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THEOSOPHICAL QUARTERLY

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The Theosophical Quarterly.

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IMPORTANT NOTICE.

Members of T. S. in A. are once more reminded that by their action at the convention of the Society held in 1903, annual dues of $2.00 were re-established, that an income might be assured sufficient to justify the publication of our magazines and to meet the necessary expenses of the Secretary's office.

Those members who have not paid their dues for the current fiscal year [ending April 30th, 1905] are requested to forward them at once to the Treasurer, as they are urgently needed at the present moment.

H. B. MITCHELL, *Treasurer*,
P. O. Box 1584, New York, N. Y.

July 1, 1904.

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NOTES AND COMMENTS

IT has been a matter of comment and is always a point of interest, that what a really great writer says is as vital, as true, as applicable in fifty years as when he wrote. This is so of the great novelists as well. Works like those of Thackeray or Dickens are as real and as interesting now as when composed. The reason seems to be that such writers work on the universal plane, and deal with human nature, therefore, what they say is true for all time. The great mass of modern novels, on the contrary, are purely ephemeral, because they are written from a limited point of view about transitory things and unreal people. Such books, however clever, are short-lived and are never read after a few years. In fact, the best test of good writing is whether it maintains its interest, vitality and force with the passage of time.

These reflections are the result of reading Madame Blavatsky's article, printed in the last number of the QUARTERLY. To all intents and purposes, so far as its applicability to the present time is concerned, it might have been written yesterday, and yet it appeared a quarter of a century ago. The warnings it gives are needed to-day; the same criticisms can still be made; we feel that these scoldings are even now deserved; we congratulate ourselves about the same things; the truths enunciated are as important now as then. One paragraph, that about socialism, referred most aptly to a discussion that was printed in the same number in "Questions and Answers." We could almost ask, what is the use of carrying on such a controversy when the subject has been so ably summed up and settled in a few vigorous words? After all, it is necessary to go over and over the same old subjects, in the hope that each time it is done some glimpse of truth will filter through our mental barriers and add a quota to the sum total of our real knowledge. Doubtless, everything worth writing or knowing has been better said in the *Upanishad*, the Bible, Shakspere and half a dozen other books.

Socialism is one of the greatest menaces of modern times, and it is so dangerous because so subtle. It *seems* so reasonable, so just, so satis-

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fying; its theories read so smoothly; its speakers are so glib and so full of promises, that it is not easy to see the fundamental fallacies upon which it is based. The fact is that there is nothing in nature which justifies it as a working theory. There is no equality in nature, and an attempt to bring about equality for force, by law, is as futile as to legislate that men should all be six feet tall. We are not even born with bodies that are equal, let alone brains or souls. Socialism is an outgrowth of materialism, and is based on a thoroughly material view of the universe. A pure aristocracy comes closer to an expression of spiritual truth. There is no equality in the universe anywhere from the Supreme Being down. It is always an infinitude of grades of beings, of degrees of capacity, of varieties of expression of divine truth. No two human beings ever were, or ever will be, or ever could be equal. Each is himself, has what he is entitled to, is in the condition that is best suited to the needs of his spiritual evolution, and will grow out of that state of life in which it has pleased God to place him, when he has *grown out of it*.

Socialism appeals to a maudlin sentiment in many of us. There is much talk of "toiling multitudes," and "labor slaves," and harrowing stories of factory and slum, which are brought to bear with a cunning ingenuity to array mass against class and to bolster up the weakness of the socialistic position from an argumentative point of view. There is misery enough in the world we all know, but it has nothing to do with the case. Socialism is supposed to cure these conditions, but we know they have their origin in the fundamental weaknesses of human nature and are not to be cured by legislation or any scheme of political regeneration whatever. They are to be cured by a knowledge of truth, by the upbuilding of character, by a development of virtue, of industry, of thrift; in a word, by improving the quality of human nature itself, and that is a plant of very slow growth.

A political experiment, which could almost be called socialistic, was tried in this country one hundred and twenty-five years ago, when the government was turned over to the majority. The result is that we are one of the most corrupt nations on the face of the earth, and not content with the usual forms of political corruption, have invented whole new systems of bribery and stealing that are known nowhere else. The political "boss" is a new character in history; municipal corruption is purely American and has been carried to such an extreme that we haven't an honestly administered city of over 100,000 inhabitants in the land. Read the revelations in *McClure's Magazine* about St. Louis, Minneapolis, Philadelphia, Chicago and New York. Read General Hawkins' new book, *Our Political Degradation,* and then say if we

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want to put more power in the hands of the masses, and let them control our railroads, telegraphs, telephones and other public service institutions.

But in any event, let us divorce sentiment from the question and remember that because John Smith's widow and fourteen children starved to death because he only earned 29 cents a day and was killed by an automobile, or because John Smythe, the millionaire, owned the automobile and a sable coat worth $29,000 and refused to help the poor man's family, is no reason whatever that we should all turn socialists, and forget our real work and our real principles.

Another sentence from this same article of Madame Blavatsky's is worthy of repetition. Speaking of the Theosophical Society, she says: "That not all of its members can think alike, is proved by the society having organized into two great divisions—the Eastern and the Western—and the latter being divided into numerous sections, according to races and religious views." It looks as if the divisions which have come about in the body of the society were the results of natural law, and were to be no more avoided than any other process of evolution. It is an answer to those sentimental optimists in the different societies, who still hope for a reunion of the different sections. We might as well hope for unification of the 200 sects of Christendom.

The concluding paragraph of an article by Sir Oliver Lodge, an eminent English scientist, in *The Hibbert Journal,* is most interesting to all students of the Theosophic Philosophy, as showing the trend of public thought to-day. We quote the last paragraph:

"We are now beginning to realize a further stage in the process of atonement; we are rising to the conviction that we are a part of nature, and so a part of God; that the whole creation—the One and the Many and All-One—is travelling together toward some great end; and that now, after ages of development, we have at length become conscious portions of the great scheme, and can co-operate in it with knowledge and with joy. We are no aliens in a strange universe, governed by an outside God; we are parts of a developing whole, all enfolded in an embracing and interpenetrating love, of which we, too, each to other, sometimes experience the joy too deep for words. And this strengthening vision, this sense of union with divinity, this, * * * is what science will some day tell us is the inner meaning of the redemption of man."

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"A FEW FILLERS"

BE NOT DIVERTED FROM YOUR DUTY BY ANY IDLE REFLECTION THE SILLY WORLD MAY MAKE UPON YOU.—EPICTETUS.

NEVER DO A THING BY HALVES; I. E., IF HE THINKS IT THE RIGHT THING TO DO, LET HIM DO IT OPENLY AND BOLDLY.—H. P. B.

THE two members serving upon the Publication Committee with myself, left the mss. of this number in my hands with the remarks that I should find some comments upon Socialism that I should not like, but they could not help that, and also that they had not had time to select any fillers, and I would have to make all the selections. Having gathered together a few, I find there is not a large enough number of spaces to fill, and not being willing to cut any of my fillers out, I have concluded to "bunch 'em," as the boys say, into one article and link them together with a few comments of my own.

Those who have read "Notes and Comments" in the January number of the QUARTERLY will remember that it was considered "desirable to remind ourselves as well as the world at large what Theosophy is *not*." If this be true that we need to be reminded of "what Theosophy is *not*," it may not be out of place in our magazine with its motto to state what Socialism is *not*, as well as to endeavor to show what it is. While I firmly believe that it is not only not desirable, but would be both unwise and harmful to use the Society as an organization to help on any social or political movement, I still hold that it is equally undesirable and equally harmful to give expression to opinions upon either social or political movements that would tend to prejudice members against them mistakenly, the more so when it is possible to present almost contrary views by persons we all hold in high esteem, although not as final authorities, our own conscience ever having this duty to fill.

"The momentous seriousness of the present state of things just now fills every mind with painful apprehensions; wise men discuss it, practical men propose schemes; popular meetings, legislatures, and sovereign princes all are occupied with it, and there is nothing which has a deeper hold on public attention. * * * * The concentration of so many branches of trade in the hands of a few individuals, so that a small number of very rich men have been able to lay upon the masses a yoke little better than slavery."—*Pope Leo XIII.*

"Not only poets, artists, and men of letters, but savants from every field * * * * condemn a society that breeds and maintains such universal and revolting inequalities."—*John Graham Brooks.*

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"The hopelessly poor will just as easily hate the law as the over-rich despise it. Sparta perished when the whole land of the country belonged to a hundred families; Rome, when a proletariat of millions, stood opposed to a few thousands of proprietors, whose resources were so enormous that Crœsus considered no one rich who could not maintain an army at his own expense. * * * * In mediæval Italy also, popular freedom was lost through a moneyed oligarchy and a proletariat."—*Professor F. A. Lange.*

"That the laborers should rise against commercialism is the one sign" to Richard Wagner "that they have self-respect and intelligence. 'This hatred,' he says, 'springs from a noble instinct for a dignified joy in life; from the passion to rise from drudgery to art, from slavery to free humanity.'"—*The Social Unrest.*

"Riches and misery in close league drove the Italians out of Italy and filled the peninsula partly with swarms of slaves, partly with awful silence. It is a terrible picture, but not one peculiar to Italy; whenever the government of capitalists * * * * has fully developed itself, it has desolated God's fair world in the same way."—*Mommsen.*

"The common people in earlier times had no easy way to popularize their sense of injustice. A Roman strike was followed by hanging six thousand strikers between Rome and Capua."—*J. G. Brooks.*

"The military authorities have been deporting the supposedly disorderly miners in considerable numbers beyond the confines of the State. This they have no right to do; not only because it is a flagrant violation of private rights, but because it is unjust to the other States."—Editorial upon the mining situation in Colorado in *The Outlook* for June 18, 1904.

"Hurt a man by doing him bodily harm and it spreads to his neighbors and even to men of other nations. Every man must therefore be brought to understand and accept *as an axiomatic truth* that by wronging one man we wrong not only ourselves, but the whole of humanity."—*Key to Theosophy.*

"That socialism—as a curse or blessing—might prove to be the great fact of the twentieth century, has long been felt by men of philosophic penetration. * * * * Whether its increase is to bring us blessings or curses turns largely upon the spirit in which it is met."—*John Graham Brooks.*

Socialism does not attempt in any shape, form or manner to make men all alike, not even to look alike, but it does attempt to give to all equal opportunities to all material conditions upon earth.

Socialism appeals to the highest and noblest sentiment in man. It appeals to the desire of working together, each for the other, all collectively. Not to the spirit of competition, where each strives to get all for

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himself, giving as little as possible in return. In a socialistic community as in a Theosophic one, there can be no class, no mass to be arrayed against each other. I am not the equal of a Master in *development*, but there is no Master, and not one of the highest expressions of the Absolute that can claim one bit of superiority to me in the inherent immortality of my true self. And there can be not one class of Masters whose material or spiritual welfare and comforts are gained at the sacrifice and loss of the material or spiritual opportunities of the lowest.

"Socialism is any theory or system of social organization which would abolish, entirely or in great part, the individual effort and competition on which modern society rests, would introduce a more perfect and equal distribution of the products of labor, would make land and capital, as the instruments and means of production, the joint possession of the members of the community."—*Century Dictionary.*

Can any one see in this a destructive force, representing resistance and violence? Can you not see here the efforts to manifest the brotherhood of souls, where all have equal rights? Have we not worked ages for religious freedom, for political freedom? Then may we not now work for economic freedom—without being called children of the Black force? No, for history but repeats, and those who lived and worked and died to gain religious and political freedom have ever been called the children of Satan.* But I protest to any Theosophist or Theosophic magazine doing likewise. Here should be found that broadness of view, that gentle kindness and love that binds all together, even though all may not view life from the same standpoint. Theosophist and Theosophic magazines may do more, nay, will do more where and when they take a subject and say, "Here, brother, is not this what you intend to say," and flood and permeate their "isms" with all the truth and divinity we believe Theosophy to contain.

"ENG.—What do you consider as due to humanity at large?

THEO.—Full recognition of equal rights and privileges for all, and without distinction of race, color, social position or birth."—*Key to Theosophy.*

And how may this be gained? We find that H. P. B. suggests the following: "In order to awaken brotherly feeling among nations, we have to assist in the international exchange of useful arts and *products* (italics mine), by advice, information and co-operation with all worthy individuals and associations. For instance, to take a practical illustration, The organization of Society, depicted by Edward Bellamy, in his magni-

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*"A century ago, when Jefferson became President, the entire conclave of scholars, as well as the whole business world of New England, was horrified at the prospect of political control by the *common* people. * * * * To-day, if the employer fail, the laborer has a lien upon the property to make his wages secure. The struggle early in the century to obtain this right was ridiculed as an *attack upon social order*."—*The Social Unrest.* (Italics my own.)

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ficent work "Looking Backwards,"* admirably represents the Theosophical idea of what should be the *first great step towards* the *full realization* of *universal brotherhood.* The state of things he depicts falls short of perfection, because selfishness still exists and operates in the hearts of men. But in the main, selfishness and individualism have been overcome by the feeling of solidarity of mutual brotherhood, and the scheme of life there described reduces the causes tending to create and foster selfishness to a minimum."—*Key to Theosophy.*†

H. P. B. then goes on to state that Theosophist as such should take active part in such movements, and cites the case that at Boston, members of the T. S. had joined clubs formed for the purpose of promulgating the ideas contained in *Looking Backwards.*

"The Society (T. S.) is a philanthropic and scientific body for the propagation of the idea of brotherhood on *practical* instead of *theoretical* lines."—*Key to Theosophy.*

"Our present social inequality materializes the upper class, vulgarizes the middle class, and brutalizes the lower class."—*Matthew Arnold.*

"It seems to me that people are not aware of the monstrous state of society, * * * * with a population poor, miserable, and degraded in body and mind, as if they were slaves, and yet called freemen."—*Sir Edwin Arnold.*

"To call the confused wreck of social order and life brought about by malicious collision and competition an arrangement of Providence, is quite one of the most insolent and wicked ways in which it is possible to take the name of God in vain."—*Ruskin.*

"Inherited predatory tendencies of men to seize upon other people's labor is still very strong, and while we have nothing more to fear from kings, we may yet have trouble enough from commercial monopolies and favored industries marching to the polls their hosts of bribed retainers."—*John Fiske.*

"Unequal as is the distribution of wealth already in this country, the tendency of industrial progress * * * * is towards an inequality greater still. The rich will be growing richer; and the poor, at least relatively, poorer. It seems to me, apart altogether from the question of the laborer's interest, that these are not conditions which furnish a solid basis for a progressive social state."—*Professor Cairnes.*

No, nor yet for a practical brotherhood.

The truth is, the conditions of two-thirds of our fellow-men is such that it needs no "cunning ingenuity" to present a picture that would harrow the feelings of any of us. One would think the writer of "Notes and

* This is one of the socialistic books.—T. P. H. Italics mine.

† This was written by H. P. B. some ten or more years after the article referred to in "Notes and Comments," and I believe that H. P. B. was just as liable to improve and evolve as anyone else.—T. P. H.

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Comments" did not believe that these conditions exist,—or that if they do the solution is that he "will grow out of that state of life * * * * when he has grown out of it." Very true. But is there no stage of *growing?* A changing period. And is there any "class" free from blame? Any "class" to-day that can be pointed to as having lived the true life to themselves and their fellow men? And who constitute the "class" and who the mass? Do you recognize in yourself the badge of class or mass? Can any doubt the truth and full value of the following: "True evolution teaches us, that by altering the surroundings of the organism we can alter and improve the organism; and in the *strictest sense this is true with regard to man.* (Italics my own.) Every Theosophist, therefore, is bound to do his utmost to help on, by all means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor. Such efforts should be made with a view to their ultimate social emancipation."—*Key to Theosophy.*

If this means anything, it means first of all free opportunities for all to secure those surroundings which can alter and improve the human being, and secondly that the time cometh when no man may speak of class and mass or of any *social* distinction based upon material possessions.

"In a vague way they (the laborers) are under the impression that the greater part of the misery which they see is the direct product of the laws, enacted and maintained in the interest of particular classes. *And on the whole they are in the right."—Thorold Rogers,* formerly of Oxford.

The political "boss" that the writer of "Notes and Comments" refers to as being one of the reasons against the "masses" of our brother man controlling our railroads, telegraph, etc., this "boss" is the product of corporations and corruptions in private businesses. This Government of ours was established 125 years ago, and its aim was certainly to a great extent socialistic, but up to the present it has only been an ideal, not as yet a practical reality.

