by the doctor to give it him; and Jesse lives the hard life of a farm-hand, with certain added ascetic restrictions such as isolation, silence, obedience and penitential services. Father Standish frankly played a part in administering this rigorous expiation; but when Jesse's determination to continue, when his actual

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need for penitence becomes clearer as the months roll into years, the good priest begins to agree with a Mr. Allison (an independent visitor at the Community who has religious experience of a high order, and who befriends Jesse, winning his confidence) that somehow Jesse Cameron actually *is* responsible for the murder. Whereupon Father Standish makes Jesse's life even harder, meanwhile striving through prayer and religious discourse, to bring him to reconciliation with the Christ, and to the peace that passeth knowledge. Finally, as Jesse's inner self is forged into being by the united prayer and labor of his life, there does come complete vision and understanding, not only of the past events in their true light, but of the actual Karmic relations and immediate ties that bind all the characters of the group together. So also, by the uplifting power of his penitence he is able to melt his father's hardness of heart, to dissolve the hate of Lewis Carnoby, and to reunite in a harmony of loving friendship what hatred had driven, and hardened, apart.

These three stories have the advantage of being interesting quite apart from their religious setting. They supply a need met by extremely few books: that of making attractive and plausible the life of the soul in its direct relations with the Master. Events are but the outer reflection of inner states of consciousness and being; once given knowledge of this inner life, and the daily task as well as some critical experience, are seen to have their bearing, and to reap their harvest, for the soul. The life of prayer and the power of prayer are set forth with remarkable understanding and lucidity. Descriptions of experience in prayer are by no means easy; either they seem fanciful, or are forced. Michael Wood has succeeded in making even visions neither vague nor materialized. They are infused with a true religious spirit, and just sufficiently veiled in the mystery of the unknown to prevent any mechanical or psychological construction. This is praise not only for their truth, but for the literary art at the command of the author. We look forward to further works from the same pen. JOHN BLAKE, JR.

Every once in a while some one writes what is called "an occult novel," which I take to mean a romance dealing with occultism. Will Levington Comfort has recently perpetrated another of these singular works, called *The Last Ditch.* I believe his books are widely read, but I do not know why. The only merit I can find in them is a large imagination; he has big ideas. But he cannot write simple and grammatical English; his character drawing is a huge joke; and his smattering of occult reading is so superficial that it does not save him from the crudest mistakes.

The hero is a neurotic dipsomaniac, who goes on a nine months' spree because a woman he meets casually won't have him. He is picked out of the gutter by a secret band of reformers in China. He at once becomes a member of the innermost circle, is trusted with an important mission to the Inner Temple of the Masters of Wisdom in the Erbi Desert! falls—tumbles headlong—in love with another woman; spends most of his nights walking the floor in sleepless agony because he cannot get just what he wants the instant he wants it; is more than willing to abandon his mission and betray his friends for the sake of the woman, but is not permitted to do so. He is the kind of man no sensible person would trust to carry out the easiest and most commonplace of tasks. I do not think he slept more than three or four nights from the beginning to the end of the book, but when he did sleep, it was the sweet and dreamless slumber of the little child. That gives the atmosphere of the book.

So far as the occult side is concerned all I need say is that when he returns from his mission, knowing his special friend to be in danger and finding his door locked, he goes to his own room and spends the night in the deepest and highest meditation, the theme being his meeting with his love-lady, who awaits the accomplishment of his mission! After this last, or almost the last, sleepless night, he finds his friend murdered, so he hastens to the heroine, with whom, we are given to understand, he proposes to produce the beginnings of the new race, which is to repeople the world and bring about a new dispensation. C. A. G.

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QUESTIONS AND ANSWERS

QUESTION No. 202—(*Continued*).—*What do the Masters do with free will?*

ANSWER.—The Masters are doing all those works with free will which they can do, and which ought to be done. They never hesitate, or act reluctantly, or choose the "dearer" for the "better," as we so often do.

Though they have an insight that is omniscient compared to our power of discernment, there may be high matters that excel even their wisdom. Then they ask for higher advice, or act on principles. But in all cases they act with free will, because their only will is to fulfil the Law. They have with free will given up all self-will and made their will *one* with the will of the Supreme God. What a glorious example they have set us. T. H. K.

QUESTION 210.—(*a*) *Is it possible for us to atone vicariously for the sins of others?*

(*b*) *If so how can that be reconciled with the justice of Karma?*

(*c*) *To what extent must intention and love come into operation to make a good deed one of vicarious atonement?*

ANSWER.—I do not think that it is possible for *us* to atone vicariously for the sins of others. Karma would thus seem to be a blind law demanding that the balance of its harmony be kept no matter who is responsible for the restoration. But if we regard Karma as a Law of Cause and Effect, consciously acting through its agents and ministers, the Masters of Wisdom, the matter becomes otherwise. I think that the Masters can so *guide the operation* of the Law that it may *seem* as if another had atoned vicariously for our sins. In this way intention and love, acting together, can be set in operation by our fellow-humans and guided to our help in the working out of the Law. It is we ourselves who have to restore the balance of the Law in the course of time. But that the exact moment may be deferred to one more favorable to our fulfilling the Law, is, I think, within the power of the Masters who are enabled so to act by the love and urgency of action and prayer of others on our behalf. Yet in this They must deal justly in regard to others whom we may originally have injured. It is we who are helped to restore the balance by the love and intention of others, by the force which they direct to us and this is guided to aid our own effort: we have to make that effort and no one can do it for us. All the same, others can add their force to ours and sacrifice themselves to make that effort more favourable in result. But *we* and no one else, have to begin. A. K.

ANSWER.—(*a*) Where should we be if the Master had not vicariously atoned for us? The Saints and other disciples of His aim to do this, according to testimony and, indeed, observation.

(*b*) If a man pays his son's debts it may be considered part of the father's Karma to be able to do this and part of the son's Karma to be so aided—we are unwise to judge in terms of a single life. So on the spiritual plane—who dares to judge how the account may stand between us and another individual. Perhaps this is our chance to return the vicarious atonement made before for us.

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(*c*) The father paying the son's debts does so with the intention to help the son and is prompted by love of the son—or he should be, to make it truly an act of atonement and not an exhibition of pride. The test of the atonement lies in the intention and the love. S.

ANSWER.—(*a*) It is commonplace that we suffer vicariously from the sins of others. The Second Law of Force—"for every action there is an equal and opposite reaction"—on a higher plane appears as the Twin Doctrines of Karma and Reincarnation. These remove injustice from heredity and "fate," substituting a loving guidance, a paternal control. Is it reasonable to suppose that if we may suffer vicariously from sin that we may not atone for sin? Our Lord suffers, as He has told more than one of the Saints, from our sins, yet we know He does this joyously in order that He may atone for our sins. As with all the great Teachers His followers strive to imitate Him, to grow into His likeness—"Be ye perfect, even as the Father"—so, apparently we not only may, but, indeed, we should, seek to atone vicariously for the sins of others. How may we do this? Perhaps by remembering and applying "everything is founded upon sacrifice—God set the example when He created the universe."

(*b*) It is our Karma, being born in the West, in Christendom, to have Our Lord atone for us. Why not consider it is the Karma of some loved and sinning one that we may atone vicariously for him or her? Perhaps it may be our Karma to be allowed to begin paying on account of the debt we owe Him or some other friend who has intervened for us. It may be the best of good Karma for us to be allowed to suffer and atone vicariously for another.

(*c*) The faithful wife nursing a husband through delirium tremens; the devoted mother sacrificing sleep and strength for a sick child, each act from intention and love. Can sacrifice or atonement be sought or achieved in any other way? G. V. S. M.

ANSWER.—(*a*) Is it not true that the real penalty for sin, the one to be feared, is the spiritual blindness that results from it, or in different terms, the further separation from God? From one point of view, to "atone" for sin is to effect the reconciliation, the "at-one-ment" with God by the removal of the spiritual blindness which is itself the barrier. We do not have to appease the supposed "anger" of a "jealous" God. God will always welcome the most erring of His children who turn to Him. But we do have to turn to Him and to turn our hearts we must, in some measure at least, see with the eyes of the spirit that to which we would turn. That one person, by sacrifice of self, by showing forth in his life the beauty of the spirit, may open the sin-blinded eyes of others to that beauty and turn their hearts toward it, is a fact within the experience of everyone.

(*b*) We may describe Karma as the operation of the law of cause and effect which inevitably shows us the results of the choices made by our free will, the fruit that grows from the seed we elect to plant. Its purpose is to teach, not to punish. It is not a question of balancing a ledger but of learning a lesson. We may learn slowly, in blindness, through pain and suffering, or rapidly with the open eyes of the spirit finding joy even in the suffering itself. There is no "injustice" in opening the eyes of another.

(*c*) Surely a deed is not "good" at all unless its motive be love and its power for good must be in direct proportion to the strength of the love which entered into it. I should think that while all good deeds aid the world by adding, as it were, to the general spiritual reservoir of good, intention would give the definiteness and one-pointedness necessary to help in a specific direction. J. F. B. M.

ANSWER.—In discussing the laws of falling bodies, it is assumed, for the sake of simplicity and to make the results more easily intelligible, that the earth is at rest. But, in reality, the earth is by no means at rest. It rotates daily on its axis

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(at the equator the movement is over 1,000 miles an hour); it sways slightly across its orbital path, owing to the attraction of the moon; it moves in its orbit around the sun a distance of about 1,500,000 miles a day (more than 1,000 miles a minute), while, with the whole solar system, it is moving through space towards the constellation Hercules, at a rate possibly greater. Yet, for simplicity, it is assumed to be at rest.

In exactly the same way, in order to make the idea of Karma (the moral law of cause and effect) clear and intelligible, it is assumed that a man has a separate Karma, something engendered wholly by himself, and to be enjoyed or endured wholly by himself. In reality "no man liveth to himself alone or dieth to himself alone." His Karma is involved with that of his family, his nation, his sub-race and Root Race, with that of all Humanity; and this, very fortunately, includes the Saviours of Humanity, the mighty Masters who, like Siddhartha the Compassionate, say "Let the sin of the Kali Yuga rest on me, but let mankind be saved;" or, with the Western Avatar, "The Son of man is come to seek and to save that which was lost." Yet both these Masters knew accurately every detail of the laws of Karma. C. J.

ANSWER.—Perhaps the connection is not very close, and it is certainly not very clear, but as I read this question I was reminded of a verse from Stephen Crane's *Black Riders.*

"Behold the grave of a wicked man, and near it, a stern spirit.

"There came a drooping maid with violets, but the spirit grasped her arm. 'No flowers for him,' he said. The maid wept: 'Ah, I loved him.' But the spirit, grim and frowning: 'No flowers for him?'

"Now this is it—If the spirit was just, why did the maid weep?"

What is there that can make us wish to atone for the sins of others? I think we can find no other answer than love. Love either for the one who has done the wrong or love for the one who has been injured by it—but in any case love. And if we go on and ask ourselves how there can be such love, it seems to me that again there is only one possible answer. Somewhere, concealed beneath the wrong, wronged by the wrong, there must be something that elicits love,—something of love's own nature, something that is good. Let us call it the soul—though perhaps names matter little—and we shall be led to say, that the desire we may feel to atone vicariously from love of another for the evil that other has done, is evidence that there is that in his soul of opposite nature to that evil,—that there is that in his soul capable of working on our hearts and wills as it is not capable of working upon its own.

As when a friend has broken his arm or leg we will lend him the services of ours —doing for him what, for the time being, he cannot do for himself, so we may seek to make our hearts and acts and prayers serve the will of his soul in the place of those he cannot command because of the evil that dominates his instrument. It is still his soul's will that moves ours—through our love; it is still his real self acting, but now dependent upon us for the means of acting; dependent upon our love and, above all, upon the insight and faith of our love to see and respond to his true will as his own personality cannot.

From partial paralysis we may recover if time be given for the influences of health to overcome those of inhibition, or for the surplus vitality of one organ to learn to perform the functions of the one diseased. But complete paralysis is death. It is the faith of those who love us that may keep our souls alive.

I cannot see in this anything contradictory to even the narrowest conceptions of the law of Karma. The ultimate source of the atonement—the origin of the love that wills to sacrifice and to make vicarious atonement—is in the soul of him who sinned and who is loved. Were it not so, were love not anchored in reality at both its ends, it would not be real love.

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Yet when we have said all this, and reduced it to the logic of our minds, the mystery remains. For love is the great, the unending mystery of life, and no man can reduce its power or its workings to logic. For love is of God, and God is love—and it is even God who atones for sin. M.

ANSWER.—To me the doctrine of vicarious atonement is not only a great spiritual fact, but a logical spiritual *necessity*. Like all fundamental facts, its immensity makes it horizonless to our limited vision, and the fragments we perceive become distorted in the lens of our comprehension. Nevertheless, when we push through mental distortions in our search for truth, we arrive at Unity, that all-embracing recognition of the Absolute upon which our principle of Brotherhood rests—the oneness of all souls in the Oversoul; and considering vicarious atonement in its light, we divine that on the plane where souls are one, I sin in my brother and he sins in me.

I have heard it objected that on the plane where souls are one, sin does not exist. But to this I cannot agree, since *without conscious willing* sin could not exist at all, and both consciousness and will are constituent parts of the Divine Life. Therefore, when a man sins, he sins with and against his soul, prostituting its divine powers to devilish ends, dragging its Divine Life down to hell.

If, therefore, I have sinned in my brother's sin, I may atone for that sin by my own reparation.

Hence, also, in "Adam's sin," all men, born and unborn, sinned (as one drop of coloring fluid stains a whole vessel full of water, and we cannot distinguish the culpable drop), and so in him all die. So also in Christ, the perfect man, shall all be made alive.

Now for the full efficacy of Christ's atonement, we are told that we must believe,—belief positive, that is, not negative; not passive acquiescence, the condition of most so-called "Christians," but a mind accepting and understanding Christ through love (the only way in which we can ever understand anything), and a life fashioned in accordance with that acceptance. To grasp the full significance of this, we must recognize here this fact: we sin in our brother's sin when anywhere in our nature exists something of the tendency or weakness which came to expression in him. The water not in the vessel in which the coloring fluid was dropped, is not stained by it. What determines the shape and size of the vessel of the simile? Desire, which is what moulds all form bodies. The purity or impurity of our desire thus determines whether or no we are participators in our brother's sin, and that, not as we may judge it to be, but as it appears in the light of all-revealing Divine Truth.

Since in Adam all men sinned, however, we are safer in assuming the sad possession of stained and perverted nature. Yet as through discipleship we strive towards the perfection of the Father, and so enter more and more into the nature of Christ, we too shall in our turn become more and more able to "atone," substituting purity for impurity, a will united to the Divine Will for a formerly perverted one. Christ was in all ways tempted as we—St. Paul, a great Initiate, tells us—but *without sin*. He *struggled* in Gethsemane; without that struggle and victory, the Crucifixion would have been of none effect for us. Christ took upon him man's nature, and in *man's nature was tempted* and triumphed. Greater works than these shall ye do, said the Master, because I go to my Father. Some day may the full glory of that promise flood over us, as its meaning enlightens our understanding.

These are mysteries of the Kingdom of Heaven. Let us see through mental fogs (our own and others), to where at the heart of dogma lies the light of Truth, and so prove ourselves theosophist in more than name. CAVÉ.

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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.

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"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.

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"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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VOL. XIV. NO. 4] APRIL, 1917 NO. 56



THEOSOPHICAL QUARTERLY

PUBLISHED BY
THE THEOSOPHICAL SOCIETY
NEW YORK, U.S.A.

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The Theosophical Quarterly

Published by The Theosophical Society at
159 Warren Street, Brooklyn, N. Y.

In Europe single numbers may be obtained from and subscriptions sent to Dr. Archibald Keightley, 46 Brook Street, London, W., England.

Price for non-members, $1.00 per annum; single copies, 25 cents.

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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.

Entered July 17, 1903, at Brooklyn, N. Y., as second-class matter, under Act of Congress of July 16, 1894.

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NOTES AND COMMENTS

APRIL, 1917

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The Warfare between Good and Evil

THE world is the field of battle, where is waged ceaseless war between the powers of Good and Evil, the forces of Light and Darkness. If we believe that the world war is the incarnation of that perpetual combat, in which Righteousness and Holiness must overcome or be overcome, it behooves us "diligently to try and examine ourselves" at such an hour as this, when a nation which has hitherto kept aloof from the conflict is being drawn, not valorously and heroically, but timorously and reluctantly, into the vortex of conflict; it behooves us to look well into the purposes of the nations who are fighting; into the reasons which have kept this nation hitherto aloof; into the motives which may now lead it to take part in the conflict. For on the motive very largely depends the moral result to this nation, whether for enduring good or for lasting evil.

"This war was begun by a lie; it is being carried on by lies," said the one man in Germany who has dared to tell the truth, and who, for so daring, has been subjected to persecution and martyrdom, which do him honour; martyrdom accepted with a courage and heroism which is the one conspicuous point of light in that land of darkness and of evil. "Begun by a lie": by the lie that the war was planned and contrived, not by Germany, but by the nations that now oppose her, and first by England. The conspicuous truth is, that the war was willed and planned by Germany alone; that the writings of all her publicists, for the preceding decade prove this. One need cite only Bernhardi, whose books have been the gospel of his nation, and who, in his books, shows that he was thoroughly conversant with every plan and detail of the German scheme for Weltmacht, for world-dominion. Conversant, too, with the plan to begin the war with a lie. In *Germany and the Next War,* he said explicitly that it would be the task of German diplomacy "so to shuffle the

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cards," that France or Russia should appear the aggressor; and thus, if possible, to break down the bond of defensive alliance between them. There is no way to "shuffle" cards so as to make them fall in a given way; what Bernhardi means is, to "stack" the cards, the trick of the swindler and the card-sharper. Germany, therefore, had planned in advance the campaign of lies, the treacherous trick of the swindler; and for rightly branding that trick, Liebknecht is now in prison.

"Begun by a lie; carried on by lies": Austria, noted through centuries for selling out her allies; Austria, whose modern history is a tale of treachery, as her earlier history is one of cruelty and tyranny, was made the cat's-paw; Germany played on her desire to conquer and subdue the Balkan Slavs, as Germany had connived, in 1908, in Austria's treacherous seizure of Bosnia-Herzegovina, thus making of the Berlin Treaty a "scrap of paper." And, when the Austrian Heir Apparent was assassinated, by Austrian subjects, in a town under Austrian dominion, this was made the pretext for sending to Serbia an outrageous ultimatum demanding for Austria the exercise of sovereign rights on Serbian soil, and thus in fact destroying the sovereignty of the Serbian nation. By a treacherous trick, this ultimatum was sent in such a way that the European Powers who were sincerely bent on peace had no time to protest, to mediate. And, as the crowning outrage, after Serbia had humiliated herself to the depths, by accepting to the full every essential condition of the Austrian ultimatum, nevertheless Austria declared that this was not enough, and immediately declared war against the little nation on her southern frontier, which had shrunk from no humiliation to prevent that war. The records of that negotiation are a part of history. They prove to demonstration that Austria was determined to attack Serbia, no matter what Serbia did or suffered. The whole negotiation was a lie, and should be branded as a lie.

Germany, in pursuance of her pre-announced plan to use the gambler's trick and treacherously to "stack the cards," now declares that England planned and brought about the war. What are the facts, once more proven to the hilt by the published documents: That on no less than six successive occasions, Sir Edward Grey, the British Foreign Minister, made proposals for mediation, for conciliation, to prevent the war; and that, on these six occasions, his offers met, in Germany, a dead wall of brute resistance. Sir Edward Grey went so far as to say that, if France or Russia refused any reasonable plan for peace, then England would withdraw her support from them, and would refuse to enter on their side any war that might ensue. More than that, Germany was convinced, even at the end of July, that England would not enter the war; so clearly did she see, in reality, that it was not England that wished or planned the war. The record is of such importance, that we think best to quote it here:

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Speaking of August 4, 1914, Sir Edward Goschen, British Ambassador in Berlin, wrote thus to Sir Edward Grey: "I found the Chancellor" (Dr. von Bethmann-Hollweg) "very agitated. His Excellency at once began a harangue, which lasted for about twenty minutes. He said that the step taken by His Majesty's Government was terrible to a degree; just for a word—'neutrality,' a word which in war time had been so often disregarded—just for a *scrap of paper* Great Britain was going to make war on a kindred nation who desired nothing better than to be friends with her. All his efforts in that direction had been rendered useless by this last terrible step, and the policy to which, as I knew, he had devoted himself since his accession to office had tumbled down like a house of cards. What we had done was unthinkable; it was like striking a man from behind while he was fighting for his life against two assailants. He held Great Britain responsible for all the terrible events that might happen. . . ."

One sees here the terror of the criminal suddenly confronted by the detection, the impending punishment, of his crime. But one sees, even more clearly, the almost unconscious lying of a mind steeped in lies and habituated to lies. First, he had never had a grain of real friendliness towards England. What he had really done was to attempt, almost successfully, so to drug the conscience of England that England would acquiesce in the ruin of France, planned and predetermined by Germany. The second lie is, that Germany had been attacked by two assailants, France and Russia. We must remember the telling phrase about "stacking the cards." Even in his moment of terror, Bethmann-Hollweg ran true to form.

It may be well to establish the fact that this accusation of France and Russia was a lie and that Bethmann-Hollweg knew it. We have the proof from the lips of Herr von Jagow, the German Foreign Minister who, that same morning, had explained to Sir Edward Goschen "the reasons why the (German) Imperial Government had been obliged to take this step, namely, that they had to advance into France by the quickest and easiest way, so as to be able to get well ahead with their operations and endeavour to strike some decisive blow as early as possible. It was a matter of life and death for them, as if they had gone by the more southern route they could not have hoped, in view of the paucity of roads and the strength of the fortresses, to have got through without formidable opposition entailing great loss of time. This loss of time would have meant time gained by the Russians for bringing up their troops to the German frontier. . . ." This sufficiently nails the lie that Russia had attacked Germany. In point of fact, Germany hoped to capture Paris before such an attack could be made. Germany hypocritically pretended she had mobilized her army because she feared Russia would attack her on her eastern frontier. And, pretending to dread

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Russia in the east, she actually moved her whole army to the west; pretending to dread Russia, she attacked—Belgium.

"Begun by a lie; carried on by lies": lies to Belgium, and concerning Belgium, also. A Note by the Belgian Minister for Foreign Affairs, dated August 3, 1914, says: "The German Government stated in their note of the 2nd August, 1914, that according to reliable information French forces intended to march on the Meuse viâ Givet and Namur, and that Belgium, in spite of the best intentions, would not be in a position to repulse, without assistance, an advance of French troops. The German Government, therefore, considered themselves compelled to anticipate this attack and to violate Belgian territory. . . ." This is the deliberate lie. The actual truth was told by Herr von Jagow, in the passage just cited: Germany intended to attack through Belgium precisely because she anticipated no French resistance there. The troops of France were elsewhere, on the line between Verdun and Switzerland, and Germany knew it. Germany in fact expected to reach Paris before France could render any effective resistance at all.

Let us put on record Belgium's answer, in a telegram by the Belgian Foreign Minister, dated August 3, 1914: "At 7 P. M. last night Germany presented a note proposing friendly neutrality. This entailed free passage through Belgian territory, while guaranteeing the maintenance of the independence of Belgium and of her possessions on the conclusion of peace, and threatened, in the event of refusal, to treat Belgium as an enemy. A time limit of twelve hours was allowed within which to reply.

"Our answer has been that this infringement of our neutrality would be a flagrant violation of international law. To accept the German proposal would be to sacrifice the honour of the nation. Conscious of her duty, Belgium is firmly resolved to repel any attack by all the means in her power."

How the frank brutality of this ultimatum tears to shreds the lying and hypocritical pretext that German troops were entering Belgium *to protect Belgium against France*. "Begun by a lie, and carried on by lies." The point is sufficiently proved.

Let us halt for a moment to consider this German faith in the power of lying. It is a part of that faith in organized brutality, and in the Teuton as the elect embodiment of that faith, which is the modern German gospel. For a century, her philosophers, her historians, her preachers have been preaching this poisonous doctrine in Germany to eager ears. "We hold," says Nietzsche, "that hardness, violence, slavery, danger—and in the heart, secrecy, stoicism, arts of temptation, and deviltry of all kinds,—that everything evil, terrible, tyrannical, wild-beastlike and serpentlike in man, contributes to the elevation of the species, 'man' . . .

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One must resist all sentimental weakness: life in its essence is appropriation, injury, the overpowering of whatever is foreign to us and weaker than ourselves. . . ."

Again, in the passage which supremely voices the Teutonic gospel, Nietzsche thus writes of his ideal Germans: "Those very men are to the outside world, to things foreign and to foreign countries, little better than so many uncaged beasts of prey. Here they enjoy liberty from all social restraint, . . . they revert to the beast of prey's innocence of conscience, and become rejoicing monsters, who perhaps go on their way, after a hideous sequence of murder, conflagration, violation, torture, with as much gaiety and equanimity as if they had merely taken part in some student gambols. . . . Deep in the nature of all *these noble races* there lurks unmistakably the beast of prey, the *blond beast,* lustfully roving in search of booty and victory. From time to time the beast demands an outlet, an escape, a return to the wilderness. . . ."

Is it pretended that this is merely abstract? Listen to the application made of it by K. F. Wolff, the Pan-German leader, in September, 1914: "There are two kinds of races, master races and inferior races. Political rights belong to the master race alone, and can only be won by war. . . . It is unjust that a rapidly increasing master race should be struggling for room behind its own frontier, while a decadent inferior race can stretch its limbs at ease on the other side of that frontier. The inferior race should not be educated in the schools of the master race, nor should any school be established for it, nor should its language be employed in public. (If it rebel), it is necessary to use the most violent means to crush such insurrection,—and not to encumber the prisons afterward! Thus the conquerors can best work for the annihilation of the conquered, and break forever the prejudice which would claim for a beaten race any right to maintain its nationality or its native tongue. . . ."

Needless to point out that the "master race" in this infamous passage means the Germany of 1914; that the "inferior race" means France. It is one of the profound satisfactions of history to remember that, a few days later, the splendid armies of France broke the back of the German army at the Battle of the Marne. That was one of the great triumphs of righteousness and honour over the "blond beast," that was even then ravaging Belgium, carrying out to the letter the Nietzschean programme: "a hideous sequence of murder, conflagration, violation, torture"; though one may believe there was less of gaiety and equanimity after the Battle of the Marne.

We shall add one or two pages only to the record of the Blond Beast, from the deeds of the Austro-Hungarian armies in Serbia, as recorded by a neutral, Professor Reiss, of the University of Lausanne: "Powerful Austria-Hungary had for a long time made up her mind to

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crush the little democratic Serbian people. . . . With this object the Austro-Hungarian Press, faithfully supported by the German Press, commenced a systematic campaign of slander against the Serbians. . . . But to prepare the public by means of the Press did not suffice to fill the soldiery with terror of Serbian barbarism. Accordingly the officers, both commissioned and non-commissioned, lost no opportunity of drilling into their soldiers the atrocities which it was alleged the Serbians committed on their prisoners. . . . The Austro-Hungarian soldiers, when they reached Serbian territory and found themselves in the presence of these people, who had always been described to them as barbarians, were afraid, and they probably committed their first cruelties through fear, so as not to be massacred themselves. But the sight of blood produced the effect I have often had occasion to observe; man becomes changed into a bloodthirsty animal. A real outburst of collective sadism took possession of these (Austro-Hungarian) troops. . . . Once the bloodthirsty and licentious animal was unloosed and set free by his superiors, the work of devastation was carried out by men who are fathers of families and probably gentle in their private life.

"The responsibility for these acts of cruelty does not rest then upon the soldiers in the ranks, victims of the wild beast instinct which lies dormant in every man, but on their superior officers. . . . What I have already written, as well as the statements of the Austro-Hungarian soldiers which I have published, show the *systematic preparation* for the massacres by officers of superior rank. . . ."

But perhaps this is too general, too abstract? Let us add a single concrete episode, from the record of the Prussians in Poland, and their bearing towards the Russian prisoners: "The street was full of them, thousands, driven along like dogs, taunted, beaten, if they fell down, kicked until they either got up or lay forever still; hungry, exhausted by the long retreat and the terrible battle. . . . My cook brought bread. . . . When Wanda and the cook reached the block, there was a wild rush for the bread; trembling hands reached out, only to be beaten down. One German took a piece from my little girl's hands, broke off little bits, throwing them into the air to see those starving men snatch at them and then hunt in the mud. . . . My little tender, sensitive child had a chunk of bread in her hand, in the act of reaching it to a prisoner, when Max, the Captain's orderly came up. Taking the bread from her hand he threw it in the mud, stamping on it. The poor hungry prisoner with a whimpering cry, stooped down, wildly searching, when Max raised his foot, and kicked him violently in the mouth. . . . The captured guns were being brought into the town with the Russians hitched to them, driven with blows through the icy slush of the streets, while the horses were led along beside them. . . . When the prisoners were working in the church after a long, hard morning, driven by blows, kicked on the

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slightest provocation, as a part of the system, they were led out to sit in front of the church for a noon pause. I say 'noon pause' advisedly. Dinner-time it was not—for they were given no food! Dropping with fatigue, unhappy, dumb with misery! The townspeople were not allowed near them. Why, only the peculiar mental processes of the Prussian torturer knew."