"If a few of the largest businesses of Pennsylvania—transportation, iron, and mining—were grouped together and their history faithfully told, we should know the origin and character of a large part of Pennsylvania politics. The history of the Boston and Maine Railroad in New Hampshire would be at the same time the mere record of much contemporary politics in that State. Very nearly all that this railroad wanted has been recorded politically as the will of the people. Very little of what the people wanted has been so recorded, if the demands were thought to run counter to the interests of this corporation."—*John Graham Brooks.*

The Western Union Telegraph Company derived an annual income

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of over $5,000,000.00 for the *illegal* sale of racing news in pool rooms.—*New York Newspapers.*

Thus it is seen that our Government has been one of class and not of mass, and, therefore, far from being socialistic in any sense whatsoever. We must "divorce sentiment" when wishing to be logical, and to retain clearness of mental vision, and, therefore, we would say that John Smythe, the millionaire, who owned the automobile and the sable coat worth $29,000 and yet would not help the poor family of the man he killed, had become such a wretch, first because he gained his millions, not by his own labor, but from unjust laws, conditions and surroundings brought about by class legislation, and secondly because he believed the poor man would not have been killed and his family starved had God not willed it to be so.

We may need to "divorce sentiment" so we can keep cool, but is this reason not a sign of weakness on our part?

"Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye. But let each burning human tear, drop on thy heart and there remain, nor ever brush it off until the pain that caused it is removed."—*The Voice of the Silence.*

"In 1902, I saw in Georgia and Alabama troops of children, many under twelve, working the entire night. I had previously heard every detail of this ugly story, in which northern capital is implicated as much as southern, yet nothing but personal observation would have made me believe the extent to which this blunder goes on in our midst. Whether one finds this evil in New Jersey industries, among Illinois glass-blowers, on the Chicago streets at night or in the merciless sweating of the clothing trade, it is an excuseless wrong for which no extenuating word can be uttered. It is a source of disease, crime and social weakness. That it is not a purposed cruelty does not change the fatality of the result. A kindly employer in Alabama tells me, 'Yes, it is bad, but the parents of these children will have it.'"—*John Graham Brooks.*

And because the *parents* of these children will have it, does this make it right? Is this for the best, the very best, because Masters do not stop it? Can we satisfy ourselves with the statement that these children's past Karma placed them there? Can we see a man, woman or child drowning before our eyes and make no effort to save them for fear of interfering with Karmic law? Is it not said "Inaction in a deed of mercy becomes an action in a deadly sin"? And, anyhow, who is afraid of Karma? We have no dealings with the past. The present is the manifestation of the past and must be dealt with now, changed now; unless we consider present conditions are perfect, and that there can be no future which will or may be an improvement upon the present.

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"Karma creates nothing, nor does it design. It is man who plants and creates causes."—*S. D.*

"Karma has never sought to destroy intellectual and individual liberty. * * * * It has not involved its decrees in darkness purposely to perplex man, nor shall it punish him who dares to scrutinize its mysteries."—*S. D.*

"Duty is that which *is due* to Humanity, to our fellowmen, neighbors, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves."—*Key to Theosophy.*

"No Theosophist has a right to this name unless he is thoroughly imbued with the correctness of Carlyle's truism: 'The end of man is an *action* and not a *thought,* though it were the noblest' and unless he sets and models his daily life upon this truth."—*Key to Theosophy.*

"Between communism, with all its chances, and the present state of society, with all its sufferings and injustices, * * * * all the difficulties, great or small, of communism, would be but as dust in the balance.

Our ideal of ultimate improvement went far beyond democracy, and would class us decidedly under the general name of socialists. * * * * The social problem of the future we considered to be how to unite the greatest liberty of action with a common ownership in the raw material of the globe and an equal participation of all the benefits of combined labor."—*John Stuart Mill.*

"We may save ourselves a world of trouble by trying, first of all, to bring to bear upon socialism enough intellectual sympathy to understand it. * * * * The opportunity is given us to be wiser with the coming socialism than we have proved ourselves with trade unions. The German, and much more, the Belgian experience which has been given, show us that socialism has now developed so that an educational co-operation with it is possible. * * * * There are splendid hopes for a well-ordered industrial society if we are brave enough and generous enough to recognize these possibilities of agreement and to use them educationally. * * * * This dream of a day when life's work—even the drudgery and the routine—may be done with the enobling sense that every energy of hand and brain helps the many as it helps the doer, has in it the most sustaining of all enthusiasms."—*John Graham Brooks.*

That there are many who make false claims in the name of socialism is as true as that there are many who makes false claims in the name of Theosophy. It is our duty to clear away these mistakes by presenting the truths contained in both; and to me both are one in their striving to obtain

Peace on earth and good will to all men.

—*Thaddeus P. Hyatt.*

NOTE.—I am indebted for many of my quotations from John Graham Brooks' book, "The Social Unrest."

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WHAT THE T. S. HAS FORGOTTEN*

GLANMAWDDACH, DOLGELLY, NORTH WALES.

April 14th, 1904.

TO THE SECRETARY OF THE THEOSOPHICAL SOCIETY IN AMERICA:

Dear Sir and Brother: Your fraternal invitation to address the approaching Convention in U. S. A. by letter has my grateful thanks.

While I am naturally reluctant to take up the time of the Convention with a communication from an individual without official status, yet your kindness permits me to think that I may, without undue presumption, send some thoughts which I have much in mind.

Your fellow members at a distance are best able, perhaps, to sense the great force for good which invariably flows from one of our Conventions in America. Each distant individual member overseas must thus feel gratitude to our American brothers, in that they do assemble yearly to deliberate on those matters which we all have so much at heart, and to renew the ties of good-will. Your mental labors, no less than the physical work involved, would be amply repaid—were you thinking at all of repayment—could you realize the help conferred upon workers in all lands by the knowledge that our American confraternity assembles and expresses the thoughts common to our united aspiration. A high and a real aid comes to us from these gatherings, and I am grateful to you for the opportunity to express the heartfelt recognition we have of this outpour of helpful thought which so greatly affects our work during the ensuing year. These are truisms perhaps, yet I feel moved to express them in concrete form and to bring before your Convention this expression of our gratitude, a gratitude which lies far above the strata of verbal form—a gratitude which we hope bears fruit in our lives, and fruit not unworthy of the parent tree from which it springs. May the blessings which ever attend such fraternal work be felt by you, collectively and individually.

There is yet more in my heart. The good and tried workman, when he rests from the labors of the day, takes thought for the morrow in a retrospect of the work already accomplished; he throws upon the future work the light of the past and asks himself in the review of his experience, what he shall better, what he shall amend: as he thus lives and works he learns how to come into closer touch with the true heart of Life. So, too, upon the vast and trackless ocean. The good ship sails under skies of sun and star-shine, and then a storm enwraps her and all

* A letter read before the annual convention of the T. S. A. at Washington, D. C. May 1, 1904.

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bearings are lost. Yet when the ship emerges from the enveloping tempest, the first care of the Master Mariner is to take again all his bearings to locate his vessel by the laws of Nature and by the fixed Pole Star. Should we not follow these examples? For we, too, have need to perfect our work. We, too, have a compass and a fixed star. The star is that of our faith; and according to our faith will it be done unto us. The compass—what is that? Is it not the principles upon which we are based? Is it not to be found in the three first objects of our Society.

These questions I have asked myself much of late. To my mind, at the angle of my personal reflection they have come to have an increased pressure, a continual urgency. More and more there comes before my mental view an idea which takes on the form of this question:

What has the Theosophical Society forgotten?

It has come to me of late that we have reason to seek once more to locate our ship—the ark of a Covenant unwritten, but deeply graven upon our lives, the Covenant between ourselves and our souls, between our souls and The Oversoul. When first this good ship, which we call the Theosophical Society, set forth upon the memorable voyage of last century, the Founders placed a compass in our care. It is to that, to the original first Objects of the Society, three in number, that I would call attention, in order to examine into the present bearings in which our Society finds itself.

The three objects, briefly put, are these:

1. To form a nucleus of universal brotherhood, without distinction of race, creed, sex, caste or color.

2. To promote the study of all religions and sciences, and to demonstrate the importance of such study.

3. To investigate the unexplained laws of nature and the psychical powers latent in man.

There was only one of these objects which was vital to membership in the Theosophical Society. This object, as we all know, is the first. The first object was a necessary corollary to all that follows, for the world-wide objects outlined in the succeeding objects could not have been harmoniously pursued without the basis supplied by the first object. That there is more than one meaning to the first object is evident, and probably it has as many meanings as there are minds among us. But on the ground plan, as it were, of our work this meaning is the most obvious one, which strikes us when we begin to develop our intentions into action.

In this statement of our objects, we have a platform as broad as Life itself; a catholic platform where all can come and where all stand on an equal basis, where no one is "orthodox" or "unorthodox." All the subjects that the human mind and thought can ever grasp, from the highest in the heavens down to the natural laws governing the physical plane, all, all are there. And it is also seen that this platform of the Theo-

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sophical Society is based by the Founders upon ground specifically prepared—the firm and level ground of Equality. We were not licensed to take up the attitude of teachers, coming to offer our knowledge to an ignorant world, but rather as bearers of a common burden, companions in a search, students asking of our brothers the world over, aid, community, interest and share in our search after Truth. Not as discoverers of the Soul back of Nature, enshrined within Nature, were we sent forth; but as seekers who longed that others should seek also, knowing well the power and the joy that united search for Truth brings to all; understanding perfectly that each must make this search in the conditions nearest to him, dreaming the golden dreams of Realization due to the effort of united hearts. Yes, upon this sole ground of Equality were we based, and not alone the Equality of all seekers, but also the entire Equality of all subjects, of all objects of the search. We were not to seek one thing only: we were not to pursue a single branch of knowledge. We were not to confine our interest nor the budding hopes and thoughts of other minds: that were to blight the blossom, to circumscribe the harvest at the very start. In Equality, through Equality, to that perfect Equality which is the Soul, we were to open a search as wide as the world, as deep as the human heart, as manifold as the departments of manifested Nature. Behold the spirit of that earlier day!

Does that spirit obtain among us still? Is it in operation in our midst? Has it even a theoretical existence? Or have we lapsed in respect to this Equality, confining our interest and our action to a single object?

It would indeed seem that we have forgotten that which was and is our real base. And if this forgetfulness has come about, how and through what mistake on our part has it come?

It has come through the operation of a law which seems to lie at the root of Mind itself. For Manas has a fixed orbit; it circumscribes; it returns ever upon itself. And by virtue of this law we find that all ideas, even the broadest, come in time and on their passage downward through the ages, to be circumscribed, materialized and hardened by this action of the human mind. This constant tendency of the human mind to crystallize and to dogmatize, together with the rush and the eagerness of the work, has caused us to forget the Fundamental Principles.

Looking over the stage of Thought to-day, we find two ideas operative, two attitudes, one or other of which prevails among the followers of all forms of knowledge.

The first of these ideas is that of Conversion, of Propaganda.

The second of these ideas is that of Specialization.

The religionist desires to convert; in so doing he denies Equality. For he lays down in essence the principle that he has discovered the Truth, hidden from all but those who think as he does. The Truth of his discovering, then, necessarily obliterates and expunges the Truth seen by

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his neighbor, whose heart is as full as his own. He calls out: "See as I see, and you shall live indeed." But the voice of the Eternal, ever sounding, ever living, is that which calls to each within each human heart: "I am the Way, the Truth and the Life."

Then again, the scientist, starting out in the true spirit of research, soon comes to lay down rules to direct the search, fearing that his effort will otherwise pass from the gleam of light into the crowding shadows of the way. But the very rules he makes, while they may lend force and direction to *his* search on the lines peculiar to *his* powers, do also limit and at times crush out the effort of his fellows whose lines are not his own. The religionist worships Orthodoxy; the scientist exorcises a ghost—Empiricism. And these two ideas, persisted in, poison the whole stream of research and knowledge, and alter the complexion of every fact discovered. Not *The Truth*, but *My* Truth, is the order of the Day. To relate our Thought to the Whole, to find a common Denominator, this would seem to be an effort which the men and women of our era have abandoned.

Is there no way out of the labyrinth which thus arises before our disconcerted gaze? There would seem to be a way out, and a simple way, one not far off. Union among the seekers; is not that the way? Suppose that each one met every other in the undivided spirit of research? Not with the undeclared object of enriching or maintaining that particular school of Thought to which he might belong, but with no desire at heart but the discovery of Truth per se, Truth in its universal relation; Truth unaltered by the conditions of the human mind? Were not that a grand highway along which humanity might advance as along a sunbeam—the united search for the Laws of Life?

Is not this in truth the highway pointed out to us by the founders of the Theosophical Society? Some of us think so, and it is for these that I voice the belief to-day.

Now mark what has taken place. At first the Theosophical Society found certain fixed conditions prevailing in the Thought of our time. Intolerance and fixation ruled the hour. In order to break up this condition we began by calling attention to neglected phases of Thought; to sciences forgotten and derided; to religions overlaid by Time; to facts in Nature and in Man locked away from the crystallizations of the West. The stream of our Thought filtered slowly at first; it percolated imperceptibly through the strata of Life, but at last, as with the thunder of many waters, it filled the world with the resonance of our Ideals. Many hidden truths lifted their heads. We permeated all departments of Thought. The impulse given by us achieved and triumphed in many a hard fought field, often under strange names and in a guise to us unknown. We do not know, we have not dared to dream how far spread the streams of force generated by the force and fury of our work. We

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broke the cold mould of nineteenth century Thought—we and our unseen comrades throughout the world—comrades unknown, but none the less living; comrades who worked wherever a germ of generous thought existed, comrades who labored whenever a germ of Love pulsated, some of whom were not seen of human eyes but were none the less filled with that spiritual power which alone prevails and saves. In fact we altered the balance of Thought by our search and our proclamation. But as we worked on, meeting obstacle after obstacle, and the worst obstacles in ourselves, we became gradually immersed *in one form of work,* in one range of ideas, and the love of the work, pure at first, became at last a form of self-forgetfulness; one more mode of change of consciousness; the love changed subtly to desire; desire of success, desire of the intense excitement of daily effort; we were drunk with action; alcohol is not the only heady spirit, nor the only form of mental stimulant which ends at last in weariness of the flesh, in lethargy of the over stimulated brain and heart. As the balance of Thought altered, it had been wise of us to shift our own balance at the same time, so that we might maintain the same relation toward our era. Instead of this, we persisted along the same lines of thought, gradually focussing our work to a single point. In this we erred as men may err when the storm and the tumult prevail, only to alter the course, as we may alter our course, now that the sun shines and the heaving sea is one more gentled to our needs. Like the wise mariner, we can again consult the chart and steer upon the appointed way.

The hour of victory is ever the threshold of the new danger. So to-day we are standing upon a verge, the verge of failure to realize that we have forgotten the Fundamental Principles, which the thousand veils of action have hidden from us, that path of action which is indeed so full of danger.

Yet we need not fear. How often have we not read that the disciple treads a hair line and must become accustomed to gazing down a precipice? So we, too, disciples of the Soul, may recognize the hair line, may tread the verge patiently, may steady the gaze down the precipice of Dogma and hold to the safe, sweet, sure line stretching far away—the line of Equality; not Equality of conditions and externalities, for here great Karma rules alone—but Equality of Thought, Freedom of Thought.

The recognition of this idea would place us upon the platform of our opening year, that platform which thinkers of original power did not disdain to join, which broad minds were attracted by. We may have a curriculum as broad as Mankind. In our meetings, in the halls of our fraternal endeavor we shall welcome every thinker, welcome every subject—and not as teachers, but as students shall we welcome them. Receptive to all ideas; adhering each to the light within himself, and granting the same adherence to every other; honoring the ideals of all men, following only our own. Offering to all a hospitality as wide as human

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Thought; giving to each a generous and an equal attention; striving to point out likeness rather than indifference; Unity rather than separation; speaking our own belief earnestly, simply; hearing the belief of every other in the same spirit; then we shall generate in our midst that impartial Spirit which is the forerunner of Love and Justice; then, indeed, we may hope to fulfill the high office of breathing into our time the breath of the Spirit, of giving life to our century rather than isolation and death. Whatever the religion, whatever the science, whatever the Thought, let us ask only that it shall be vital and true; let us ask only of the thinker who puts it forward that he shall believe it and shall live it and shall know why he does both; and we shall demand of ourselves the same. We hold no brief for specialization and limitation, of which our earth has had more than enough to confine us and our race in the limbo of formula and form. Ours it is to loose the fetters of the human mind. All that shuts out man from man, all that closes heart to heart and would sequestrate the Soul from the Oversoul is the constant search for disparity, the fierce need to find ourselves mirrored in the stream of Thought.