We have said nothing, nor need we say anything, of the Armenian massacres, of the treacherous abuse of the hospitality of neutral lands, of the unatoned, unrepented *Lusitania* murders, of the thousand episodes of cruelty and bestiality, the deliberate desecration and destruction of churches, the bombardment of open towns by Zeppelins, the systematic torpedoing of hospital ships, the unbroken chain of lying which accompanied these outrages. All these things have been part of the common knowledge of mankind for months and years.

We may pass from these things to a matter of grave moment, closer to ourselves: the moral attitude of neutral nations in the face of these abominations; and not so much of those smaller neutrals, who, having their frontiers coterminous with Germany, knew that they were in imminent danger of the same fate, as of the one great neutral nation which, behind the backs of the Allies, knew itself to be secure against attack.

Did that security at least impart the courage to speak openly, to enter a manly protest against this calculated infamy, treachery, cruelty? The pages of history are written; they can be read. There are, it is true, extenuating circumstances. Forty or fifty thousand Americans, we are assured, are fighting, or have fallen fighting, in the ranks of the Allies. It is something to remember that. Many more, in the United States, have bravely protested against a national policy of cowardice and shame, hanging their heads in bitter humiliation, over the dishonour of a once great nation, which had in the past shown itself capable of heroic sacrifice. But, as for the Government of the nation, condoning, palliating, procrastinating, on the one hand; protesting with acrimonious punctilio on the other, there is but one phrase which seems an adequate criticism: "Woe unto you, scribes and Pharisees, hypocrites! . . . ye entered not in yourselves, and them that were entering in ye hindered. . . ."

Therefore, if now, at the eleventh hour, we find ourselves on the brink of the conflict, it behooves us diligently to try and examine ourselves, lest we enter into what is, in spiritual reality, a holy war, with no better or nobler motives than those which, for nearly three years, have kept us out. We are entering the war, we say, to defend the rights of humanity. Are we, in truth, concerned for the rights of humanity, or are we at last moved because our own skins are in danger? Is our motive really valorous defence of right, or is it but another phase of cowardice? We

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were willing a few weeks ago, practically to sell out the cause of the Allies, by counselling a premature and traitorous peace, a "peace without victory"; our motive was then, palpably to the whole world, the desire to avoid possible loss and suffering to ourselves, no matter at what cost to the cause of humanity. Are our motives purer now? With the *Lusitania* dead still crying to heaven for justice, with the detestable enslavement of Belgian men and women at that very moment in full swing, we were willing dishonestly and hypocritically to protest that our relations with the assassins and slavedrivers "were never more cordial than now"; a sentence that not even our blood will now be able to wash from the tablets of history. Is our moral attitude manlier now? We are full of anger because of the revelation of a plot against a part of our territory, an intended intrigue with nations thought to be unfriendly to us. Is our indignation really against treachery because all treachery is infamous? Or is it solely because this particular act of treachery threatened some detriment to ourselves? To sum up: We have acted, through nearly three years, wholly from egotism gilded with pious platitudes, but in fact cowardly and shameful; are we acting solely from egotism still, without the least real conviction of spiritual law and moral right?

For two reasons we must find the answers to these questions; and, if they are adverse, we must, even at the eleventh hour, repent and purge our hearts, in contrition and shame. The first reason concerns ourselves. It is this: The world war is really the expression of a far greater war, the stupendous conflict between the armed spiritual powers of Good and Evil. It is not so much the German nation which is the enemy, as the deadly spiritual powers, into whose hands they have given themselves, body and soul, as willing instruments. And, the moment we enter the conflict, we come into the vortex of the most potent forces in the universe, forces "powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, a discerner of the thoughts and the intents of the heart. . . ."

We are a nation plethoric with wealth, as a calf fatted for the slaughter. If we enter the conflict now, not really convinced, but ready to play with it, perhaps ready to flatter ourselves that our aid is decisive and must bring victory, we shall invite drastic retribution, in no abstract and metaphysical sense, but in the form of armed invasion by Germany, the instant she is free, and we shall suffer the evils we condoned from cowardice when they were inflicted upon Belgium, when Germany comes here to kill the fatted calf. Nothing can give us even relative safety now but a whole-hearted, penitent, contrite adherence to the cause of holiness and honour, not for our skins' sake, but for the sake of holiness and honour. If we go into the war in a new phase of fear and egotism, no matter how eloquent our protestations be, we shall invoke a far-reaching and well-earned penalty.

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There is another reason, and, it should be said, a graver one. If our motive be right and manly, our adherence to the cause of the Allies might yield some real help, though pitifully little because of our supine refusal to make ready for the fight. But if our motive be still impure, still soaked in hypocritical self-seeking, then we are a menace to the cause of righteousness, our adherence will threaten more harm than it will promise good. Our recent advocacy of a treacherous peace makes this very plain. We may be tempted to do the same thing again, as soon as we begin really to suffer. And that we shall suffer much, is now our only hope of purification. Therefore it is that those who have the cause of the Allies most at heart will, for a long time, view with grave apprehension our possible adherence to that cause; we are still far more a danger than an element of security.

But the riches of the spiritual world are great; the powers of holiness are very merciful. Therefore there is still room for hope, though not yet for sanguine hope, that the land of Lincoln may purge itself by repentant valour, and may enter the war somewhat less ignobly, passing through it, not without great suffering, yet not in the coward's way, not hypocritically, not ignominiously.

To be truly devout, we must not only do God's will, but we must do it cheerfully. People of ordinary goodness walk in God's way, but the devout run in it, and at length they almost fly therein.—St. Francis de Sales.

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FRAGMENTS

I

Extracts from Letters of a Guru to His Chêla

"MY child, you have many things to learn, many things to remember; but whatever you forget or leave undone, bear this in mind: the unreality of material life, the reality of the spiritual. If you will do this, there can be no discord or confusion. Event will follow event in orderly progression, stedfast and eternal as the stars. The path of duty will be clear and lit; your courage to tread it always equal to the moment. Each portion of the mosaic will fit perfectly into the other. Follow the pattern, then you can make no mistake. We to whom you look for guidance must follow these same simple rules, along what seem to you the dizzy heights upon which we walk. There are for us vast problems, endless mysteries, baffling difficulties; and we have learned to meet them in just this way. All life is one: the Rule of life must, therefore, be one also, with varied degrees of expression. We alone enlarge the expression, and the Master acknowledges the enlargement when made.

"Yours can be no easy position, no easy task, nor would you have it so. Each step in fulfilling it, opens wider visions of usefulness and service,—tokens of growth, a deeper fellowship, a greater isolation.

"There is not much more for me to tell you, in this manner, of your own life, as you pass on to those portions of the Path around which the cloud-mists hover. More and more it must be silence and communion, intense communion . . . You will find new difficulties, new temptations, and the old ones under different forms. You must meet them all.

"Rub thinner the human vestment. Here is a parting of the ways. I make great demands . . ."

II

"Be strong in faith, be stedfast, be united; only so can you carry the torch you hold forward into the darkened world. When you consider this darkness, realize therefrom the amount of light which it behooves you to bring:—

"Knowledge to the ignorant;

"Strength to the weak;

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"Purity to the impure;

"Wisdom to the foolish;

"Above all, to enkindle in those sunk in materialism and apathy the fire of aspiration, the hunger for spiritual things. These are great tasks, yet if the Wedge is to cleave its way through, they must be performed.

"Prepare for them by a perfect consecration,—only as we possess can we give. And these are the possessions which you must desire above all, that they may in time come to be possessed by all pure souls equally.

"Stand always on guard: watch."

III

"Do all things in love. Beware of personal feeling, of impatience, of all smallness or meanness. Preserve the widest charity. Do not be *against* any one or any thing (that were a negative attitude, and so at the best dangerous), but stand firmly, immovably, courageously for the highest principles you know, never losing your sweetness or calm. ("He that is not for me is against me.")

"Remember at every moment that you are a disciple, and are standing for discipleship; it must be proved and glorified in the eyes of men. Therefore move slowly and with care, giving fullest consideration to each step, to every opinion you form, to every word you utter. All must be worthy . . . . . .

"Success is not to be tested by results, but by the perfection with which from end to end you maintain inviolably the attitude—interior and exterior—of discipleship. If you can do that while fighting for my cause, and aid those with you so to do, *I* can do anything."

CAVÉ.

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THE RELIGIOUS ORDERS

VI

THE CISTERCIANS BERNARD OF CLAIRVAUX SPIRITUAL LOVE

FOR a good half century, Francis of Assisi has been rather a modish saint. Matthew Arnold went voucher for him with the literary clan. Arnold's translation of the "Song to the Sun," and his incorporation of that song into the same essay which comments upon the Theocritan "Hymn to Apollo," as sung by the two diverting gossips, Gorgo and Praxinoë, gave a new thrill to the cultivators of culture, and assured St. Francis for ever after of cordial tolerance from polite society. The Arundel Art Club, among its other praiseworthy reproductions, brought out the Giotto scene of Francis preaching to the birds. Its quaint loveliness won the condescension of artistic folk. Contemporary painters have put Francis into new scenes; and thus he has become a protégé of art. Then came Monsieur Sabatier's biography of the saint, with the inference it made possible for Protestants to draw. This inference is: that Francis, throughout his whole life, was struggling against the Catholic Church, and was in open conflict with the Babylonish Bishop of Rome;—that is, Francis, like all other genuine saints, for that matter, was, in everything but in name, a stalwart Protestant, quite untainted by the idolatries and superstitions in which he was born. Through such varied appeals, a large part of the non-religious and non-Catholic public has been won to admiration of St. Francis.

It seems a miracle that St. Bernard has escaped a like faddish "run." Perhaps we owe the miracle to the ignorance of those who are esteemed leaders of thought and culture. Were the facts of his life commonly known outside of Catholic circles, they would surely have arrested the attention of those who constantly seek what is dramatic and picturesque. St. Bernard's dramatic career makes orthodox romance slink away into commonplace domesticity. If his actual deeds were incidents in a work of fiction, that work could only be condemned as very bad literary art—so unlikely they seem; our believing faculties are taxed by deeds that transcend the human plane, even when that plane is heightened by the colours of romance. Yet what St. Bernard did is fact—attested by responsible witnesses in records that the most skeptical cannot dispute. What is there in *Henry Esmond* or *Lorna Doone,* or any accredited romance, that equals the scene in the old church of Aquitaine? Bernard was celebrating Mass in the presence of a thronging congregation. The Duke of Aquitaine was among the worshippers—the Duke was opposed to Bernard's view in an ecclesiastical matter that concerned the political situation vitally. Bernard had been unable to change the Duke's opinion. Suddenly, at the moment of the Elevation, Bernard puts the Wafer back

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on the altar, leaves the Sanctuary, and strides resolutely through the congregation to the Duke's side. The ducal men-at-arms are on guard. Bernard is only a monk—and is in his opponent's fortress. But unflinching and unabashed, he demands of this provincial ruler how long he will keep his King waiting.* The terrified Duke drops to his knees and promises everything—to escape Bernard's intolerable countenance. How very simple! but who would ever have thought such a thing, either in fact or in fiction. His very entrance into his career strains our faith—till we grow accustomed to his common round of prowess! A decimated group of Benedictine monks clinging to a forlorn cause—an Abbot and half a dozen monkish sons who persist in their effort to build up a spiritual center in the desolation of a marsh, aptly named *The Cistern.* All possible recruits are frightened off by the harassing desolation and by the austere observance of the Rule. "Out of the blue," comes a knocking at the gate; a youth of twenty-two asks admittance for himself and thirty comrades, his uncles, cousins and five brothers. Bernard accomplished the unheard-of-thing even in saints' annals,—he won over, at the very beginning, *those of his own household.*

Students of economic conditions are often unsparing in condemnation of monasticism. Its rule of celibacy, they say, is a menace to society. The seclusion, they continue, renders a man incapable. But, for strenuous activity and governmental suitability, what individuals of their own class can such students match with the monks whom they condemn? Bernard's mere routine was to provide for seven hundred sons—their bodily needs and their spiritual; and he provided amply. The unforeseen calls in addition were to manage the politics of all Europe—to choose the Pope, and, having chosen him, to establish him in Rome: to choose the Emperor, and to have him crowned—to keep the European state-coach in running condition. As private duties, he kept abreast with all the thought of the time, and maintained an encyclopedic correspondence with men and women of every social grade. Compared with the "hectic" lives of which we hear, colloquially, today, Bernard's activity would seem that of radium.

He was born in 1091. His father was a Burgundian Count. His mother had with great reluctance entered into the marriage state. In obedience to her parents, she surrendered her own wish for convent life, and turned the force of her desire and her disappointment into the training of her children,—not without lively hope, of course, that some spiritual attainment on their part might compensate her own thwarted craving. Her obedience gave to the world a new religious Order. Her six sons and her daughter took the monastic vows, and her husband, also, after her death, put on the monk's habit under the Abbacy of his own son. Truly a fruitful sacrifice, hers!

She died, just as her third son, Bernard, was entering the world, his formal studies completed, at nineteen. His conversion followed almost immediately. The conversion seems to have been an interior matter,

* *i. e.*, waiting to descend from Heaven into the Wafer.

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wholly,—a recognition of the essential sinfulness of his nature, rather than a long struggle against crude out-breaking sins. The aristocratic standards of his family, and the consequent discipline given to the children, saved Bernard from the profligacy which Francis of Assisi's *bourgeois* family rather craved for its heir. There is a story that Bernard first became vividly aware of sexual impulses, shortly before his mother's death. His reaction to the temptation is characteristic. In indignation, he ran to a half-frozen pond, leaped in, and stood there, up to his neck in the icy water, until he was dragged out, half-frozen and half-drowned. The fact is likely, whether the story be authentic or not. His conversion is narrated as follows: "One day, while on his way to visit his brothers, who were with the Duke of Burgundy, at the siege of the Castle of Grancey, as he rode along, silently and in deep thought, the world with its perturbations and perpetual vicissitudes seemed to pass before him as a vain show, and suddenly a voice sounded in the depths of his heart—'Come to me all you that labor and are heavy laden, and I will refresh you; take my yoke upon you, and you shall find rest to your souls.' At these words a heavenly longing took possession of Bernard's heart, and thrilled him to the very marrow of his bones. He stopped at a church door, entered it, and, prostrate before the altar, he prayed with many tears, raising his eyes to heaven, and, in the words of a prophet, pouring out his heart like water before the face of the Lord. At that moment a deep calm fell upon his soul, the breath of God rekindled the lamp of his spiritual life, and Bernard, all on fire with love, consecrated himself for ever to God, and joyfully took upon him the yoke of Him who is meek and humble of heart."

The ascendancy which Bernard almost immediately acquired in his entire family circle is phenomenal. Even the saints, their records prove, made themselves too often intolerable bores, in their own families, when they first awoke to the religious call. It is related of a more modern French saint, Madame de Chantal, I think, that she got along much better with her family, after St. Francis de Sales became her spiritual director. He advised her to *pray twice as long as before,* and thus reduce the time she had formerly *talked* to her relatives. Within the space of two years, there gathered around Bernard thirty loyal converts. An uncle was his first adherent, a man, like most of those who followed Bernard, of wealth, and of social and military rank. Four brothers ended their worldly duties; even a sister-in-law, the eldest brother's young wife, was kindled by the holy flame; her bitter opposition to her husband's suggested course vapoured away, and she sent him off into spiritual warfare, with the same resolution and fortitude as into a battle "for King and Country." With her two babes, she entered a Benedictine convent, to find there the training suited for the consort of a spiritual warrior. The winning of the youngest brother, Nivard, reads like fairy chivalry. He was such a young lad, Bernard had not thought of him as a candidate. When the day of farewells came, and the five brothers were passing from

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their ancestral castle, Nivard was playing in the court. Guido, the eldest, raised the lad to the parapet, in an impulse of affection and generosity, and pointing out forest and meadow said: "Little brother Nivard, all this will now be yours." The boy, at first, did not understand. Then, leaping away, indignantly, he exclaimed: "What, my brother! you take Heaven for yourselves and leave to me only earth. Nay, that division is not fair. I, too, must have Heaven." With that, Nivard sped away across the court, kissed his father's feet, as the father stood in grief and resentment over the disappointment of his worldly hopes, and then, quickly recrossing the courtyard in leaps, rushed through the gateway, joining the little flock of boy-lambs,—as the narrative with quaint charm describes it—that a shepherd lad of twenty-two was leading down the hill-side.

Bernard established his company of gentlemen in the provincial centre, Chatillon, for prayer, fasting, and spiritual reading. After six months, the citizens of the town, quite unable to understand or believe in the austere life led by this devout company, began to imagine and speak evil of its purpose; in appearance, the members of the band were still men of the world, since they had not put on any religious garb. Bernard then took his next step. He decided to seek admittance for his band into the most austere monastic centre of the neighbourhood—a monastery that applied so strictly and rigorously the old Rule of St. Benedict as to frighten away prospective postulants. This was Cîteaux.

It is by rhetorical license that Cîteaux, at the time of Bernard's entrance, is called a monastery. The word means *cistern*,* and it was a cistern, rather than a monastery that Bernard entered. A wild marsh, hopeless from the agricultural point of view, had, for that reason, been presented, about 1099, to seven Benedictine monks who were seeking a seclusion in which they might carry out literally their Rule. The transformation that was made, in time, of that brambly marsh, should be an encouraging fact for all those who strive after discipleship. From what the world considered a hopeless beginning, from outcast land, the Cistercians became the most successful agriculturists of their centuries. In planting new colonies they did not seek ideal conditions, but unfavourable and hopeless situations such as that against which the founders so successfully contended. What other is the disciple's task than to make a fragrant garden from a heart of stones, outcast by selfishness and sin? Those first monks at Cîteaux made little shelters for themselves of tree branches, and from the trees they built an oratory. For fifteen years they continued their efforts, seeing their small number (new adherents, in the early years, made their total, twenty-one) reduced by the plague, and without recruits to fill the vacant places.

The arrival of Bernard's company was a turn of tide. So many

* Cîteaux comes in normal etymological procedure from Latin *cisterna* and *cista*. The old form was Cisteaux. The name of the Order, Cistercian, thus perpetuates the difficulties and hardships of the foundation period.

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postulants now came to Citeaux that, after a period of enlargement, the Abbot began to send out little bands, twelve monks with an appointed Abbot, to colonize and cultivate other waste and worthless spots of France. In 1115, he selected Bernard as head of a new colony, and sent him off, with his brothers, uncle, and cousins to the number of twelve, to a desolation known as the Valley of Wormwood. It is this bitter valley of death that we now know as Clairvaux, Bright Valley (in old French, *claire val*).

Bernard was not twenty-five when elevated to the "teaching perch" as Abbot. The whole company had received but two years of discipline, making their vows in 1114. For all its ooze, Citeaux had been subjected for fifteen years to reclaiming efforts, whereas no tinge of bitterness had been removed from Wormwood Valley, when the colonists arrived there. Privations were severe. For food, they were reduced to what was called, by courtesy, "soup," made of beach leaves boiled with salt. At last the salt too was exhausted. Citeaux seemed, in comparison, a paradise, and the suffering monks implored Abbot Bernard to quit the wormwood and go back home to the marsh. The resolution which, in his boyish temptation, held him immovable in the frozen pond, held him here, also, until the bitterness of the valley was all washed away by the brightness that issued overflowing from his heart.

By the end of 1116, the continuance of Clairvaux seemed assured. No sooner had the first pioneer hardships ended, however, than a new trial came for the brave leader, a trial imposed by the kindness of friends. It brought its own compensations with it. Episcopal consecration was necessary for an abbot. Clairvaux Diocese being without a head, Bernard received his installation from a neighboring bishop, with whom he found himself at once, in a relation of intimate friendship. This was no less a person than William of Champeaux, the celebrated philosopher and scholar, and founder, in 1108, of the school of mystics at the Abbey of St. Victor, Paris* Bernard, like Ignatius Loyola at Manresa, had gone further in the matter of austerities than was deemed wise. He had declared, upon entering Citeaux, that nothing so much resembled death as sleep, and he had reduced sleeping, and also food, beyond a minimum. Mental anxiety during the pioneer year at Clairvaux, joined to physical privations, made his condition seem precarious. The Bishop perceived the state of matters, and, with affectionate anxiety over his new found friend, went to the central authority, the Abbot of Citeaux, with the request that Bernard be committed to his keeping for the space of one year. The request was granted. The Bishop had a small room constructed for Bernard, secluded from the monks' quarters; for twelve months, Bernard was relieved of all responsibility for conditions in the monastery. One unfortunate provision disturbs the heavenly seclusion of that cell. The Bishop procured a physician, and obtained from Ber-

* See article, "Richard of St. Victor" in the series on Early English Mystics, THEOSOPHICAL QUARTERLY, April, 1914.

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nard a promise to obey the physician in all things. That physician went to work to build up his patient, requiring among other things that the invalided Abbot drink draughts of blood. Half-humorously, and half sorrowfully, Bernard exclaims: "Formerly, reasonable men obeyed me; now, as punishment for my sins I obey a man utterly unreasonable."

William of Champeaux, directly and indirectly, led Bernard into much of that activity outside the monastery which ended in his becoming the Dictator of Europe, the Generalissimo, of the States, as well as of the Papacy. It was natural that the Bishop should wish so flaming an individual to speak, to conduct "missions." Bernard's power could not escape recognition. Appeals came from all sides that were answered, both in person and by letter. It is thus that his letters were written, without regard to the tax that their necessary length became. It is these letters, and the biographies written by his early associates (which are the material of all subsequent biographies) that give so vivid a picture of the man and his times.

Bernard's success at Clairvaux, and the growth of other plants taken from the parent stock at Citeaux, now made necessary some kind of organization that would provide for present management and future offshoots. In 1119, Stephen, the third Abbot of Citeaux, called to conference the abbots of the monastic colonies he had sent out. The number of these was eleven. With Stephen presiding, certain provisions of government were adopted—for example, that there should be a conference of abbots every year at Citeaux, which was to remain the central and supreme authority. It was not in the minds of these abbots that they were founding a new Order or even a *Reform* of the Benedictine. They thought they were making a *Return* to a true observance of St. Benedict's Rule. The constitution of the Order was made necessary by its growth. The differences between the Benedictine and Cistercian Orders are therefore accidental, not at all essential. The Cistercian Order is really the Benedictine in a new period of efflorescence. The white habit of the Cistercians, as seen in Filippino Lippi's painting of St. Bernard, is explained in more than one way. A reasonable explanation is that Alberic, the second abbot, saw no need to dye natural wool the conventional Benedictine black, and resolved to use it as it grew. The white habit later brought on the popular epithet for Cistercians—White Friars.

One would like to give due recognition to St. Bernard's co-founders —but for limits of space. Their names are less mentioned than his, because God called him to take a conspicuous part in the business of the world. They were men of valour. Perhaps the bare names may stand for honour due. Robert of Molesme, Alberic, Stephen Harding (an Englishman; it was he who admitted Bernard). All have been canonized.

Nine years after that first conference of abbots at Citeaux, Bernard had part in launching an Order radically different from St. Benedict's. This was the Knights Templars. Bernard's part was that of counsellor.

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After the first Crusade, several French Knights banded together for the purpose of giving greater security to pilgrims journeying to the Holy Land. They lived a community life in Jerusalem, with military discipline. Their establishment occupied the site of the old Temple. That explains their name. In 1128, they sent to Rome asking for official recognition and for a rule. The Pope referred them, as a French company, to a council of French Bishops. Bernard was called upon for aid. Whether he actually drew up the Templars' Rule and Vow is uncertain. Their military spirit was entirely akin to his own, since from beginning to end he is essentially a soldier.

From that date until his death in 1153, a period of twenty-five years, Bernard's life is filled with endless activities. He becomes, like St. Paul and George Fox, a journeyer up and down on the face of the earth. "Bright Valley" was a far-off heaven to which his face longingly turned as he moved from spot to spot amid the intrigues and quarrels of the world. The days of the cloister,—"a true paradise," he called it, were over. The matters in which he took so active and prominent a part were of great importance. Their consequences involved nations. Such a mass of historical detail is involved that a consideration of these movements, and the part taken by Bernard, is impossible. Yet they seem such petty tasks and accomplishments, if we say baldly: he ended a schism in the Church, by establishing the Pope, and he organized the second Crusade.

His relation with Abélard need not be so cursorily dismissed. Abélard has become a hero for the sentimental, by reason of the double tomb in Père Lachaise. Another class of dilettante admirers, a class that we must, unfortunately, call our "university class," sees in Abélard an apostle of reason and light; they are unsparing in denouncing Bernard as fanatic and bigot, a bitter persecutor of "the true light." The pretexts for warfare and dispute, Edmund Burke wrote, change with the decades. But the true causes remain essentially the same—namely, the wickedness and selfishness of individuals. St. Bernard's unswerving campaign to secure a condemnation of Abélard's doctrine, was part of the unending warfare of light against darkness. It was St. Bernard who championed light, not Abélard. Under all those dead past names and points of dispute, two opposing forces are discerned—rationalism and spirituality. It is probable that Abélard did not foresee the materialism and anarchy that would later join forces with his rationalism. His blindness to consequences does not excuse him; it is proof of his folly. St. Bernard clearly foresaw in the practical sphere of political and social relations the fatal results of Abélard's metaphysical speculation. And the moment the snake uplifted its head on that political plane, Bernard's vigilance, ready for a spring, discerned it, and gave battle. Arnold of Brescia, the premature French Revolutionist of the twelfth century, was the practical manifestation of Abélard's philosophy. Bernard was as resolute to extirpate

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Arnold's party as to secure Abélard's condemnation; and he took no neutral, half-way measures. The social levelling that Arnold put in practice was maleficent, making for the death of his own soul, and thwarting the spiritual development of individuals and communities. Bernard did not hesitate between spiritual and physical death. He demanded an end of anarchy by the execution of Arnold. "I would that Arnold's doctrine were as sound as his life is austere. He is a man who eats not, drinks not, thirsts not, but, like the devil, for the blood of souls: he is of the number of those of whom the apostle speaks, who have the form of godliness, without its spirit; of those, concerning whom the Lord Himself said: 'They shall come to you in sheep's clothing; but inwardly they are ravening wolves.' Wheresoever this man hath dwelt, he hath left such frightful traces of his sojourning that he hath never dared to appear there again. His own country agitated by his presence, has been constrained to banish him. Exiled from France, he maintains, among your people the errors of Abélard, with a heat and an obstinacy surpassing that of his master. Alas! if Holy Scripture would have us 'take the little foxes, which waste the vineyard of the Lord,' far more ought we to bind and chain a cruel wolf, ready to fall upon the fold of Jesus Christ."

The struggle against Abélard came to a very dramatic climax. Notwithstanding the magnetic and moral power of which Bernard must have been aware, by reason of the many successful issues of his policy, he was most diffident, and came unwillingly to the ordeal of face-to-face discussion of the disputed points. Abélard was almost a professional debater—skilled in the technique of argument. He was brilliant and popular. He shone with the glamour of romance. It was self-confidence, perhaps, that prompted the challenge to Bernard—a public discussion in presence of the Bishops. After refusing the challenge ("my adversary is a veteran warrior, I am but a child"), Bernard finally accepted, and came to the assembly, at Sens: "I was obliged to yield to the entreaties of my friends. They saw, in fact, that every one was preparing for this conference as for a kind of public spectacle, and they feared lest my absence should be a stumbling-block to the weak, and an occasion of triumph to error. I went thither, therefore, though reluctantly, and with tears in my eyes, without any other preparation than that recommended in the Gospel: 'Do not meditate beforehand what you shall answer; it shall be given you in the same hour'; and those other words, 'The Lord is my helper, what shall I fear?'" Bernard spoke first. The brilliant metaphysician was dumfounded at his earnestness and power. The wiles of technique were powerless against simplicity. Abélard, his weapons all untempered, could only appeal to the Pope. Official condemnation was prompt.

Abélard's admirers remain silent about his retraction. They would like to rank him with Galileo and other martyrs. They cannot understand that his repentance may have been the one sincere act of his life. Nothing like persecution or torture was brought to bear upon him. He was already a monk. He sought an asylum at Cluny, just then in a

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condition of reflorescence, under a wise abbot,—its last. That abbot, a friend of Bernard's, brought Abélard to the point of purging from his system all resentment and vindictiveness against his opponent. He met Bernard privately to give expression to cordial and friendly regard. He died at Cluny, professing clear recognition of his errors, and sincere regret for his pride and self-delusion. There is a sentence at the end of Bourget's *Démon du Midi* that these two thinkers, both monks, seem to illustrate. Bourget writes in conclusion: "Cet enseignement, c'est qu'il faut vivre comme on pense, sinon, tôt on tard, on finit par penser comme on a vécu." Is the philosophical system of each man incipient, Bernard's, in the frozen pond incident, and Abélard's, in the unlawful relation with Héloïse?