I have heard soldiers say, that at the termination of a long, long war the piping times of peace are hard for fighting men to bear. Human nature so easily fits itself into a mould. And so it was natural, indeed, that devotion to the work should blind our intuition for a time. Enduring the heat and the labor of the day, we were for a time most weary; were for a time wisely silent and quiescent at the root as Nature is after the flower and the fruit have come to fulfillment. But now that we rise refreshed, ready to go on with our work, shall we not recall the spirit of that earlier day? Shall we not go back to the original lines laid down by our Founders, lines to which we all assented? Shall we not strive by all the means in our power to lift the movement one plane higher, as the Soul lifts all Nature in its eternal effort toward perfection, round after round? It is not perfectly easy to do this, I know. We stand already in the eyes of our world for a doctrine, almost, if not quite, for a dogma. And our greatest difficulty will be our own heredity. But this is always so; the heredity of the past is the burden of every individual. Rightly viewed, it is his opportunity also. Our humanity, not our wisdom, attracts human beings to our side. As the rays of light come to a focus and then again diverge to carry an image to the eye, so now, we also having carried our work to a focus may diverge again and seek the Truth in ever widening fields, opening out again in order to carry our Ideal and its image into the new century. That Ideal is the Fundamental Principles, conceived in the spirit of free and equal Thought; those Principles no time, no chance can ever alter; they are in every Truth the Spirit of Life. In the hope that we may earnestly persist in the endeavor so to spiritualize the life of our time, and with fraternal greetings, I am,

Cordially yours, JASPER NIEMAND, F.T.S.

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T·S·ACTIVITIES

TENTH ANNUAL CONVENTION

OF THE

Theosophical Society in America

HELD AT

WASHINGTON, D. C., APRIL 30, AND MAY 1, 1904

REPORT OF PROCEEDINGS

THE Tenth Annual Convention of the Theosophical Society in America was called to order at 3 P. M., at the Mezerot Hall, Washington, D. C., on April 30, 1904. There were present delegates from Boston, Louisville, New York, Newark, Baltimore and Brooklyn, as well as many members at large.

Mr. Charles Johnston, Chairman of the Executive Committee, called the meeting to order, and nominated Mr. Pechan, of Washington, for temporary Chairman, and Mr. Russ, of Washington, for temporary Secretary. Both were duly elected.

Upon motion made and seconded, the Chair appointed Mr. H. B. Mitchell, Mrs. Gitt and Dr. T. P. Hyatt to act as a *Committee on Credentials;* Mr. Sewell, Miss Colcord and Mrs. E. L. D. Moffett to act as a *Committee on Resolutions;* and Miss Trewitt, Mrs. Thompson and Mr. Gitt to act as a *Reception Committee.*

The Committee on Credentials reported that 85 proxies were examined and found satisfactory, they being divided as follows:

Mrs. E. Hagerman	1
Mr. C. Johnston	19
Dr. T. P. Hyatt	59
Mrs. E. L. D. Moffett	4
Mr. G. H. Ramsperger	2

Election of a permanent Chairman and Secretary.

The CHAIRMAN—The next order of business is the election of a permanent Chairman.

Mr. JOHNSTON—Mr. Chairman, I would ask that you leave the Chair, and that Dr. Hyatt occupy it.

Dr. HYATT, temporary Chairman—What is your pleasure?

Mr. JOHNSTON—Mr. Chairman and fellow members, it gives me great pleasure to present to you the name of our dear friend and fellow worker of Washington, Mr. Pechan, in nomination to be elected permanent Chairman of this Convention.

Motion seconded and unanimously carried.

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Mr. Pechan, upon taking the Chair, expressed the pleasure the members in Washington had experienced upon hearing that the Convention was to be held in this city, and that he had no doubt that it would not only prove a great success but also help the future work of the Blavatsky Branch.

Upon motion made and seconded, Dr. T. P. Hyatt was unanimously elected permanent Secretary.

The Chair then called for the report of the Treasurer.

Report of the Treasurer of the Theosophical Society in America, for the fiscal year, April 26, 1903 to April 30, 1904.

RECEIPTS.

Balance April 26, 1903, as per last Treasurer's Report.....		$56 66
Received for membership dues:		
For year 1903-1904.....	$501 60	
For year 1904-1905.....		24 00
Received from contributions.....	691 35	
Received from subscriptions and sales of the *Theosophical Forum*	148 37	
Total receipts for fiscal year.....	$1,341 32	1,341 32
Loan of February 1, 1904.....		50 00
		$1,471 98
Deficit of receipts for the fiscal year 1903-1904 from the expenses chargeable to the same.....	220 06	
	$1,561 38	

EXPENSES.

Expenses of last Convention.....		$25 00	
Expenses of Secretary's office:			
As per Secretary's report.....	$247 53		
Bills for extra stationery.....	10 75		
		258 28	
Expenses of Treasurer's office:			
Notices of dues, etc.....		31 01	
Expenses of *Theosophical Forum:*			
Editorial account (12 issues).....	$180 00		
Printing and mailing (11 issues)*.....	497 44		
		677 44	
Expenses of *Theosophical Quarterly:*			
Printing and mailing (3 issues)†.....		409 65	
Total expenditures		$1,401 38	$1,401 38
Repayment of loan of February 1, 1904.....			50 00
			$1,451 38
Cash balance on hand April 30, 1904.....			20 60
*Estimated cost of printing and mailing April *Forum*.....		45 00	
†Estimated cost April *Quarterly*.....		115 00	
Total expenses chargeable to the fiscal year 1903-1904...		$1,561 38	

(Signed) H. B. MITCHELL, *Treasurer.*

Mr. MITCHELL—This report is by no means favorable. It shows, first, that half our members have not paid their dues. We have over 500 members and the annual dues of $2.00 should bring in close to $1,100.00. We have received only $501.60, or less than half.

The next item of $691.35, received as contributions, is, on the surface, very satisfactory. But in reality it is by no means so, for over $400.00 of this was contributed by two men and, in fact, represents the necessity of the Treasurer to ask these men to make good our current deficits.

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It is neither good business, nor is it just, to ask two of our members to furnish such a large proportion of our funds.

The recorded receipts from the subscription and sales of the *Theosophical Forum* are small because of a ruling of the Executive Committee. This ruling was that the annual dues should include the subscription of members to the *Forum*. Hence this item of $148.37 represents subscriptions from outside sources and some donations from our members made in the form of subscriptions.

The analysis of our receipts thus shows that more than half our members have contributed toward the support of the Society, and that of our total receipts nearly a third was given by two of our members. I again emphasize that this is a condition to which this Convention should give serious consideration.

The itemized account of our expenses should explain itself. It is to be noticed that two items not properly chargeable to this fiscal year have not as yet been paid and their amounts only estimated.

Including these items, it is seen that there is an actual deficit of receipts below the expenses for the year of $220.06.

The Treasurer does not feel called upon to comment upon this situation further than this. If the members are unable to support the Society more liberally in the coming year than they have in the past, it will be impossible to continue to give them what they are now receiving. The situation is plain. The decision and consequent action is in the hands of the members themselves.

The Chairman then called for the report of the Secretary.

SECRETARY'S REPORT, 1903-1904.

Dr. HYATT—It is a great pleasure to be able to make a report such as can be made for the past year. The most important new work has been the publishing of the *Theosophical Quarterly*, which magazine has not interfered with the work of the *Forum*, but has taken up those topics and subjects which lay outside the purpose and objects that the *Forum* was intending to fill. The *Quarterly* has now a large exchange list, and through the co-operation of the members we hope to secure the names and address of the best magazines and newspapers published, so that, through our exchanges, we may keep in touch with the leading literary publications in all parts of the country. Many letters have been received from members in this and other countries, expressing pleasure and approval of this new effort. It was, and is, the wish of your Executive Committee and those in charge of the *Quarterly* that it should truly represent the wishes of the members, and for that reason it was stated that it had no plans that could not be changed and members were requested to express their views and wishes. Many have done this, but not so many as we have a right to expect should do so.

There has been more activity among Branches this past year. A charter was granted to the San Pedro Theosophical Society, which starts off with bright prospects and thirteen charter members, and we are informed that the organization of other Branches are comtemplated in important centers.

The Society has lost seven members through death and sixteen by resignation, while twenty-seven new members have been added. There are at present 528 members.

The sale of books has been very good, $236, and through the help of one member $150 worth of books were purchased and kept in stock, thus enabling us to fill, per return, many orders that otherwise would have been delayed.

The library is being used by some of the members—not very largely—but it is encouraging to note that the deeper study of philosophical and devotional subjects are mostly asked for. When the demand for library books warrants it, a catalogue will be printed, which will undoubtedly be of great aid to members. Members having books or magazines to donate are requested to send them to the Secretary's office.

Mrs. Gregg still devotes her entire time to carrying out of the details of the Secretary's office—1,200 letters have been received and 1,400 sent out during the past year, besides attending to the mailing department of the *Forum* and *Quarterly* and sale of books.

Mr. JOHNSTON—I think the Secretary spoke of 1,200 or more letters being received by him. Will he give us an idea of the general tenor, what sort of information they furnished, and what general conclusion he came to as to the interest in theosophical matters, the work of the Theosophical Branches in the various

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parts of the country? Could he give us a kind of summary of the results in his mind from the reading of these letters?

Dr. HYATT—This is rather a large order to fill. A great many of the letters were in relation to the sale of books, or asking questions about membership and in connection with official work of Branches. A great many of the letters were read through very quickly, but I think I can safely say that the strongest sense impression I received from them, taken as a whole, is the intense determination of members to stand still and hold on, until they know better just what to do. And there is also the strong impression of doubt and anxiety of what to do, and the desire to be doing something.

The publication of the *Theosophical Quarterly* was a godsend to many members. While we all realize that upon the higher planes we are in perfect touch and unity with each other and know what all are doing, still, while we are working and struggling upon the physical plane, it is a great help to receive direct information of the Theosophic activities of others in different parts of the world. It cheers and helps us on and we feel more like keeping up the work and efforts upon this physical world of ours. This feeling of gladness at the knowledge of T. S. work being done has been expressed in many letters, and so far I have received no letter speaking of the *Quarterly* that has not referred to the department of T. S. activities. But at this point, I should like particularly to call the attention of members to the fact that your Executive Committee, in having the *Quarterly* published, desired above all things that it should be truly representative of the members, and to do this members must take an active and not a passive interest in this magazine. It will not do to sit back and wait until you receive the magazine, read it, and then say this just suits me. You must send your materialized thoughts in the form of letters, with your wishes and suggestions, so that they may shape and mould the magazine into the real expression of all.

In the first number of the *Quarterly* was a letter from the Chairman of the Executive Committee asking for your co-operation and not one response was received. Was this right of you? Should you leave all the thoughts of what to do, as well as all the material work done, in the hands of but a few of your members?

And again, as regards the remarks our Treasurer has made. While the money part is not the important work of your Society, still money is needed to carry on the work. It is needed to pay for postage, stationery, printing. It has been stated again and again that it is easy to raise money provided you will concentrate all your mind and work upon this one subject. But who of you wants one or two of the workers to give up all their time and thought to this money question alone? Is it fair of you to make any one of your fellow members do this? And yet for the need of a little money—an unimportant thing in itself—much additional time and labor is wasted that could be spent in doing so much good work. Your Secretary's office is handicapped for the need of money. Won't you help us who are so willing to work and help you and our Society? Well, anyhow, this money question is up to you, and it is for you, members of branches and members at large, to arrange a way to remove this distress, that comes from the necessity of begging for money. Things should not be allowed to get into such a condition that it is necessary for the Treasurer to render such a report as he has had to do this year.

I do not know that at any time in my life since I have been associated with this Society that I have felt more attached to it than now, and it is because I am doing more work for the Society as a whole than ever before. And so will every member find it when they come into touch with the larger work of the whole Society. They will also find then that it much easier to do more. The Branch that enters into direct touch with the Secretary's office finds it is easier as a Branch to carry on the work, and this applies to members at large also. Those members that chip in regularly, no matter how small the contribution, will find that they are coming into closer touch with the work, and this is not because of the money, of itself, but because of the direction of their feelings and thoughts. They are directing their thoughts to the carrying on of the work. I hope that all the members present will say something about this question, so that when the printed report goes out to all the members, they in their turn will realize not only the importance of this question, but also how we are handicapped at headquarters.

It seems to me also that another sense impression I received from these letters is that a large, a very large, number of the members were waiting for somebody else

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to do something. I do not know that I can blame the body as a whole for this attitude, but I do blame the individual. It is simply this, we have got to realize that some day, sooner or later, we must learn to stand alone, that we must act from the self. Then start out now, wait for nobody, be sure you are right, then jump in with both feet and with all your heart.

Miss TREWETT—Some years ago there was collected a weekly contribution of five cents from each member of the Society which was sent to headquarters, and this added greatly to the finances of the Society. I think that if something of this sort could be started in the different Branches it would be of great help. At our Branch meeting I proposed starting a committee of this sort, and I should like to make a resolution that it is the sense of this Convention that such a scheme would be desirable. If it is thought well of by this Convention that this matter be brought before each Branch, through some organ, as the *Quarterly*, it might then be possible to take up a weekly collection to be forwarded to the Treasurer for the financial improvement of the Society.

The CHAIRMAN—I would suggest that it would hardly be the proper work of any Branch to collect money from the members of any other Branch and to forward it to the Treasurer. The central organ is the proper place for the appeal to be made and that is the effective way of reaching the members. The direct way would be to make this appeal strongly and leave it to each Branch to supply the means of collection.

Dr. HYATT—I believe that if this plan is to be followed with any degree of success, it will be necessary to keep it separate from the regular dues. Many plans were tried in the days gone by for the raising of money, leaving the sending of it to Headquarters to individual Branches, and they all failed until one of our members, Mr. Harter, started on his own initiative (as every member and Branch has a right to do) to collect money, and he was not an officer nor treasurer. I sent him money myself personally through the mail; money was sent to Mr. Harter by many members, and regularly sent to the headquarters by Mr. Harter and received and acknowledged by the Treasurer of the Society. I do not want any one to accept my views, but want them to consider historical facts. I believe if the Treasurer's office is mixed up with the collection of voluntary contributions as well as dues, he will get into a muddle, and so will we.

Mr. MITCHELL—If the Blavatsky Branch is willing to correspond with members and to collect weekly funds and then forward the amounts regularly to the Treasurer, I should be delighted. But I do not think, because the Blavatsky Branch was good enough to make the motion to help out the Society as a whole, that we ought to settle this point for them. That motion should be from their members at one of their own meetings.

Miss COLCORD—While it would be a very good plan to raise money that way, and while the Blavatsky Branch would be willing to write whatever letters are necessary, it would be a bad plan to receive money and then forward to New York. The members of the Blavatsky Branch might be willing to write letters to the Secretaries of the different Branches, and to the Secretaries of the territorial Branches, stating what has been proposed at the Convention, asking them, if the plan falls in with their idea, to follow it by starting something of the kind; but with the distinct understanding that the money be forwarded to the Treasurer of the Society as contributions. I do not believe there will be any confusion in this.

Dr. HYATT—I do not know that I ever came in touch so closely with the individual members of the Society, though I have met many of them personally at different Conventions, as when I commenced to correspond with them; and one of the things which I believe would be of untold value and stimulating to every member, and a sustaining influence as well, would be the coming in correspondence with every other member not only in this country, but in the world. Now, if the Blavatsky Branch will undertake that work, to be the recipient of the letters, they will come in touch with all the members of this Society in this country and they will likewise come in touch with the members of the Blavatsky Branch; and I sincerely believe it will be of untold benefit to all members, and the Society also.

The CHAIRMAN—I think it should be left to the Branch, and it can take the initiative in any scheme or plan which it sees fit.

The CHAIRMAN announced that a social meeting would be held in the same rooms that evening at quarter after eight, and that all were invited to bring their friends.

The meeting then adjourned to meet again at 2.30 P. M. the following day.

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SECOND SESSION.

SUNDAY, MAY 1ST, 1904.

Upon the meeting being called to order by the Chairman, letters of greeting to the Convention were read by the Secretary.

FROM ENGLAND.—A letter from *Jasper Niemand* will be found under the title, "What the T. S. has forgotten," on another page of this issue.

FROM INDIA.—*Mr. Myron H. Phelps,* writing from Rameshwara, in India, told of the high esteem in which the Theosophical Society was regarded there, and of the value attached to the preservation work of the Society in maintaining loyalty to the ancient Indian institutions and traditions. The letter also analyzed the demoralising effect of Western influence upon the Hindoo people, the result being a hybrid civilization lowering both physically and morally, because foreign to the nature of the race. Quoting a Hindoo friend, Mr. Phelps says that: "The best thing to do for the Hindoo is to keep Western ideas away from him. They should be educated in spiritual things." The letter then points out the natural mysticism of the Hindoo mind and the longing it has for a life of meditation rather than of material aggrandizement.

FROM GERMANY.—

Dr. Thaddeus Hyatt: RIFREDI, ITALY, April 7, 1904.

DEAR SIR:—Your welcome letter of March 22 has been received with thanks. Although I am not occupying any official position in any of the different Theosophical Societies, nevertheless I am authorized to say on behalf of my very numerous friends in those Theosophical groups in Germany, Austria, Hungary, Bohemia, Switzerland and Italy, that they all wish you good success at your Convention and that this Convention may help to strengthen the principle of Universal Brotherhood, which is the foundation of the Theosophical Society as a whole and the link which unites all its members, no matter to what party they may belong or under what flag they may sail.

The realization of the first object of the T. S., namely, to form a nucleus of Universal Brotherhood, however, is exceedingly difficult and far more so than the two other objects, namely, the study of Eastern literature and the investigation of the laws of nature or the acquisition of psychic powers, and if it were to be made a condition for membership, such a nucleus would necessarily be very small indeed; for at the present state of our evolution it can hardly be expected that any great number of human beings could be found, loving each other as brothers; if they succeed in attaining the power to tolerate each other, they will have accomplished a great deal.

The fall of man from the original divine state has been caused by the separation of Intelligence from Love, and this separation has also been the cause of the splitting up of the church into different sects. Opinions divide, love unites and the salvation of mankind from ignorance, error and suffering depends on the reunion of Love with Intelligence from which arises the realization of immortal Life. Real knowledge means Realization. We can only realize that which is our own. Therefore, the more our love expands, the greater will the field of our knowledge grow. The acquisition of the power of universal love opens the door to divine wisdom and to the understanding of the secrets of nature and of man.

These are the sentiments by which the great majority of the members of the above-mentioned Theosophical Societies are led, and they extend to the members of the T. S. A. their hands across the ocean as a token of fellowship and as comrades on the way that leads to the awakening of real self-consciousness and the realization of eternal truth.

Yours very sincerely and fraternally,
DR. F. HARTMANN.

BERLIN, SW., den 18 IV, 1904.

To the Theosophical Society in America, in Convention assembled:

It gives us great pleasure to send our sincere greetings to our American brothers. Each of your conventions marks a step forward and brings a new work for the welfare of mankind. Your untiring activity extends its vibrations to us in Germany; we were never so crowded with work as at present. Sometimes work seems to overwhelm us, but everything that is positively necessary is always accomplished.

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It is true that individual work, aspiration to knowledge of the inner spiritual man, is the chief activity of the present time, but this does not signify that work on the outer plane shall cease. On the contrary, this work will increase according to the endeavors of each member of the Theosophical movement to bring his life into harmony with the *soul* and to become *one with the soul*. We have always gained courage and incitement for Theosophical work in these two directions from our American brothers; that is, inner consciousness and unity with the soul and outer work for our fellow beings in pointing them to the *light* within. We are, therefore, convinced that the present Convention will be of great benefit to all in this respect.

With fraternal sincere greetings,

PAUL RAATZ,
Secretary of Theosophical Society, German Branch.

GESCHÄFTSSTELLE: LEIPZIG, April 14, 1904.

To the Theosophical Society in America, Dr. Hyatt, Secretary:

DEAR FRIENDS:—On behalf of the "Theosophical Society (International Theosophical Brotherhood) in Germany," we send you the best wishes for your work.

What H. P. B. wrote to your Boston Convention in 1891 is of importance for all of us. "Every wish and thought I can utter," she said, "are summed up in this one sentence, the never-dormant wish of my heart, 'Be Theosophists, work for Theosophy!' Theosophy first, and Theosophy last, for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race form race, one nation from the other, and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done.

In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility. . . . May the blessings of the past and present great Teachers rest upon you."

May Theosophia, which is no system of teachings, but the holy Atma-Vidya, the spirit of universal love and tolerance, enlighten our will. This Theosophy, the consciousness of our innermost, all-embracing divine self, is the life-force of the unsectarian Theosophical societies. It must become a living factor in our lives. Then, and only then, the aim of the Theosophical Society will be fulfilled.

In Germany, as well as in Austria and Switzerland, the Theosophical movement is showing a steady and healthy progress. There are now some 70 independent local societies, circles, and centres, with 64 libraries in these countries. Most of the libraries are public lending libraries. The General Secretary of the T. S. in G. (Edwin Böhme) delivered 70 speeches in different cities during the last year. The T. S. in Germany has now 19 local societies (all of which are autonomous) with nearly 400 members. The independent Theosophical Societies in Austria (there are three of them) have about 250 members. The Annual Convention of the T. S. in G. will take place on the 22d-24th of May, at Leipzig. A General Theosophical Convention for Germany, Austria-Hungary and Switzerland will be held in Dresden (address: Martin Dreschler, Dresden, Helgolandstrasse 19) on the 24th-26th of September, 1904. In Holland a free Theosophical group has been formed, the address of which is: Amsterdam, Haarlemmerstraat 147.

Let us so continue to lift high the torch of the liberty of the Soul of Truth, that all may see it and benefit by its light (H. P. B.). Let us endeavor to grasp the true spirit of the Theosophical Society, which is the spirit of its real founders. Let us stand fast, go slow, avoid controversy and continue work.

Truly yours, on behalf of the Theosophical Society (J. T. B.) in Germany,

EDWIN BÖHME.

Three letters were also read from *The Theosophical Society, Berlin Branch; The Theosophical Society, Branch West Berlin;* and from *The North Berlin Branch of the Theosophical Society,* the latter being a new Branch recently formed and already showing excellent results.

FROM SWEDEN.

Secretary T. S. A.:

DEAR BROTHER:—As we see from your welcome letter, your Annual Convention is about to be held. We members of the Swedish Theosophical Society send you

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our most cordial greetings, wishing your work will lead to humanity's getting on a little step further on their way to better knowledge of their higher selves. We members, though few, in the Swedish T. S. are struggling along and have the joy to see that even our daily papers take up subjects corresponding to Theosophical work. The word "Theosophy," of course, is not mentioned, but what matter? The idea goes before name and personality.

As we all know, membership is not necessary to be a good Theosophist. We must be content with what seems to us a very little result. An old proverb says: "What greatest happens, happens in silence." History of humanity teaches the same.

Remember us at Whitsuntide, when we have our Annual Convention.

Yours sincerely,

MRS. RICHARD ANDERSJON,
Secretary of the Swedish T. S.

Stockholm, Brunnsgatan 28.

FROM HOLLAND.

A letter was read from the Theosophical Society in Amsterdam stating the principles of their organization in terms not unlike that of the Boston Proclamation of the T. S. A. in 1895.

FROM SOUTH AMERICA.

A letter was read from Mr. Benzo, writing on behalf of the Caracas Branch, which wished the Convention all success and expressed their appreciation of and gratitude for the work of the T. S. A.

FROM THE BRANCHES OF THE T. S. A.

215 W. SUPERIOR STREET, FORT WAYNE, IND., April 25, 1904.

Secretary T. S.:

SIR:—The members of the Fort Wayne Society send the following report of work being done here. We will gladly answer any inquiries if our experience will benefit others.

About two years ago the ladies of the T. S. of Fort Wayne formed a study class. This was done because many could not attend the regular weekly meetings and others spoke of not understanding as they wished when they did attend. We speak of this as the "Ladies' Class" simply because it was undertaken and is carried on by the ladies, no one being excluded.

The meetings are held Friday, from 2.30 to 3.30, in the parlor of Hope Hospital. From the beginning the interest and earnestness of those in attendance has been unusually marked. No officers have ever been chosen, each member working with the feeling that no society is any stronger than each of its parts.

At first our study was somewhat desultory, but we seem now to have settled on a method and study to better purpose. We aim first to teach the intellectual side so that each will be able to give a clear explanation to others; and, second, to apply those teachings to the spiritual life. Each lesson we have questions and remarks from all present.

Respectfully, L. F. STOUDER.

FORT WAYNE, INDIANA, April 22, 1904.

To the Members of the Theosophical Society:

Although the attendants of the Friday Afternoon Study Class for Ladies' are not all members of the Theosophical Society, still we are all Theosophists, for we are Searchers for Truth.

We have found our Study Class to be a very beneficial agent in our search. Our leaders have been extremely thorough and painstaking and we wish to express our gratitude and appreciation of their efforts. The meetings have been made extremely interesting as well as instructive and have been the means of awakening a real interest in Theosophical thought.

Sincerely yours, A STUDENT.

Secretary T. S. in A.: CINCINNATI, OHIO, April 24, 1904.

As we do not know of any of our members who will be able to attend the Convention, we thought it not out of place to send you a few words of greeting and report progress on the part of a small center of Theosophical activity.

As you know, we occupy a rather anomalous position. We are not working under any charter. The Cincinnati Theosophical Society has not been meeting in

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regular sessions for the last two years. The majority of our members still consider themselves members of the old Society. We thought it best to still have an organization to discuss Theosophical tenents, and thus do our best to keep up an interest in Theosophy in this city.

We think we have had a succession of very interesting meetings this year. The public are cordially invited and we are glad to report that interest is growing. Our attendance has nearly doubled over that of last Fall. We have taken up, this year, the consideration of the connected chain of statements in the "Epitome of Theosophy," and have discussed the same.

Our hope and our expectation is that the older Society will conclude to once more resume their regular meetings, in which case we shall be glad to merge our meetings with them.

We feel that there is abundance of facilities in this city for a large and flourishing Society; and having kept the movement alive for the last two years, we are greatly encouraged in the belief that the near future will see the old Society once more taking up the work. Fraternally yours,

THE CINCINNATI THEOSOPHICAL SOCIETY,
E. A. ALLEN, *President.*
F. C. BENNINGER, *Secretary.*

159 WARREN STREET, BROOKLYN, N. Y.

To the T. S. in A. Convention assembled at Washington, D. C., and Secretary T. S. in A.

DEAR SIR AND BROTHER, AND FELLOW BROTHERS AND SISTERS. GREETING: The Middletown Branch, T. S. in A., although not many in numbers, are real earnest workers for the good of humanity; fearless and bold in declaring their Principles; when once having recognized the *Truth* and made It a part of themselves, they live It, regardless of the opinions of others to the contrary. We are creating quite a good deal of interest among others in regard to Theosophy. We have open meetings every Thursday evening at the home of W. G. Roberts, No. 906 George Street; every one is invited. If any of you are in our little city at that time, please call.

We are sorry we cannot be with you at the Convention, but such is our Karma and we take it. So do as you will at the Convention; what goes with you goes with us. Wishing you success in all things, I am, yours fraternally,

W. G. ROBERTS,
President of Middletown Branch, T. S. in A.

Dr. T. P. Hyatt, Brooklyn, N. Y.: LOS ANGELES, CAL., April 2, 1904.

DEAR SIR AND BROTHER:—Enclosed please find my proxy for the next Convention to be held in my old city, recently left by me. I should very much like to be present, but of course, that is impossible.

I am kept very busy out here traveling, but have found time to form a nucleus for a prospective Branch. I have had regular weekly meetings at my house every Thursday evening since January 21st last. The attendance averages seven. We are doing nicely and hope in the near future to apply for a charter. Mr. J. A. Jowett and Mr. James Pryse attend the meetings. Brother Dewey's Branch in San Pedro is prospering. I will be with them to-morrow (Sunday) night to lecture. Bros. Jowett, Pryse and myself lecture down there frequently.

With kind regards to all, Fraternally,

ALFRED L. LEONARD,
No. 2108 S. Union Avenue.

Mr. MITCHELL: Mr. Chairman, would it be possible for us to hear from some member of the Blavatsky Branch of the work which they have been doing here? It would surely interest all of us.

The CHAIRMAN called upon Mrs. Gitt, past-chairman of the Blavatsky Branch.

Mrs. GITT—Mr. Chairman and Fellow Students: It gives me great pleasure to tell you something of our work during the past year, for it has been a year of unusual interest and strength. My year began last April, but we had a summer interlude of three months and commenced our winter's work the first of October; and have held them without cessation every Thursday evening up to the present

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time; in spite of the fact that we have had a winter of unusual severity, we never missed a meeting. We had 97 more visitors during the year. Now, that speaks for itself. From my point of view I judge the work very largely from the number of visitors we have, because we Theosophists have had in a measure our share of good things, teaching, instruction, and all that. The point we make is, what are we doing for others? What can we do for others?

We have our subjects chosen two weeks ahead and the members have chosen them with intelligence; and I speak of our work with a great deal of pride. I consider it a privilege to have been the chairman of such a Branch. I wish to speak of one night in particular during last winter when the snow was so heavy that no cars were running. I know when Mrs. Gitt and I started, we hesitated whether to go or not; finally we concluded that it was my duty to go no matter what the evening, and I thought that I should feel more than paid if I found only one present, but we found two, and two visitors.

We invite our visitors not only to take part in the discussion but to select topics. We generally have readings from some book bearing on the discussion, leaving the latter part of the evening for the visitors. We have two reasons: first, to get them thoroughly imbued with the spirit of the meeting and the other is to pick us to pieces if they want to. We try to keep the proper spirit, and I think we have. We talked about the Sermon on the Mount for three meetings. Every member treats the subject as he sees fit, no matter upon what point of view that is. That makes an interesting meeting, for you really get a good deal of information.

Another thing that speaks well. During the entire year we have not had a discordant meeting. Our membership is about 20. Our Branch meetings have always been harmonious. Our business meetings have been pretty lively, but there we expect to push into each other and have a little fun. We have strong meetings.

One evening we had "Powers of the Imagination," and some of the members treated the subject from a very interesting point of view. Then we had an evening with Edwin Arnold.

It seems to me that the endeavor of the Theosophical movement was to get the right attitude of mind. In trying this we have something more than that; we have the explanation. To me Theosophy is the explanation. I think the time has come for us to give the explanation to what we call the outsider. We find so many people who have dropped on to ideas in a disorderly fashion. I have found it at Greenacre. One man has obtained this thought and another that, but I did not find any one who had any science or any basis, and each one measured everything by the little tiny light that he had and it seemed to me they needed our science. I do not mean that we know it all, but I mean that Theosophy gives you a basis which gives you ability to have continuation of thought. Our basic teaching should be our law of cause and effect. I had some talks with some fine teachers and they said if they could accept the law of cause and effect the whole story would appeal more to them. It seems to me we are in the dark if we do not accept that.

As for the future we can go on in the old way and do the work we have been doing, but I think we ought to spread out more and take in every kind of view, people of all classes, all denominations, all organizations; let them discuss their point of view with us, and let us find out what their view is. Another thing we have done is to have cards printed and give them out to strangers to give to their friends so that they may know that the meetings are public. We always advertise every week. I asked last winter every outsider who came here how they found out about the meetings, and every single one said the advertisements; so you see it is a good way to secure an audience.

Mrs. MOFFETT, of Boston—I can only speak for myself. There is no Branch in Boston, but there are many good true Theosophists there, and I think there is a good deal of attention in certain directions among old members. Theosophy is the one power and interest for many of us in Boston. There is a great deal of good work done there and I hope there will be a good deal more done by and by, when the time is ripe.

Mr. SEWALL, of Louisville—There is no branch in Louisville; only five people in the city separated by some distances, so we have no formal meetings, but see each other and talk things over from time to time.

Mr. NEWTON, Secretary, Baltimore Branch—We have a Branch in Baltimore which we can merely call a branch. Three members—one of them is absent at headquarters; also one visiting member who has not yet joined the Branch, but who has just told me she will do so.

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Mr. MITCHELL—Perhaps I may speak for the New York Branch in order that it may not be entirely unrepresented.

I have been very much interested in what the delegates from the Branches have had to say, particularly in the full report Mrs. Gitt gave us. But what has claimed my attention most is the identification of the work of the Theosophical Branches with the teaching of Theosophy. This identification is to me very regrettable—none the less so because I personally am a firm believer in Theosophy.

The Society is our open platform. With Theosophy as a system of religious teaching it can have no more direct connection than it has with Christianity, Buddhism, or any other form of religious belief. Its attitude must be always open, always free.