In the *Paradiso,* St. Bernard is assigned the task of instructing the spiritual traveller, at the very end of the journey—after the withdrawal of Beatrice (St. Thomas Aquinas, St. Dominic, St. Peter and St. John talk with the pilgrim in the earlier part of the celestial realm); St. Bernard comes in at the close, and prepares Dante for the final vision of Deity. No more credence can be maintained for this ranking, than a poet's authority wins with individual readers. It is suggestive, however, in an endeavour to characterize St. Bernard's particular note in the large harmony of the Saints. That note seems to be spiritual love. His method of cultivating and developing that individual note seems clearly indicated in his writings.

At the time of his conversion and the beginning of his discipleship, he experienced the dryness of heart which attacks small and great in the spiritual life. "I am not ashamed to confess," he said later, "that often, and particularly at the commencement of my conversion, I experienced extreme coldness and hardness of heart. I sought after Him whom in my soul I was desirous to love, who was able to restore warmth and life to my frozen heart; but no one came to my help to dissolve the icy torpor of my spiritual senses, and to bring on the warmth and fruitfulness of the spring. And thus my soul remained untouched and powerless, a prey to hard and hopeless depression and dull discontent. Who is able to abide this frost?" Meditation on the Passion seems to have brought Bernard out of the *Arabia deserta* of the spiritual world. He describes, as follows, the fruit of such meditation. "From the first beginning of my conversion, seeing myself to be wanting in all virtues, I took to myself this bundle of myrrh made up of all my Saviour's bitter sufferings, of the privations He endured in His infancy, the toils He underwent in His ministry, the weariness He suffered in His journeyings, His watching in prayer, His fasting and temptation, His tears of compassion, the snares laid to catch Him in His words, His perils among false brethren, the insults, the blows, the mockeries, the nails, the sorrows, in short, of all kinds which He endured for the salvation of men. I have found wisdom to consist in meditation upon these things, and I have discovered that here alone is the perfection of justice, the fulness of wisdom, the riches of

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salvation, and the abundance of merit; here is that which raises me in depression, moderates me in success, and makes me to walk safely in the royal road between the goods and the evils of this life, removing, on each side, the perils which threaten my way. Therefore, also, it is that I have these things always in my mouth as you know, and that I have them always in my heart, as God knows; they are ever on my pen as all men may see; and the most sublime philosophy, which I have in this world, is to know Jesus, and Jesus crucified."

The next step in his development is marked in 1128, when he was commenting daily at Clairvaux, for the benefit of his monks, upon *Solomon's Song,* a little known book of the Old Testament, much admired, for its erotic imagery by such modern men as Rossetti (D. G.) and Swinburne. Some of the monks wrote down what they remembered of their Abbot's comments. It is these memory notes of his disciples that are included in editions of Bernard's works as his sermons on the Canticle. One of the old chroniclers, William of Thierry, visited the monastery at this period, and has left a vivid account of what he saw and heard there: "He explained to me at this time many things in the Canticle of Canticles; but he expounded only its moral and practical sense, without speaking of the more profound mysteries which are contained in this sacred book, because I desired him and entreated him to do so; and, fearing that what he said should escape my memory, I wrote every day whatever God had engraven on my mind, so that I could remember it. He communicated to me, with unequalled kindness and with perfect freedom, all the lights which he had received from grace and acquired by experience; and he took pains to make me understand many things of which I was ignorant, and which can only be known by the practice of divine love."

Bernard's keen discernment (at times it seems prophetic of future events) was aware of the erotic possibilities in the Canticle, and he therefore cautioned against its use by the profane and impure. "We must consider the expressions of the Canticle of Canticles less than the affections. Love speaks in all; and if any one would understand what we are saying, he must love. It is in vain that he who loves not, approaches to listen to the words we read; for these burning words will never be comprehended by a heart of ice. It demands chaste ears, and when you think of the two lovers, do not picture to yourself a man and a woman, but the Word and the soul." The marriage bond of the Canticle was for Bernard, as for most of the religious Orders, a symbol of the Soul's final union with God. He was careful to discriminate between the union of man with God and such unity as exists in the Holy Trinity. "The union of man with God consists not in confusion of natures, but in the conformity of wills. Between the three Divine Persons, there is unity of essence and of substance; between the Soul and God there is unity of affection and of sentiment." Dante did not create or imagine in Bernard that characteristic which fitted Bernard for the last great task of the *Divine Comedy,*—to unite man with God by love. It may easily be objected that

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Benedict, Francis and others reached that end and reached it through love. But it will be readily conceded, I think, that with Benedict, Obedience is the more characteristic method to the goal, and with Francis of Assisi, Poverty.

The Cistercian houses are all dedicated to the Blessed Virgin. She is said to have appeared to the second Abbot at Citeaux. Bernard may have seen in her protection a defence against slanderous misinterpretation of his teaching about spiritual love. His letters, and the legends that have gathered around him, do not justify the impression that Clairvaux was a favourite resort of the Virgin's. The celebrated Jongleur de Notre-Dame legend has Clairvaux for its *mise-en-scène;* but its period is a hundred and fifty years after Bernard's death.

Bernard died in 1153, leaving in his own abbey seven hundred monks. The total number of monasteries that had grown up, subject to the jurisdiction of Citeaux was one hundred and sixty. Of Cistercian houses in Britain, Melrose Abbey and Tintern Abbey are celebrated through their literary association with Scott and with Wordsworth. Bernard's own abbey is now a government prison. One would think that mere antiquarian interest would preserve so holy a spot from such desecration.

SPENCER MONTAGUE.

Every duty we omit obscures some truth we should have known.

JOHN RUSKIN.

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EASTERN AND WESTERN PSYCHOLOGY

II

The Planes of Consciousness

IN the Notes and Comments in the January number of the Theosophical Quarterly, an effort was made to apply the Theosophic method to psychology, by bringing together certain soul-records of the East and West; the present essay is an attempt to carry this study more into detail. At the beginning of the Notes and Comments, it was made clear, by quotations from *The Ocean of Theosophy,* that the subject of consideration was not that "psychology without a soul," which is really an illogical and incomplete outgrowth of physiology, but rather the genuine "science of the soul," which seeks to know, and reverently to study, the actual experience of the soul itself, the conditions of spiritual consciousness, as they manifest themselves in the inner world of being, in the expanding life of the soul. In reality, the whole of religion, all spiritual life, is contained in these higher states of consciousness; and an understanding of religion, of the supreme logicalness and reasonableness of religion, must rest on some understanding of these states of consciousness. But it stands to reason that the only knowledge of them which is real, and therefore true, must be based, not on speculation, but on experience, on the actual entering and tasting of these states of consciousness; just as the only knowledge of the powers of vision or audition which amounts to anything at all is gained, not by argument and speculation, but by seeing and hearing.

If, then, religion and spiritual life be "all a matter of our states of consciousness," what are we to say of religious practices and observances, of worship and conduct, of the whole system of devotional life? The answer seems to be quite simple and direct: All observances and practices, all acts of devotion and worship, are preparations and means for entering, experiencing and understanding the states of spiritual consciousness. All purifications, for example, are means for putting off a lower state of consciousness, in order that we may enter a higher state of consciouness. And, since one of the dominant factors in that lower state of consciousness is separateness, self-centeredness, isolation of consciousness, much of the preparation for the higher consciousness of necessity consists in efforts to break down this isolation, this "being wrapped in self," whether by acts of self-sacrifice, or by worship in common: that is, by a common effort to enter a higher state of consciousness; or by the training of disciples in association with each other.

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Two cautions would seem to be necessary at the outset. The first is this: Consciousness invariably involves will, the active and definite exercise of the will. Where the will is in abeyance, as in mental drifting and dreaming, in nebulous and negative conditions, this invariably means a definite sinking or dying of consciousness. A state of consciousness has been reached; if we try to rest in it in a negative and nebulous way, we are not really resting in it at all, but sinking below it into a lower state, and this means death. A sound study of natural life, of biology, shows this: living beings hold their own only by ceaseless effort and vigilance; a relaxation of vigilance means a surrender to the enemy, and the enemies of life, whether natural or spiritual, are everywhere and always on the alert. Any natural form which has surrendered its powers of self-defence, for example, the wingless birds of New Zealand, is in immediate danger of extinction as soon as its artificial isolation is broken, let us say, by the coming of predatory animals; but even before this menace arises, that form has already begun to recede, to degenerate. It is so too with spiritual life; eternal vigilance is quite literally the price not so much of liberty, but of life itself.

But, while will is everywhere a part of consciousness, a part, without which consciousness is already dying, it is difficult to describe the activities of the will, while it is much easier to describe the content of the perceptive side of consciousness, and much of what is found in the spiritual books, especially those of the East, is somewhat prone to follow this natural bent: to lean too much on the description of the perceptive side, and to lay too little stress on the active side. We do the same thing constantly, in ordinary speech. We say, "I see that bird on the tree," but we do not say, what is nevertheless the case, "In order to see it, I must use uninterrupted effort to direct my sight, to focus it, to concentrate the visual sense on it." The instant the will, the effort of attention, lapses, we in fact cease to see. The will has to be used perpetually. But, as we have said, the Eastern books, especially those of later date, tend to lay too little stress on the will-side of consciousness. We shall have to be on guard against this.

This is the first caution. The second concerns the mind, or, perhaps one should say, that part of the mind which occupies itself with argument; for convenience, the lower mind. The French philosopher Bergson has done admirable work at this point; he has made it clear that the lower, argumentative mind was, as a matter of history, evolved to deal with matter and with the processes of matter of a certain kind and range; and that this mind, therefore, just so far as it is a good instrument for that purpose, is a bad instrument for dealing with things above that layer of matter; therefore he lays great stress on "intuition," the perceptive faculty which is by nature fitted to deal with the things above that layer of matter, and the whole of his spiritual interpretation of life is based on the use of this higher perceptive faculty, the "intuition."

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But the lower, argumentative mind has been exceedingly busy for many millenniums, in the long and arduous task of mastering matter and material conditions. Not only has it made enormous conquests here, but it has gained enormous confidence in itself in the process, nay, an overweening consciousness. And it is far from easy to persuade it that it has its limitations; that, for the next layer of consciousness, of life-experience, for the perception of spiritual things, it is hardly fitted at all, and must constantly subordinate itself to the spiritual faculty, to "intuition." The word "bumptious" is not often used in the consideration of these high topics; yet "bumptious," "self-assertive," is exactly the word to express this quality of the lower mind; a tendency naturally arising from its long success in dealing with the lower, material order of life; yet a formidable barrier, when the time comes to enter the plane of life which lies directly above the material life. One may say that the whole literature of negative materialism, of rationalism so-called—for it is not really rational or logical—simply illustrates this one tendency of the mind. And, as a practical lesson, we must be constantly on guard against this same tendency, realising that its long life, its manifold successes in its own field, have given it a tremendous tendency to run forward, in virtue of that momentum, and to assert itself equally in the next field, for which it has no aptitude at all.

Perhaps we shall be justified in saying that the very clear perception of this limitation of the lower mind has been the motive which has led certain divisions of Christian thought—and notably certain teachers in the Roman Church—to put a practical ban on the lower argumentative mind; to insist on the surrender of private judgment, as a primary religious duty; to put forward, for acceptance, a ready-made system of thought. But this tendency, which has, as we have seen, a certain justification in the nature and origin of the lower mind, seems to have been carried too far, with rather damaging results.

The first of these detriments seems to be a practical divorce between the thought of that Church and the whole development of modern science, which is based in part on the argumentative mind and in part on intuition; with results almost disastrous to both parties: The whole trend of scientific thought has driven forward, practically without its religious lining, without spiritual inspiration, and has, therefore, tended to become materialistic; while the thought of the Church, taking an attitude of antagonism towards scientific development, has thereby suffered in its own growth, and has very largely cut itself off from the active thought, the free natural development of thinking men. For this reason, it would seem, the Roman Church has tended to become a Church of women, the spiritual life of men thereby suffering immensely, as, for example, in contemporary France.

A second detriment has been, that the Roman Church, and, to a less degree, other divisions of Christian thought, have cut themselves off from other great realms of the world's spirituality; have, perhaps un-

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consciously, tended to take for granted that the spiritual experiences of other divisions of mankind are in essence illusory and false; that it is much better to neglect them altogether. This attitude is really an unconscious indictment of the justice and goodness of God, a denial of spiritual life to these other children of the Father. It is true that this view is not explicitly asserted; on the contrary, there is a theoretical acceptance of the possibility of salvation for the virtuous, unbaptised heathen, notably in the writings of Thomas Aquinas, and in the canonization, albeit unconscious, of Gautama Buddha by both the Eastern and the Western Church, under the name of Saint Josaphat, which is said to be a corruption of the title "Tathagata," "He who came as His Predecessors came." But in practice, the ignoring of the spiritual experience of the East is pretty complete. And it appears to be one of the fruits of the practical banning of the logical mind; this in turn being due to a genuine recognition of the supreme value of "intuition."

What is really needed, it would seem, is an understanding of the true relation between these two elements of our perceptive faculty; an understanding, first, that all of the Universe is from God; and, secondly, that the perceptive power in us, which meets the Universe, is likewise from God; is, indeed, invariably a ray of the Logos itself, in whatever field it operates. What is needed, therefore, is to establish the true relation between these different rays of the Logos.

It is of deep interest to note the method of Christ himself in this regard. In his actual teaching, we find two elements always present: the direct appeal made to the moral nature—that is, to the will, rightly operative—made by the direct inspiration of his presence, his personal power; and, second, the appeal to the natural mind, to lead and incite the mind to accept and further the impulse of the moral nature. Thus, in the Parables, which best represent the first stages of Christ's teaching, his method of approach, we find him always appealing to the natural mind and to the already existing content of the natural mind, by evoking natural observations, by calling up some scene or fact of nature certain to be present in the minds of those who were listening to him: "A sower went forth to sow"; or "A certain man made a great supper." Further, he chooses those aspects of natural life in which the process of natural law most visibly corresponds to the process of spiritual law, thereby leading through the natural mind up to the intuition; for example, "And he said, 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." There is a clear and fundamental recognition here that the Divine Law works harmoniously in the natural and spiritual worlds, and that there is an underlying unity in our perceptive power, as it operates in the natural and spiritual worlds. If this supremely wise leading had been fully followed, there never could have arisen any "Conflict between Science and Religion."

To unravel these tangled threads, there is but one means: the con-

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sistent and wise application of the Theosophic Method. This will bring about, first, a mutual understanding and complete reconciliation between Science and Religion; next, a like understanding and reconciliation between the now divided, but really complementary regions of spiritual experience, and chiefly those of the East and the West. Immense mutual benefit will result, first, as between Science and Religion, and secondly as between the spiritual life of West and East, moral force and lucidity, will and consciousness, heat and light mutually enriching each other, and thus making possible an immense forward step in the spiritual life of all mankind.

We come back, therefore, after a somewhat long digression, to the fundamental question of the fields or planes of consciousness, which are the basis of all religious experience, and, with a right accompanying development of the will, of all religious and spiritual life. Here again it must be remembered that "the Universe is One"; that life is not in reality divided; that, when we speak of planes of consciousness, we do so for the sake of simplicity and lucidity, not because there are really hard and fast divisions. In exactly the same way we may speak of our consciousness today as being separate from our consciousness of yesterday and of tomorrow. But this is for simplicity only; in reality our consciousness is unbroken and continuous. If the consciousness, the feeling of "I," were ever completely blotted out, even for an instant, there is no conceivable way in which it could be revived or renewed. The lapse would be final. In reality, our consciousness stretches both forward and backward in an unbroken line.

Our consciousness likewise stretches upwards in an unbroken line, though the focus of consciousness rises and falls, and is, in general, at the lower end of the line; yet, were our consciousness not already established from eternity in the Highest—in its great Source, the Logos of God—there would be no hope for us; we could never conceivably rise to the consciousness of God. It is a question of raising thither the focus of consciousness, along a divine line which already exists. This would seem to be the meaning of the teaching of the Upanishads, that the divine Self in us, Atma, already is God.

The Upanishads divide our consciousness into four great planes or layers; but, as there is always overlapping and interpenetration, we may add the three intermediate regions, or realms of junction and interpenetration, thus making in all seven great planes of consciousness; each of these, we may suppose, is further divisible, for clearness, into four layers, or, counting the intermediate regions, into seven. Since the great Upanishads follow the four-fold division, we may well do the same, trying, later, to indicate the significance of the intermediate layers. We shall then try to show that exactly the same realms of consciousness, with exactly the same content, are quite clearly and consciously recognized in what we have agreed to call "Western psychology," the genuine experiences of the soul, recorded by those in the West who have gained spiritual

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unfoldment; who have, in fact, entered these higher regions of consciousness in their own personal experience. One may say, perhaps, that "Mysticism" is in reality the entering of these higher realms of consciousness, with the means toward that entrance and the harvest there gathered.

The great Upanishads begin with the oneness of the Divine Consciousness, which they call "Brahma," literally "the Power which Expands." To this word is often prefixed "Param," "The Supreme," forming the phrase, "Param Brahma," "The Supreme Eternal," which has been anglicized as "Parabrahm," the Absolute. But, since the Absolute can, by its very definition, have neither parts nor relations, Brahma stands more generally for "God made manifest," God revealed in the spiritual and material world, in Nature and in the Soul, the Unity of the Divine Life. And Brahma is identical with Atma, the Divine Spirit. This Divine Spirit, the unity of all consciousness, is revealed in four great planes of consciousness, which are thus described in the Mandukya Upanishad:

"All is Brahma; Atma is Brahma; this Atma, universal Consciousness, has four degrees (literally: "has four feet"):

"(1) Standing in waking (jagarita), outwardly-perceiving, with seven members, with nineteen mouths, an eater of coarse elements, Vaishvanara ("vital fire"),—is the first foot.

"(2) Standing in dream (svapna), inwardly-perceiving, with seven members, with nineteen mouths, an eater of subtle elements, Taijasa ("the radiant"),—is the second foot.

"(3) Where, sinking to sleep, he desires no desire, beholds no dream, this is dreamless-consciousness (Sushupti). Standing in dreamlessness, become-one, a cloud of perceiving, blissful, an eater of bliss, having as its mouth pure-consciousness (chetas), Prajna ("inspiration"), —is the third foot.

"This is the Lord of all, this is the Knower of all, this is the Inner-compeller, this is the womb of all, for this is the forth-coming and withdrawal of beings.

"(4) Neither outwardly-perceiving, nor inwardly-perceiving, nor perceiving in both ways, nor a cloud of perceiving, nor perceiving nor not perceiving; unseen, incomprehensible, not to be grasped, without distinctive mark, unthinkable, unindicable, the essence of the idea of the one Atma, where manifestation has ceased, full of peace, benign, without a second (advaita),—this they think to be the fourth (chaturtha, turiya); this is Atma, this is to be known."

This passage may seem at first sight obscure, discouraging, enigmatic; but this is largely because of its extreme conciseness and condensation. In reality, it is marvellously complete, profound, full of meaning and of light. We shall try presently to expand and interpret it by other Upanishad and later Vedanta passages. But we can best approach its study, perhaps, by quoting a closely parallel passage from one of the great authorities of Christian mysticism, Saint Francis de Sales (*Of the Love of God*, chapter xii):

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"Our reason, or soul, is the very temple of God, Who dwells therein. 'I sought Thee without,' Saint Augustine says, 'and found Thee not, because Thou wert within me.' So in this mystic temple there are three courts, or different degrees of reason. The first leads us by the experience of sense, the second by human knowledge, the third by faith, and beyond all these there is an eminent, supreme point of spiritual perception, which is not led by the light of reason or argument, but by a simple act of the will, through which the mind yields and submits to God's Truth and Will.

"Now, this culminating point of the soul or mind is aptly symbolised by the Sanctuary or Holy of Holies; for the Sanctuary had no windows whereby to admit light, and that mind needs no enlightening of words; all light entered by the door, and so into that mind faith alone enters, kindling like rays, the beauty and brightness of God's Good Pleasure; none entered save the High Priest, and this highest point of the soul is only approachable by a wide overpowering consciousness that the Divine Will must be loved and accepted, not here and there only, but in everything, general and special alike; when the High Priest entered he darkened the doorway by the fumes of his censor, and even so the soul is sometimes clouded by the renunciations of the soul, which cares not so much to define the beauty and goodness set forth as to embrace and worship them, and through absolute acceptance of God's Will to attain perfect union with Him."

It is not difficult to make out the general resemblance between this and the Upanishad passage. Both rest on the Divine Being. Both divide the soul's consciousness into four ascending degrees. The first degree, that of waking sense-consciousness, which the Upanishad calls jagarita or jagrat, the Christian mystic characterizes by "the experience of sense." The second degree, called by the Upanishad svapna, dreaming, that is, resting in mind-images, the Christian mystic defines as based on "human knowledge." The third degree, called by the Upanishad sushupti, blissful, inspiration, is based by the Christian mystic on "faith." The fourth, generally called in India turiya, (which simply means "the fourth,") has its essence, according to the Upanishad, in "the idea of Atma," the Divine Spirit; the Christian mystic bases it on realized oneness with the Divine Will.

While, for the sake of simplicity and clearness, the Upanishads often speak of these degrees of consciousness as naturally succeeding each other and unfolding as we go to sleep, so that from waking we pass to dreaming, from dreaming to dreamless sleep, from dreamless sleep to the pure consciousness of Atma, and while it is, perhaps true that, in the beginning, we only reach the deeper consciousness beyond dreams when the body is actually asleep, it must not, it would seem, be understood that this limitation is permanent or universal. For, just as we may dream while we are awake, focussing our consciousness not in the perceptions of the senses, but on the inner pictures in the mind; so, while we are awake,

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or while we have the perception both of the outer senses and of mind-images, we may also have the deeper consciousness, the consciousness of "faith," of spiritual being and will, and even something of the fourth, the divine consciousness. The truth would seem to be that all four are always present, though, while the whole consciousness and interest is focussed in the lower, we are only very dimly aware, or not aware at all, of the higher. The practical problem, then, is, to subordinate the lower; to raise the focus of consciousness from sense-perception and mind-images to the spiritual and divine consciousness. It would seem to be, not so much a question of lighting a new light in a region absolutely dark, as of strengthening a dim light which is already burning there, which has been burning there, dimly and unperceived, from the eternities.

We shall try, at a future date, to make clearer the meaning and content of each of these states of consciousness, with their relation to the will, as these are set forth in the mystical books of the East and the West, with such added light as can be gained by comparing the two. Meanwhile, it should be held in mind, as a fundamental principle in both East and West, that every consciousness, of whatever degree, and whatever be its content, whether it be on earth, in hell, or in heaven, is an undivided and inalienable part of the Consciousness of God, though, since God has given us free will, He has therefore given us the power to choose the content of our consciousness, to choose the direction in which we shall focus it, whether low or high. And in the same way, every will, nay, every manifestation of force throughout the universe, whether it be in the atom or the archangel, is and remains an undivided and inalienable part of God's Will and Power, though with free will, He has given us the power to choose in what direction, and to what ends, we shall use our wills; we can degrade them, or we can raise them and make them a part of God's active and beneficent Will.

CHARLES JOHNSTON.

(*To be continued*)

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MESMER

THOSE by whom, in past ages, Greek oracle, Roman sibyl or Egyptian seer, were held sacred and worshipped as divine, would doubtless have had little understanding of the attitude of the Middle Ages, when on charge of witchcraft, thousands of psychics were burnt at the stake. And to both extremes would have been equally incomprehensible the 19th century attitude toward the modern form of psychic manifestation—the searching investigation and experiment by which animal magnetism little by little gained place as a science.

The man who discovered animal magnetism for his century, Anton Mesmer, was an initiated member of certain brotherhoods, and one of the messengers sent by the "Great Brotherhood," to perform its work in the last quarter of the 18th century. He was born at Weil in Germany in 1734, completed his education by the study of medicine in Vienna and took his degree under the most eminent medical men of his day. Even during his student life he became deeply interested, through his study of astronomy, in the theory of the mediæval philosophers regarding the sidereal influence on man. He concluded that this influence which the planets exerted both on each other and on the human body was similar to magnetic attraction and that it operated by means of a very subtile fluid interpenetrating all things.

Somewhat later he made public announcement of the discovery of a universal fluid "the immediate agent of all the phenomena of nature, in which life originates and by which it is preserved," and further added that he possessed the power to regulate and control the operation of this fluid and was able by its means to cure disease. About this time, he became interested in the work of a Jesuit professor of astronomy, who was making remarkable cures by means of the magnet, and seeing in this the affirmation of his astronomical theories he adopted the magnet as his own means of controlling the newly discovered fluid.

After working for some time in Vienna, Mesmer travelled in Bavaria and Switzerland, making many cures and arousing great interest. While in Switzerland, he came in contact with an ecclesiastic of the country named Gassner, who was also curing diseases. The latter worked, however, not with a magnet but by the exorcism of devils, determining first by religious formulæ whether the disease had a natural or a diabolical cause. Mesmer attributed these cures to animal magnetism and the magnetic fluid, as he had come to call his discovery. For some time he had been employing the magnet less and less and he now gave up its use entirely, announcing that he could magnetize any substance, i. e., concentrate or liberate the magnetic fluid, at will.

In 1778 he went to Paris where he published a book, *Memoires sur*

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la decouverte du Magnetisme, both medical and astronomical in character. At the same time he proclaimed his discovery of a universal panacea and opened parlors for the demonstration of his theories. There is a striking contrast between the methods deemed necessary at this time and those employed by later followers. The rooms in which Mesmer's patients met were heavily curtained, dimly lighted and silent, except for occasional strains of soft music. Mesmer, in a magician's garb of lavender satin, glided about, producing by mysterious glance or gesture, the most startling effects upon his patients. His method in individual cases was to place himself opposite the patient, grasping the hands of the latter and staring fixedly into his eyes. After continuing this for five or ten minutes, he made slow passes at a slight distance from the body of the patient, downward from the top of the head, resting the tips of his fingers lightly on the eyes, the chest, the pit of the stomach and the knees.

With a large and ever-increasing following, such a method became out of the question, and he used instead the *baquet* adopted from Paracelsus. The latter was a wooden tub containing a number of glass bottles fitted into each other, end to end and in layers, so as to form rays, as it were. Each bottle was filled with water, tightly corked, and magnetized. And into the interspaces were poured water and pounded glass or steel filings, likewise magnetized. From the tub, a rope tied to a piece of iron extended to the patients, who stood about the tub in a circle, close enough to be in contact with each other at thighs, feet and knees, "so that they should seem to form only one body, in which the magnetic fluid may circulate in constant succession." Often a second circle stood close behind the first. In a pamphlet of *Aphorisms and Instructions,* Mesmer further details the means of discovering and treating the disorder until a crisis is brought on and the cause of the malady diminished. The effects of the treatment varied with different persons; some remained quiet and more or less undisturbed, but in the majority of cases, the so-called crisis was of a most violent nature, the patient rolling on the floor, or becoming hysterical, or even in some cases suffering such convulsions as to require removal into an adjoining room, where means were taken to prevent self-injury. Mesmer regarded these crises as essential to a cure.

For the disclosure of his teachings, Mesmer asked a considerable price, and is said to have amassed a fortune. He was even offered a large sum by the French Government for the secret of his discovery, but this he refused to consider. The interest that he aroused was widespread, for the same social conditions that led to a ready acceptance of the teachings of Swedenborg or Saint-Martin, or again of the marvels of spiritualism, led no less to eager curiosity regarding the phenomenal manifestations of mesmerism. But though he gained a numerous following, his claims and his methods excited against him the indignation of the medical faculty of Paris, who stigmatized him as a charlatan. Efforts were made to put his methods to the test, but any such issue Mesmer avoided, even

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to the point of leaving Paris for a time. There was wide-spread controversy in regard to the subject and feeling ran high. The medical faculty, at strife within itself, threatened with expulsion any of its members who evinced a leaning toward the new teachings, and in several cases executed the threat.

At length, in 1784, Louis XVI issued a mandate, requiring the investigation of Mesmer's system. A commission was appointed from the members of the Academy of Sciences, the Society of Physicians and the medical faculty, including some of the most distinguished scholars of the day—among them Lavoisier, Bailly and Benjamin Franklin. This commission is accused by many of approaching their task with prejudiced minds, and of making an incomplete, unfair and superficial examination, not at all in compliance with the rules requisite for successful experiments. That which surpassed comprehension was to them contrary to reason, and phenomena which could not meet the cross-examination and satisfy the searching inquiry of their scientific "experts" had no claim on general acceptance. The spirit of the investigation is strongly suggestive of part of the explanation given in the *Occult World,* as to why the Masters do not undertake to convince modern science of occult truths: "As for human nature in general it is the same now as it was a million years ago, prejudice based upon selfishness, a general unwillingness to give up an established order of things for new modes of life and thought . . . proud and stubborn resistance to truth if it but upsets the previous notion of things: such are the characteristics of the age."

In the elaborate report which the commission drew up, they denied the existence of any special agent (animal magnetism). Many of the facts in regard to the phenomena they admitted to be true, but they attributed them to physiological causes. Imitation, imagination and touch, they gave as the explanation. As regards imitation, nervous, hysterical people, they said, on seeing their companions in convulsions or so-called crises, would quite naturally be similarly affected. Imagination or the expectation of certain results played a very large part in the phenomena, and where this element of expectancy was absent (the patient being treated without his knowledge) the results were almost always negative. Similarly, the touch or contact of the magnetizer had certain effects largely because these effects were expected by the patient. Denying or ignoring entirely the transcendental side of animal magnetism, they undertook to reduce it to a purely rational basis, and entirely aside from the immediate bearing on Mesmer and his followers, the effects of their work were far-reaching, indeed. For to this blindness and prejudice on the part of the commission, is probably due, according to Madame Blavatsky, the materialistic drift of the public mind, even to the present day.