We in New York have endeavored to conduct our Branch on that principle, believing that in all things lies some truth, and that all truth is Theosophy. Thus our topics have ranged from modern science to ancient Buddhism, and in each discussion we have found in differing guise the same basic truths. Our experience has helped to free us from the thraldom of forms and words.

In the future we shall try to use this freedom we have gained. We shall seek to go to others, not wait for them to come to us. We shall try to talk their language, not force them to listen to ours. We shall seek to find and aid the good in the movements around us, and if with greater opportunity we have acquired deeper insight, we shall seek to use it to guide these movements aright.

This we purpose as an application of our study and discussion—not as an alternative for it. As our fruit is, so will we be judged, and though the T. S. as such is neither an organization for charity nor for civic improvement, our connection with it should make us both more charitable and better citizens. If we live what we have learned, the light of Theosophy will illumine through as a far wider area than we can ever reach by speech.

ELECTION OF OFFICERS.

On motion made and seconded, the Chair appointed Mr. Bergmann, Mr. Sewall and Mrs. Moffett a Committee on Nominations.

On motion made and seconded, the Committee were instructed to include the names of Mr. Sewall and Mrs. Moffett among their nominations for the Executive Committee.

The Committee on Nominations reported the following names:

For Executive Committee:
Mrs. VERA JOHNSON, New York, N. Y.
Mrs. J. D. BOND, Fort Wayne, Ind.
Mrs. MOFFETT, Boston, Mass.
Mr. BUTLER, Indianapolis, Ind.
Mr. DEWEY, San Pedro, Cal.
Mr. SEWALL, Louisville, Ky.
Mr. JOHNSON, New York, N. Y.

For Secretary:
Dr. T. P. HYATT.

For Treasurer:
H. B. MITCHELL.

Miss COLCORD presented the following resolution, which was seconded by Mr. H. B. MITCHELL:

Whereas, A brief history of the Branches of the Theosophical Society in America since their foundation would prove of interest to all members; and,

Whereas, A brief statement of their methods of work on practical lines to practise the ideals of Brotherhood, including their failures as well as successes, would afford means of comparison that would prove instructive as well as interesting; therefore,

Be it resolved, That the Secretary of the Theosophical Society in America be instructed to communicate this resolution to all Secretaries of Branches and request that such a report be written, care being taken to eliminate all reference to personalities; and further,

Be it resolved, That these reports be published in the *Theosophical Quarterly,* subject to the approval of its Editors.

Resolution carried.

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Motion made and seconded that the Convention extend a vote of thanks to Mrs. Gregg for the work done by her in the past year in connection with the Secretary's office.

Motion carried unanimously.

Dr. HYATT—There are two subjects I would like to speak about before we adjourn, and one is this: While we have received a great many letters stating the pleasure that members have derived from the receipt of the *Quarterly*, there are some members who do not read the publications of the Society. The Secretary is endeavoring to build up a book department, so that the members may get any book and all books that they desire at the Secretary's office. He would like the members to endeavor to increase the usefulness of that department and enlighten those who have not read the third cover page of the *Quarterly*.

A picture of Madam Blavatsky has been brought here and the owner has kindly offered to send it to Headquarters. It is considered by some to be a very excellent portrait. If anybody desires a copy they may secure the same at the Secretary's office, and when he has found out the exact cost of the reproduction he will notify those who write and ask.

Mr. MITCHELL—I desire to move that the thanks of the Convention, of its delegates, and through its delegates of the Society at large be extended to the Blavatsky Branch for the entertainment and facilities they have offered us and the courtesy with which they have received us, as well as for the delightful spirit that has surrounded all our meetings, and the work we have been so fortunate as to be able to do under their auspices. I regret I cannot do it more eloquently, though it is very deeply felt.

Motion seconded and carried.

Dr. HYATT moved a vote of thanks to the Chairman for the way he had conducted the meeting of the Convention.

Carried unanimously.

Moved and seconded that the Convention adjourn.

"THE RELIGIOUS CONSCIOUSNESS OF OUR TIMES, in its widest and most practical application, is the consciousness that our well-being, material and spiritual, separate and collective, temporal and eternal, is included in the brotherly life of all people, in our loving union with each other. This consciousness is not only repeated in the most various forms, and from the most various sides, by the best people of our time, but it serves as the guiding tread of all the complex work of mankind, consisting on the one hand in annihilating the physical and moral obstacles which hinder the union of people, and on the other hand in establishing those general principles, common to all people, which can and should unite all people in one UNIVERSAL BROTHERHOOD. On the basis of this consciousness we must appraise all the manifestations of our life, and, among others, our art also, separating from its whole field what conveys the feelings flowing from this religious consciousness, and highly esteeming and encouraging that art; and rejecting what is contrary to this consciousness."

COUNT TOLSTOI.

"At every moment of our lives we should be trying to find out, not in what we differ from other people, but in what we agree with them; and the moment we find we can agree as to anything that should be done, kind or good, . . . then do it; push at it together; you can't quarrel in a side-by-side push."

JOHN RUSKIN.

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REVIEWS

HUMAN PERSONALITY, by F. W. H. Myers. It would be impossible to exaggerate the importance of this posthumous work both to students of philosophy and of religion. To theosophists, above all, it offers tangible and satisfactory evidences of many of the teachings made familiar to them by Madam Blavatsky and her immediate disciples. It is, in fact, the first attempt of any magnitude in the West to classify and consider phenomena, long and familiarly known in the East. And the lamented Frederick Myers was not only scholarly enough for the task he set himself of synthesising the work of the Psychical Research Society, but he possessed the sympathetic imagination of a poet, and so imbued with life and reality the dry bones of scientific facts. While the work before us is not in the true sense purely scientific, it has, as one of his critics justly observed, made the way plain for a future science of human personality.

With infinite care, selection has been made in the volumes under review, of cases of abnormal experience in many divergent directions, and these cases have been so arranged and classified that the psychological student can at once discriminate between these experiences which are familiar, and those which, being rare, have either been discredited or laid upon one side as savoring of the hypothetical, or so-called supernatural.

The plan of the book is indicated in the introduction as a general inquiry into so-called abnormal or supernormal faculties through an analysis of normal ones. In other words, the question of the evolution of man as an individual includes the consideration of the complexity of the structure of the Ego and its underlying Unity. As in the East for many centuries, psychology has conceived man as a being of many separate principles, so, in the West to-day, Frederick Myers must be looked upon as a pioneer in the same field of observation. We become well acquainted in these pages with the ideas of both a supra and sub-limnal consciousness, as above and below what we ordinarily recognize as the field of conscious life in the average man, a suggestion familiar to us in

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theosophy, as representing the different planes of Manasic and Buddhic consciousness. Thus in attempting to base a belief in the continued life of the Individual (in immortality in short), upon natural facts which can be classified through concrete examples, the first step has been taken in the finding of a scientific proof of a future life, which from the first has been the aim of the Society for Psychical Research, and if in considering the mass of evidence collated by Mr. Myers, some of it seems thus trivial and little evidential, we are forced by its variety, and by its cumulative value to accept as at least probable his optimistic conclusions.

The whole of the first volume, with its 700 pages, is devoted to the consideration of more or less abnormal conditions, in other words, to experiences which, while tending to show disintegration of personality, in that very way confirm its complexity, and so careful is the classification, so redundant the proofs cited and cases quoted, that we find no difficulty in following the author in his quest. The headings of the various chapters prepare us for the universality of this research, as we find Genius, Sleep, Hypnotism, and examples of telepathic suggestion included in the many sided conception of man as the subject under consideration. The claims and peculiarities of mediums are fully discussed, the value and danger of hypnotism, the immense importance of telepathy, as indeed the key of all possible intercommunication between the known and material world, and the longed for but immaterial world of spiritual reality. "To prove," says Mr. Myers in his introduction, "that telepathy implies a spiritual environment, would be at once to lift our knowledge of the Cosmos to a higher level," and we feel, as we open the later chapters of this fascinating author, that to him, at all events, the truth of telepathic correspondences was not only obvious but indisputable, and that "the goal to which" he "tended was not an ideal of personal happiness alone." The inquiry broadens into a far wider scope, it widens to universality, it includes, in its far-reaching embrace, fundamental questions of Time, Space and Eternity. The little life of man becomes the expression of a Divine possibility, the world of material things but one theatre for his activities, and the infinite extension of his existence the foregone result of his entrance into being at all.

From a consideration of man's complexity and eternal value, Mr. Myers, in the second volume, turns to the question of evidence of the survival of death. Much, indeed most of the ground he now traverses is familiar to readers of psychical research literature, in chapter vii., in Phantasm of the Dead, he cites many well-known instances of apparitions, and in carrying out the suggestions made in many communications, he suggestively adds that he "cannot recall one proved combination of intelligence with wickedness." "Haunting phantoms," he says,

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"may seem restless and unhappy, but as they rise into definiteness, intelligence, and individuality, the phantoms rise into Love and Joy." That this seems to be equally true in another division of his subject, as when in automatic writings we find the messages rising from merely silly jokes to inspirational utterances of Divine import. So, too, with voices heard by trance seers and mediums, while at times of little meaning or value, in the *majority of instances* spiritual reality is included in them.

Enough has been said to prove the value of this book to all serious students of man and his destiny. It would be unfair to close a review without more particular reference to that which the author stands for. His belief in the Divine nature and Destiny of man is indeed inspiring, and his claim that this Divine origin can be established upon a broader basis than that of faith and authority, will find its echo in the heart of every theosophist. Through *knowledge,* gained in and through experience, shall the Divine Light shine, and this knowledge, in the last analysis, will be the comprehension through *Intuition* of the relation and meaning of the facts of human life, or to put it in his words, "the impulse of Faith will resolve itself into a reasoned and resolute imagination, bent upon raising even higher than now the ideals of man."

Upon the idea of Spiritual Evolution, Mr. Myers basis his infinite hope, hope for every soul in its upward progress, a progress, slow it may be, but ever upon the upward trend; closed in temporarily by clouds of darkness, but forever witness to the Divine origin within the self. One can almost read between the lines the mystic's conception of the fall into matter and emergence from it, the evolution and involution of the best Eastern philosophers. But without going so far, Mr. Myers, in his epilogue, pays his testimony to the influence of Buddhism, and outlines a future religious belief what shall, as universal, be all inclusive. Distinctly sympathetic with theosophy, too, is his conception of the "progressive" nature of the future life and he includes in this evolutionary conception the idea that the spirits themselves have recently evolved in the direction of establishing a proof of continuity of existence from their planes. At the conclusion of the chapter upon Trance, Possession and Ecstasy, Mr. Myers boldly puts forth this statement: "The experiments "which are being made are not the result of earthly skill. All that we "can contribute to the new result is an attitude of patience, attention, "care; an honest readiness to receive and weigh whatever may be given "into our keeping by intelligences beyond our own. Experiments, I say "there are, probably experiments of a complexity and difficulty which "surpass our imagination, but they are made from the other side of the "gulf by the efforts of spirits who discern pathways and possibilities "which for us are impenetrably dark." He adds: "We should not be

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"going beyond the truth if we described our sensitives as merely the "instruments, our researchers as merely the registrars of a movement "which we neither initiated nor can in any degree comprehend."

While such a statement savors of fatalism and makes the mediums of our race mere automata, and man himself but the unconscious instrument of higher beings, Mr. Myers is in no true sense a fatalist. Rather, he believes in the possibilities of spiritual freedom as the final blessing of spiritual evolution, and it is in this belief that he expresses sympathy with Buddhism in its ultimate teachings. He conceives of the long, long struggle of the soul, first to individualize itself through varied and painful experiences, and then, having achieved individualization, the further struggle for perfection, for holiness, for arhatship, which shall make, as he puts it, "The perfected Soul, the Buddha or Saviour, the *aurai simplicis* "*ynom* directing on one or other aspect of the trenal conception of Wis- "dom, Love, Joy."

The mere fact that an enquiry beginning in the initial stages of sensory automatisms should proceed step by step to such a conclusion, is in itself testimony to the value of these volumes. The "mystics" claim of the "progress of the Soul in God" is presented from the other side, and from the objective standpoint, until subjective and objective experiences culminate in Vision which is the Intuitive Perception, or Faculty of the third eye, so familiar to students of Eastern literature. And our author, in his closing paragraphs, while he asserts that the heights of the great mystic Plotinus in his "vision of the Soul filled with light" are beyond the stature of his own spirit, surely is not far from the same conclusion when he says "we may gain a glimpse of an ultimate incandescence where science and religion melt into one, a cosmic evolution of Energy into Life, and of Life into Love which is Joy—Love which is Joy at once and Wisdom." And again, when realizing that the final aim of the Soul still imprisoned in the body is Holiness, he defines Holiness "as the joy too high as yet for our enjoyment, the wisdom just beyond our learning, the rapture of the Love which we still strive to attain." Truly he may be said whose "seen and known" if not whose wholly "entered with" the joy of the perfected.

J. R. P.

Descartes, Spinoza and the New Philosophy, by Prof. J. Iverach, D.D. "Beware," says Emerson, "when God lets loose a thinker." The history of human Thought, which is the history of human evolution, bears testimony to the truth of his words.

If we wish to understand our own day, its problems and its promise, we must study the stream of human enquiry in its many different cur-

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rents. When we do this we uniformly find two facts; first, that men's minds have been aroused, either by unusual intercourse with other nations, or by discoveries which change the practical relations of life. Such periodic changes are sharply defined in history. We realize, as centuries pass, the influences which broke up the darkness of the Middle Age; we talk glibly of the Reformation and Renaissance, of the re-awakening, as it were, after a long night of superstition. But we are less apt to realize that no external movements can become conscious of their own meaning until some Thinker arises to co-ordinate and give them expression in philosophy. The little book under review (the last publication in the series of *The World's Epoch Makers*), puts this clearly and concisely before us, and in the account of Descartes and his place in progress pointed out the need of him at the moment when all men consciously or unconsciously were demanding Liberty.

We have, during the Middle Age, the growth and power of Scholasticism, that wonderful product of the Intellect fettered by Authority, when men's minds were concerned not with fundamental propositions, but with reflections and arguments upon truths already established or accepted. It needed a new philosopher to strike the deep note of *original* thought, instead of the repeated note of quibble and enquiry into meanings. Rene Descartes, born in 1596, was eminently fitted for the task. Trained by the Jesuit fathers, his eager mind was familiar with the learning and casuistry of his time, but was not satisfied by the ultimate reasons given for its conclusions. He demanded not explanations of, but *reasons* —for beliefs. He struck the first note in modern history of independent inquiry, he asserted the right of the individual to question not only the conclusions of the Church and State, but the reasons of those conclusions. In his fundamental proposition of the Law of Being—"I think, therefore I am"—he claimed his own right, and that of every other to liberty of thought, and based his conclusions, not upon the authoritative statements of others, but upon his own opinions as derived from experience. All modern philosophy is indebted to Descartes for this departure from the recognized authorities of the Middle Age disputants. And the work begun by Descartes was nobly carried on by Spinoza the "God-intoxicated," who from an experience widely different in detail from that of Descartes, evolved the same ideal of human individual responsibility, and in this way, continued that evolution of Individualistic enquiry, which in our own day takes on still higher and freer form.

It was the natural result of the period in which these thinkers arose that neither of them could give final replies to the problems they considered. On the one hand, Descartes was limited by his mechanical conception of the Universe; on the other, Spinoza, in his demand for Unity,

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proclaimed it as fact without proving it as reality, or perhaps most justly speaking, without establishing it by a system. This was his ambition, an effort in which Kant was later to succeed.

We gather from certain expressions that Dr. Iverrach has less sympathy with the conclusions of Spinoza than with the ultimate of Descartes. He says: "All men may join in admiration of Spinoza's character and "conduct, even those who look at his system as false, dangerous and "altogether inadequate as a theory of life and as an interpretation of "experience. Even from his system we may learn something, and what "we learn may be of abiding value." Probably most theosophists would express a more genial appreciation of the man who united keen intellectual quality with an insight into spiritual possibilities which has rarely been equalled. He himself achieved Yoga in its fullest sense, and in his works he clearly outlines those conclusions which are familiar to Eastern students.

His idea of immortality as dependent upon the growth of the individual in knowledge, and that knowledge as being the intuitive possession of the soul and therefore necessarily eternal, is far-reaching, and satisfies where Descartes' proposition failed to do so. He has carried the idea of man as Thinker to the content of his Thought, and thus has shown that in union with its object, Thought is and must be eternal. R. R.

An Autobiography, by Herbert Spencer. We can count upon the fingers of a hand the men who have conceived and perfected a world scheme or explanation of the Universe. When we realize that of such men none is in strict accord with the conclusions of the others, we gain an idea of the magnitude of the task. We ask ourselves what qualifications are brought to the work and are filled with eager expectation when such men offer in autobiographical shape the basis of an explanation. We think, for instance, of Goethe and his Self revelation, remembering how a more intimate knowledge of the man threw light upon his opinions, and gave us deeper appreciation of his insight.

In the case of a thinker so modern and so revolutionary as Herbert Spencer, it was natural to expect some such revelation in his life story as given by himself. But in his case the reading of his autobiography brings disappointment. It is to a surprising degree commonplace, not only as a narrative of events, but on account of the continual Self analysis which gives it an egotistic element from which, in his other books, Herbert Spencer was free.

Perhaps the most interesting part of the two bulky volumes is "Reflections Four Years Later," which gives in concise form the results of

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his analysis and of his experience. His life was, comparatively speaking, uneventful; its history is a record of hard work, of struggle to secure money necessary for publication and of continued disability arising from ill health. With it all we gain an idea of a sturdy character, of essential honesty of thought, of strong individualistic tendency. Spencer claimed for himself and others absolute liberty of thought, and in so doing undoubtedly helped on that evolution of race in which he believed. It was strictly in accordance with this inherent demand that he should refuse acceptance of any theories unsupported by evidence, and in his analysis of his own character he is careful to rely entirely upon positive data. But he does not, after all, give a life-like portrait of himself. He might justly be said to posit the Unknowable as certainly in self-analysis as in his own analysis of life and its originating cause.

But while he distinctly disclaims possible knowledge of a First Cause, it does not therefore follow that Herbert Spencer was either an atheist or a materialist. In his "Later Reflections" he concedes the value and even the necessity of religious beliefs and emphatically states that a rationalistic interpretation of the facts of existence, fails and probably always will fail to satisfy human longing. In a letter received from him fifteen years ago, he encouraged the writer of this review in the belief that it would be possible to reconcile the latest discoveries of science with the highest spiritual ideals of philosophy, an encouragement irreconcilable with belief in materialism. J. R. R.

The Monist for April contains an article upon Madame Blavatsky, by Henry Ridgely Evans, of Washington, D. C. The accuracy and value of the article is ably shown by the following statements. Mrs. Annie Besant died a few years ago, and Mrs. K. A. Tingley is at the head of all the American Theosophists. It is somewhat surprising that even if Mr. Evans were not better informed of facts, that the editors of *The Monist* should have allowed such an absurd and false article to be published.

To the best of my knowledge and belief, Mrs. Besant is alive and well at the present day.

T. P. H.

The Story of the Golden Fleece, by Andrew Lang; illustrations by Mills Thompson. Cloth, 93 pp.; price, 75 cents, net.

The old, old story of the Golden Fleece is told in a new and charming manner by Andrew Lang. The narrative is direct, almost abrupt, and very child-like. The reader feels himself part of that primitive life which

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is portrayed with so much music and color. There is an atmosphere to the narrative which is very refreshing. In the words of a child to whom I read it: "It's the best Golden Fleece I've ever heard about." The illustrations deserve especial praise—they are exquisite. H.

Theosophischer Wegweiser (German), the organ of the Theosophical Society in Germany, contains in its January and February numbers its usual assortment of interesting articles and translations, among which we notice "The Difference Between Immortality and Post-mortem States," by Dr. Franz Hartmann; "The Death of a Buddhist Monk," from the book; "An English Governess at the Court of Siam," by Anna Hariett Leonowens; "Occult Teachings in Proverbs," "Philotheosophy," "Brahminical Teachings," etc. G.

The Theosophic Messenger, the organ of the American section of the Adyar T. S., is a pleasantly gotten-up little magazine, "devoted to the exchange of Theosophic opinions and news." Doubtless they mean "the opinions and news of the members of their Society," a difference which is quite different, as Theosophy can hardly be limited to the sphere of any one Society. G.

Mr. A. P. Sinnett has started a new monthly periodical "dealing with all subjects of general interest without regard to conventional habits of thought," to be called *Broad Views.* It will give special attention to "subjects connected with Ultra-physical Research," a modest phrase which is calculated not to offend the most fastidious. Needless to say that all students will welcome the new magazine, and that we members of the Theosophical Society should look forward to it with special pleasure as likely to further the aims we are working for. It is published by Kegan Paul, Trench, Trübner & Co., London, price 1s. 6d.

PERIODICALS RECEIVED: *Broad Views,* edited by A. P. Sinnett; *Mind; The Theosophic Messenger,* published by the American section of the T. S.; *Mystic Poems,* by A. Justin Townsend; *The Inner Light; The Prophet; The Crank,* which publishes a very good article on Theosophy; *Country, Time and Tide; The Light of Reason; New Thought; The Exodus; The Wise Man; Labor and Capital.*

IN GERMAN: *Theosophisches Leben,* which reaches us in a new and enlarged form; *Theosopischer Wegweiser; Neue Metaphysiche Rundschau;* and a new magazine entitled *Eesmides Leben,* devoted to cultivating a sound body to serve as a proper vehicle for a healthy soul.

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"No one can read the work without getting a clearer and nobler conception of the possibilities of human society. The wealth of incident, argument, and illustrations introduced, makes it necessary to read the book many times to appreciate it fully."—Professor J. H. Gray, *Atlantic Monthly.*

The above-named books and others are kept in stock. The Secretary, T. S. in A., will be pleased to receive all orders for books from members.

SECRETARY T. S. IN A.,

159 Warren Street, - - - Brooklyn-New York.

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The Theosophical Society in America

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. in A., 159 Warren Street, Brooklyn, N. Y.

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THEOSOPHICAL SOCIETY IN AMERICA
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IMPORTANT NOTICE.

Members of T. S. in A. are once more reminded that by their action at the convention of the Society held in 1903, annual dues of $2.00 were re-established, that an income might be assured sufficient to justify the publication of our magazines and to meet the necessary expenses of the Secretary's office.

Those members who have not paid their dues for the current fiscal year [ending April 30th, 1905] are requested to forward them at once to the Treasurer, as they are urgently needed at the present moment.

H. B. MITCHELL, *Treasurer*,
P. O. Box 1584, New York, N. Y.

Oct. 1, 1904.

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

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WE trust readers of the QUARTERLY will not become impatient with the subject of socialism, for it is one of the two or three most important problems which are now before the human race for solution. We students of Theosophy believe that none of these questions can be solved either theoretically or practically without taking into account both Reincarnation and Karma, and that the reason why there is so much discussion and difference of opinion about the subject is because the disputants do not take these important factors into account. Even members of our Society who are supposed to be, and indeed who are, familiar with the laws of Rebirth and Karma, fail to apply their knowledge to the solution of the problem: like the ordinary sociologist or philosopher, they start their discussion and base their reasoning from the one life point of view. It is probably a question of Christian heredity unconsciously active. Indeed some of them would indignantly deny that they failed to apply their Theosophic principles. Yet it is equally certain that socialism is not and never will be an issue in any country believing in reincarnation. The point of view of the Socialist, who says that "The universe is bad and I will go out and reform it. I will cure these terrible conditions which God allowed to come about"—such a point of view is impossible to the Buddhist or the Brahman, who believe that this is the best possible world and that all the pain and suffering in it are needed for the development and progress of the human race.

The Christian, and the philosopher with a Christian heredity, almost invariably leave the soul out of their considerations. They take into account the body and its well being, and the emotional condition, and if these are in fairly satisfactory state they say that all goes well; but if these be unsatisfactory, if there be hunger and sorrow and pain, there is immediate talk about suffering multitudes, labor slaves, toiling millions, and all sorts of schemes to legislate every one into a condition of peace, prosperity and plenty.

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It is a manifestation of sentimental pity, not of justice or reason, and talk of its not being our duty to allow a fellow human being to drown if we see him fall overboard has nothing to do with the case.

What the status of the soul may be and what it needs for its development we are too prone to leave out of consideration altogether, and yet a moment's reflection will show that no problem involving the future of the human race can ever be intelligently considered without using these two factors as the basis of our discussion. How impossible then is the attitude of the Socialist who thinks he has solved the problem without taking these fundamental principles into account.

Not only are pain and suffering needed in the world, but just the kind of pain and suffering is needed which now exists. Otherwise there would be a different kind or we cannot believe in the wisdom and goodness of God.

The agony of the operating room of a hospital is a terrible thing to contemplate, but even the most tender hearted of Socialists would not have it abandoned. Yet the agony of human life, which is the surgery of moral disease, he is anxious to eliminate from the scheme of evolution. Surely his illogical conclusion is the result only of a too short sighted and too limited point of view. He knows enough not to want the operating wards of hospitals legislated out of existence, but he does not know enough to realize that if he could legislate people into more comfortable social conditions before they are morally and spiritually fitted for them he would be doing as much harm to their future evolution as in the former case he would be doing to their physical well being.

In a word, socialism is the result of a too limited point of view; of lack of faith in the goodness and power of God; of ignorance of Reincarnation and Karma, or failure to apply these laws to human life.

It makes its appeal to the best of our nature, to our sentiments of brotherliness and altruism; but to follow its guidance would be to be false to these very qualities. Its methods seem the very antithesis of the Theosophic teaching.

Furthermore, just as we can ease the suffering of the patient in the hospital with anodynes, increase his comfort with soft beds, clean linen, expedite his recovery with good nursing and food, so in this other department of life we should each do what we can to ease the troubles and burdens of our fellow men. We can be charitable with both money and deeds, we can interest ourselves in all altruistic movements, we can take part in philanthrophic work; above all we can go out to all who suffer with a heart full of love and sympathy and desire to help, which in itself is the greatest power we have to assuage grief and lessen trouble. But one does not have to be a Socialist to love and work for his fellow men.

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It is perhaps too soon to express any opinion about the N ray, which is the most recently discovered ray of science. It is an emanation given off in greater or less degree by nearly all substances in varying proportions, the rays usually increasing in potency as the object emitting it mounts the scale of refinement and delicacy. Stones have but little, plants more, animal substances still more, while the human brain gives off more rays than most other things, and parts of the brain more rays than other parts. The brain center of speech, called center of Broca, gives off so abundantly that it leads to the suggestion that unuttered thoughts, perceptions or emotions may register themselves on other minds by means of these rays; hence a possible "scientific" explanation of thought transference. As a matter of fact it is probable that the investigators have really found means to detect some manifestations of the aura surrounding all animate and inanimate objects, which interprets itself to their means of investigation as "rays." Science is now ready to accept almost any wonderful phenomena if produced by a "ray." When it does determine and prove the existence of Reichenbach's aura, it will doubtless call it Z ray and continue to scoff at the aura of the occultist and the known facts about them, just as it accepts hypnotism, and ridicules mesmerism and many well-known mesmeric phenomena.

Life in Crystals.—Under this heading a most readable and suggestive article in the THEOSOPHICAL REVIEW calls attention to the work of the German scientist, Otto von Schrön, who for eighteen years has given his attention to the subject. His conclusions are to Theosophists of very great interest and value, but not probably of much surprise. They lead to the fuller establishment of a theory familiar to the thinkers of the East, but not as yet conceded by our men of science, that namely, of the existence of a force which dominates matter in its myriad phenomenal expressions. The existence everywhere in Nature of an individualizing energy is to Prof. von Schrön as true of what is called inorganic as of organic life. Like all earnest workers and thinkers, the Professor offers no dogmatic conclusions upon this vast subject, but as pioneer suggests that others should follow the same line of investigation.

Among several clippings sent us, which lack of space prevents our mentioning, is one giving an interview with the Very Rev. Dean Harris, giving some account of his recent travels, in which he speaks at length of the evidence in favor of the lost continents of Atlantis and Lemuria, in the aforetime existence of which he fully believes. It is one more link in the chain binding the *Secret Doctrine* and modern scientific thought.

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SOCIALISM AND THE SOUL

"AS OPINION IS STILL SO MUCH DIVIDED REGARDING THE SIGNIFICANCE AND TENDENCY OF SOCIALISM, IT WOULD NOT BE ADVISABLE TO ATTEMPT A PRELIMINARY DEFINITION OF THE WORD."

"THE APPLICATION OF WORDS IS DETERMINED BY USE AND WONT, AND IT CANNOT BE SAID THAT WE HAVE ANYTHING LIKE A SETTLED USE AND WONT TO GUIDE US IN THIS MATTER, AND THE DIFFICULTY IS GREATLY AGGRAVATED BY THE FACT THAT SOCIALISM IS A HISTORICAL MOVEMENT WHICH IS NOT YET COMPLETE."

"THE NAME (SOCIALISM) LAID SPECIAL EMPHASIS ON THE NECESSITY FOR SOCIAL RECONSTRUCTION AND RENOVATION, AS CONTRASTED WITH THE POLITICAL REFORMS WHICH WERE THEN (1835) SO MUCH AGITATED, AND WAS THEREFORE SOON ADOPTED AS SUITABLE AND DISTINCTIVE."—*Chambers' Encyclopedia, New Edition, 1895. Art. Socialism.*

THE quotations which head this article indicate the first difficulty of students of the Socialistic movement. There are almost as many definitions and shades of meaning given to this word as there are groups of socialists. No matter to what definition we apply ourselves with a view to reasonable discussion, we are met by some expression of surprise that we should take this, or that, or the other, to be Socialism as understood by our auditor of the moment. This point is exemplified in the THEOSOPHICAL QUARTERLY for April, 1904, in which the present discussion upon Socialism is opened. An incomplete historical movement naturally presents this difficulty, and its statement is but a recognition of the disadvantage suffered by all parties to the discussion. For much the same reason, it is not here sought to rely upon quotations from the various pioneers of Thought, nor to answer or define quotations put forward by other writers. All such may be differently interpreted, apart from their context as they are, by differing minds, and are not pertinent to those who may wish to define their own ideals without taking advantage of the rock of authority.*

Our present concern lies less with the belief of others, than with the attempt to examine for ourselves the basis of Socialism, and to see:

(a) Should Socialism be taken up by the Theosophical Society as one means of humanitarian effort?

(b) What relation does Socialism bear to a spiritual philosophy and to the Soul? To do this we must find some definition of the word Socialism which would be acceptable to the general public. This definition may be found in the article already quoted.

* NOTE.—The name of H. P. Blavatsky having been brought into this discussion, the writer thinks it well to state that in a letter of March, 1891, now in the possession of the writer, H. P. B. speaks of a pupil who was once a socialist, saying that under her tuition, this pupil "*has left Socialism forever.*" (Italics H. P. B.'s) "That which —— could not achieve with —— (the pupil) in several years, he *who hated* Socialism—I did it in a few months; she broke openly with that vile brood, she notified the world of her decision, etc."

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"Socialism is the extension, to industry and economics, of the free self-governing principle recognised in Democracy."

Reference is further made to *"—the continual effort to moralise the struggle, to place it under the regulation of rational, ethical and artistic ends and ideals."*

This indicates an effort to carry up to the ethical planes a movement initiated on the material plane, rather than an ethical ideal reaching outward and downward to the material.

The encyclopedic definition of the word Socialism, incomplete as it might appear to some specialists in this department of Thought, is one which the general reader will recognize, and is one which the specialist is more likely to amplify than to amend.

It then appears that the aim of Socialism is to modify and to equalize existing social, economic and industrial conditions: that is to say, its aim extends from the material to the mental plane and does not pass beyond: it deals wholly with effects: it eschews causes. In the opening discussion in the QUARTERLY, a previous writer plainly states: "Never mind what the causes were——." From the standpoint of those who do not believe that any reform can possibly be made which does not first deal with the cause of the conditions requiring reform, this attitude of indifference to basic causes must be wholly inadequate as a groundwork for reasoned thought.

The further contention that the T. S. as such "should take," and "is bound to take" an active participation in the Socialistic movement, (or in any other movement), cannot receive the assent of those who prize—who cherish as an ideal—the free platform of the Theosophical Society. The T. S., as such, has but a single tenet: Universal Brotherhood. Universal, mark; not partial. It proclaims Brotherhood to be a spiritual and universal principle. Recognizing the presence of this spiritual principle in all departments of manifested life, the Society, as such, cannot justly discriminate between religions, between philosophies, between social, economic or industrial organizations, or between man and man. It is bound to give a fair hearing to *all* systems of Thought which are not contrary to the laws of the land wherein the Society is situate. Holder of the balance, it must hold that balance even. The Society was not instituted to be a judge, but as a platform of Equality of Thought and Speech. If it secures to all a mental atmosphere wherein all forms of Thought and aspiration may receive fair and courteous consideration, then the Society will have fulfilled the purpose of the Founders, to which every member has given assent, verbally at least. It will be a bold man indeed who will ask more of the Theosophical Society; only a sage among men could consistently live up to this ideal.