The report of the commission was a severe blow to mesmerism, and two other occurrences still further reduced its popularity. A satirical play, *les Docteurs modernes,* brought out at the *Comedie Italienne,* sought

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to make ridiculous both Mesmer and his discoveries. And the impression thus made was heightened by the press notices concerning a man, who some time before his death had been one of Mesmer's celebrated cures; they read, "M. Court de Gebelin, author of *le monde primitif*, has just died, cured by animal magnetism." A further explanation of the decline of interest is the fact that the career of Cagliostro was now at its height (the affair of the Queen's necklace occurred in 1785), and novelty-seekers were occupied elsewhere. Then, most important of all, came the vital change in the spirit of France as it became engrossed in the approaching Revolution. Mesmer returned to Germany, published in 1799 his *Memoires sur mes decouvertes,* and in 1815 his *Mesmerismus,* and in that same year, died.

His own account of the rationale of mesmerism is important in view of the varied theories advanced by later investigators. He taught that man possesses a sixth sense which acts through the nervous system and "is in touch with all nature by means of a subtle fluid which acts upon it like the light on our eyes, but in all sorts of directions. It can in certain circumstances acquire an excessive irritability. Then it fills the functions of all the other senses, which for this reason seem to have received a prodigious extension." To this explanation, one of his immediate followers, Tardy de Montravel, adds the assertion that the inner sense is analogous to the instinct of animals and that its activity is increased through the numbing of the external senses which mesmerism produces.

A new era in animal magnetism was begun by the Marquis de Puysegur, one of Mesmer's most distinguished pupils and, as might be expected, a firm believer in the magnetic fluid. Instead of the elaborate apparatus of his teacher, he accomplished his results through gentle strokings or the use of will-power alone. The violent crises hitherto induced were discovered by him to be not only unnecessary but injurious, and his interest was centered in the soporific effects which could be produced, and in the varying degrees of intelligence exhibited by patients during the magnetic sleep. As he was benevolently disposed, hundreds of people flocked to his estate near Soisson, in the hope of a cure—so many, in fact, that he finally magnetized a tree in his garden by which means large numbers were helped. This last expedient had been adopted by Mesmer as well, but his enemies declared that patients not sufficiently primed beforehand, quite as frequently had their crises under the wrong tree,—proof conclusive of the arguments regarding imagination and expectancy.

Working at the same time with the Marquis de Puysegur and sharing his views and methods, was Deleuze the great naturalist, whose high reputation as a scholar did much to re-establish the good name of mesmerism. So numerous were his patients that he too made use of magnetized objects, and in his books on the subject, reference is made to such of his practices as giving magnetized water to drink or prescribing a magnetized handkerchief worn on certain parts of the body "to sustain

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the action during the interval of sittings." He was the first to emphasize the importance of motive in the work, declaring that mere love of the marvellous or desire to exhibit power could produce only harmful results; the moral and physical condition of the magnetizer, too, he regarded as of prime importance, since through the magnetic fluid, it exerts in time, a powerful influence on the moral and physical condition of the patient. In fact, he was exceedingly cautious in his use of it, and in view of the limited understanding of the subject, recommended it only in cases where the usual medical efforts had failed. He, too, attempted to solve the puzzling problem of the nature of the phenomena: many had sought to reduce them to a strictly physiological basis, others had declared them to be purely spiritual, claiming to produce cures by faith and the will alone; Deleuze asserted that as man is both body and soul, the influence he exerts participates in the properties of both. It follows that there are three actions in magnetism: first, physical; second, spiritual; third, mixed action.

Due largely to the work of Deleuze and the Marquis de Puysegur, there came a new wave of interest, a wave which spread through Germany, Holland and Italy, and in Sweden led to considerable experimentation in the Swedenborgian Society. Further prestige was gained through the work of another committee of investigation appointed by the French Academy, which drew up in 1831, a report much more favorable than the first. But as the Academy refused to print the report, and as itinerant charlatans calling themselves mesmerists were everywhere arousing prejudice, interest in the subject was soon quenched entirely or limited to the very few.

This was notably the case in England, where the chief advocate of the cause was Dr. John Elliotson. A man of considerable eminence as a physician, he had assisted in founding the University College Hospital, was a professor of Practical Medicine in the University of London, and the president of the Royal Medical and Chirurgical Society, yet in spite of his recognized standing, so strong was the feeling against animal magnetism, that his advocacy of it caused him not only the loss of his practice but also dismissal from his professorship. According to contemporary accounts, many physicians made experiments, some with signal success, but partly out of consideration for their patients who would have been objects of suspicion had the facts been known, and partly for the sake of their professional reputation, they were forced to keep silent.

One point of view actually held by large numbers of people is given in a contemporary pamphlet (about 1846), "exposing" mesmerism as a sorcery, and quoting at some length from the Apocalypse regarding "spirits of devils, working miracles, which go forth unto the kings of the earth." As a final argument, the author of this work sagely observes that though mesmerism heal every disease, prevent every pain, and end all tribulation, it would, after all, "be an evil rather than a permanent benefit to mankind, in its thus naturally hindering their final everlasting

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salvation, since it is only 'through much tribulation that we shall enter into the kingdom of God.' "

It was for James Braid, a surgeon of Manchester, England, to raise the subject into the realm of scientific study, and he, curiously enough, approached it as a sceptic, believing as did many others, that it was merely a "system of delusion and collusion." A travelling mesmerist, M. Ch. Lafontaine, in the course of a sensational and exceedingly lucrative lecture tour through England, stopped in Manchester, and Braid attended his seances with a view to exposing the system and proving the so-called magnetism non-existent. One incident, namely the inability of a subject to open his eyelids, impressed him as a genuine phenomenon, and in evolving a theory with regard to this and testing it by experiments, he made the discovery which was known as Braidism and later as hypnotism.

His theory was that the mesmeric phenomena are due to a "derangement of the state of the cerebro-spinal centres, and of the circulatory, respiratory and muscular systems, induced by a fixed stare, absolute repose of body, fixation of attention, and suppressed respiration concomitant with that fixity of attention." He repudiated entirely the theory of magnetic fluid, denied the value of passes or strokings of the hands, and claimed that all depended on the physical and psychic condition of the patient. He believed fully that the nervous condition was the same both in mesmerism and in hypnotism, and for a long while he considered the phenomena of the two systems the same; those which he had not succeeded in inducing, he thought would be obtained after further experiment. Later, though, he came to regard them as distinct agencies, because some of the more advanced states of mesmerism, he could never induce.

According to Braid's method, the subject stared fixedly at a small bright object placed just above the root of the nose, so that the eyes converged sharply upward, thus tiring the muscles and over-irritating the optic nerve. (Later Charcot improved on this by placing pieces of glass close to the bridge of the nose, increasing the convergency.) At the same time the attention was fixed on the idea that sleep would ensue, a result which was usually obtained in two or three minutes. There followed a changed condition of the nervous system which he found peculiarly suitable for the cure of certain diseases, for the most part nervous disorders. It proved to be also a partial, and often a complete preventive of pain in surgical operations, and in these two capacities, Braid and other physicians as well (notably Dr. James Esdaile in India), experimented with it extensively. Braid never, though, regarded it as a universal remedy, and he frankly acknowledged that he did not understand the whole range of diseases for which it might be used. Of its superiority over mesmerism, he was firmly convinced, also of its ability to accomplish all or more than mesmerism had ever done. In the first place it produced the nervous sleep both more surely and more speedily

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than the rival system; this he attributed to his insistence upon fixity of gaze. Further, the hypnotized patient can be wakened readily whereas the mesmeric patient sometimes cannot be roused for days; he can be approached with safety, while in mesmerism there is danger of cross mesmerism, producing violent agitation, catalepsy and convulsions. Also, according to Braid at least, he cannot be affected by it in any stage of the process against his will, the magnetized patient being entirely submissive to the magnetizer, and often being acted upon from a distance, without his knowledge or consent.

Upon making his discovery, Braid immediately began lectures regarding his theories and experiments. Lafontaine returned to Manchester, and there was heated controversy among the respective supporters of the two methods. Many persons who believed in the genuineness of mesmeric phenomena, but who had for some time been occupying an embarrassing position as a result of over-energetic hostility to the theory of the magnetic fluid, now found a safe refuge in the ranks of the hypnotists. Braid continued to lecture, going to Birmingham and London, and also published several books, of which the best known is his *Neurypnology or The Rationale of Nervous Sleep,* brought out in 1843. His extensive experiments, which were performed with great scientific accuracy and exactness, are of the utmost importance in the development of the subject.

As a result of the widespread interest which his work aroused, several other theories were brought forward. That known as Electro-Biology, advanced by an American, J. Stanley Grimes, was regarded by many as a piracy of Braid's system. It contained many points both of hypnotism and animal magnetism, and was based on a theory of the transfer of electric particles. But as it required mental and physical impressions to be made on the subject while still in the waking state, Braid, after suitable investigation, pronounced it to be psychic or mental but not electric. At about the same time, the Baron von Reichenbach, an Austrian nobleman and a scientist of considerable attainment, made public the results of his investigations. Long and careful experiment, in which he tested upon his patients the effect produced by magnets and metals, had convinced him of the existence of "flame-like emanations from crystals, from the poles of a magnet, from the bodies of the sick, and from newly made graves." He further inferred the existence of a force, universally diffused, but as yet hidden and enigmatic, which he called Od, signifying, by a rather indirect etymology, the all-pervading power, and later termed the odylic force. This theory, too, Braid considered carefully, but by means of scientific experiments showed it to be unsound.

Though Braid's work brought the subject of hypnotism at least into good standing, his theories failed, for the most part, to gain any very general acceptance; this remained to be accomplished at a still later date, in France. Certain French physicians, impressed with the importance of the subject, took a courageous stand in making public their numerous

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experiments and observations. Among these were Professor Azam of Bordeaux, and his colleagues, Broca and Verneuil, about 1860. At length in 1866, Liebault and the school of Nancy began their noted work, employing hypnotism, not only for the cure of disease, but also as a means of education and for the improvement of character and morals. The year 1878 marked the beginning of the work of Charcot and the school of La Salpêtrière, in Paris. Probably no one contributed so much as Charcot to the scientific explanation of the subject, giving it the most thorough and searching investigation, and reducing to scientific classification its various phases and stages. Partly through published accounts, and partly through public lectures before physicians from all parts of the world, the results of his experiments were given a prominence hitherto unthought of, and the period of his work marked the climax in the history of the study, and the accession of hypnotism to a place among the sciences.

It is impossible to go far in hypnotic experiment without meeting with mesmeric phenomena, and due partly to the work at La Salpêtrière, there resulted the very general interest in clairvoyance, clairaudience, trance, apparition, etc., just prior to the beginning of the Theosophical movement, in 1875. An article by W. Q. Judge, written some years later, gives the Theosophical explanation of mesmerism, making clear both the nature of the phenomena, and also the reason for the contradictory observations and the many baffling and apparently unsolvable problems with which students of the subject had so long struggled. This article gives Madame Blavatsky as authority for the existence, definitely, of a magnetic fluid, a subtile form of matter, composed partly of the astral substance round each of us, and partly of physical atoms "in a finely divided state." This is in no wise contradictory to what has been stated concerning either magnetism or hypnotism, since self-hypnotism, induced by gazing fixedly at a bright object, may be entirely co-existent with the fluid. As for the action of this fluid, Mr. Judge explains that it "is thrown off by the mesmerizer upon his subject, and is received by the latter in a department of his inner constitution never described by any Western experimenters, because they know nothing of it. It wakes up certain inner and non-physical divisions of the person operated on, causing a change of relation between the various and numerous sheaths surrounding the inner man, and making possible different degrees of intelligence and of clairvoyance and the like. It has no influence whatsoever on the Higher Self,* which it is impossible to reach by such means. Many persons are deluded into supposing that the Higher Self is the responder, or that some spirit or what not is present, but it is only one of the many inner persons, so to say, who is talking or rather causing the organs of speech to do their office."

The inner person in this case is the astral man, the impressions from which, during normal waking life, are registered on the brain, but over-

* Atma, in its vehicle Buddhi. [Ed.]

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borne, for the most part, by the vast multitude of impressions from the physical man. During the mesmeric state, on the contrary, the bodily impressions are stilled, the power to produce them being entirely lost, for the time being. This paralysis is caused by the magnetic fluid "flowing from the operator and creeping steadily over the whole body of the subject, *changing the polarity of the cells in every part,*" a process which can be carried to such a point that the astral is almost completely disconnected from the physical body. The astral organs, then, untrammelled by the body, send to the brain reports of what they see "in any part of space to which they are directed," their power of sight and comprehension, however, being affected by the limitations resulting from prior incarnations. Aside from these limitations, considerable allowance must be made for the influence exerted upon the subject by the magnetizer, and also for the effect produced by physical sensations, for while actual impressions from the physical body are stopped, nevertheless, the sensations from every part of the body affect cognition or rather color it, to a greater or less extent. From what has been given, it will be obvious that mesmerism should be limited to the trained seer alone.

There is much further information on the subject, all of which has been, for centuries, the possession of the secret fraternities of the East. Only a portion has been disclosed to the world at the present time, and the reason for this precaution is clear when one considers that as a result, even of that disclosure, man has in some cases suffered violent reaction, in others has used mesmerism as a means of committing crimes, in others become lost in the pursuit of psychic phenomena, and in still others sought to reduce to the terms of a rationalistic science this knowledge which should have led him to a comprehension of the worlds within worlds which lie just behind his familiar earth life.

JULIA CHICKERING.

If we cannot work out the will of God where God has placed us, then why has he placed us there? T. H. THOM.

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FROM THE HIGHLANDS OF LEMURIA

ALFRED RUSSEL WALLACE has dedicated one of the most charming chapters of *Island Life,* the most delightful and fascinating of all his books, to the plants and living creatures of the Hawaiian islands, the first stopping-place, going westward from California. Both plants and animals, he says, are among the most interesting in the world, perhaps the best example in the world of the flora and fauna of a genuine oceanic island, an island, that is, which appears never to have been united by land to any of the existing continents.

For there are many islands which are not true islands, in this sense; the British isles, for instance, were, not so long ago, an extension of northern France, and it is likely that the earlier races of men went to England, Scotland and Ireland dry-shod, as did the extinct giant elk of Ireland, the cave-bear, the sabre-toothed tiger, the hippopotamus and all the other four-footed inhabitants of the older Britain. Indeed, all the region between Britain and Scandinavia was formerly dry land, through which flowed an immense river which, rising among the glaciers of what is now Switzerland, sent its waters north and west, reaching the open ocean somewhere between what is now northern Scotland and Iceland. In like manner, the Somme and the Seine, the rivers of northern France, flowed through dry land along what is now the English Channel, finding the sea somewhere to the west and south of Ireland. Then the forces of air and water gradually wore these old land areas away, just as they are now wearing away all the coast-line of the southeastern counties of England. And, in this region, one may see, any day, out beyond the tide-mark, the ruined vestiges of churches and buildings only a few centuries old, standing now among the waves. Along the east coast of Norfolk, there is the bed of a vast, ancient forest; and, after a storm, when the waves have churned up the sand, the naturalists go forth and gather, when the tide is out, the bones of the bears and tigers that once inhabited that forest.

So the British isles are not true oceanic islands; they are simply pieces of the continent, very recently broken off. But, at least during vast ages of time, the Hawaiian islands have been absolutely isolated, with enormous spaces of the deepest ocean—in many places, more than 18,000 feet deep, surrounding them on all sides. It follows, therefore, that neither men nor beasts could come thither dry-shod; there are not, and there have never been, in the Hawaiian islands, either elks or bears, tigers or hippopotami, as there were in Britain; indeed, the only four-footed things found through the whole group of islands, which are

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several hundred miles in area, are two species of lizards; and lizards can travel vast distances, clinging to the floating tree-trunks which, now and then, are swept along for thousands of miles by the perpetually flowing currents which are the true rivers of the ocean. Save for these two lizards, reptiles are wholly absent from the Hawaiian islands; and other four-footed things, including all the mammalia, were entirely absent until some of them were brought thither, in ships or in canoes, by men.

Birds, of course, can get about much better; some birds can and do travel almost incredible distances. The little brown-black petrel which, every summer, comes up through the Narrows into New York harbour, winters and nests in the southern hemisphere, in remote Kerguelen Land, far to the south of India. Every spring—when the Antarctic autumn has come—the little petrels which, because they seem in their odd, butterfly flight, to be walking on the water, have taken their name from Saint Peter, begin their fluttering flight from Kerguelen, round the great promontory of South Africa, and all along the Atlantic, to our own coasts; then, when our summer wanes, they make the long return journey to Kerguelen. Even more wonderful are the arctic terns which, like some creature of mythology, spend almost all their lives in perpetual sunshine; for, during the northern summer, they flock to the Arctic circle, with its six-months' daylight; when the long northern day wanes, they go south along the whole length of the globe, and spend the six-months' day of the Antarctic at the southern end of the world; and this, not once, but regularly, year by year. These are sea-birds; but land-birds do as wonderful things. The ruby-throated hummingbirds that, in summer, nest as far north as Canada, flit, in the autumn, to South America; black-poll warblers, tiny black-and-white birds, go, each year, from South America to Alaska and back. The dozen scarlet tanagers which came, last April, to Washington Square, as a lovely apparition among the sparrows, had probably wintered in the Argentine or in Brazil; such of them as have survived the many dangers of bird-life, have probably gone back there, dressed now in modest olive-green.

So it would be no great trick for small birds to find their way even to the remote and isolated Hawaiian isles, once they made up their minds to it; but land-birds travel along rather narrow lanes, and rarely leave them; and it would take very special reasons to make them go to a lonely island. One such reason would be, the former connection of that island with a continent, with some special inducement to draw them in that direction: what would correspond to low rents and good marketing,—for birds, like people, have their summer-resorts and winter colonies.

There are, then, in the Hawaiian islands, sea-birds such as are found almost everywhere and go almost everywhere. But, with the land birds, the case is quite different. The islands lie in no migration route, no beaten road of bird travel; so that only the rarest possible

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accidents brings birds thither; and, once there, they offer the freest play to the forces of variation, since they have plenty of room, little pressure of competition, and absolutely no four-footed foes. Under this latter head, it is probably because the entire evil family of cats are absent, that New Guinea possesses the loveliest group of birds in the whole world: the splendid and incredibly decorated birds of paradise. So that if, in remote periods, a few land birds were "wrecked" on the Hawaiian islands, they have had time to assume a peculiar form; so that now most of them are unlike any birds on the globe. There are a few, like the honey-suckers, which have cousins in Australia; but the most characteristic groups of Australian birds—parrots, kingfishers, pigeons—are wholly absent. But the distinctive group of Hawaiian birds—so unlike ours, that we have no name for them in any tongue but the barbarous one of the ornithologists—seem rather akin to our South American friends, the tanagers.

The plants of Hawaii are in the same case; most of them are peculiar to the islands, found nowhere else in the world. Wallace enumerates, oddly enough, 999 species of plants, of which some 150 are ferns; of these, about 800 are peculiar to the islands. And among these are curiously developed freaks: lobelia-trees, forty or fifty feet high; geraniums, fifteen or twenty feet high; violets that grow to be big, bushy plants.

Alfred Russel Wallace, contemplating these wonderful things, wavers about the thought of a vanished continent, of which the huge Hawaiian volcanoes, nearly 14,000 feet high, are the lingering mountain-peaks; a connection with South America, through this now sunken land, would easily account for many of the wonders, for instance, the curious tanager-like bird groups. But Wallace always shies away from that hypothesis, and for a reason that seems not to be quite cogent or logical. He is appalled by the ocean depths that surround Hawaii—more than three miles deep of watery abysses—and he cannot imagine that land could ever sink so far. But, if, within the same period, the Alps have risen in a block three miles high, while the Himalayas have lifted a huge mass of the world five miles into the air—both are modern mountain-chains, according to the geologists—why should not an exactly equal bump have sunk between Honolulu and the Californian coast? The one would make up exactly for the other. Therefore Wallace's objection seems to us not quite logical or cogent; and it looks as if, once this obstacle removed, he would have jumped at the idea of the sunken continent, as solving all his riddles.

There is one thing in Hawaii not less interesting than its wonderful birds and plants, not less ancient, perhaps; and that is the name, Hawaii, itself. For this is, indeed, none other than the ancient traditional name of the great sunken continent itself, memories of which are strewn all over the incredible spaces of the Pacific Ocean, larger than the whole land surface of the globe, larger than all the continents put

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together; for five-sevenths of the world is covered by water, and the Pacific is by far the greatest of the oceans.

H. P. Blavatsky quotes, in *The Secret Doctrine,* and strongly endorses, the following passage from Louis Jacolliot: "As to the Polynesian continent which disappeared at the time of the final geological cataclysms, its existence rests on such proofs that to be logical we can doubt no longer. The three summits of this continent, the Sandwich (Hawaiian) islands, New Zealand, Easter Island, are distant from each other from fifteen to eighteen hundred leagues (4,500 to 5,400 miles) and the groups of intermediate islands, Viti, Samoa, Tonga, Foutouna, Ouvea, the Marquesas, Tahiti, Poumoutou, the Gambiers, are themselves distant from these extreme points from seven or eight hundred to one thousand leagues. . . . The aborigines of the Sandwich (Hawaiian) islands, of Viti, of New Zealand, had never known each other, had never heard of each other, before the arrival of the Europeans. And yet each of these peoples maintained that their island had at one time formed part of an immense stretch of land. . . . . And all brought together, were found to speak the same language, to have the same usages, the same customs, the same religious belief. . . ." This is so interesting and valuable that we shall try to illustrate it in detail from the carefully collected records of the islands, which are the fragments of this lost continent.

Hawaii, therefore, or, more accurately, Hawaiki—the Hawaiian islanders always drop the medial k—is the name of the vanished continent, embalmed in Polynesian tradition. The Maoris of New Zealand still repeat traditions of that lost land, of its peoples, of their works and wars; in other islands, as in the Hervey and Marquesas islands, it has gradually changed from an actual land into the poetical dream of a Spirit-land, or it has become the veritable Hades, the shadowy Underworld of death. The Maoris think of themselves as living in ancient Hawaiki under nearly the same conditions as when the first explorers found them, in their present home. The hero Maui, who pulled New Zealand up from the bed of the ocean, lived in old Hawaiki. Maui is the great Polynesian hero. He is not only known in nearly every group of islands, but the legends concerning his wonderful exploits have been preserved "with almost inconceivable faithfulness," especially when it is remembered that a vast period of time has elapsed since these stories were first told and shared among the ancestors of the Polynesians; that some dialects have become unintelligible to the speakers of others; and that many of their religions and customs have changed entirely. Maui is in most cases regarded as a demigod, or deified man. Sometimes, and in some places, he rises to full godhead; in others, he is merely human. It has been suggested that Maui really was the leader of the Polynesians in their traditional entry into the Pacific; but other opinions are expressed: that the tales "are older than any occupation of the South Seas, and point to a continental origin"—not necessarily on any

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of the now existing continents, however. Maui "appears to unite the classical attributes of Hercules and Prometheus." Maui is, therefore, like the hero Tane, a hero of the Mysteries, whose tremendous undertakings represent the trials of Initiation. Not Maui only, but every Initiate, must descend into the Under-world, and bring thence the sacred fire.

New Zealand and the Hervey group, some 2,200 miles to the north-east of New Zealand, are the great homes of the traditions concerning Maui. He was reported to have been born miraculously; his mother, Taranga, threw him into the sea, wrapped in a tress of her hair. The water-spirits swathed the baby in sea-weed, with soft jelly-fish to protect its tender flesh. A divine ancestor then took the child and nourished him until he grew up, when he came forth from the sea and returned to his mother's house, finding there his four brothers and his sister Hina, who became a goddess. Maui's brothers were jealous of him, but his magical powers soon won their admiration. He followed his parents to the Under-world, where his mother prophesied that he would be a great Deliverer, and win immortality for the human race; but, while his father was performing the rites of purification, he made a slip in one of the incantations, and this finally brought Maui to ruin. Maui, soon after this, undertook a series of marvellous feats. The first was, to capture the sun, and make it go slower, as the days were then too short. With the help of his brothers, he caught the sun in a noose, and beat him till he promised to go slower. His next exploit was to haul up the land from the depths of the ocean, in the form of a great fish, which is New Zealand. Then Maui, finding that fire had disappeared from the earth, resolved to seek the Fire-goddess and learn the secret of the art of obtaining fire; he won the secret, but nearly lost his life, as both sea and land were set on fire, and only the interposition of his ancestors, who sent deluges of rain, checked the conflagration. Maui then undertook to break the power of death, and win immortality for men. He found the Great Lady of Night sleeping, and prepared to pass through her body, which would have caused Death to die. He warned the birds that they must keep silent, lest they might awaken Death; and the little birds screwed up their tiny cheeks, to keep from laughing; but the water-wagtail laughed aloud, the Old Lady of Darkness awoke, and crushed the hero to death. Maui is also called the Child of the Sun. These legends of Maui are scattered broadcast over the whole vast expanse of the Pacific, among tribes separated by vast distances, who have no knowledge of each other.

But there are traditions that go back still farther, to the first beginnings of the cosmos. Rangi, Heaven, is the great Father of men, though even he is not the oldest of the gods, since before him came Darkness or Chaos, which was evolved from Negation. Rangi and Papa, Heaven and Earth, were undivided, and their children dwelt in darkness between them. These children, who afterwards became the great gods of men, resolved to rend their parents apart, and, after taking long counsel

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together, essayed the task. One only, the Lord of Winds and Storms, was grieved at the decision, and refused to join the forcible separation of their parents. The Lord of the Forests at length forced Rangi upwards, and let in the light of day. The Lord of Winds and Storms was furiously angry; his brothers fled from him, and two of them were hid by the Earth-Mother in her bosom; but at last, after many contests, peace gradually fell upon the troubled world. Rangi became content to be the Heavens, only at night casting down his tears in dew, while his loving wife's warm sighs rise up to him.

There are ten heaven-spaces in Rangi, and ten hell-spaces in Papa, the Earth.

The divisions of heaven are these, counting upwards: the first is the heaven of storms; the second, the heaven of rain and sunshine; the third, the heaven of lakes, whose spray makes rain; the fourth is "the heaven of the Living Water of Tane," from which comes the soul, when a child is born; the fifth is the abode of those who attend the inferior gods; the sixth is the home of the inferior gods; in the seventh, the soul of man is created, and the spirits of mortals begin to live there; in the eighth, spirits live; in the ninth dwell the Spirit-gods who attend on the higher divinities; the tenth, the highest heaven, is the Great Temple, where dwell the supreme Divinities.

Papa, as the lower world, also consisted of ten spaces or divisions. The first, highest, division was the surface of the earth; those that follow, down to the ninth, are named from various powers of darkness; in the tenth, the soul of man was doomed to utter extinction. These ten spiritual and ten infernal spaces are evidently symbolical of the states or planes of consciousness; they correspond very closely indeed to the teachings concerning the planes of consciousness, in the Sacred Books of India, or in *The Secret Doctrine*.

Negation, named Kore, is the Primal Power of the Cosmos, the Void, which yet contains the potentialities of all things that are to come. The Void evolves thus: The Void, the First Void, the Second Void, the Great Void, the Far-Extending Void, the Void fast-bound, the Darkness, from which came the Great Expanse of Heaven; Darkness begat Light, who begat Daylight. Another account traces the beginning of things thus: Nothingness, Darkness, Seeking, Following, Conception of Thought, Enlarging, Breathing power, spell or godly power, Thought, Spirit-life, Desire, Abode of deity or superhuman power; Glory, or beauty of form in spirit; Coming into form or love in action; power, breath of life, space. The Word, floating in Space, dwelt between Heaven and Earth, and from this Word, "Ao," came forth all things. Another tradition tells that Light brought forth Sound, and together they warred on Chaos, in which Darkness and Silence had dwelt from eternity. From the struggle came forth Dawn, and from the union of Light and Dawn came the lesser deities and men.

All of which bears the closest resemblance to the Stanzas of Dzyan,

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as quoted in *The Secret Doctrine,* which open the teaching on Cosmogenesis. The author of *The Secret Doctrine* tells us that "the members of the Polynesian family (Tahitians, Samoans and Tonga islanders) are of a higher stature than the rest of mankind. . . . This is easily explained. The Polynesians belong to the very earliest of surviving sub-races"—and there still re-echo among them the teachings which, perhaps, the Planetary Spirits impressed on the plastic minds of the early Third Race.

If it be asked how these echoes of the ancient Mystery-teaching were handed down, the answer would seem to be that there were, from most ancient times, colleges in which the sons of priest-chiefs were taught "mythology," history, agriculture and astronomy. The teaching was imparted in a sacred building, in sessions lasting about five months, and the exercises lasted from sunset to midnight, the daytime being devoted to physical exercises. None but the pupils and their teachers were allowed to approach the building, and "both the priest who taught and the initiate youth were tapu," of which more shortly. The course of study occupied about five years. The college was sometimes used as a Council Chamber, in which the chiefs assembled. In Hawaii there was a college known as Aha-Alii, the Congregation of Chiefs; before entering it, the chief's titles were announced by a herald; if his claims were not well founded, he was at once rejected. If accepted, he gained certain high privileges: he could never be enslaved, although he might be offered as a sacrifice to the gods. He wore certain insignia, "a feather wreath, an ivory clasp, a cloak of feathers." The young men of the noble fraternity bound themselves by vows of mutual affection. The Hawaiian priesthood was divided into ten colleges. The Master, or highest of the initiates, was called the Kahuna-Nui, meaning, apparently, "the Spirit of high rank." There were classes in medicine and architecture, in magic and incantation, in soothsaying and prophecy, but the whole was hemmed in by very stringent oaths. "The principal deity invoked was Uli, probably a paraphrase for the Divine Name."

We have used the word *tapu,* adopted into English as *taboo.* Like the Greek *anathema* or the French *sacré,* its primary meaning is "sacred," devoted to the gods, but it gradually came to mean also "forbidden," almost "accursed." It had apparently, however, an older and wider meaning. Its equivalent in the Hawaiian islands (where an initial k takes the place of an initial t), *kapu,* was "a general name for the system of religion that existed there formerly, and which was grounded upon numerous restrictions or prohibitions, keeping the common people in obedience to the chiefs and priests; but many of the *kapu* extended to the chiefs themselves." Since it is universal throughout the islands, all over the great South Sea, the word evidently belongs to the immensely remote period before the dispersion.

This brings us to the most interesting part of this whole body of tradition, if we except the grand cosmic "myths," some of which, so

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strangely like the archaic Mystery-teachings, have already been quoted. For practically all the tribes retain the memory of the ancient continent from which they were dispersed, and all give it the same name: Hawaiki. Some of the traditions place Hawaiki to the west of New Zealand, saying that the canoes which sailed from the older land to New Zealand steered towards "the rising sun." But another legend states that to those dwelling in New Zealand, Hawaiki was "where the red sun comes up." Throughout the South Sea Islands the general notion is, that Hawaiki is in the west; and souls going to Hawaiki as the Spirit-land always pass to a "spirit's-leap," on the westernmost point of the islands. In New Zealand, the spirit's-leap is at the most northern part of the North Island. Hawaiki was undoubtedly considered to exist in the spiritual sense also, by New Zealanders as by Eastern Polynesians. In one legend we are told that "the boy went quickly below to the Lower-world to observe and look about at the steep cliffs of Hawaiki." But this blending of the two ideas may really mean that Hawaiki, once a real continent, became an Under-world by sinking beneath the waves, as the sun sinks beneath the waves in the west. In this sense, Hawaiki would of necessity be to the "west" of every island, from Hawaii to New Zealand, from remote Easter Island to the Marshall Islands and the Caroline Islands north of New Guinea. It is noteworthy that, in the present war, the English soldiers fighting in France speak of their comrades fallen on the field of honour as having "gone west." The expression is venerable; it may be a million years old.

In Hawaii, the word Kahiki includes every group in the Pacific from the Malay archipelago to Easter Island. This Kahiki-ku, in which Hawaii was situated, was on the large continent to the east of Kalana-i-Hau-ola, where mankind was first created. It was also called "the hidden land of Tane," and the "land of the Divine Water of Tane." Tane appears closely to resemble Maui, traditions concerning whom we have already recorded; he is said to have been one of the greatest divinities of Polynesia, known and worshipped in almost every island of the Pacific, either as the male principle in Nature, or as the god of Light. He was the son of Rangi and Papa, Heaven and Earth, and it is said that he separated his parents, allowing the daylight to brighten the world. Tane appears to have been a mighty celestial deity, when, as a god of goodness and light, he drove the leaders of the rebellious spirits down from heaven to the nether darkness; it was Tane who spread the stars on the breast of his father; he also spread out the ocean, and prepared the Living Water, in which the moon renews herself every month. Tane is the creator of men; it was through the wickedness of men, in not believing in the creative deity of Tane, that the Deluge was sent upon the world. Many wives are attributed to Tane, to account for the different lines of descent by which men traced their genealogies up to a divine source. In Tahiti, the tenth, or highest, heaven, which was in perfect darkness, was the heaven of Tane. When, after the Deluge, Nuu

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left his vessel, he offered up sacrifice to the moon, saying, "You are doubtless a transformation of Tane." Tane was angry at the worship of a material object, but when Nuu expressed his contrition, the rainbow was left as a pledge of forgiveness. One of the seas over which the Polynesians sailed in their Migration was called "the many-coloured ocean of Tane." Paliuli, or Paradise, is "the hidden land of Tane," or "the land upon the heart of Tane." Waiora, the Water of Life, or the Living Water of Tane, is situated in the fourth heaven, from which the soul of a human being is sent to inhabit the form of a child when a baby is born. In it the Moon bathes monthly and renews her life; she goes to it pale and wasted, but comes forth with restored energy to tread her heavenly path. When the fairy wife of Tura escaped from death, she told her husband that the bodies of women who had died were washed in the Waiora, and came again to life. In Tonga, tradition says that the Living Water is a lake which is situated in Pulotu, Paradise; it restores the dead to life, gives immortality to those who bathe in it, makes the dumb to speak and the blind to see. Near it stands the Tree of Life, the "speaking tree." The Hawaiians declare that the land which was the birthplace of the Polynesian race was called "the Land of the Divine Water of Tane." Here the first man and woman were made. It was situated in a country or continent sometimes called Mololani. The Spring of Life or Living Water was a running stream of crystal water flowing into a lake. This lake had three outlets, dedicated to three deities, one of whom was Tane. The dead, sprinkled with its water, returned to life. From this paradise were driven forth the first man, Kumu-honua and his wife, Ola-ku-honua, for some evil act connected with the sacred tree; and the man is often alluded to afterwards as "the fallen chief," "the mourner," the man "who fell on account of the tree." It is said that a lying reptile beguiled him, and new names were given to him, such as "Tree-eater," "Fallen," "Mourner."

The striking likeness of these remote Polynesian traditions to the teachings of the opening chapters of the Book of Genesis is in part explained by *The Secret Doctrine,* which show that, behind the Hebrew scripture, lies a far older Chaldæan original. But a part at least of the Chaldæan lore came, with "the eye of Osiris," from ancient Egypt; to Egypt, perhaps, from Atlantis; to Atlantis, from its mother-continent, Lemuria. This would be a wholly intelligible explanation of these striking resemblances: both are versions of the primeval Mystery-teaching.

In the Marquesas, Hawaiki is "below," a world of death and fire, whither Maui went to get the gift of fire for man from the Fire-goddess. But Hawaiki is also spoken of in the Marquesan legend of the Deluge as the first land appearing after the flood: "great mountain ridges, ridges of Hawaiki." C. J.

[NOTE. The information concerning Polynesian traditions in this article is taken from *The Maori-Polynesian Comparative Dictionary,* by Edward Tregear, published at Wellington, New Zealand.]

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THE HOLY SPIRIT

XI

"If then ye were raised together with the Christos, seek the things that are above, where the Christos is, placed on the right of the God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with the Christos in the God. When the Christos, your life, shall be manifested, then shall ye also with him be manifested in glory." *Colossians iii*, 1-4.

"Every form on earth, and every speck (atom) in Space strives in its efforts towards self-formation to follow the model placed for it in the 'HEAVENLY MAN.' . . . *Its (the atom's) involution and evolution, its external and internal growth and development, have all one and the same object—man; man, as the highest physical and ultimate form on this earth; the* MONAD, *in its absolute totality and awakened condition:—as the culmination of the divine incarnations on earth."*

Commentary on Stanzas of Dzyan; Sec. Doc. I, p. 183.

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.

St. John, xi, 25

THE intention of this study has been to attempt to clear up by a process of analysis and comparison the confusion resulting from widely differing uses of the term Holy Spirit. The result has showed that customary employment today involves much more than is ordinarily supposed. Multitudes of writers ranging over many centuries have recognized that there was not only Spirit as a metaphysical background for all nature, but that there was also an operation of an individualized portion of Spirit in each man; and that the conscious recognition on man's part of this, together with a mode of life in conformity with the laws that govern the Spirit-world, produced a startling expansion of man's capacity, and an endowment of powers, susceptibilities and qualifications hitherto undreamed of. The converted consciousness thus attained is characterized as the new birth; and to such as have come to birth in this higher order of experience, the term initiate has been given, whether they were of the Egyptian school, or of Pythagoras, Plato, or St. Paul.

In sections III to VI the effort was made to develop St. Paul's exposition of this "baptism in the Christos," and, by using his familiar classification of this "mystery" as a basis, to reinterpret and harmonize

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other systems so as to reveal the higher spiritual truth each mind was striving to convey. Each writer was ultimately attempting to expound that next step in our spiritual evolution epitomized in the old Kabalistic axiom, "A stone becomes a plant; a plant, a beast; a beast, a *man;* a man, a *spirit;* and the spirit a god."

This new birth about which St. Paul taught, this entrance and life in the Kingdom of heaven which was the reiterated burden of Christ's teaching, has a many-sided and rich treatment in our Theosophical literature. It remains, therefore, to throw all the light we have obtained from the previous study of terms and symbols, upon that particular exposition given out through the re-issuance of the Theosophical Movement in the last quarter of the preceding century and also upon some of the recorded utterances of the Master Jesus. There is, however, so much material at hand in the common Theosophical books and magazines alone, that in these final sections only a few selections can be quoted and correlated; it must be left to the interested student to apply the results here attained for himself.

Madame Blavatsky in a résumé in *Isis* (Vol. II, pp. 587-8) gives a summary which places man's nature as corresponding exactly with Nature as a whole, and which also closely parallels Paul's trichotomy. She says:

"Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and above these two, *spirit,* source of all forces, alone eternal and indestructible. The lower two constantly change, the higher third does not.

"Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul [= *nephesh* or Ψύχη]), the real man; and these two are brooded over and illuminated by a third—the sovereign, immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity." Compare this with St. Paul, as epitomized in the phrase "and may your spirit and soul and body be preserved entire, without blemish at the presence of our Lord Jesus Christ." [1]

The central doctrine of Jesus was that of the Kingdom of heaven, of birth into that Kingdom, and of rules of life that govern those incorporated into membership. The Kingdom, he told the Pharisees who demanded "When the Kingdom of God should come," "cometh not with observation; neither shall they say, Lo here! or, There! for lo! the kingdom of God is within you." [2] We remember further, how he characterized things pertaining to the kingdom as "mysteries," just as Plato or Pythagoras or Paul had done:—"Unto you it is given to know the mysteries of the kingdom of the God: but to the rest in parables . . .,"—and outside of the parables there is actually very little explicit teaching on the kingdom that has come down to us.

[1] *I. Thessalonians,* v, 23.
[2] *St. Matt.,* iv, 17; xviii, 3.

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The obvious explanation of this is not far to seek. The kingdom was attainable only after the man turned from absorption in material things, only after repentance. "Repent, ye, for the Kingdom of heaven is at hand."—"Except ye be converted, *and* become as *little children,* ye shall not enter into the kingdom of heaven."[1] With such a positive ingathering and redirecting of the united faculties of a man alone could come that forward step into a new and hitherto latent consciousness, which is the sphere of existence of the heavenly, twice-born man. And without conversion,—without the awakening from the dead of St. Paul,—the understanding of these inner things was an impossibility.

Christ in no case allows himself to be systematized, to be confined within some ordered scheme or arrangement of classifiable terms, to be bound by mere forms of thought. It is for this reason, therefore, that there is so little explicit teaching on this or that phase of the higher life,—as, for instance, there is in St. Thomas, or Dante, or Ruysbroeck, or the systematic teachings of Theosophy given out in the last quarter of the nineteenth century. But any one who has definitely experienced the steps which St. Paul more precisely outlines, and who has come to birth in the Spirit, would undoubtedly be able to recognize in the whole of Christ's life and example and spoken word a rule of daily conduct and thought illuminating in utmost detail this new order of consciousness. Since, too, every religious instruction must be in essence one and the same, the Christian and Pauline conceptions of Spirit, and particularly of a Spirit in man, must find their analogous rendering in Theosophy and the writings of many Theosophists. As a matter of fact the words of *The Secret Doctrine* might be placed in parallel columns with quotations from the *New Testament,* and the resemblance would prove a fundamental unity of conception. "Man," says *The Secret Doctrine,* "by paralyzing his lower personality, and arriving thereby at the full knowledge of the *non-separateness* of his higher SELF from the one absolute SELF, can, even during his terrestrial life, become as 'One of Us.'"[2] Christ says that a man must "deny himself, and take up his cross daily," and follow the Christ-life; and then: "I and my Father are one,"[3] or again, "And for their sakes I sanctify myself, that they also might be sanctified in the truth. Neither pray I for these alone; but for them also which shall believe on me through their word; that they may all be one; even as thou, Father, in me, and I in them, that they also may be in us; that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me." So too, the *Voice of the Silence* (pp. 20 and 21) reiterates the same idea; "And now thy Self is

[1] *St. Luke,* xvii, 21; viii, 10.
[2] *Sec. Doc.,* vol. I, p. 276.
[3] *St. John,* x, 30; and xvii, 19 to 23.

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lost in SELF, Thyself unto THYSELF, merged in THAT SELF from which thou first didst radiate. . . . Behold! thou hast become the Light, thou hast become the Sound, thou art thy Master and thy God. Thou art THYSELF the object of thy search. . . ."

In these three extracts we see that this teaching of the Higher Self is in substance exactly the same as that of Paul, or of the Master Christ. To elucidate the Holy Spirit a little more fully, reinterpreting what has been said before in terms of the Theosophy of the last forty-two years, a brief résumé of man's septenary constitution and the seven principles he embodies will be attempted. The actual process, as apart from the ethical and moral method, by which man's spiritual evolution proceeds, is not dealt with as explicitly by St. Paul or by the early canonical Christian writers as it is in the Theosophical writings of the past decades. The method, in principle, by which the lower self, the personality, can reach this knowledge and this oneness with the Higher Self, not as mere theoretical doctrine, but as actual knowledge and experience, bringing with it divine wisdom and powers, making each man a full initiate,—this method or life is in principle the same. Its start is repentance and a higher moral standard; its culmination, from a human point of view, is the mystic union with God, the initiation into the wisdom of the ages, the hidden "mysteries of the kingdom." But where Paul gives a three-fold division of body, soul, and spirit, Theosophy gives a more detailed seven-fold; so that reconciliation of the two systems in this respect would reconcile all that has gone before with the Theosophic parallel.

The first two papers in the volume called *Five Years of Theosophy* give a remarkable analysis of this "next step" on man's part from that of animal man to Spirit. The fundamental postulates there (p. 5) laid down are "(a) that ultimately the Kosmos is *One*—one under infinite variations and manifestations, and (b) that the so-called man is a 'compound being'—composite not only in the exoteric scientific sense of being a congeries of living, so-called material, Units, but also in the esoteric sense of being a succession of seven forms or parts of itself, interblended with each other." The first seven-fold classification of the parts of man was given by Mr. Sinnett in *Esoteric Buddhism*. On page 65 he gives this list:

1. The Body ..... *Rupa.*
2. Vitality ..... *Prana* or *Jiva.*
3. Astral Body ..... *Linga Sharira.*
4. Animal Soul ..... *Kama Rupa.*
5. Human Soul ..... *Manas.*
6. Spiritual Soul ..... *Buddhi.*
7. Spirit ..... *Atma.*

In discussing these he gives an explanation which may be seen to bear most directly on the Spirit or Christos in man (p. 71 ff.).

"Now the fifth principle, or human soul, in the majority of mankind

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is not even yet fully developed. This fact about the imperfect development as yet of the higher principles is very important. We cannot get a correct conception of the present place of man in Nature if we make the mistake of regarding him as a fully perfected being already. And that mistake would be fatal to any reasonable anticipations concerning the future that awaits him,—fatal also to any appreciation of the appropriateness of the future which the esoteric doctrine explains to us as actually awaiting him.

"Since the fifth principle is not yet fully developed, it goes without saying that the sixth principle is still in embryo. This idea has been variously indicated in recent forecasts of the great doctrine. Sometimes, it has been said, we do not truly possess any sixth principle, we merely have germs of a sixth principle. It has also been said, the sixth principle is not *in* us; it hovers over us; it is a something that the highest aspirations of our nature must work up toward . . . the sixth may be called the spiritual soul of man, and the seventh, therefore, spirit itself." These statements probably apply to non-disciples, to the lay-majority.

"In another aspect of the idea, the sixth principle may be called the vehicle of the seventh, and the fourth the vehicle of the fifth; but yet another mode of dealing with the problem teaches us to regard each of the higher principles, from the fourth upwards, as a vehicle of what in Buddhist philosophy, is called the One Life or Spirit. According to this view of the matter the one life is that which perfects, by inhabiting the various vehicles. In the animal the one life is concentrated in the *kama rupa*. In man it begins to penetrate the fifth principle as well. In perfected man it penetrates the seventh, man ceases to be man, and attains a wholly superior condition of existence."

These passages may all be seen to apply directly to previous discussions of the Holy Spirit; as also the following from Mr. Judge's *Ocean of Theosophy*. Speaking of the same subdivision of principles as above quoted, he says (p. 32): "Considering these constituents in another manner, we would say that the lower man is a composite being, but in his real nature a unity, or immortal being, comprising a trinity of Spirit, Discernment, and Mind which requires four lower mortal instruments or vehicles through which to work in matter and obtain experience from Nature. This trinity is that called *Atma-Buddhi-Manas* in Sanscrit, difficult terms to render in English. *Atma* is Spirit, *Buddhi* is the highest power of intellection, that which discerns and judges, and *Manas* is Mind. This three-fold collection is the real man; and beyond doubt the doctrine is the origin of the theological one of the trinity of Father, Son, and Holy Ghost." Again, page 57:

"In this higher Trinity, we have the God above each one; this is *Atma*, and may be called the Higher Self.

"Next is the spiritual part of the soul called *Buddhi;* when thoroughly united with *Manas* this may be called the Divine Ego [the "Sons of God" of St. Paul].

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"The inner Ego, who reincarnates, taking on body after body, storing up the impressions of life after life, gaining experience and adding it to the divine Ego, suffering and enjoying through an immense period of years, is the fifth principle—*Manas*—not united to *Buddhi*. . . . And when we either wholly or now and then become consciously united with *Buddhi*, the Spiritual Soul, we behold God, as it were."

Madame Blavatsky in *The Key to Theosophy* (pp. 175-176) gives another classification for the purpose of avoiding certain "misapprehensions" of Mr. Sinnett's arrangement, which throws further light on this subject.

THE HIGHER SELF is	Atma, the inseparable ray of the Universal and ONE SELF. It is the God *above*, more than within, us. Happy the man who succeeds in saturating his *inner* Ego with it!
THE SPIRITUAL DIVINE "EGO" is	the Spiritual soul or *Buddhi*, in close union with *Manas*, the mind-principle, without which it is no Ego at all, but only the Atmic Vehicle.
THE INNER, or HIGHER "Ego" is	*Manas*, the "Fifth" Principle, so-called, independently of Buddhi. The Mind-Principle is only the Spiritual Ego when merged *into one* with Buddhi,—no materialist being supposed to have in him such an Ego, however great his intellectual capacities. It is the permanent *Individuality* or the "Reincarnating Ego."
THE LOWER, or PERSONAL "EGO" is	the physical man in conjunction with his *lower* Self, *i. e.*, animal instincts, passions, desires, etc. It is called the "false personality," and consists of the *lower Manas* combined with Kama-rupa and operating through the Physical body and its phantom or "double."

We get here in this illuminating analysis of man's nature, the amplification of Paul's triple division of body, soul, and Spirit—the latter alone appearing at the new birth, and as the "real man" of Mr. Judge or of *Isis*. Madame Blavatsky's first division—the *Higher Self*, would correspond with St. Paul's and the Gospels' use of the term ὁ θεὸς—"the God," illustrated in several quotations.

Mr. Judge on page 66 of the *Ocean* extends our information as to how far man has already evolved towards this new birth. "Although reincarnation is the law of nature, the complete trinity of *Atma-Buddhi-Manas* does not yet fully incarnate in this race. They use and occupy the body by means of the entrance of *Manas*, the lowest of the three, and

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the other two shine upon it from above; constituting the God in Heaven. This was symbolized in the old Jewish teaching about the Heavenly Man who stands with his head in heaven and his feet in hell. That is, the head *Atma* and *Buddhi* are yet in heaven, and the feet, *Manas,* walk in hell, which is the body and physical life. For that reason man is not yet fully conscious, and reincarnations are needed to at last complete the incarnation of the whole trinity in the body. When that has been accomplished the race will have become as gods, and the god-like trinity being in full possession the entire mass of matter will be perfected and raised up for the next step. This is the real meaning of 'the word made flesh.' It was so grand a thing in the case of any single person, such as Jesus or Buddha, as to be looked upon as a divine incarnation. And out of this, too, comes the idea of the crucifixion, for *Manas* is thus crucified for the purpose of raising up the thief to paradise."

The "crucifixion" of Manas and the lower personality as a necessary preparation for the birth of the Spirit is the burden of St. Paul's instruction and exhortations, and the key-note of the whole of Christ's life and example. Man must not be content to limit himself to physical and psychic instruments; he cannot confine his life to sensation and the grosser senses if the Spirit is to be born in him,—by them "the latch of the Golden Gates" can never be lifted. "In fact it is only by the development and growth of the inner man that the existence of these Gates, and of that to which they admit, can even be perceived. While man is content with his gross senses and cares nothing for his subtile ones, the Gates remain literally invisible." [1] So, equally emphatically, Paul: "For who among men knoweth the things of a man, save the Spirit of the man, which is in him? Even so the things of God none knoweth, save the Spirit of God . . . now the psychic man receiveth not the things of the Spirit of God, for they are foolishness unto him; and he cannot know them because they are spiritually discerned." [2]

Compare with this also the *Voice of the Silence:* "Before the Soul can see, the Harmony within must be attained, and fleshly eyes be rendered blind to all illusion."

"Give up thy life if thou wouldst live" ("Give up the life of physical *personality* if you would live in spirit," says the note).

"That which is uncreate abides in thee, Disciple, as it abides in that Hall [the Hall beyond *Probationary* Learning, that of "Wisdom"]. If thou wouldst reach it and blend the two, thou must divest thyself of thy dark garments of illusion. Stifle the voice of flesh, allow no image of the senses to get between its light and thine, that thus the twain may blend in one."

"Ere thy Soul's mind can understand, the bud of personality must be crushed out; the worm of sense destroyed past resurrection."

"Kill thy desires, Lanoo, make thy vices impotent, ere the first step

[1] *Through the Gates of Gold,* p. 67.
[2] *I Cor.* ii, 11-14.

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is taken on the solemn journey. Strangle thy sins, and make them dumb for ever, before thou dost lift one foot to mount the ladder."

"The pupil must regain *the child-state* he has lost ere the first sound can fall upon his ear."[1]

The identification of the Spirit or the Christos with a given principle in man, and further, with the Logos and the incarnation of Jesus Christ, also receives treatment in Theosophic literature; but as in most cases it is bound up with other matter, there is some difficulty in segregating this one idea without bringing with it each different context. In the *Voice of the Silence* (p. 7) a verse reads, "Seek for him who is to give thee birth, in the Hall of Wisdom, the Hall which lies beyond, wherein all shadows are unknown, and where the light of truth shines with unfading glory." The note adds: "The Initiate, who leads the disciple, through the knowledge given to him, to his spiritual or second birth, is called the Father, Guru or Master." In the *Key,* H. P. B. writes (p. 67 ff.): "An Occultist or a Theosophist addresses his prayer to *his Father which is in Secret (read, and try to understand, ch. vi. v. 6, Matthew)*[2], not to an extra-cosmic and therefore finite God; and that 'Father' is in man himself. . . . In our sense, the inner man is the only God we can have cognizance of. . . . We call our 'Father in heaven' that deific essence of which we are cognizant within us, in our heart and spiritual consciousness, and which has nothing to do with the anthropomorphic conception we may form of it in our physical brain or its fancy: 'Know ye not that ye are the temple of God, and that the Spirit of (the absolute) God dwelleth in you?'"

The phrase "and that 'Father' is in man himself" should be related with H. P. B.'s note which follows, as also with Jesus' frequent use of the expression as discussed hereafter.

"One often finds in Theosophical writings conflicting statements about the Christos principle in man. Some call it the sixth principle (Buddhi), others the seventh (Atman). If Christian Theosophists wish to make use of such expressions, let them be made philosophically correct by following the analogy of the old Wisdom-religion symbols. We say that Christos is not only one of the three higher principles, but all the three regarded as the Trinity. This Trinity represents the Holy Ghost, the Father, and the Son, as it answers to abstract spirit, differentiated spirit, and embodied spirit. Krishna and Christ are philosophically the same principle under its triple aspect of manifestation. In the *Bhagavad-gita,* we find Krishna calling himself indifferently Atman, the abstract Spirit, Kshetragna, the Higher or Reincarnating Ego, and the Universal SELF, all names which, when transferred from the universe to man, answer to *Atma, Buddhi* and *Manas.*"

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[1] *Op. cit.,* pp. 2, 5, 6, 13, 16, 17.

[2] "But thou, when thou prayest, enter into thy inner chamber (cf. *Voice,* etc., p. 9. . . . but let the fiery power retire into the inmost chamber, the chamber of the Heart"), and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee.

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In order to relate this sequence of quotations to the principles in man, one more quotation will suffice; we may then turn to the Christos in us, and to the direct teaching and example of the Master Christ, the Logos.

Manas, H. P. B. tells us,[1] "is also called *Kshetrajna,* 'embodied Spirit,' because it is, according to our philosophy, the *Manasaputras,* or 'Sons of the Universal Mind,' who created, or rather produced, the *thinking* man, *'manu,'* by incarnating in the *Third Race* mankind in our round. It is Manas, therefore, which is the real incarnating and permanent *Spiritual Ego,* the *Individuality,* and our various and numberless personalities only its external masks." Manas is, further, "the conception of I, or EGO-SHIP. It is, therefore, when inseparably united to the first two [Atma and Buddhi] called the SPIRITUAL EGO, and Taijasi (the radiant). This is the real Individuality, or the divine man. It is this Ego which—having originally incarnated in the *senseless* human form animated by, but unconscious (since it had no consciousness) of, the presence in itself of the dual monad—made of that human-like form *a real man.* It is that Ego, that 'Causal Body,' which overshadows every personality Karma forces it to incarnate into; . . . ." Finally: "of the second (*nous* or Manas) only its divine essence *if left unsoiled* survives, while the third [Buddhi] in addition to being immortal becomes *consciously* divine, by the assimilation of the higher Manas."

These quotations, while bearing directly on our subject, have also introduced through the context the question of man's origin and evolution. As the whole of the second volume of *The Secret Doctrine* deals with this phase, no apology need be offered for not attempting to correlate our development of the Holy Spirit with the gift of Manas and other principles, by the Lunar and Solar Pitris, or "Fathers." That there is this connection seems self-evident; and perhaps St. Paul knew this when he speaks of the fact that "we also [i. e. disciples] have the mind of Christ," and "according as He hath chosen us in Him before the foundation of the world."[2] Leaving out of account this anthropogenetic problem, or what the "Fathers" in general, or a disciple's individual Father, might be in these terms, we will turn to that one phase which is more directly in line with our branch of the subject, and which appears prominently in Jesus' recorded utterances. As, after all, Jesus is the great Western Avatar, by understanding him we get the key to all these problems.

XII

There is no more consistent use by Jesus of any term throughout the Gospels than that of "Father," or "heavenly Father." Briefly put, it would seem that what Christ meant by the Father corresponds with the Christos or Spirit in man. Upon how he is regarded,—that is, on whether

[1] *Key to Theosophy,* pp. 135-6—with note, and 122.
[2] *II Cor.* ii, 16; *Ephesians,* i. 4.

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Jesus be thought of as man, or as the Master incarnating in the personality of Jesus,—would depend the plane, or rather, on which set of planes, the correspondence might be worked out. If we keep in mind what St. Augustine wrote (*De Civitate Dei,* ix) of Christ's relation to us—"for this purpose did He intervene, that having fulfilled the span of His mortality, He might from dead men make immortal,—which He showed in Himself by rising again; and that He might confer beatitude on those who are deprived of it,—for which reason He never forsook us"—and remember that while Jesus Christ was *man,* some ***divine person or principle*** must have borne that same relation to him which he now holds to us, then the relationship of Jesus with the Father may assume a less indefinite meaning.