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The individual member is, of course, free to assist, or to refrain from assisting any other organization or system of Thought. It is his bounden duty not to compromise the free platform of the Society, just as it is equally the duty of all members to recognize this freedom of the individual without seeking to compromise or unfairly to criticize it; the spirit of a perfect fraternity should preside over all mental differences. In this respect, the Theosophical Society might well mirror the methods of The Great Lodge where, as we understand, the widest difference of opinion may prevail in discussion of method and plan, without the least trace of friction.

Our individual acceptance of the belief in the principle of Universal Brotherhood obliges us to refrain from all destructive criticism. He who labels his own views "Right" and the views of his fellows "Wrong" has slight hold upon a community of thinking men. What may appear to us as wanting in fraternity, may not be thus deficient in the light of that spiritual principle of which, as yet, we have but vague notions, but to whose inner meaning we may attain as we come into closer touch with the light shining from our hearts. The Deep Heart knows well that all men without division or distinction partake of the Unity of Being, and that each in his own place plays a part no other can fill. Injustice, Wrong or Crime we may, in the Abstract, condemn; even here, were not persuasion and reason the better part? The application of this spiritual principle we must leave each man to study out for himself, once we have spoken our real thoughts as earnestly as is compatible with fraternal feeling for all and for the amenities of human intercourse. Many minds, mirroring each a facet of the Truth, make up a Unit-Mind which shows the Eternal Truth at a wider angle than any single mind ever can: so each is in the debt of each. We are the brothers of all mankind, and of all beings. "In the Self are the aggrieved and the aggressor; the minute and the inexhaustible; the good, the evil, and that which is the cause of both." Such is the platform of the T. S. This platform is founded upon an eternal Truth; it can never be lessened or done away with. If we, the individual members, have ever departed from this rock, let us amend that departure. A divine power was pointed out to us when this basic formation was bestowed: are we not accountable for our use of it?

Acceptance of the principle of Universal Brotherhood does not imply that individual members shall not take such steps as may seem wise to us towards the alleviation of existing evils. To do this is a part of our life training. We do not go far in the endeavor, however, without discovering our own want of wisdom; the fact that we too, each in his own place, are mighty contributors to the vast array of discord and wrong arising from erroneous Thought, comes swiftly into view. Then he is wise who

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refrains from all condemnation, laboring most earnestly meanwhile to aid the world rather by building up the brighter images of diviner hopes and wider thoughts; rather by himself setting the example of fidelity and love to his brothers; rather by reaching earnestly after sinlessness in respect to fundamental principles, than by loud denunciation of existing wrongs. On each man and woman lies the burden of right thought in these matters, and no one can judge truly for any but himself. Hence we shall indeed be wise who, recognizing this inadequacy of the advice of another in our own case, will refrain from insistance in regard to our own views. In this fact is bound up one of the great mysteries of Karma. To learn to act on this plane with more and more wisdom and discrimination between the Real and the Unreal, drawing down more and more Soul light upon our minds and deeds in all respects, is just what we are here for. Only, while we act as forcefully as we may find it in our hearts to do, let us remember that the Soul may have another lesson for the teaching of our brother than that which it now presents to us, and that the path of action is full of danger. He who utters no word and who does no deed which may violate the principle of that *Universal* Brotherhood existing between himself and the universe of beings; he who recognizes that his fellow men who participate in methods which he deplores, do, in their turn, deplore his own—such a man will use calmness and generosity in dealing with the many evils of our civilization—evils to which all, consciously or unconsciously as it may be—all are contributors who think on lines of error. Our own *Methods* of undertaking to right the wrong, may be as potent for human suffering as are the wrongs which we would set right. Who amongst us will declare, after taking time to think, that he knows the final right, the closing wrong of anything? It is in the *use* of forces and of conditions that the right and the wrong consist, rather than in any actual, tangible facts. "The further we go, the more evil is seen to be the absence of good," said a deep student of these high matters. Moderation, firmness, gentleness, fairness, patience are the greatest foes an oppressor of his kind can encounter; where these are, the good is never absent; at their charmed touch, evils wither into dust. But violence and fiery opposition engender the elements of wrath and strengthen the foes they would annihilate. Do some say to me: "What; do you then council sympathy with the oppressor and the wrong doer?" Softly, friend! Am I so sure then that I am no doer of the wrong? And am I not conscious, even amidst my sins, that I have very instant need of the divine sympathy and understanding of my weakness before I can arise and sin no more? Must not some gleam of kindly comprehension of my condition visit me before I can arise and hie me to the Father? And does my fellow man need less? Would-be reformers, what we need most is to understand

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whence all these evils and injustices proceed. So comprehending in the least, we shall never wish to compromise the platform of our Society, for we shall recognize that as we meet our fellow thinkers there, and in that spirit of brotherhood discuss, in that spirit go forth to our work in the world, so is our opportunity of helping that world increased.

Coming now to the consideration of Socialism itself from the standpoint most apparent to many students of Theosophy, there is one aspect which strikes us in all the phases of the Socialistic movement. Socialism views man as a mortal, treating his interests from the standpoint of mortality. But man is immortal in essence, and his true interests are bound up in his immortality. Socialism posits the material equality of men as a good to be desired, sought after. Such an equality is an impossibility which Nature never saw in any of her kingdoms, nor ever shall see. Equality is not in any of the innumerable regions of Manifestation; it lies far, far beyond, there where the dewdrop slips into the shining sea, and the ocean itself merges into the unfathomed Cause. Equality of opportunity is indeed to be had in the midst of Nature; this the Law of Karma provides. Equal opportunity is had by him who sins no more. God and man are one in essence, we are agreed. But on the path to *conscious* identity with this essence, each man differs from every other in nature, in opportunity, in character and in mind; essentially, radically; each has a duty of his own to fulfill, and as he obeys the promptings of his own Soul, so only does he fulfill it; this will continue until the man has reached the Unity. Men are NOT born equal, however it may have suited the Founders of the American republic to assume that they are. Nor are men born free. The skandhas awaiting each at the threshold of devachan attend to that—the heredity awaiting each at birth from his past. Even the materialist will admit this, calling the enslavement "Heredity." Whatever name we call it by, each man is seen to stand embodied at a given point, and from that point and no other he must work out his salvation—which includes the salvation of his kind. What will "save" one, will ruin another; the lesson needed by one is not the necessary teacher of another. The would-be reformer, could he at a touch endow all men with a material equality, would plunge all into a deeper hell: Or does he imagine that the high and august Soul is to be defeated by any panacea, or fetter, of his imposing? Is sin to be expunged from the universe because the sentimentalist—and the good man—wish to see the happiness of their kind? Not so. From the heaven a deep voice reverberates: "Go, and sin no more." Each man is standing, precisely where he has placed himself, and from that point he must work out, evolve out, assisted by his fellow men and in his turn assisting. All these endless—often deplorable—differences exist because they are the effects of causes

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instituted by us all. Any reform which does not take this fact into consideration is bound to fail; it ignores the Law of Laws, the Law of Spiritual Continuity. Such reform is built upon "a measure of sliding sand from under the feet of the years." To insist that spiritual identity shall or does confer material equality, is to ignore the Law and the free will of the human soul. Is the Spirit to be bound down to any hard and fast line of Evolution? The dreamer, dreaming fondly of the welfare of mankind, may indeed descry beneath the veil of Evolution something more wholly divine, the fringe of whose eternal garment of Light he touches with tentative mind when he thinks to touch that vital fact by him incompletely seen and termed "Evolution." The weakness of Socialistic systems of Thought is that they give us no glimpse, however momentary, of that great Weaver the Soul, weaving the destiny of man from the materials he gathers for himself in the uncounted fields of existence; supplying him life after life with a garment woven of the effects the man has set in motion, garments which must be worn and thoroughly comprehended ere they can be finally laid aside.

From the human standpoint the present conditions of human life are productive of endless pain, misery, suffering. Not alone those who are deprived of justice and of bread suffer, but we all. That each is held back from his own diviner possibilities—each robbed, in his own degree and place—is a point which escapes many reformers. The whole race suffers, while we, materialists in this as in so much else, look only at the *physical* wrongs and sufferings. That the race lies groaning where the race might mount—this is unseen by those who desire material equality as the great good which is to open the doors of the kingdom to mankind. Is material contentment, is happiness, is satisfaction of desire, then, the opener of the Door? When was it ever thus? Could you at a touch provide material equality and absolutely just laws for all mankind to-day, what would next ensue, think you? Can you not see, as in a vision, the Soul, Justice Incarnate, looking down upon your human work, and with a smile of tenderest pity effacing it all? Have you thought that you assume that the Soul is unjust, in that these wrongs are permitted thus to prey upon mankind? Have you considered that you assume that you *can* rob the Soul of all its agencies of reform and teaching, and force It to your ends? Have you never, in some vision of the night seen this condition of equality encompassed in all its fantastic unreality, and seen, in fright and horror, that proud and just Soul creating other agencies as yet undreamed of by man, in order to purify the human heart? Do you fancy that you can efface force from the universe and alter its nature at your will? Under your enforced dispensation of equality, where all men alike shall partake of conditions of your selection, what is to become of the host of energies,

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of forces, of powers engendered by Man? Will not each seek out its own creator for all your equalizing? Could you, as by the wave of a wand, compel the wrong-doer to disgorge his prey and drag the sufferer from his bed of wretchedness, what then? Will the one learn love for you, or his victim, or for any man, through your action? Will the other, suddenly placed in conditions for which he has had no preparation or training? In the heart of the first, wrath, fury, anger: whom do these forces benefit? Whose the fault of their birth? His, automatically responding with violence to your violent action? Or yours, arbitrarily setting in motion forces which did not ensue naturally or spiritually from the situation, but were the children of your own mind, colored by your opinion? And the released sufferer? Released from one mode of pain to find another. (Or do you claim that now he has found beatitude through you, his savior?) Will he find happiness; right action; wise thought; true fraternity ensuing upon his release? Will he learn forgiveness of injury from it, think you, or to adopt your own view of punishment of the aggressor? A great boon this, of yours—to teach him to claim the right of Judgment, to usurp the divine functions. And if all these forces arise from your sudden action, if they act according to their nature, are they not to be set down to your account? You will agree with me that this were a small thing if the world were really benefited, but too great a debt to incur in contrary case. There is only one way to alter the conditions created by the forces of the human heart. You must transform, transfuse, transmute. There is no other way than this, not though you sought it for ages. Work it out! Work it out! In Love alone is the fulfilling of the Law. Thus cry the divine voices.

And then you assume that suffering is a wrong. There are those in our midst who can tell you otherwise, aye, on their knees before the altar of Life. Go ask the mother of the divine revelation of her suffering. Go ask of the patriot, the saint, the martyr laughing you to scorn, if pain is an evil. And that deepest, most awful sense of man's inhumanity to man, eating into the heart like poisoned fire—has it no holier teaching? Why does the injustice of our fellow man most hurt us, unless indeed because the deep recesses of our being know that between us Love is the Law? The things that we call evil are often the efforts of the high Soul to right the real evils; the terrible horrors which we see raging up and down our world are often but the final effects of sin working out onto the material plane where at last the Soul is rid of them, their power for harm now quite burned away, as they emerge where the sight and mind and heart of man can view them for what they are and seeing, can transform them. Not alone those who suffer pain are wronged, but the wrong doer even more; you may not see this; but is the cosmos open to your

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mental eye? All these are the purposes of Soul, for which Nature provides and for which she exists. It is a part of our duty to-day to come to view our civilization as it stands with a quiet heart. Only thus can we go forth to amend it.

A previous writer has seemed to take up the attitude that the Masters of Wisdom either cannot relieve these ills of Man: or, being able to do so and refraining, They must be heartless monsters. Is there not a third point of view? How if to relieve were to work in externals only? How if the cleansing of our Augean stables were to be followed, as in the biblical parable, by the entrance of seven devils. Worse than the first? Is it not conceivable that the Wise Ones know that the short cut to relief, real and abiding relief, lies through endurance and patience in bearing the effects we have set in motion? Perhaps, too, the outpour of sympathy and longing to aid, on the part of those who long and long to help, blaming no man, but yearning mightily to assist, has a greater curative value on interior planes than we now dream. For it cannot be too often repeated that the real issue, the real meaning, the real world effect and the true human result, all lie on planes we do not see. We judge on external planes only. From the flames of all this suffering what souls may not arise, new born in human vesture, able to aid the race from whom they derive that human garment? A misunderstood sentence from a previous writer—to the effect that all is to be the best, the very best, evidently refers to this sublime faith in the Soul; that It doeth all things well, and that since Masters do not alter conditions, it must be that They know this may not be, and so stand waiting upon the behest of the Soul. There is such faith in Israel, deal with it as you will. That the Law shall be fulfilled—than this there is no swifter, wider benefit to mankind. That Law alone is Justice, Love divine. And it shines upon the just and the unjust alike, giving to none the verdict pronounced by man.

The sympathy evoked by noble efforts to relieve suffering is a force divine in its power. Yet here again we may see the benumbing effects of vehemence and condemnation of any. For as we live, think, act, we engender forces, and these will have their due effect upon dynamic planes of Being. Hatred there is a deadly poison; anger a death-dealer; impatience and doubt entangle in a wide spread, long enduring net; so with all the forces which are undivine; they are executioners, all. It matters not in what cause we gave them birth, the unjust servant cannot serve the just cause truly, strive as we may to have him do so; there is no "righteous" anger, no qualifying emotion there where force meets force in the pulsing ether. That to which the human heart gives birth comes all uncolored there to the seat of judgment and by its fruits is known. He who feels anger and hatred towards injustice and wrong

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but gives them new life by the fury of his opposition. Seeking to put an end to strife, injustice and pain, he engenders more pain, injustice and strife; he has intensified their action. Raising the images of wrath, cruelty, indignation at evils done and wrongs endured, we create these images more rapidly than we can destroy, stamping anew upon ductile matter the superscription of the beast. Does this course assist the human Soul? Are we thus co-workers with the Soul divine, as we send these forces forth to run their course of wrath and doom?

Is there a just man who has never feared that in condemning these evils of our era he may not be condemning the curative agencies of the Soul? Surely all who recognize sin as the true and only cause of evil have had this thought. And if they do fulfill the purposes of the Soul, would any lover of his kind extirpate them if he could? This is the flaw at the base of the Socialistic system. It condemns and attacks all "wrong" conditions, dealing with them on the visible, material plane only, utterly disregarding the question of the Soul and the behests and agencies of that Soul. It also tacitly condemns all those who in the far past have contributed to bring about the present state of things—and their name is legion. Under that name we might find enrolled those who now use the greatest bitterness of attack. For that which we hate is nearer to us than anything else, except our purest love. Hatred is a reaction of a previous partiality, unjustly exercised and doomed to pursue us as the furies pursued Orestes until we recognize it as a lesson of the divine Teacher, the Soul.