The recognition on Jesus' part of this relationship began very early in life; as a boy among the doctors in the temple he asked his mother "Wist ye not that I must be about my Father's business?"[1] (the Greek literally is "in the things of my Father," variously translated, as "in my Father's temple," etc.). Whatever were his actual words, here is the first utterance recorded of a long series that culminated in the statement "I am in the Father and the Father in me."[2] He teaches us that the kingdom of heaven is within us, and then that our Father is a heavenly Father, "Our Father which art in heaven." The association is not without significance. He sums up the sections on forgiveness and charity in the Sermon on the Mount to the disciples with the phrase, which recalls the initiate's use of the word child to designate Chela or disciple,—"that ye may be the children of your Father which is in heaven."[3] And, finally, to follow out the parallel between the Christ in us and the Father in Christ, we may set St. Paul's phrases "Wherefore if any man is in Christos, there is a new creation [or "he is a new creature"]: the old things are passed away; behold, they are become new. But all things are of the God, who changed us to himself through Christos, and gave unto us the ministry of reconciliation [*i. e. "the changing"*—the word has no immediate English equivalent]; to wit, that God was in Christ to change the world unto himself,"[4] together with Jesus' own utterances: "The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works . . . Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater than these shall he do because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."[5]

As we have counted 112 uses directly by Jesus of the word Father in the *Gospel according to St. John* alone, it is needless to state that it would require a separate treatise to exhaust this material. Once this

[1] *St. Luke,* ii, 49.
[2] *St. John,* xv, 11; cf. xvii, 21.
[3] *St. Matt.,* v. 45.
[4] *II Cor.,* v. 17-19.
[5] *St. John,* xiv, 10, 12, 13.

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approach to the subject is attempted, once this understanding of its relation to Pauline and universal Spirit-doctrine be grasped, then the wealth of material becomes almost confusing. In the earlier public utterances, recorded in *St. John,* before the Jews in the synagogue, Jesus teaches the doctrine of the Father in himself and in disciples, declaring by contrast that the unbelieving pharisees have the devil for their father. In the later teaching at the Last Supper a veil is lifted, and he links the terms Father and the Spirit together so closely as to furnish Scholastic metaphysics with the Scriptural basis for its Trinitarian theology. In the early discourses, Jesus uses symbols of the vine, and of flesh and blood, to veil the true meaning; and in this he but follows the Essenean, Eleusinian and Bacchic mystery-language, according to Madame Blavatsky (cf. *Isis,* II. pp. 43-44 ff. *et seq.*). But even this veil becomes very thin if we link one sentence with St. Paul's previously discussed use of the same terms: "For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. . . . Verily, verily I say unto you, He that heareth my word, and believeth him that sent me, hath [notice tense] eternal life, and cometh not to a separation [i. e. a trial resulting in condemnation, damnation. *Cf. Light On The Path,* p. 18, "The Voice of the silence remains within him; and though he leave the Path utterly, yet one day it will resound, and rend him asunder, and separate his passions from his divine possibilities"], but hath passed out of death into life. Verily, verily I say unto you, The hour cometh, and now *is,* when the dead shall hear the voice of the Son of the God; and they that hear shall live."[1]

Of this H. P. B. says in *The Secret Doctrine,*[2] "On the other hand, regarded in the light of the Logos, the Christian Saviour, like Krishna, whether as man or logos, may be said to have saved those who believed in the secret teachings from 'eternal death,' to have conquered the Kingdom of Darkness, or Hell, as every Initiate does. This in the human, terrestrial form of the Initiates, and also because the *logos* is Christos, that principle in our inner nature which develops in us into the Spiritual Ego—the Higher Self—being formed of the indissoluble union of *Buddhi* (the sixth) and the spiritual efflorescence of *Manas,* the fifth principle." The note says: "It is not correct to refer to Christ—as some theosophists do—as the sixth principle in man—*Buddhi.* The latter *per se* is a passive and latent principle, the spiritual vehicle of Atman, inseparable from the manifested Universal Soul. It is only in union and in conjunction with *Self-consciousness* that *Buddhi* becomes the Higher Self and the divine, discriminating Soul. *Christos* is the seventh principle, if anything." To resume the text: "'The Logos is passive Wisdom in Heaven and Conscious, Self-Active Wisdom on Earth,' we are taught. It is the marriage of the 'Heavenly Man' with the 'Virgin of the World'—Nature, as described by *Pymander;* the result of which is their progeny—immortal

[1] *St. Jn.,* v, 21, 24-5.
[2] II, 230-231, and notes.

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man. It is this which is called in St. John's *Revelation* the marriage of the lamb with his bride (xix, 7)."

There is a further reference to a passage in *St. Luke,* x, 17-24, which reads: "And the seventy [*disciples*] returned with joy, saying, Master, even the demons are subject unto us in thy name. And he said unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in anywise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven. In that same hour he rejoiced in the Holy Spirit, and said, I acknowledge openly and joyfully to thee, O Father, of the heaven and the earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto little children: yea, Father, that so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth who the Son is save the Father; and who the Father is save the Son; and he to whomsoever the Son willeth to unveil. And turning to the disciples, he said privately, Blessed are the eyes which see the things that ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not." In commentary, H. P. B. writes:

"Now, 'thy name' means the name of Christos, or Logos, or the Spirit of true divine wisdom, as distinct from the spirit of intellectual or mere materialistic reasoning—the HIGHER SELF in short. And 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 (ibid, x. 22)—the Church 'of Christ' less than any one else. The Initiates alone knew the 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 (*Matt.* x. 5), and repeated to his disciples that the 'mysteries of Heaven' were for them alone, not for the multitudes (*Mark* iv. 11)."

* * * * * * *

The drama of Christ's life is a symbolic representation of the stages of initiation, and therefore of the growth and life of the Spirit. The Virgin Birth has already been discussed (Section x., p. 220). There seems to be a significance, though obscure, in the slaughter of the Innocents, as this occurs in the legends connected with several spiritual incarnations. (cf. *Isis,* vol. II, p. 199 ff., and 560-1 ff.) In the *Zohar*

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Rabbi Simeon Ben-Iochai uses the term "the little ones" or "Companions" to mean, according to H. P. B. "the *perfect Initiates.*" She adds: "Such was the name given in ancient Judæa to the Initiates, called also 'Innocents' and the 'Infants,' *i. e.*, once more reborn. This *key* opens a vista into one of the New Testament mysteries; the slaughter by Herod of the 40,000 'Innocents.' There is a legend to this effect, and the event which took place almost a century B. C., shows the origin of the tradition blended at the same time with that of Krishna and his uncle Kansa. In the case of the N. T., Herod stands for Alexander Janneus (of Lydda), whose persecution and murder of hundreds and thousands of Initiates led to the adoption of the Bible story."[1]

Some traditions say that Jesus, after a sojourn in Egypt was initiated into the mysteries, returned, and was baptized of John in the Jordan. "And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens saying, This is my Son, my beloved, in whom I am well pleased."[2] In a note to *Pistis Sophia* H. P. B. says: "In Egyptian Esotericism the 'dove symbol' of the Gnostics was represented by the glyph of the *winged globe.* The dove, that descends on 'Jesus' at his baptism is typical of the conscious descent of the 'Higher Self' or Soul *(Atma-Buddhi)* on Manas, the Higher Ego; or in other words, the union during initiation of the *Christos,* with *Chrestos* or the imperishable 'Individuality' *in the All,* with the transcendent Personality—the adept."[3] St. John adds that whereas he baptized with water, Jesus "baptized with (in) Holy Spirit."[4]

Immediately after this,—"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil," where he fasted for the traditional period of forty days. Returning, he preached and healed throughout Judæa and Galilee. But all his teaching was veiled, except those few fragments that have come down to us of his private discourses with his disciples. One of these, Nicodemus, received teaching "by night." To him Jesus said: "Verily, verily, I say unto thee, Except a man be born from above, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb and be born. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born from above. The wind bloweth [this can also be translated "the Spirit breatheth"] where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said

[1] *Sec. Doc.*, Vol. II, p. 504; quotes ii, 34.
[2] *St. Matt*, iii, 16, 17.
[3] *Lucifer*, Vol. IV, 1890, p. 109, note.
[4] *St. John*, i, 33.

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unto him, Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things? And no man hath ascended into heaven, but he that hath came down from heaven, the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:[1] that whosoever believeth may in him have eternal life."[2]

Again *The Secret Doctrine* says:[3] "In *Pistis Sophia* the disciple says to Jesus: 'Rabbi, reveal unto us the Mysteries of the Light [*i. e.*, the "*Fire* of Knowledge or Enlightenment"] . . . for as much as we have heard thee saying that *there is another baptism of smoke,* and another baptism of the Spirit of Holy Light,' *i. e.*, the Spirit of FIRE. 'I baptize you with water, but . . . he shall baptize you with the Holy Ghost and with fire,'[4] says John of Jesus; 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 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. One was FIRE, the other the SMOKE. For Moses, the *fire* on Mount Sinai, and the spiritual wisdom imparted; for the multitudes of the 'people' below, for the profane, Mount Sinai in *(through)* smoke, *i. e.*, the exoteric husks of orthodox or *sectarian ritualism.*" The note adds: "In the Cycle of Initiation, which was very long, water represented the first and lower steps towards purification, while trial connected with *fire* came last. Water could regenerate the body of matter; FIRE alone, that of the *inner* Spiritual man."

Of the last stages of the Christ-drama, the Transfiguration and the Resurrection, little more than the Gospel accounts is to be gleaned. After the Baptism he had already "attained" from a human point of view; and any further steps pertain to an order of existence almost beyond our intellectual conception. Certain hints Jesus himself gives us. The Jews asked him for a sign—"What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple [or sanctuary], and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days? But he spake of the temple of his body. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the

[1] Compare back Mr. Judge, pp. 350-1.
[2] *St. John*, iii, 3-15.
[3] *Op. cit.* II, p. 566.
[4] *St. Matt.*, iii, 11.

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word which Jesus had said."[1] And again, "An evil and adulterous generation seeketh after a sign; and there shall be no sign given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth."[2]

Another hint as to Christ's glorification in the Spirit is the following: "Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believeth on him were to receive: for the Spirit was not yet; because Jesus was not yet glorified."[3] Christ's promise of this was made at the Last Supper: "And I will make request of the Father, and he shall give you another Paraclete [Comforter, Advocate, Helper], that he may be with you for ever, the Spirit of truth . . . But the Paraclete, the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I have said unto you . . . It is expedient for you that I go away: for if I go not away, the Paraclete will not come unto you; but if I go, I will send him unto you."[4]

Finally, we have those mysterious words to Mary Magdalene early Easter morning: "Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and to my God, and your God."[5]

XIII

At the very outset of this study it became evident that no decisive conclusions could be drawn because of the very nature of the subject itself. A mystery is not so because the arbitrary will of those who know imposes it upon the many who do not. Zeller quotes Plato as saying, "Purity, even in the secret longings of our hearts, is the greatest duty; and only philosophy and the initiation into the Mysteries help towards the attainment of this object"—only the "pure in heart" see God. The birth of the Spirit of the Christ in us is one step, apparently the next step, in that process of evolution which culminates in union with the Divine. The religious teachings of India, of Egypt, of the ancient Jews, of the Greeks, of Jesus and of Paul, all deal with this new birth. But as each used different words and sets of terms to express this fundamental idea, much confusion has arisen. "The lack of mutual agreement between writers in the use of this word [Spirit] has resulted in dire confusion" writes Madame Blavatsky in her first book (*Isis*, I, p. xli). "It is commonly made synonymous with *soul;* and the lexicographers countenance the usage. This is the natural result of our ignorance of the

[1] *St. John*, ii, 18-22.
[2] *St. Matt.*, xii, 39-40.
[3] *St. John*, vii, 37-39.
[4] *St. John*, xiv, 16, 17, 26; xvi, 7.
[5] *St. John*, xx, 17.

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other word, and repudiation of the classification adopted by the ancients. Elsewhere we attempt to make clear the distinction between the terms 'spirit' and 'soul.' *There are no more important passages in this work.*"

The investigation of this distinction led us to discuss St. Paul's clear-cut utterances on the Spirit, and so to relate the Spirit with the Christos, which brought us to Christ's life and teachings. A writer in the *Theosophist*[1] sums up admirably all that we have tried to bring out, and with this quotation we close this series.

"But what is the mystery of the Christ or the state of Christhood?

"Esoteric psychology teaches that we all possess a divine spark within us, an emanation of the Logos, which, overshadowing us more or less distinctly in proportion to the grade of spiritual development we may have attained, eventually becomes unmistakably manifest when a perfect union is accomplished between our spiritual soul and this spiritual essence called Christos or the Christ. In other words, taken from ancient esoteric language, our soul (ever figured as feminine) after having undergone complete purification (and thus become 'virgin') is able to conceive and give birth to the 'divine child.' Thus our raised soul, from having been our highest consciousness or innermost Ego, becomes merely the vehicle for a greater light within us,—a light which henceforth forming our new Ego, sheds the effulgence of its divine radiance through us and proclaims the crowning of the 'new birth.'

"In gaining those steps in his spiritual evolution, the individual 'partakes of' or 'assumes' Christ, and eventually becomes Christ, for the process varies by ascending degrees; from the mere nascent life of the divine within the soul's dim and fitful intuition, rising to the steady voice within our hearts, and culminating in the full redemption of the human spirit."

JOHN BLAKE, JR.

(*Conclusion*)

[1] *The Theosophist*, Vol. XI, 1890, p. 155—"A Study in Esoteric Christianity," signed "H. A. V."

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ALCOHOLISM

PEOPLE whose attitude towards science is unsympathetic are wont to point out, with varying degrees of irony or sarcasm, but always with unction, that the most definite and widely accepted theories, hypotheses, and conclusions of science are quite regularly and necessarily discarded by later investigators, and replaced with new ones; that this repeated experience justifies doubt about the alleged facts of science and makes a sceptical attitude of mind towards science merely a sensible precaution. They take pains to point out that the ill-disguised contempt of the scientists for the opinions and conclusions of those who do not work in accordance with the canons of science is not warranted by this obvious instability of the results achieved by these methods.

Nevertheless the fact seems to be that in spite of the enormous mass of information or knowledge which has been accumulated throughout the ages, and is now available to the student, it is still only in the realms of science that most men feel that they have secure foundations under their feet. Scientific statements about life and matter may be unreliable and may often be changed, but at least they are generally felt to be more likely to be right than the theories and speculations of those who generalize from insufficient data, or who base their opinions upon other data than observed and verifiable facts.

What should be the Theosophic attitude towards this anomaly? No rational person would want to disregard the contributions which science is constantly making to human knowledge. The author of *Light on the Path* says, "I pray that no reader or critic will imagine that, by what I have said, I intend to depreciate or disparage acquired knowledge, or the work of scientists. On the contrary, I hold that scientific men are the pioneers of modern thought." Perhaps an attempt to define the modern ideal of scholarship will help clear up the situation. Let us take, not a chemist or physicist, but an historian, where the lines are not so clearly marked. He observes the facts of history, the records of the past, and from those he is willing to draw certain conclusions; his quarrel with the amateur student is that the latter draws conclusions which are not justifiable, and there is at once a difference of opinion. A case in point is that of Miss Jessie L. Weston, who has been studying and writing about the Arthurian legends for thirty or forty years, and who is a recognized authority on this difficult subject. Recently she has published a book of immense erudition which carries the source of the Arthurian legends back to the Greek Mysteries of Adonis, and to realms which are considered outside the legitimate field of scientific research, and as a result many of her former admirers and followers are saying regretfully that she has spoiled the fine record of a lifetime of work. Her critics are

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incompetent to pass upon the truth of her opinions, and would be the first to say so, but they will unhesitatingly thrust her outside of the ranks of valid scholarship. Modern science limits the field of inquiry considered legitimate, which is at once its weakness and the source of its too frequent and dangerous mistakes. How can it arrive at truth when it deliberately excludes whole ranges of life from its investigations. It is true that these more impalpable and intangible departments of life are either extraordinarily difficult to investigate, or altogether elude the present methods and instruments of science, but it is none the less true that these departments which science deliberately ignores, have an immense and often a paramount influence on palpable and tangible nature, and therefore constantly upset and render invalid the slowly and laboriously acquired data which science gathers from observation and experiment.

Science is, of course, gradually being forced, against her will, for the most part, to enlarge the area of inquiry. The boundaries are being forced back, step by step and stage by stage, as she awakes to a keener realization that no reliable work can be done when an inquiry is into only a part of a whole. We are becoming aware of the enormous complication of nature. A modern doctor is worse than useless, he is a distinct menace, if he treats only the body and ignores the nervous system, the psychic nature and the mind. Further than this the best of physicians rarely goes. He still ignores the moral nature and the Soul, because even if he feels in some subtle way that they influence his problem he does not know enough to take these factors into account. A recent review of Prof. Osborne's book, *The Men of the Old Stone Age,* pointed out the equipment of knowledge of seven or eight separate sciences which was necessary to an investigator into his subject. The modern scholar indeed complains that a lifetime is not long enough to acquire the information needed to carry further into the realms of the unknown the boundaries of any given science.

Generally speaking, the scientist accepts tentatively as a fact, or as a justifiable hypothesis, a conclusion which is the logical result of careful observation or experiment. Both observation and experiment must be the kind that can be repeated at will by others. As the number of factors in any scientific problem is infinite, and as any new fact, not hitherto observed may entirely upset the previous conclusion—something which is constantly happening—science is on an unstable and insecure ground, and, seemingly, always will be.

The non-scientific student, the mystic, the religious, the poet, all those who follow the inductive as against the deductive method, are in my opinion more likely to be right than the scientist, because the higher up we go, the nearer the fundamental unity we get, the simpler life and the laws of nature become. It is when the non-scientist applies his general conclusions to details that he is liable to err. The scientist is likely to be more accurate about details and unreliable as to his general conclusions,—

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the mystic more accurate in his generalizations, and may make mistakes in his application of them to details. The two positions supplement each other and correct each other; and the ideal position of the Theosophist would be to reconcile them and to be the living exponent of both.

In no direction is the confusion wrought by the quarrel between these two methods more apparent than in the whole subject of alcoholism. It has a prodigious literature, and is perhaps receiving as much attention at the present time, as any tangible matter which influences human life. The most elaborate and detailed studies and experiments are being conducted all over the world by Research Bureaus, Laboratories, Universities, Experiment Stations, and individual investigators and students. Even a summary of recent reports would be an impossibility within our limits; but as the THEOSOPHICAL QUARTERLY ought, every once in a while, to make its position clear on all the great issues of human life, and as alcoholism is now a paramount issue in politics and elsewhere, I shall endeavor to indicate some of the more recent and most reliable of the conclusions reached by the students of this vast subject.

It is needless, perhaps, to state that Theosophy is absolutely opposed to the use of alcohol as a beverage, and that it does not believe in the use of alcohol as a food, or as a stimulant, or even as a medicine, save in rare cases and under doctor's advice. It believes that the objections to its use, on other, higher, and more important grounds, outweigh the good it can do in lesser ways. In other words, even if alcohol does at times, and in certain limited ways, help the body, it always harms the higher centers and activities, and therefore, should not be used. The whole trend of modern research confirms this view. In order to make the matter clear, we shall formulate and condense the opinions of recent investigators under several captions.

Alcohol and the Body.—Alcohol was thought to have a high food value, and to be easily absorbed by the body, but it is now the opinion that its food value is no greater than that of sugar or other simple substances which have no deleterious after effects. The last few months have thrown further light on its usefulness as a food, and even in diabetes, which was its last therapeutic stronghold, it is now shown to be unwise. Recent work done at the Carnegie Institute has shown "not only an absolute lack of 'antikotogenic' or acidosis-preventing influence on the part of alcohol, but an actual acceleration of such conditions." It has long been recognized that it is not a stimulant. It is positively dangerous to give it to a person suffering from shock, or about to faint. It may kill them, as it is a heart depressant. It does not overcome fatigue, or increase the body's power to perform work, even temporarily. It has been proved conclusively that it lowers a man's ability to work either temporarily or over a prolonged period. Its use, even in moderate quantities shortens life. The Insurance Companies have been investigating the subject for years, and now many of them refuse to accept heavy drinkers or excessive drinkers, and charge higher premiums for users as against non-users.

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	Death-rate in Excess of Standard
Steady moderate drinkers.....	86 per cent.
Having past excesses	50 per cent.
Very moderate drinkers.....	18 per cent.

A steady drinker is defined as one who exceeds two glasses of beer or one drink of whiskey a day.

Of the graduates from Dartmouth College during the ten years from 1868 to 1878, within 25 years, 13 per cent of non-users had died and 26 per cent of users; in 35 years 22 per cent of non-users and 41 per cent of users.

The complex elements in the blood that arise to defend the body when it is attacked by disease are unfavorably affected by alcohol. Even small doses have been shown to lower resistance to such diseases as septicæmia (blood poison), pneumonia and typhoid fever.

In a recent address upon the pernicious effects of alcohol, Dr. T. A. MacNicholl said:

"The great burden of drink is not borne by the drinker but by the drinker's children. The germ cell that is to be evolved into another being is the most highly organized of all the cells in the body. In its protoplasm lies the material and pattern of the perfected organism. Should such poison as alcohol lessen the nutrition of the cell or impair the quality of the protoplasmic material and deface the pattern, these shortcomings and defects would be manifested in the subsequent stages of development. A defective germ cell can not evolve a normal body. This is the reason that we find a large percentage of functional and organic diseases among the children of drinking parents.

"In our studies among school children in New York City we find that sixty-two per centum are the children of drinking parents; and that ninety-one per centum of these children of drinking parents suffer from some functional or organic disease. In one institution for the treatment of physical defectives a recent study shows that every patient is the child of drinking parents.

"A study of two groups of families will clearly show the difference in heredity between the children of the drinker and the children of the abstainer. Ten families of regular drinkers show the following:

Total number of children, 55.

30 died in infancy,	3 heart disease,
1 insane,	1 imbecile,
1 epileptic,	5 neurotic,
4 anæmic,	3 adenoids,
3 very poor teeth,	8 tubercular,
1 diabetic,	4 normal.

"In their studies these children stood as follows: 2 were excellent, 6 fair and 17 deficient.

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"Ten families of total abstainers show the following:
"Total number of children, 70.

2 died in infancy,	1 neurotic,
1 anæmic,	1 rheumatic,
1 tubercular,	64 normal.

"In their studies these children stood as follows: 56 were excellent, 10 fair and 2 deficient.

"Of the abstainers ninety per centum were normal in mind and body, as against seven per centum of drinkers' children. A comparison of these two groups of families, living under the same conditions, and in the same environment, shows that alcohol actually injured or destroyed eighty-three per centum of the children. Ninety-seven per centum of the children of total abstainers were proficient in their studies as against thirty-two per centum with drinking parents.

"Were the transmitted marks of alcohol degeneracy limited to one generation, could improved sanitation and medication correct and remove disordered nerve centers, bad heredity would receive partial compensation; but the laws of nature are fixed. 'Whatsoever a man soweth that shall he also reap.' The degenerate factor becomes more potent with each transmission and renders posterity more and more susceptible to disease. An illustration of this heredity law may be noted in the children of ten families of drinking parents traced through three generations.

"Ten families of drinking parents:

"First generation, 47 children, of whom 50 per centum suffered from organic and functional diseases.

"Second generation, 90 children, of whom 62 per centum suffered from organic and functional diseases.

"Third generation, 82 children, of whom 95 per centum suffered from organic and functional diseases.

"For every child of total abstainers that dies under two years of age, five children of drinking parents die. If this percentage holds good throughout the United States, then we are confronted with the fact that since the dawn of the twentieth century to the first of January, 1912, one million babies, under two years of age, died as the result of the drink habit of their parents. This is race suicide on a colossal scale.

"It is a significant fact that during the past five years we have registered the highest per capita consumption of alcoholic liquors in the history of the country; and during this same period the mortality among children under five years of age has increased 147 per centum.

"My studies during the past twenty years, continuous to date, indicate a steadily increasing degeneracy among drinkers' children. One out of every five children, born to drinking parents, will be insane. One out of every three children born to drinking parents will suffer from epilepsy and hysteria. At this rate of insanity among drinkers' children, and with an increased per capita consumption of alcoholic liquors, we must expect

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a very largely increased number of insane among the children of the next generation.

"In England, a few years ago, of twelve thousand men examined at Manchester, nine thousand were rejected as physically unfit for army service. Dr. Bollinger estimates that half of the young men in Germany between eighteen and twenty-two years of age are incapable of bearing arms. Not long ago a call was issued for young physicians to enter the United States army. Eighty per centum of those examined were rejected as physically unfit.

"When four-fifths of the most representative men in America are pronounced unfit for war, what shall we say of their fitness to father the next generation."

Sir Victor Horsley, England's most famous neurological surgeon, says:

"No physician who has closely investigated the action of alcohol in recent years prescribes alcohol. It is rapidly disappearing from both hospital and private practice.

"There is perhaps no more striking feature in the evolution of modern therapeutics than the material alteration which has taken place in recent years in the status of alcohol as a medicine. Time was when it held the place of a universal stimulant and sedative—for such was our fatuous attachment to this product that we attributed to it therapeutic properties of the widest divergence. Did the heart flag and the pulse beat low? We gave alcohol to bring it up. Was the pulse too rapid, and the heart excited? We gave alcohol to bring them down. . . . The real factor in the decline of alcohol as a medicinal agent has been the careful observation, and the cold unprejudiced reasoning of thoughtful, scientific men in the laboratory and at the bedside.

"Modern pharmacological investigation has distinctly discredited the employment of alcohol as a medicine. It has been conclusively established that, strictly speaking, alcohol is neither a stimulant nor a sedative, but merely an excitant, whose effects are invariably followed by excessive reaction. Its only action in this respect is to suspend the inhibitory influence of the higher brain centers and to give free reign to the explosive function of the lower nerve centers. It simply takes the line out of the driver's hand and allows the horses to run at their own sweet will—a course whose apparent effect may be either a stimulative or a sedative one, according to the temper and condition of the horses at the time. It is, in a word, wasteful—a drawing upon reserves—and the patient is worse under its use than without it.

"One by one the physiologic fallacies which have bolstered its use have, under the light of modern knowledge and research, been disproven and discredited by the application of reason and the showing of fact."

Whiskey and brandy and wines have been stricken out of the list of medicines in the United States Pharmacopœia.

Alcohol and the Mind and Nervous System.—At a recent meeting of

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the neurologists and scientists of America, the following report was presented by the committee on Alcoholism, and adopted:

"WHEREAS, In the opinion of the alienists and neurologists of the United States, in convention assembled, it has been definitely established that alcohol when taken into the system acts as a definite poison to the brain and other tissues; and

"WHEREAS, The effects of this poison are directly or indirectly responsible for a large proportion of the insane, epileptic, feeble minded, and other forms of mental, moral and physical degeneracy; therefore be it

"Resolved, That we unqualifiedly condemn the use of alcoholic beverages and recommend that the various state legislatures take steps to eliminate such use; and be it further

"Resolved, That organized medicine should initiate and carry on a systematic, persistent propaganda for the education of the public regarding the deleterious effects of alcohol; and be it further

"Resolved, That the medical profession should take the lead in securing adequate legislation to the end herein specified."

One-half to one quart of beer is sufficient to distinctly impair memory, lower intellectual power and retard simple mental processes, such as the addition of simple figures. After moderate doses of alcohol, the mind responds prematurely to any outside stimulation. The reaction is hasty—"the judgment of the reason comes limping along after the hasty action." How many hasty words, hasty letters, hasty deeds, afterwards regretted, have resulted from even one cocktail!

Alcohol is no longer regarded as a brain-stimulant, but as a narcotic, a deadening drug similar to ether and chloroform. This narcotic or deadening influence is first exerted on the higher reasoning powers that control conduct, so that the lower activities of the mind and nervous system are for a time released. This and a brief local effect on mouth and throat explain the apparent stimulation. The every-day well-poised, self-controlled man goes to sleep, as it were, and the primitive man temporarily wakes up. Eventually, the nervous system is narcotized, and the drinker becomes sleepy.

It has further been shown that it is the difficult and responsible work which suffers most from the influence of alcohol. Endurance, energy, concentration and memory suffer in the first place, while purely mechanical occupations are inhibited in a far less degree.

Alcohol and the Moral and Emotional Nature.—We have already seen that alcohol stimulates the lower and inhibits the higher centers. Perhaps it would be fairer to say that it *liberates* the lower tendencies, or, in Theosophical parlance, it takes the brakes off the lower nature and gives it free play.

The most interesting recent contribution to the psychic side of alcoholism, however, is from Dr. William A. White, Superintendent of the Government Hospital for the Insane, at Washington. He says that

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many years of observation convinces him that men seek alcohol because they feel themselves to be inefficient or defective, and dare not face reality. Alcoholism is a symptom.

"The feeling of inefficiency and *flight from reality,* the ear-marks of a neurosis, are the ear-marks of alcoholism, and now we can understand why alcohol has been considered a stimulant, and why it has been called a habit-producing drug. It has been called a stimulant, because the individual, who is incapable of facing reality and has had to take alcohol to escape, has had also to have the best possible reason for taking it—namely, that it would help him to meet reality. It is a pure fiction of the alcoholic, this stimulating quality of alcohol. As to the habit-producing qualities of this drug—another fiction—the alcoholic cannot get along without his alcohol; he must find a road that takes him away from reality, once in a while at least; therefore, the fiction of the habit. The alcohol has gripped him with this mysterious habit; like an evil spirit he is in its clutches, and therefore he, himself, to himself is no longer responsible. He has projected his responsibility upon this myth, and therefore calmed his conscience.

"When we understand better the fundamental conditions which underlie the symptom, alcoholism, we may be able to do something more definitely constructive about it."

Alcohol and the Soul.—Alcohol probably does not directly affect the soul at all. It is not likely that its direct influence can reach up to the plane of the soul. It is pernicious from the standpoint of the soul, because of its deleterious effects upon those portions of the human constitution with which the soul is in most intimate contact, and especially because it has a tendency to paralyze and inhibit the centers in the nervous system and brain through which the power and influence of the soul pour into and affect the human animal.

The other day I received a circular from the New York State Brewers' Association, quoting some physicians to the effect that wine and beer in moderate quantities were not injurious to the general health. There is a good deal of that kind of talk, particularly about beer. Perhaps the best reply is that of Dr. Fisk of the Life Extension Institute, a recognized expert on alcoholism. He said, in a recent *Atlantic,* "After twenty-five years of experience . . . my cumulative judgment is that alcohol is a destructive force, wholly evil in its total effects. I deprecate the too prevalent tendency to apologize for alcohol, to deal gently and tenderly with it, instead of bringing it to the bar of human judgment.

"Furthermore, alcohol is alcohol, either in whiskey or beer. It is nonsense to claim that beer is a hygienic drink. It is drunk chiefly for its alcoholic effect," and it produces all the pernicious effects of alcohol.

C. A. G.

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ON THE SCREEN OF TIME

"NOW are you satisfied? . . ." The Objector was jeering.

"Why should I be satisfied?" retorted the Gael.

"I thought you wanted war!"

"You misunderstood me," replied the Gael. "You often do. You remind me of something that actually happened a few days ago in a Sunday School. The Superintendent, who also happens to be a member of the Theosophical Society, had announced very clearly and fully to the children that the School would not assemble on the following Sunday because the Bishop was coming for a Confirmation service. Later, in order to make sure that the children had understood, the Superintendent questioned them. 'Now children,' he said, 'tell me who is going to visit us next Sunday?' There was a long and deadly pause. 'Tommy,' he urged, 'you heard me say who is coming. Who is it?' Tommy gasped. Then, finally, drawing on his courage, Tommy announced: 'St. Joseph, Sir.' Some of the other children looked a shade bewildered, but none of them laughed."

We did laugh, including the Objector. But the Gael continued without a quiver:

"For a Protestant Sunday School it was not so bad, because it showed unusual imaginative power: and Protestants have no imagination. And that is what I find hopeful about the Objector" (the Gael was addressing the clock). "His perversity is splendidly imaginative. He is absolutely the most combative, not to say contentious person I know; so he accuses me of favouring any kind of a war at any price!"

"What on earth do you favour?" asked the Objector.

"God and Heaven and a few other things of that kind," replied the Gael.

"Doubtless; but what kind of a war?"

"A right war, waged from a right motive. . . . Permit me to explain. Permit me also to state that this has no reference whatsoever to St. Joseph. So: if I see two men fighting on the street, I do not infer that both are heroes, or that both are reprobates. Why should I? The question is—what are they fighting about? One may be a policeman protecting a woman from gross outrage; the other may be a brute who is fighting to escape the just punishment of his crimes. There is a distinction, is there not? It would be my duty, as I see it, to help the policeman, particularly if he seemed to be hard pressed by the brute. It would be my duty to sacrifice myself, and even my clothes, even my feelings and my love of a quiet life, by banging that brute over the head. The more I might hate to do it, the greater my sacrifice and the more Christian, therefore, my act. The Objector" (this to the clock) "would simply revel in the bang, and therefore his act would be Antinomian."

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"Your theology would have made St. Thomas weep," interjected the Objector.

"Possibly. He was a remarkable man. But do not forget my policeman. I should hate to leave him at grips, without even your moral support. For that is what the Peace advocates do, and though your sins may be many, I could not, would not accuse you of their deplorable offence.

"Here, for instance, is a circular letter from 'The Fellowship of Reconciliation,' signed by several well-meaning people, including Dr. Rufus M. Jones. We had thought of him as a mystic. But he has proved himself, quite unconsciously, a materialist,—not merely a follower of the 'letter which killeth,' but blind to the letter which giveth life. 'Wrong,' he says, 'can be successfully opposed only by making men righteous. Not a nation defeated, but the nations won to righteousness is what the world needs.' Therefore, let us keep the peace. In other words, never mind the policeman. Leave him to his fate. The great need is that *my* hands shall be kept clean; that no angry passions rise in me. To help 'defeat' the brute, the burglar, the violator of women, would not be Christ-like (forgive the blasphemy!).

"They talk of 'the principles of love and good-will.' They do not see that it is those very principles,—that it is love of God, love of righteousness, of justice, of truth, of honour, of order, of decency,—yes, and God's love for the soul and well-being of that brute in human form—which should compel them to go to the aid of our policeman. Otherwise, you would never punish a child. Otherwise, God Himself, life itself, would never punish sin. Sin is punished. If continued, it is punished, not only by death, but by the utmost possible of physical and moral suffering. There is no one so tolerant, so forgiving, as the Master Christ; but even he would find it difficult, I believe, to pardon a man who, on 'conscientious' grounds, left that policeman to his fate . . . No,—it is a deplorable misunderstanding. And the worst of it is that it brings religion, and the Master himself, into contempt."

"Why will they not see," added the Student, "that to overcome evil with good, means to overcome evil, and with good; and that the policeman represents 'good,' and that the passer-by ought to? The policeman in fact represents God, and if the passer-by refuses for any reason to do so, he thereby sides with the devil, seeing that 'he who is not with me, is against me.'"

"How about St. Joseph?" inquired the Objector. (He is not easily rebuked.)

"You mean, I presume," replied the Gael, "how about a right war, waged from a right motive. I should have thought that that question had been answered. But let me be more explicit. A few weeks ago, the *Evening Mail* of New York, in a leading editorial, appealed to its readers to remember that if we are drawn into the war (kicked into it, incidentally, would be nearer the mark), our sole purpose would be to protect

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our own rights and to safe-guard our own commerce. In no sense, it said, would we be fighting for the cause of the Allies. The *Evening Mail* claimed to be passionately American. I wonder! But let us go back to our policeman. According to the principles of the *Mail,* the passer-by ought not to interfere unless personally threatened by the brute, and then, if compelled to defend himself, he must by all means keep in mind that he is fighting for himself and not for the benefit of the policeman. He should quit the fight the instant he has attained his own ends, quite regardless of whether, as the result of his participation, he leaves the policeman in a worse plight than before.

"To be brief, such a motive I would regard as selfish, mean, contemptible and wholly evil. Further, if America were to act from that motive, she would be fighting on the side of Germany even though, outwardly, she seemed to be fighting against her. This is not theory but fact. Ask a policeman! But the theory is important. It amounts to this: it is the motive of all our acts which determines whether they make for righteousness or for evil. If the motive be wholly selfish and self-seeking, it matters very little whether it find expression as aggressive rapacity, as in the case of Germany, or as mean and cowardly protection of our own rights for our own exclusive benefit, as advocated by the *Mail.*"

"The trouble is," the Philosopher remarked at this point, "that we as a nation, that is to say through our Government, have declared from the first that Germany's outrageous misconduct—her brutal disregard of civilized standards and her brazen violation of international law—is no concern of ours unless it interfere with our commerce or with our neutral rights. Through our Government, which we re-elected in the midst of the war, we have not only failed to protest against the violation of Belgium and against the countless other iniquities perpetrated by Germany since the war began: we have gone out of our way publicly to wash our hands of the rights and wrongs and issues of the conflict, to the point of proclaiming, with gratuitous though studied aloofness, with pedagogic superiority, that the rest of the world should accept 'peace without victory.' "

"Pardon me for interrupting," said the Student, "but on that subject some recent remarks by Chesterton, in *The Illustrated London News,* are so illuminating, that I think they should be included."

We asked him to read them to us, which he did, as follows:

" 'What can be said of his (Mr. Wilson's) idea, generally considered as an idea, of peace without victory? Peace without victory is war without excuse. And if he believes in the idea, would he apply the idea to the quarrels after the peace as well as to the quarrels before it? He wishes to establish a league of peace to prevent wars; obviously it could only prevent them by waging war, or threatening to wage war, with any Power that broke the peace. Then he says it can only be founded on an inconclusive settlement of this war, because any other would leave bitterness. But does he intend all its future interventions to be inconclusive?

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And if they were conclusive, would they not leave bitterness? If an ambitious Power dislikes being beaten by an enemy, would it not also dislike being bullied by a peace league? Are we to act on the principle that every future outrage is to be followed by amnesty and equality, and letting bygones be bygones? If we do not, why should we do it for this particular outrage, which we happen to think particularly outrageous? If we do, is there any sane man who will pretend that such perpetual flattening out of everything, fair and unfair, will not leave bitterness? Will men endure a court of justice which never does anything except tell all the advocates to throw up their briefs? Will they be content with an international magistrate who has no function whatever except to write off debts, to let off malefactors, and to give certificates of bankruptcy to the most fraudulent bankrupts? Is it not obvious that such amnesty would soon become the worst tyranny in the world?

"'If Mr. Wilson is so much interested in the avoidance of bitterness, there is one very ancient and simple truth that should be brought to his notice, as the chief magistrate of a great commonwealth. There is no bitterness in the heart of man like the bitterness that follows the denial of right. There is not so deep a fury in the thief when he is punished as there is in the innocent man when he is let out on the ticket-of-leave of a thief. That, and that alone, is the precise moral position to which the President's scheme invites us. We are to be freely forgiven for the crime that somebody else has committed—and committed against us. The world is told to bear no malice against us for having been swindled and stabbed, but to regard us with the same equal and serene clemency which is given to the stabbers and swindlers. Belgium must not be harshly criticized for having been harshly treated; she also may share the renewed peace and hope of those who plunged her in slaughter and despair when the fancy took them. France may have a decent veil drawn over the fact that she presumed to defend her frontiers, and even to impede the occupation of her northern provinces. She was even so impetuous as to win a victory over the invaders at the Marne; but the story can, perhaps, be hushed up. Serbia starts afresh with a clean sheet . . . The quality of mercy is not strained; it overflows to the relations of Captain Fryatt or the friends of Miss Cavell—a wise moderation will hold them all blameless. They shall be as respectfully treated as the proudest Prussian officer who toasted a prisoner in champagne and then shot him dead, or the most fastidious Prussian doctor who smiled from a safe distance at the despair of the sick and the deserted. Does it strike Mr. Wilson as barely possible, in the complexities of human nature, that *this* sort of equality of treatment may also produce bitterness? I think we can promise him that it will not stop at bitterness. If any attempt were really made to cover the black-and-white of this human story with such leprous whitewash, those who attempted it would find out a number of fundamental things of which they are apparently ignorant. One of the minor facts would be the fact that an honest man can be much more angry than a knave.

"'There is some very vile nonsense talked nowadays about this sentiment being merely "vindictive." It is not vindictive, if vindictiveness means merely the desire to hurt somebody who has hurt us. It is an abstract, virgin, and wholly virtuous intolerance of a tale ending wrong. It is the refusal of the intellect to accept the prospect of everything being for ever upside down.

"'Its impartiality is like the impartiality of an ice-age, in which there

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is no complaint—not because anything is freed, but because everything is frozen. So it would be, at least, if it could exist and endure; but it will not exist, because men's minds have been too awfully awakened; and it would not endure because men would not endure it. There is something in it that is worse than hopelessness; it is not that there is no hope in it, but rather that there is no sense in it.'"

"Chesterton would not write that way now," protested the Objector. "We are on the very verge of war. We may be at war by the time the next QUARTERLY is in the hands of its readers. We have acted."

"But the point is—why have we acted? For what are we acting? Do we still think there should be peace without victory? Have we withdrawn the remark? It seems to me that all that has happened is that the brute of my analogy has trodden on the toes of the passer-by, as he has often done before, but on this last occasion he notified the passer-by that he will do so as often as he chooses. So the passer-by says, 'If you do, I'll tread on yours—to my deep regret I shall feel obliged to tread on yours.' 'And he shed a bitter tear.' But I see nothing heroic about that, particularly as the passer-by, in our own case, cannot possibly get out of the way, which he has proved he would do if he could."

"But your analogy of the policeman will not hold," said the Objector. "Who constituted the Allies the police of Europe?"

"I did not say of Europe," answered the Gael. "They are acting as police for the whole world. If it were not for the British navy, there would not have been an American ship on the ocean since the war began. . . . Who constituted them police? They swore themselves in, as men do in a mining camp, where there is no regular constabulary, and when outrage and anarchy need to be suppressed. The analogy in that case is even closer, for it makes more clear the shamefulness of standing aloof,—the shamefulness of 'armed neutrality' between the opposing forces of good and evil."

"Well, what do you expect me to do about it, anyway?" asked the Objector. "I am not running the Government."

"That is what the large majority of Americans invariably say, and the consequence is that the people with an axe to grind, govern the country. One obvious thing you can do is to mark passages in this 'Screen of Time,' and to send copies to your Congressmen and friends. Next, you can do everything in your power, first to realize and then to help others to realize that you cannot make peace with a wild beast or with a creature devoid of moral sense. Even when sobered, such a creature is irresponsible. You must keep him shut up, or he will break loose and prey on society again. That which fools would regard as being generous to him, actually would be indifference to the fate of others who are weaker than he is. Insist that this nation should help to finish the work—the appalling task—which the Allies have begun; that she must not stop half way; that to clamour for peace in the middle of it, would be a crime;

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and that the only possible solution is to put Germany under permanent restraint, for her own sake as well as for the sake of others.

"Frank H. Simonds, just returned from Europe, tried to make this clear in an article which appeared in the New York *Tribune* on March 6th. He said:

" 'We talk about peace in America because we think of a war between civilized nations and a fight over material issues. Nothing is more removed from the fact. For the French the war is purely and simply a war for existence with a nation professing and practising policies subversive and destructive of all that means life and civilization to Frenchmen. One does not talk of negotiating with Germans in France, just as one does not talk of treating with a tiger in the jungle.

" 'In France German soldiers, under the orders of German officers and in conformity with settled German policy, have wrought the most terrible abominations of which civilized mankind has any record. The proof of these crimes is written over all of Northern France. The record of new horrors comes daily from the north. . . .

" 'For France and for Britain this is a war like to none in their history or any history that they know. The things Germany has threatened to do and done, the future that Germany plans, the continuation of the struggle made inevitable if the German purpose be not permanently blocked by decisive defeat—these are in all minds. It is not of war in any ordinary sense that France is thinking; it is not of peace in any of the ordinary forms. Two ideas are struggling in the world—the German idea, which is expressed in German action all over the world, on sea and on land, the idea of "ruthlessness," the idea of the subjection of all men and nations to German will and the destruction of those men or nations which will not submit, and the liberal [civilized] ideas which are expressed in the institutions and ideals of the Western nations of democracies, such as the French and our own.

" 'Between these two ideas the French see clearly, have seen clearly at all times, as the British now see, there can be no compromise. Unless Germany lays aside these ideas and ideals which have produced the war, all thought of peace is an illusion and a deception and any peace must be transitory. "It is necessary to finish"; this is the French thought; this is the phrase one hears over and over again. It means that this generation of Frenchmen have made up their minds that it is better that all should die than that their children should receive as an inheritance that which descended to the present from the days of 1870.'

"Finally," continued the Gael, "please do not forget that right thinking is contagious, and that the clear recognition of our blindness, lukewarmness and sins of the past is the only possible beginning of our national 'conversion' and of our genuine participation, ultimately, in the cause of the Allied nations."

"I am glad you said 'ultimately,' commented the Philosopher. "Because it is going to take time. More than that, it is going to take suffering and much suffering. Only in that way can we atone for the past; only in that way can we hope to catch up with the splendid achievement of France, of England and the other Allies. It is a question of spirit. Compare our national spirit with theirs.

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"First, by way of warning, take the spirit of Germany, not in its most bestial expression, as revealed during the invasion of Belgium and northern France, but in its refinement and when posing for public esteem. I quote from the New York *Times* of February 23rd, 1917, which cites an interview with Count von Bernstorff, written by the notorious pro-German, Frank Harris. There is, almost of necessity, the usual revelation of a complete lack of humour, of the amazing belief that everyone is successfully deceived. Thus: 'We Germans are not afraid that high standards will bring us to defeat.'"

"What?"

"Yes, those are the words: 'We Germans are not afraid that high standards will bring us to defeat.' Then he goes on: 'We are all, I repeat, moralists, believers in moral right, and perhaps therefore too careless of manners, too disdainful of courtesies.' And he is accounting for the sinking of the *Lusitania!*

"Typical," muttered the Student. "Those dead women, those murdered babies: a certain carelessness of manner!"

"But then he opens his heart,—and Harris, one of his own kind, reports with admiration.

"'And now,' the interview proceeds, 'what is his attitude to the mysteries; what does Count Bernstorff think of religion and the future of humanity? He professes himself a cynic and unbeliever.

"'"I know this world," he says, "and don't trouble about any other."

"'He frankly dislikes churches and doubts whether their influence is good. When I asked him whether he had been brought up a Puritan, he burst into a great laugh.

"'"In any case, I've got over it completely," he cried. "I think the man a fool who denies himself any good thing in this life unless for health's sake or some dominant reason."

"'But he believes in humanity, in the slow development of man in time, and hopes that our growth is toward the good and the beautiful; but it is only a hope, and soon dismissed as vague, for his mind is all given to practical things; he does not lose himself willingly in transcendental imaginings. He professes to be a student of history: "History is the Bible of diplomats," he adds.

"'And his views on morals are as undetermined as on religion. "I try to play fair," he says, "and get what I want while causing as little trouble or pain to others as possible, but——"

"'You don't believe, then, in Kant's categorical imperative: "thou shalt" do this, and "shalt not" do the other?" I queried.

"'Bernstorff pursed out his lips in a quandary: "It is too absolute," he said; "this world is not divided into blacks and whites, but into colors and shades and nuances. I think a man should do what is right; but I'm very lenient, especially toward sins of the flesh when the temptation is great and the results unimportant."

"'The creed of a modern Gallio, or a gentleman and man of the world.'

"'A gentleman'!" exclaimed the Historian,—"why, there is no such word in the German language; they have no idea of its meaning. I

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know Germans who are gentlemen—in any case they were—members of the Theosophical Society, old friends of many of us. But those very men would not have been regarded as gentlemen by their fellow Germans. They were despised as plebeian, as 'soft,' as queer. Then there are German-Americans who have torn themselves free; who see the sins of their people, and who know that Germany, for her own good, must and should be punished for them. Such people deserve endless credit for their emancipation. But a man like Count Bernstorff is literally incapable of the concept, 'gentleman.' The proof, in addition to his own words, lies in the fact that he, and the Germany he represents, would have no understanding whatsoever of the statement that no man is strong who is not tender: they divorce the word gentle from the word man.

"Take, for instance, the English definition of the term, as suggested by the *Letters and Recollections of Charles Lister,* the son of Lord Ribblesdale,—just an ordinary nice English boy, who was killed in the war. He writes to a friend about the death in battle of a mutual friend, Julian Grenfell: 'He stood for something very precious to me—for an England of my dreams made of honest, brave, and tender men, and his life and death have surely done something towards the realization of that England.' To Bernstorff, such a statement—and it was not written for publication—would be incomprehensible. In his own consciousness, he would simply have no point of contact with it, any more than with the lines about the same boy which were written in memory of him by the new Head-Master of Eton:—

" 'To have laughed and talked—wise, witty, fantastic, feckless—
To have mocked at rules and rulers and learnt to obey,
To have led your men with a daring adored and reckless,
To have struck your blow for Freedom, the old straight way:

" 'To have hated the world and lived among those who love it,
To have thought great thoughts, and lived till you knew them true,
To have loved men more than yourself and have died to prove it—
Yes, Charles, this is to have lived: was there more to do?' "

"It is because a man's creed is known by what he does and by what he admires, that we can study the spirit of nations on a basis of fact and not of fancy. That brief poem, and the extract from Charles Lister's letter, reveal the spirit of Britain—the spirit which inspired the majority of Britain's millions who volunteered to suffer and to die. It was the word 'gentleman' that did it, because those who would not have laid claim to the title, revered it, desired it, were ambitious to live it. To them it spelt honour, courage, fair-play, unselfishness, generosity, humility, tenderness: they loved those qualities. So far as they could, they wanted to exemplify them."

"And thereby proved themselves Christians," interrupted the Gael; "though many of them, in ignorance, may have scoffed at what they thought religion stands for. Little brothers of Christ is what they

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were,—is what they are, if they still be alive and if still, in those essential ways, they admire and try to imitate Him. How He must love them!"

"I agree with you," said the Historian; "but fine as their spirit is, in some ways I do not think it as fine, or for that matter as Christian, as the fighting spirit of France. . . . Perhaps I am wrong. Comparisons are always odious. And perhaps when a man does the right thing and the noble thing, without understanding, he deserves at least as much credit as the man who does the same thing with understanding. For the main difference between France and England is that France more clearly understands.

"For one thing, the French *poilu* has an understanding of the German nature—of the kind of animal who threatens him—infinitely truer than that of his British ally. The Britisher is almost irritatingly guileless in his attribution to others of the principles by which he himself is governed. He will forgive and forget when it is quite wrong to do so.

"But that is a detail; for the best test of understanding lies in our ability to see beneath the surface of events, to their cause and ultimate result. The supreme test of all is our understanding of the Cross, of suffering. Suffering, as a rule, quite frankly bewilders the Britisher. He accepts it with courage, as part of the price to be paid for victory. But he has no glimmer of an understanding of its meaning, its purpose. Even his chaplain can only sympathize and pray, uncomprehendingly.

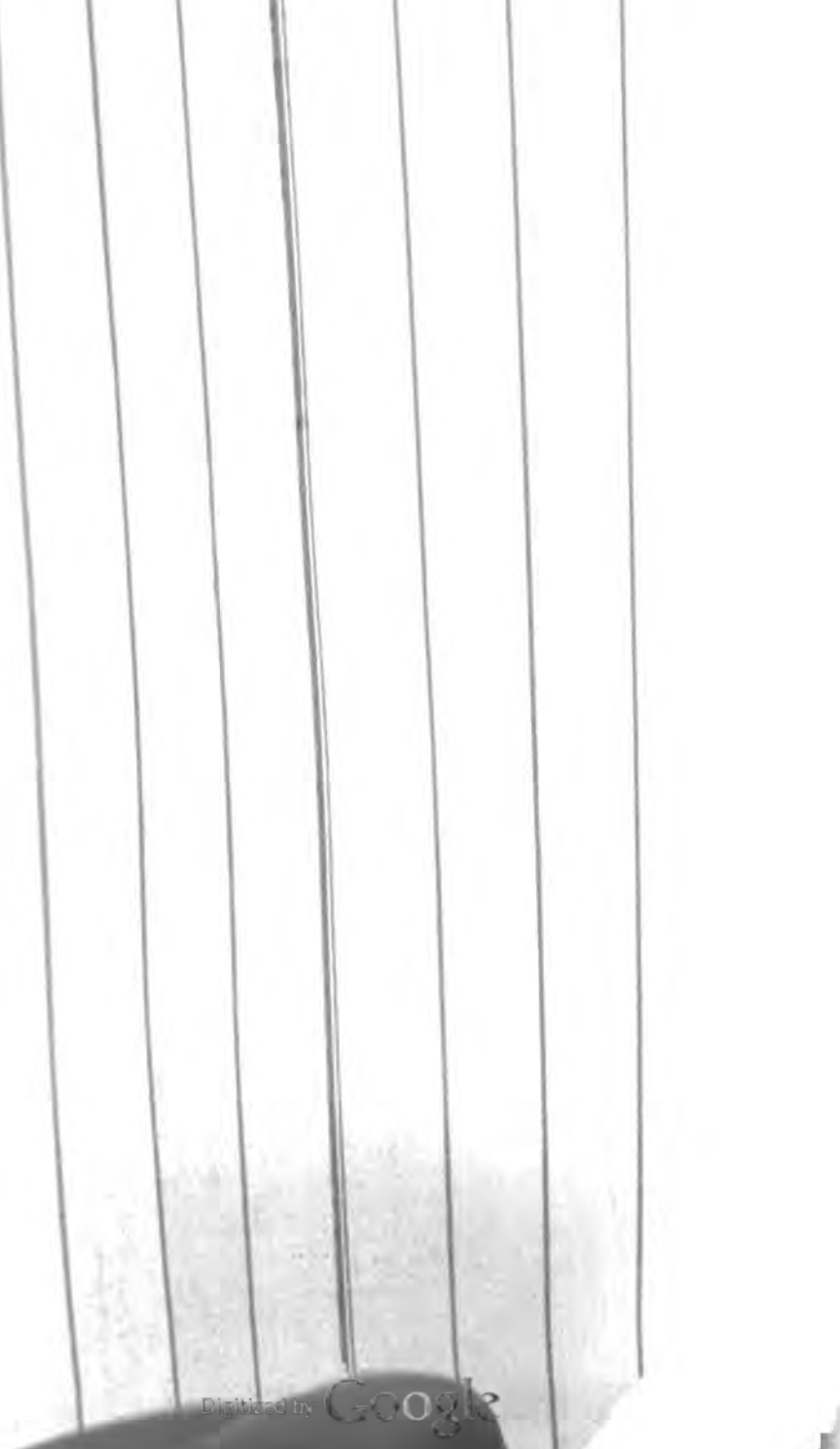
"In the QUARTERLY of last October, the Recorder quoted at length from the letters of French priests at the front, showing how clearly they see in the Cross, 'the healing of the nations.' But they, of course, thought and spoke in terms of religion. The astonishing thing about the French is that even when anti-Clerical, even when irreligious, they never lose their vision of what the Cross means and accomplishes.

"Take, by way of illustration, an interview with a French lieutenant, which appeared recently in the *Gazette de Lausanne*. There was not a word of religion in it. But after many complaints about the cold, the snow, the mud, the vermin, the almost intolerable suffering of every kind, which at first led the interviewer to suppose at least some degree of discouragement, the speaker passed quite naturally to the certainty of victory, to the fact that he would die happily because so sure of that, and then added:

" 'If they think us tired, used up, it is false. The blood of our dead runs in our veins and our force is increased tenfold. I seem to contradict myself? But I do not. We suffer, it is true; we suffer every day and every hour: but it is by means of suffering that all the great human things are made. Our victory,—that flower sprung from a charnel-house, will be the loveliest of all flowers, since it will represent the sublime efflorescence of all our sufferings.'

"There you have undestanding. There you have the invincible spirit of France: invincible, because it knows that the greater the suffering,

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away.'"

"But how about the spirit of America?" queried the Objector.

"How about your spirit, and mine?" replied the Historian, sadly "Still, we can at least work, can at least hope. And I believe with al my soul in the Cross. Suffering, bravely accepted, ennobles. May no America be ennobled, too?"

"But meanwhile?" the Objector persisted. "Do you suggest tha we should sit still and do nothing until our motive be purified and suffer ing ennoble us?"

"I certainly do not!" the Historian answered vehemently. "Righ action helps as much as anything to cure moral blindness, if only becaus right action nearly always involves sacrifice. By all means let us ge into the war at once. Let us get into it with all that we are and possess We ought to have been in it from the first. I agree absolutely wit what has been said by the Gael. We should be deceiving ourselves i we were to imagine that a mere declaration of war against Germany could place us on the side of the Allies; because the 'side,' in such a matter, is determined solely by motive, as results always demonstrate But the clear understanding of the few, acting as leaven and working with the daily experience of the many—first-hand experience of Ger many's methods and spirit—would undoubtedly result before long in a wider and less selfish purpose and in an increasing recognition of the rea meaning and object of the war. Some men ennoble a cause; but the vast majority are ennobled by the cause they work for, and that, withou question, would be part of our reward."

"What a pity," said the Student, "that so few people read the Bhagavad Gita. You remember how Arjuna hesitated when confronted by his foes—so many of them close relatives and former friends; and how Krishna upbraided him: 'Abandon this despicable weakness o thy heart, and stand up . . . Just to thy wish the door of heaven is found open before thee, through this glorious unsought fight which only fortune's favoured soldiers may obtain.'

"But there is another way of looking at it: if one were considering the welfare of this country only, one would advocate instant participation in the war; but if one were considering only the welfare of the Allies then I, personally, would regard with grave misgivings the prospect of partnership with so unseeing, so half-hearted a friend. The hope would be, as the Historian has suggested, that action would mean sacrifice sacrifice, truer vision, and that truer vision would mean a deep sense of our shame, the desire to atone, and the raising to life at last of our dead soul and honour."

"Not a popular view of the situation!" remarked the Objector.

"The QUARTERLY never claimed to be popular," replied the Student. "The truth rarely is." T.

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ELEMENTARY ARTICLE

Initial Motives

THE recent articles in this series have discussed phases of discipleship, and the statement was made that few people desire it. Why is this? If discipleship is a law of life and a stage of evolution through which all people must pass, why should there be only a very few, at any given time, who are willing to start on the journey? The answer is simple. The human race is still, as a whole, in its childhood, and it is still absorbed in childish things. A boy of five or six does not wish to get married, or to study, or to work, and although all of these things are his manifest destiny, he is not made to do them. On the contrary it is realized that he has not yet reached the point in his evolution where it would be wise even to try to make him. At the most his play is so regulated as to prepare him for the first of these natural tasks,—study. He has not yet the brain development really to study, nor the strength really to work. Nor has he developed the powers or functions which make marriage possible.

The great majority of human beings do not yet possess the strength or the powers, or the faculties which make discipleship a possibility. The potentiality is there, for these necessary qualities exist in latent or embryonic form in each individual, to be developed and expressed outwardly in due time, just as the boy is a potential man. It takes time to change a boy into a man, and the process cannot be accelerated beyond a certain point; so it takes time, and a much greater time, to change the immature being into a disciple. Indeed, this analogy can be pressed even further. If you force the normal development of a boy beyond a certain point you defeat your object and do not get a rounded and fully developed man. If you work him too soon and too hard, you get a stunted and abnormal product. If you force his intellect beyond a certain point, you inevitably dwarf other necessary and desirable faculties. Too much pressure in any one direction will inhibit or restrain other natural and necessary qualities. This law is the same for all planes, and also crosses the planes. Too great physical development will tend to dwarf the moral nature. Too great emotional development may react unfavorably on the body, the nerves or the mind.

Progress, to be healthy and normal, must be systematic and well-rounded, although, of course, this is not a rigid law that permits of no

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variation or flexibility. The matter should be considered always in the light of the complementary law of compensation, which is Nature's provision whereby one faculty, power or function learns to supplement the limitations of some other one which is deficient.

The point for our consideration, however, is that the evolution of the human race is an orderly progress that cannot be forced or accelerated beyond natural limits, without detriment and reaction, and that most human beings have not yet reached the stage where discipleship is a practical possibility. The moral, so far as they are concerned, is to help them to do the things they ought to do, at that stage of evolution which each has reached. In a general way we know what to do with children of different ages. It is perfectly possible to learn how best to help human beings at the different points on the evolutionary scale which they may have reached.

Although most human beings have not arrived at the stage of evolution where discipleship is a practical possibility, there are a few who have. These few, owing to past progress and experience, have developed their natures on all the necessary planes to the point where discipleship may begin. The problem with these people is to make them desire it with a desire great enough to induce them to work for it. Many more are born with the capacity for discipleship than ever emerge from the common mass into the sunlight of individual and self-conscious effort. These possible candidates are unable to break through the smothering and deadening influence of modern materialism. Their lower natures, backed by an environment which gives these free play, stimulation and encouragement, are too much for their struggling souls. They are the sheep needing a shepherd; and much may be done for them. They are the material for the true missionary, for they have immediate potentiality for the Higher Life. Other human beings are merely raw material, in the process of becoming, and can be treated more generally and *en masse*.

The problem, then, is to awaken in this very small number of people who are ready, the desire to enter upon the Path of Discipleship; and to encourage and develop this desire until it has power to force them forward. Broadly speaking, this desire is subject to three influences; the influence of fear; the influence of self-interest; and the influence of love. It is better to abstain from evil through fear of the consequences, than to be bad. It is a negative motive, and an ignoble one, but it works and is better than nothing. There are moods and phases of the lower nature which will only respond to fear, as they are incapable of appreciating any higher appeal.

It must be understood that these three kinds of influence are repeated a plane lower down when dealing with the mass of humanity. The Church has always used all these in its treatment of its adherents, and it will emphasize one or another of them, according to the kind of people it is dealing with. In the Middle Ages, and when handling the

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lower classes and the uneducated in our own times, the Church has, and should have much to say about punishment and Hell. It is the exceptional child which is good for any other reason than fear of the consequences. We modern people laugh at the picture of Dante's Inferno, and we flatter ourselves that we are above such childish conceptions. Many of us are, but again, many of us are not, and it would be a very good thing indeed if we had the faith to believe literally in the lurid and terrifying pictures of the old-fashioned Hell. It is not a theological fiction invented by a Church desperate to retain its power over a recalcitrant people. Hell may not be a place, and we may not be stewed in pots hanging over fires of brimstone, but such a state exists none the less, and its torments are just as great as ingenious devils can make them.

No; this simple fear of a mediæval Hell is not for a possible disciple. Things have moved up a plane. What he fears, and what he should fear, to stimulate his desire for progress, is the more philosophical certainty of retribution for his sins, whether of commission or omission. If he eats too much, he will suffer the pain of indigestion. If he is unkind, he will reap a whirlwind of unkindness. If he lacks courtesy, people will be rude to him. If he hates, people will hate him. If he is selfish, people will not give him things. If he is dishonest in act or speech, the world will dishonor him. He knows he must reap whatever he sows, on all the planes of being. But there is another and more subtle range of fears. Unless he lives righteously and strives mightily for the things of the spirit, he must fear the loss of his own self-respect, the loss of the esteem and affection of his friends and associates, the fear of becoming an outcast and of being left behind in life's race, by his companions and his contemporaries. Do not be ashamed of being afraid of these things. It were better to be afraid and to act accordingly, than to suffer the consequences of wrong action.

The next range of influences appeal through our self-interest. Perhaps it would sound a little better if we spoke of it as the appeal through the mind, the reason. It is now not a question of being worse off if we are bad. It is the conviction that we will be better off if we are good. Life has not proved an unalloyed joy by any means. We have had sufficient experience of pleasure to know that she is a treacherous mistress. Much pain and suffering have been mixed with our small portion of happiness. Without being pessimists, we are inclined to agree with them in thinking that most things human beings strive for are not worth while, and that life, as it is ordinarily lived, is not worth living. Discipleship promises the only rational and hopeful solution of this whole problem, and we enter it because we believe that that is the rational thing to do.

I do not mean that we reason this all out consciously and deliberately, for while that actually does sometimes happen, yet in the great majority of cases this weighing of values is instinctive, and our resultant action is also instinctive. We are only half or quarter conscious of the problem, as a problem, though we are always conscious of the struggle, as a struggle.

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For it is always a struggle and the outcome is not a simple walking forward on the straight and narrow way, as I have depicted. On the contrary there is endless hesitation, pausing, returning and beginning over again, and every phase of vacillating will, of doubt, of reluctance, of minds only half made-up. The lower-self, instinctively realizing its impending doom, fights desperately. Every evil passion and desire, every noxious craving, every bad habit, every weakness, every fault, ranges itself on the side of the lower self, and is an ally of the devil to tempt us away from the higher path.

If we can bring fear to our aid in this struggle, upon the outcome of which depends our immortality, then let us call upon the influence of fear, and use it to the utmost. If we can bring reason to our aid, and persuade ourselves of the wisdom of keeping up the fight until the victory is won, then by all means let us use reason. If self-interest will work through instinct—as it often does—instead of, or as well as, through reason, then let us appeal to self-interest. We need every power, every aid, every ally that exists, in this supreme battle, but it is not until we make some little progress in the fight that we are likely to discover and be able to use our greatest weapon.

The spiritual powers of the universe are of course helping us all along, and in all the ways an Infinite Compassion can devise. In the first place they arrange all outer circumstances so as to make the struggle as easy as possible; they surround us with good influences; they give us friends and companions who are going through the same phase; they associate us with others who have passed through this battle, whose example we may emulate, and from whom we receive encouragement, advice, and sympathetic understanding.

They arrange an environment that will strengthen our weak points, and develop qualities we lack. But beyond all this outer aid, there exist whole ranges of help which they give our souls. There is much that is obscure about this part of the subject, for those who know have not deemed it wise to reveal much about the methods used. One hint we have had given us. Modern psychology has reached the conclusion that every one would go insane in short order, if it were not for the refreshment we receive in sleep. They do not mean physical rest and recuperation for we can get that without sleeping; they refer to some unknown and intangible support which our nerves and mind, our inner being, receives, and upon which it depends. I do not mean that the help of this type which the Masters give us is limited to the time we are asleep. Far from it; but we certainly do receive some kinds of help then, which we cannot receive, or receive so well, when we are awake. I believe that a large part of the work of the Lodge is of this kind, and that it is only because we do not understand about it that we have any doubt of the incessant work done for us and the abundant and generous and perpetual help which is given us. There is no instant of the day or night, during our whole life, and in the intervals between lives, when we are not the

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recipients of the tender care and solicitude of infinite Wisdom and Compassion. Anyone who once gets this idea firmly fixed in his consciousness, need never feel lonely or afraid again; or, if he still feels fear, he may know that it is an unreasoning terror which is a weakness to be combated, if it is not directly instigated by the Evil Powers.

But what is the greatest weapon we can have in our fight against our lower natures, in our struggle towards discipleship? I referred to it above. It is the power of love. Even in ordinary human life love is the power which compels the most heroic deeds, the greatest sacrifices, the utmost self-abnegation. I mean that the love of other human beings is the motive force which lies back of the noblest human deeds. So love of God, as the Christian devotional books would put it, or love of our Master, as we would prefer to express it, is the greatest influence which the disciple can have, to force him forward on the Path of self-conquest; and until it awakes, and burns with a steady, lambent glow, the journey is difficult, tedious, depressing, discouraging, often hateful, and followed with reluctant sullenness and grumbling protestations. We do not want to be good; and to be driven to it by fear, or by self-interest, does not change the polarity of our desire. It is not until love comes to our rescue that we want to be good, and after that the task becomes much easier. It does not end the battle, but it assures the final victory. No one who really loves his Master can fail.

But we are conscious of cold hearts. Theoretically we admit that we love the Master, or at least that we ought to, and that we want to do so, but we know that it is a very feeble flicker, of which, at the bottom of our hearts we are thoroughly ashamed. We know that this very poor imitation of what love ought to be, is not a driving power. It has little real influence to compel sacrifice or to induce effort. Therefore, every would-be disciple reaches a point where his problem is to learn how to love his Master. Endless numbers of books have been written on this subject. I know of no royal road. From the standpoint of the mind we are led into what seems an *empasse,* for our mind tells us that we cannot love the Master until we understand Him, and we cannot understand Him until we obey Him, and we cannot obey Him until we love Him. How shall we break through this circle?

The only secret about it that I know is to start doing all these three things at once. Do not wait for one quality to develop in the hope that it will lead to the others. Make up our minds to start at once at all three of them. We can try to love Him; we can think about His qualities and about what He does for us; above all, of His love for us, and we can try to feel some reflection of that in our hearts. At the same time we can try to understand Him. We can read books about those who have learned to know their Master, and we can discover and think about what they say. But above all, for this is something which is more in our control, we can practise the virtue of obedience, which leads to knowledge. He who is perfected in devotion will find knowledge springing up spontaneously

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within, says the Gita. We know what He wants us to do, what His desires for us are; let us then proceed earnestly and faithfully to carry these out and to live our lives accordingly.

It is as inevitable as Fate that if we are obedient we shall grow in understanding of the Master, and as we do so, as we see more and more of His perfection, and His beauty, of His tenderness and pity, of His sympathy and love, even our cold hearts will take fire, and we shall learn to love Him with an intensity that will sweep us into His arms no matter what may be the obstacles in our own natures.

C. A. G.

NOTICE OF CONVENTION

To the Branches of The Theosophical Society:

1. The Annual Convention of The Theosophical Society will be held at 21 Macdougal Alley, New York, on Saturday, April 28, 1917, beginning at 10.30 a. m.

2. Branches unable to send delegates to the Convention are earnestly requested to send proxies. These may be made out to the Assistant Secretary, Miss Isabel E. Perkins, 165 West 12th Street, New York; or to any officer or member of the Society who is resident in New York or is to attend the Convention. These proxies should state the number of members in good standing in the Branch.

3. Members-at-large are invited to attend the Convention sessions; and all Branch members, whether delegates or not, will be welcome.

4. Following the custom of former years, the sessions of the Convention will begin at 10.30 a. m. and 2.30 p. m. At 8.30 p. m. there will be a regular meeting of the New York Branch of the T. S., to which delegates and visitors are cordially invited. On Sunday, April 29th, at 3.30 p. m., there will be a public address at the Hotel St. Denis, Broadway and 11th Street.

Ada Gregg,

Secretary, The Theosophical Society.

159 Warren Street, Brooklyn, N. Y.
February 28, 1917.

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REVIEWS

The Passing of the Great Race, by Madison Grant, published by Scribners, has an introduction by Prof. Henry Fairfield Osborne, which indicates why the book is of special interest to Theosophists. There are two reasons: One is because anything that has to do with the races of mankind, their genesis and distribution, touches upon a theme to which *The Secret Doctrine* gives much attention; the other reason has to do with Mr. Grant's conclusions as they relate to the great problems of political science and the structure and nature of societies and of government.

Mr. Grant's theory about the races of Europe is not new, but his application of the conclusions of recent anthropologists is novel; he relates the history of Europe in terms of race, instead of in terms of nationality, or tribe, or language, or religion. Heretofore, all historians have adopted as the basis of their work, a nation, or if the history be a general history, they have written about a group of nations. Mr. Grant discards nationality, and takes race as his basis, and shows among many other things, that the two are practically never identical, nor is language a guide to race, as was commonly supposed.

Europe was peopled by three main races: the Nordic, which came from the regions of the Baltic, and are tall, vigorous, long-skulled, blue or grey eyed and light haired; the Alpine, who came from Western Asia, and are of medium height, thick set and physically powerful, round skulled, with dark hair and eyes; and the Mediterranean, which came from Southwestern Asia and are of slender build, much shorter in height than the Nordics, long skulled, black hair and eyes, and swarthy skinned. All these races entered Europe thousands of years before the time of Christ. Roughly speaking, the Nordics inhabit and thrive best in colder northern regions, the Alpines predominate in Central Europe, and the Mediterranean around the Mediterranean Sea.

Racially speaking again, all the people in Europe during historic times can be related to one of these three great races, save a few remnants of prehistoric men, probably the Cro-Magnons, or the Neanderthal savages, which were pressed by the invading hordes almost into the Atlantic, but still survive and show racial traces mainly in Western Ireland, Brittany, France and Spain; and some recent Tatar and Mongolian blood in Russia, Finland and Lithuania.

There is no such thing, and there never has been such a thing as a Celtic Race; it was purely a language division. Celtic was a language spoken by several of the Nordic tribes. They imposed it upon the Alpine people of Northwestern France, which were gradually pressed into Brittany. They themselves were forced into Wales and Ireland and Scotland. They survive as Nordics in Scotland and Ireland, but in Wales they disappeared into the Mediterranean race which was predominant in that region, and left only their language. So Irish and Scotch Celts are Nordics, Welsh Celts are Mediterraneans, and French Celts are Alpines.

Very few Alpines reached the British Isles or the Scandinavian Peninsula, but a large influx of the Mediterraneans made their way through France into England. The Slavs are mostly Alpines. The people of Central Europe, including Germans and Austrians, are a mixture of all three races, with the Alpines much the most numerous. It is estimated that there are 9,000,000 Nordics in the

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70,000,000 of Germany. In France the three races are about equally divided. In England the Nordics are much the more numerous. Around the Mediterranean, the race of the same name is in a great preponderance, there being scarcely any Alpines, who do not like the sea; while the Nordics who are present are almost exclusively the upper class.

That brings us to the point of special interest, as bearing on political science. The division between the races is not according to national lines, but is according to class distinctions within the nations. Each race inevitably follows its natural and inherited bent. Indeed Mr. Grant's thesis is that heredity is a very much more powerful influence than education or environment: people are what they are born to be, and this racial tendency can only be modified with great slowness over enormous periods of time.

"The Nordics are, all over the world, a race of soldiers, sailors, adventurers and explorers, but above all, of rulers, organizers, and aristocrats in sharp contrast to the essentially peasant character of the Alpines. Chivalry and knighthood . . . are peculiarly Nordic traits."

The Alpine race is always and everywhere a race of peasants, an agricultural people.

The Mediterraneans are intellectual and artistic, and have produced the great poets, artists and philosophers. It is from this point, however, that Mr. Grant departs so far from the facts of common observation, that I am led to suspect a fundamental deficiency in this whole racial theory. In spite of the inferior physical stamina of the Mediterranean race, when he wishes to determine the race which supplies the factory hands and the crowded urban populations which fill the tenements, he calls them Mediterranean because they are obviously not either Nordic or Alpine. The facts call for a fourth race which will make the situation correspond with the four castes of India; which, as we know, were based originally on differences of race. The Nordics would correspond to the Kshatriya or Rajput caste, the ruling soldierly caste; the Mediterranean would correspond to the intellectual, teaching, priestly class, the Brahmins; the Alpines would correspond to the Vaishya or agricultural class; but we are left without anything to correspond with the Shudra caste, artisans and laborers, which, after all, is a most important element in any population. It is not logical to seek these from the race which produced Aristotle and Dante, and most of the scholars and artists of Europe for thousands of years. I expect more careful research will discover a fourth strain which is different from the other three and which furnishes the mechanic and artisan. It is likely that the Mediterranean race will be divided into two divisions which will be found to have marked somatological differences.

The other point of special interest is the political and social significance of this racial theory. It is one of the best arguments against the validity of democracy which I know. If one of three or four races which people a country has a natural, inherent and very great ability as rulers and soldiers, if that is their special characteristic, and is what they can bring of most value to the common fund, then it seems but logical to let them do the ruling and fighting; let the agricultural race till the soil; let the intellectual class teach and preach; and let the artisans work at their trade. In this way each department of human life will be most efficiently administered, to the resulting great benefit of the whole.

Perhaps the reason why the attitude of America with respect to the War has so greatly disappointed so many Americans of the older stock is because these older Americans are nearly all Nordics; it is they who could fight best, and who want to fight, and, in case of war, who would fight. The councils of the nation are divided, because of the large influx of Alpine and Mediterranean non-fighting stock in recent years. Let these new-comers attend to their natural work. Let them till the soil and run the mills and factories, and, if necessary,

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write the books and act the plays, but do not let them stand in the way of the Nordic element whose natural bent and whose ardent desire it is to enter the War.

There is much more of interest in the book of which the limits of a review do not permit mention; and a comparison of the whole theory with the teachings of Theosophy would also be of great interest, but something must be left to our readers, and our advice is that each one should read the book and make the comparison for himself. C. A. G.

In the October 1915 QUARTERLY, a review of Miss Evelyn Underhill's study of John Ruysbroeck expressed the hope that more of the great mystic's writings might become available for English readers. It is a source of pleasure, therefore, to have in hand an admirable translation of three of his works by C. A. Wynschenk Dom, with introduction by Miss Underhill. The book is called *John of Ruysbroeck,* is published by E. P. Dutton ($1.75), and contains "The Adornment of the Spiritual Marriage," "The Sparkling Stone," and "The Book of Supreme Truth."

Ruysbroeck's influence and commanding position among the mystical teachers of Christianity is only just being adequately recognized. A contemporary of Dante (he was born in 1293, not 1273 as in the Introduction), he outlived him by many years. His works show a mind trained in scholastic science and logical precision, yet he has not confined himself to any cut and dried system, but shows a marvellous adaptability in fitting the exact expression to the unusual and extramundane experiences he discusses. He is at once metaphysician and poet, philosopher and man of the world; he appeals to the untrained mind by his direct simplicity; and to the intellectual, by the vigour and mastery of his thought. Through a coterie of disciples, notably Gerard Groote, he set the key-note for the Windesheim School founded by the latter—better known as the Brethren of the Common Life—which in the next generation numbered among its members Thomas à Kempis. His works were studied in England in the early fifteenth century, along with those of the two Victorines, St. Bernard, and Richard Rolle. "The influence of his genius has even been detected in the mystical literature of Spain." Certainly his works rank with those of St. John of the Cross, while in bursts of intuitional insight, and in bold psychological analysis he even approaches the supreme St. Teresa.

"The Adornment of the Spiritual Marriage" is divided into three books, dealing respectively with the active life of a religiously-minded man, the supernatural life in the Spirit of the "inward man," and the contemplative life "in the hiddenness of our Spirit," or the "God-seeing life" as he calls it. Ruysbroeck has a clear mind; he knows what he wants to say, though the saying of it may be difficult. He does not write as one feeling after forms of thought, but rather as one who *knows* what he thinks and then expresses it in the most direct and natural way. More even than St. John of the Cross, he keeps the tension of thought at a uniform high pitch; he cannot be read, he must be studied, meditated.

Mr. Maeterlinck speaks of the first twenty chapters as containing "little more than mild and pious commonplaces." He further characterizes Ruysbroeck as "almost entirely ignorant of the habits, skilled methods, and resources of philosophic thought, and he is constrained to think only of the unthinkable." We have read only the three of the Saint's works that are in translation, together with quoted fragments from the others; but we fail to see any justification for these criticisms. The use and application that Ruysbroeck makes of recognized Scholastic terms, borrowed often it would seem from Dionysius, St. Augustine, and St. Bernard, would alone set aside the second of these statements. Ruysbroeck is not a modern, but he is nevertheless a hard and exact thinker; one whose logic cannot be denied. He begins with God, as do Meister Echart, Tauler, and Suso; and placing man in his true relation to God, as does St. Ignatius in the *Exercises* for instance, he thereupon describes step by step whereby man is raised to an almost

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inexpressible union with God. The first step is to detach oneself from the animal man, to obtain self-mastery and discipline, to establish a firm foundation and character in righteousness. To do this hearty repentance is necessary; "Christ is always moved by helplessness, whenever a man complains of it and lays it before Him with humility" then His "generosity cannot withhold itself, it must flow forth,"—by which means "the soul is made ready to receive, and to hold, more gifts." In this way the soul becomes adorned with all the virtues in a regular and inevitable progression, as in Dante each virtue is the counterpart of some deadly sin, and the expression of one of the Beatitudes. To provide the next step man "should not have in mind two ends; that is to say, we should mean God alone and nothing else." Such a man, living for God alone "is often stirred by a desire to see, to know, and to prove what, in Himself, this Bridegroom Christ is." Having gotten this "unmeasured impulse," we reach (Book II) the "illuminative" stage,—"How we achieve supernatural sight in our inward workings" and, by it, how we come to recognize "a three-fold coming of our Lord in the Inward Man." A new order of gifts follows, recalling St. Paul's gifts consequent to new-birth in the Spirit. The life of the Inward Man is two-fold,—necessarily active for the unfolding and exercise of new powers, but also deeply at rest in the closest conscious inner communion with Christ the Master. The "higher powers" of the soul unfold themselves—the memory or mind, the understanding, above all the will; and Ruysbroeck has some wonderful descriptions of the *claerheit*,—"a word expressive at once of pervading brightness and limpid clearness" explains Miss Underhill—and enhanced consciousness that comes of this awakening in the Spirit.

The third stage, that of the contemplative life and state, is "superessential," at one in and with the very life and being of God, and yet fully self-conscious. "In this unity we are taken possession of by the Holy Ghost, and we take possession of the Holy Ghost and the Father and the Son, and the whole Divine Nature: for God cannot be divided. And the fruitive tendency of the Spirit, which seeks rest above all likeness, receives and possesses in a supernatural way, in its essential being, all that the spirit ever received in a natural way. . . . When the inward and God-seeing man has thus attained to his Eternal Image, and in this clearness, through the Son, has entered into the bosom of the Father: then he is enlightened by Divine truth and he receives anew, every moment, the Eternal Birth, and he goes forth according to the way of the light, in a Divine contemplation. And here there begins the fourth and last point; namely, a loving meeting, in which, above all else, our highest blessedness consists."

He addresses "The Sparkling Stone" to those "who would live in the Spirit, for I am speaking to no one else." This little book is even more mystical than the popular "Spiritual Marriage," and is based on *Revelation*, or, as Ruysbroeck calls it, "The Book of the Secrets of God, which St. John wrote down." He says "You should know that all spirits in their return towards God receive names"—after "we are baptized once more in the Holy Ghost." He describes in new terms this life, emphasizing nevertheless the fact that "there are found some foolish men who would be so inward that they would neither act nor serve, even in those things of which their neighbor has need. Behold, these are neither secret friends nor faithful servants of God; but they are altogether false and deceived. For no man can follow the counsels of God who will not keep His commandments. And therefore all secret friends of God are also at the same time faithful servants, wherever this is needful."

The "Book of Truth" was written to defend himself against charges of Pantheism, and is a brilliant and compact summary of his whole teaching.

The book is a valuable contribution for students of the unfolding of the inner life, and it contains excellent and suggestive notes by Miss Underhill.

JOHN BLAKE, JR.

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QUESTION No. 211.—*"Is it necessary to know the succession of the rounds and the races, and other 'Theosophical' doctrines in order to be a disciple?"*

ANSWER.—They tell me that there are very good fighters to be found at Donnybrook Fair where the game is to take firm hold on a shillalah and hit every head in sight. Not only are there disciples who have become such without knowledge of the laws which govern life, but there are many of the saints who had no teaching except their own inner experience.

The shillalah is not to be despised; it is, on the contrary, a very handy trinket to have within reach when the disciple goes to meet his lower nature, but it has distinct limitations and is not to be found in the standard equipment of any of the regular armies. But then, so few people wish to be "regulars"; they prefer to bushwhack and take comfortable pot shots at the devil, from time to time as the mood of the moment indicates. Some people go a step further and put a great deal of "devotion" and enthusiasm into whatever church, missionary or humanitarian activities make strongest appeal to their emotions; the very best and staunchest people in the community do this, just as some of our very best young men join the National Guard,—but we were speaking of discipleship. There have been illustrious disciples who could not read and write, but, granted the opportunity and an average set of brains, why should one prefer to be an illiterate disciple? K.

ANSWER.—Must one read and write and 'rithmetize to enter Heaven? A parish priest was once preparing a woman for confirmation. She could not read, and was dismayed when she discovered that the other candidates were learning prayers, etc., out of books that were impossible treasures to her. What do you think? Can that washerwoman become a Christian or not? G. F.

ANSWER.—I can take a willing man to work in my garden even if he does not know how to read or write. But he is no better gardener for his ignorance, and suppose what I really need is a secretary? Why limit the purposes for which we can be used? Think how the world has suffered and suffers from ignorance and lack of understanding. Is not the great need today for spiritual teachers who really understand? How many are there who understand Christianity? All that we need for constant joy and infinite strength is there if we can but find and follow it. The purpose of "Theosophical doctrines" is to illumine each man's religion, not to supplant it. Those who need no illumination, do not need Theosophy. R. T.

QUESTION No. 212.—*Is the Devachanic state a static one, or is it one of progress? Some books say one thing and some another. Or does it mean that it is static for the materialist and a state of progress for those who have begun to evolve spiritually?*

ANSWER.—I have always regarded the Devachanic state as a negatively active one. From the point of view of spiritual evolution it is a state to be got rid of,

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for it means the fruition of "selfish" spiritual ideals. For example, if there be any sincerely good but stupid person whose ideal of spiritual bliss is to enter a state in which life consists of "casting down your golden crowns around a glassy sea" and all that person's earth life is conducted with a view to realizing that ideal, then such will be his devachanic state and he will have to spend a period of time there proportioned to the efforts which he expended in attaining such a condition. But in view of the real life of the soul such a state is a false one and unreal, and time so spent is wasted. From this point of view the getting rid of such illusions is negative progress and its termination is a release. H. P. B. always used to speak of it as an illusion and dwells on this side in the *Key to Theosophy*. From the point of view of the Soul the state of Devachan is one of delay and therefore not of progress. X.

ANSWER.—Is it not both? How will it do to compare Devachan with a hospital in war-time. To the average soldier hospital life would be static. To the recruit it would appear as reward. To your flamingly fighting *poilu*, animated with the spirit of La Pucelle, it would be a fearful waste of time and he would seek to escape from it as soon as possible in order to return to the fighting line. Is it not all a matter of desire, or rather of right desire?

G. M. McK.

ANSWER.—It is clear that the person who asked this question knows the answer, but there is the implied question what to do about it. Assuming that Devachan is a state of consciousness in which the personal desires of a lifetime are perfectly fulfilled both in essence and in detail, it is obvious that no single statement, positive or negative, can possibly embody more than a fraction of the truth, and, to the Psalmist at least, the reward of generous devotion did not seem meager or colorless; "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." This whole 37th Psalm is an answer to the question what to do about Devachan. The "David" who wrote many of the Psalms is said to have been an Initiate, and his simplest statements might well merit examination or even experiment,—"Delight thyself in the Lord"! If one were to take this bit of occult wisdom at its full face value and act on it, a portion of the Devachanic joy would be realized here and now. "*Delight* thyself"! That does not seem static, or of necessity emotional; I am persuaded that it is true throughout the whole range of possible experience, including the highest spiritual plane which our imaginations can reach. P.

ANSWER.—"The universe exists for the purposes of the soul" and nothing happens or can happen which can not be used for its development. Devachan is said to be a period of spiritual digestion, as it were, in which the soul assimilates and builds into itself the spiritual essence of its experiences during its last earth life. Obviously the differing experiences and different degrees of spiritual development reached would result in the widest differences in the Devachanic state.

It is also said that in Devachan our desires come to fruition. May it not be that those whose desires on earth did not reach outside themselves, beyond the personality, that ghost reflection of the soul, will pass their Devachan within themselves in a state as "unreal" as their desires on earth were "unreal"? And that those whose desire was to serve others will be permitted to serve them and to let fall, like Sœur Thérèse, "showers of roses" on those on earth? J. M.

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N. B.—Patanjali's Yoga Sutras is to be reissued in July. The price of The Secret Doctrine has been reduced to $10.50, as the only edition now available has a topical index, not the separate Index volume. Carriage is at the customer's expense.

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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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