Consider with me that the Soul teaches through pain and misery the dangers of violation of the Law of Universal Brotherhood. Through the discord and suffering thus brought about, we at last catch a glimpse of our true, our harmonic nature. We then are inspired to undo the web, and thence to make our escape into the real world. By this the whole universe is the gainer, and if this were the only result of the pain we see around us, who would say that this pain was not justified to the cosmic sight, if thus helpers were created to aid the race? But this is not the only result. It is not even the greatest result. The chief result would be—and is—that man shall cease to sin against his fellow man. We are prone to imply that suffering is loss. But to him who sees behind the veils of matter, there are angels, purifying, cleansing, uplifting wherever sorrow lies. Deprive the Soul of these agents and we only remove the conflict to more interior planes of life. For the Soul is Lord over Life and will be fulfilled. The necessary lesson would then be conveyed through forms and modes of suffering more poignant still. In much the same way a disease, by misuse of Thought or other fine agencies may be driven out of the gross flesh into some more interior stronghold where

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decay and anguish are far more awful than any anguish the mere flesh ever knew. There is such a thing as ridding the human body of social, political, industrial, or evil methods—temporarily, at the cost of the human Soul. So again the old cry arises: Under which King dost thou serve? Art thou for Matter; or perchance for Spirit? He who will not strive, so far as in him lieth, to remove the sorrows which he sees about him, is not worthy of the name of man: he is sub-human. And he must work as it is given him to see light. If he color the thought divine by his own human coloring, by just that much he will be impotent for the good he longs to do. But every thought of mercy and of universal compassion will bear fruit a millionfold, for great is the mystery and wide the power of the multiplication of spiritual energy. What then boots it to put faith in systems and policies? To cry so loudly in the market place? What is wanted, what is so sorely needed, is that each in his own place shall do all the duties of that place before he turns to scrutinize the life record of his fellows. Our duties unfulfilled, testify against all our loud protestations of love for our fellow man. They are that cohort of foes impeding our progress. How long should we wait, if we waited to denounce wrongdoing until we had each fulfilled *all* our own nearest duties to the last jot and tittle of them? Only the sorrowing angels can reply! The householder, the citizen, the parent, the seller and the buyer; these we are. Have we fulfilled the duties of each post to the uttermost? And then that other post, that spot eternal in the heavens, the Soul within and above us; have we encompassed all those duties, knowing that on our discharge of these we are and ever must be dependent for further gleams of light? When all this is done, and well done, then is the hour ripe for search further afield. Is the task disheartening? Then know that it is no less disheartening to thy brother; from the failure of ALL to do their entire duty, have all these sad conditions of the body social and political arisen: we are sharers all. In anger, in condemnation, in sin, in violation of divine law they had their birth. In love, in peace, in good-will of man to man they shall have their death and resurrection, but no other wise. The cure demands the use of divine agencies, and you, oh fellow mortal! you to administer them! Yet take heart; so it shall be. Remember then that the oppressor has a lesson which he is learning no less than his victim —who is the child of the Law as the oppressor too is. There is but one thing for us to do, one duty to administer. We shall live the life of brotherly love. We shall be at peace with our fellow man. Once that duty done, once the heart thus attuned, inspiration will be our daily guide. To frame just laws is good: to touch the human heart to issues so divine that spontaneously it will rise up to benefit its fellows is better still. Do you say it cannot be done? Then you say that man must perish

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with the brutes. But if it can be done—and the gods know that this is true—then let the lover of his kind set about the task. Never was task so glorious. In the spirit of trust and hope and sympathy in all men, of all stations and standpoints in evolution, to go to each and to ask: "How shall we most benefit our fellow man?" To be intent, urgent in the doing of our own share in it. But ever in the spirit of unity. Ever in that attitude of mind which feels that all are in sad case wherever wrong exists, and ourselves also, in that none of us do our whole duty. Also in that joyous perception that all will wish to do it, once we clearly see where it lies. In this spirit to enact laws, to govern, to buy and sell, to colonize, to live. Recognizing too that no code of laws or conduct ever framed by the wise and the just has power to remove from the human heart the will and wish to sin; that heart untouched, sin and wrong will continue. The human heart, uplifted and transformed by Love shall with joy fulfill its duty to its brethren, shall itself frame those laws which can never be above the human heart in power, but which only follow after and image it. Those who say: "Relieve conditions and hearts will alter," put the effect before the cause. We must strive indeed to relieve conditions, working right brotherly with all to this end, but we must recognize that the human heart is at the base of them all—our own heart. The first step taken, the first duty fulfilled, the spirit of brotherhood made inalterable in us—all the rest follows upon that. But reconstruction of any conditions in any other spirit, or exclusive of the consideration due to each unit, will be but one more ghastly failure. There is a brotherhood of a heavenly order due to the sinner and the oppressor; these too have their "rights"—as we call karmic conditions. Thou, oh man, art thyself somewhere, somehow of these wrong-doers, or thou couldst not so hate their evil deeds! The divine and the sinless hate not.

Do you then say to me: "No country was ever thus governed?" May be not: but they should be. Were social and industrial conditions never thus remedied? They shall be so. Else Jesus and the Buddha and all the long array of saints, prophets and martyrs never knew the truth. I prefer their teaching to this modern gospel of force and legal steps to equalize the conditions which are the reactions of the Soul upon the human being, the *means* of his salvation. Not that these teachings as I read them forbid me to use every means I wisely can use to humanize our civilization. That civilization is but a trial ground indeed, and never will the world of men be other than that. But the conditions can be bettered, the trial lifted to a higher plane. This we must strive for; but always in the spirit of good will to all men alike, no matter what the complexion of their deeds in our sight; no matter how they denounce our plans or mock our hopes. Our simple part is to do all that we can in

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peace and such wisdom as we can command—wisdom with deep love in it —and then to rest upon the behests of the Soul for the issue. That issue will not be the end foreseen by us, but it will be an end divine; of that be sure.

We shall see that we are units in the one vast scheme. That our equality consists in equal opportunity of service: that we are judged by harmony of function, not by scales of weight and size. Units of the Oversoul, each unit must move freely, self-governed from within, towards the true completion of the Divine Plan. What that Plan is, we do not know: does that impair our power of doing our own part? It should not impair it. Placing our hopes upon the Eternal, renouncing the Transitory, leaving the final verdict to the Soul, we may press on towards the Light. Our small part well done, we rest upon the Universal Heart. Not human systems, but the spirit of Universal Brotherhood shall be our quest: our Grail lies *there,* co-workers with the Soul!

JASPER NIEMAND.

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THE BUD OF PERSONALITY.

IN the *Book of the Golden Precepts,* the aspirant to Wisdom is told that before he can reach the goal "the bud of personality must be crushed out." What is this personality, what is its bud, why must it be crushed out, and how?

"Personality" is a word derived from the Latin *persona,* the name of the mask used by actors. It was what they spoke through, the name being made up of *per* or through, and *sonna* or sound. The rest of the word *al,* means "pertaining to," and *ity* means "the state of:" Personality is therefore whatever pertains to the state of the mask which interposes between the wearer and his hearers and through which he has to speak; in the case of the actor it is the "mask," or, as it is now called, the "character" between the audience and the man as he really is in private life.

In every-day language the meaning of the word has been extended. It usually refers to the total characteristics which distinguish one man from another, the most obvious of such being the physical body that each possesses. But we can make better use of the word if we give it a more limited meaning.

On making a study of the constitution of man, our best psychologists find that it is necessary for right comprehension of human nature to divide the distinguishing characteristics into two lots.

Prof. William James, in his *Text Book of Psychology,* calls one lot the "I" and the other lot the "Me." The "I" is the Self as the *knower*; the "Me" is the Self as the *known.* And as to the latter he goes on to point out that, "between what a man calls *me* and what he simply calls *mine* the line is difficult to draw. We feel and act about certain things that are ours very much as we feel and act about ourselves. Our fame, our children, the work of our hands, may be as dear to us as our bodies are and arouse the same feelings and the same acts of reprisal if attacked. And our bodies themselves, are they simply ours, or are they *us*? Certainly, men have been ready to disown their very bodies and to regard them as mere vestures, or even as prisons of clay from which they should some day be glad to escape." "We are dealing with a fluctuating material the same object being sometimes treated as a part of me, at other times as simply mine and then again as if I had nothing to do with it at all. In its widest possible sense, however, a man's Me is the sum total of all that he *can* call his, not only his body and his psychic powers, but his clothes and his house, his wife and children, his ancestors

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and friends, his reputation and works, his lands and horses, and yacht and banking account. All these things give him the same emotions. If they wax and prosper, he feels triumphant; if they dwindle and die away, he feels cast down—not necessarily in the same degree for each thing, but in much the same way for all."

The Me, Prof. James subdivides into three: the "material" Me, that is, the man's body, family, home and property; the "social" Me, that is, the image, or rather, the totality of the images of the man in the minds of his mates, and the "spiritual" Me, which is the most internal part of the Me—the Thinker. And he truly points out that "when we *think of ourselves as thinkers,* all the other ingredients of our Me seem relatively external possessions. Even within the Spiritual Me some ingredients seem more external than others. Our capacities for sensation, for example, are less intimate possessions, so to sepak, than our emotions and desires; our intellectual processes are less intimate than our volitional decisions."

We thus see that we may very scientifically study ourselves under four heads. First, there is that part of my Self which is the Knower, intimately associated therewith being that other part of my Self which, for want of a more appropriate term, may be called the Will-er. Then there is that part of my Self which is the instrument of knowing and willing, consisting of the Intellect—the thought formulator, and the body—the instrument of action. Lastly, there is the *Image* of myself as it exists in my own mind and as I have impressed it on the minds of others.

We may, without difficulty, reduce this division of ourselves to very familiar terms. The Self as Knower and Willer is the Soul. The Soul possesses a psychic instrument called the Mind and a physical instrument called the Body. In the Mind is the "mask" or Image, called the Personality.

In Prof. James's later book, *The Varieties of Religious Experience,* he has had to add to the ingredients enumerated two others, or rather two aspects of another ingredient, which may be called the Spirit. It is, he says, a proven fact that "there is actually and literally more life in our *total* Soul than we are at any time aware of." This larger Self, on its *farther* side, he calls God. On its *nearer* side it is the sub-conscious continuation of our own conscious life. This is precisely what Emerson expresses in his essay on "The Over-Soul." On earth, looking and acting outward and downward, we are limited and cramped; inward and upward there is the freedom of Infinity. There is a continuation of ourselves, spreading and enlarging and at one with God.

We shall easily recognize these higher constituents of our nature,

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referred to by the learned Professor, as our Individual Higher Ego or Self, and the One Self of all beings. The Individual Higher Self is spoken of in the *Book of the Golden Precepts* under such names as, the Inner God, the Silent Self, the Witness, the Reincarnating Ego; in *Light on the Path* he is called the Warrior—"thyself, yet infinitely wiser and stronger than thyself." We were born and now live to carry out the purposes and to do the will of our Warrior Selves—our Inner Gods. As many men on earth, so many gods in heaven. We are, on earth, ambassadors. The Warrior is one with the Divine. He knows the Divine Will. Our task, and the task of all beings, is to see that the Divine Will is done on earth as it is in heaven. As Prof. James says: "We and God have business with each other; and in opening ourselves to his influence our deepest destiny is fulfilled. The universe, at those parts of it which our personal being constitute, takes a turn genuinely for the worse or for the better, in proportion as each one of us evades or fulfills God's commands." There is but one way in whch we can learn what those demands are and get the requisite insight and strength to carry them out; that way is by retreating within, by listening to the Voice of the Silence, heeding the instructions of our Inner God and filling ourselves with the moral strength that he can impart. Most of us at present hear the Voice of our Father in the Inner World as a whisper, but we may hear it as a trumpet blast. The whisper we call the Voice of Conscience.

Now the golden precept with which we began makes a special selection of the Personality as a most undesirable element in our nature and decrees its destruction, for this element is the chief barrier between ourselves and our higher selves. Let us see why this is so.

As before stated, the Personality is called by Prof. James the "Social Me," his description of which is as follows: "We have," he says, "an innate propensity to get ourselves (by which he means, of course, our personal selves), *noticed,* and noticed favorably by our kind. Properly speaking, a man has as many social selves as there are individuals who recognize him and carry an image of him in their mind. To wound any one of these images is to wound him. But as the individuals who carry the images fall naturally into classes we may practically say that he has as many different social selves as there are distinct groups of persons about whose opinion he cares. He generally shows a different side of himself (that is his personal self), to each of these different groups * * * Many a youth who is demure enough before his teachers and parents swears and swaggers like a pirate among his tough young friends. We do not show ourselves to our children as to our club companions, to our customers as to the laborers we employ, to our masters and employers as to our intimate friends."

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This description shows that the "Social Self," so called, or the Personality, is as stated above, simply the many sided Image that a man makes of what he fancies himself to be in his own mind, and tries by every kind of expedient to maintain in the minds of others. The Image is made up of many ingredients. Its basis is a mental picture of the physical body, and inhering in this, are all kinds of formulas and codes; formulas of belief—religious, political, social and so on—and codes of conduct—business, social and domestic. Around and through this image of "I, myself," play all those feelings of self-appreciation, self-complacency, self-dissatisfaction, of pride, conceit, vanity, snobbery, arrogance, vain-glory, not to mention their opposites, such as humility, shame, etc. In this "I, myself," are such undesirable things as cupidity, despotism, love of adornment, foppery, acquisitiveness, the desire to please, to be admired, and so on. This personality it is that stirs up envy and emulation, pursuit of honor, wealth, and power; that arouses ambition, hate, anger, jealousy.

All these things and much else of a like nature make up the mask, the *persona* that hides the Soul as the character assumed by an actor while on the stage hides the man behind. As the actor must speak through his "character," so the Soul, during its life on earth, is forced to speak and act through the Personality, unless its destruction is accomplished. And this Personality is not only a mask interposed between the Soul and other Souls, but it is interposed between the Soul and its own Divine Ego. The Soul is forced to hear as well as to speak through this *persona,* and it is very evident that but little of the Divine can penetrate through a mask or veil built up of the ingredients enumerated.

And what is the germ or bud of this undesirable constituent of our nature? Taking the characteristics before mentioned, what do we find in the very nature of them all? Is it not the notion of the personal "I"—not the real, conscious, willing Soul, but the very antithesis of this, a peculiarly small "I" which, centered in the Personality, spreads its egotism in every direction? How very obvious it is in the parable of the Pharisee and the Publican: "God, *I* thank thee *I* am not as the rest of men; *I* fast twice in the week, *I* give tithes of all that *I* get," and so on. You may see it very clearly in yourself, when you are boasting of your success in a matter of business, or in an argument, or when you recount your various abilities and virtues to others and lay yourself open to receive their respectful admiration. It is surprising how much trouble the personality will force us to take, so that it may succeed in hanging out a bit of itself to be admired. It becomes especially noticeable and ridiculous in pompous persons receiving such homage as they can buy, and it is equally obvious in the nervous, shrinking, timid person who is

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always apologizing for being alive. It is very evident, too, in the man who is always thrusting himself forward into everybody's business, distributing advice unasked; and in that other man who is always trying to convert us to his opinions, insisting that he is right and that everyone else is necessarily wrong. But there is no need to enlarge further on the subject. We are all of us sorely afflicted with the presence of the false "I" and can examine its characteristics at our leisure.

This Personality is the root of all evil. The great Teacher, Gautama, the Buddha, laid stress upon the illusory and evil nature of the usurper and urged its destruction, and the teaching stands to-day as one of the cardinal doctrines of Buddhism.

"* * * * * * * * *

Eager ye cleave to shadows, dote on dreams;
A false Self in the midst ye plant, and make
A world around which seems.

Blind to the heights beyond, deaf to the sound
Of sweet airs breathed from far past Indra's sky;
Dumb to the summons of the true life kept
For him who false puts by.

So grow the strifes and lusts which make earth's war,
So grieve poor cheated hearts and flow salt tears;
So wax the passions, envies, angers, hates;
So years chase blood-stained years.

With wild red feet. * * * * * * *

And, drugged with poisonous drink, the soul departs,
And, fierce with thirst to drink, Karma returns;
Sense-struck, again the sodden Self begins,
And new deceits it earns."

The evil propensities of this Personality, this false Self, arise from the fact that its energies are centripetal, that is, it is always striving *to get*. Its nature is, essentially, greed. It continually tries to divert the natural flow of energies into its own vortex. And grasping all things for itself it is great in interfering in the affairs of others. It does not believe in natural justice, divine love, or human liberty, and, consequently, it is full of mere codes and rules, formulated for its own preservation which it tries to enforce on others, inventing dire penalties for their breach. The activities of generations of personalties have created a condition of

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social and commercial affairs which is only tolerated by a humanity, insane through personality. For, to take a most glaring example of the diversion of energies referred to, surely only in a community of lunatics would the *mere possession* of a piece of yellow dirt be deemed to confer upon its possessor the enforceable right to compel others to work for him and to supply him and his heirs for ever, not only with necessaries, but with unnecessaries of the most frivolous and foolish kind; and this, *ad lib*, and without the smallest reciprocal action on his part! Only centripetal personalties could have invented the preposterous idea of "interest," which has operated to destroy all commercial morality and has damaged social morality almost beyond repair. This is only one of innumerable instances that might be cited, but, although many see the evil of these things that have their rise in the false "I," no doubt they will be nurtured and defended by generations of personalties still to come—for the bud of personality is perennial and hard indeed to kill.

Supposing now, that while we are very much enslaved by the personal idea, the false "I," we are yet not entirely blinded by it, and supposing that we are sufficiently conscious of our own real nature to desire to accomplish the destruction of this "image of the senses," to tear away the veil that hides the Divine Ego from us and separates us from other Souls—how are we to set to work?

It is not easy; that goes without saying. It is not easy even for one victim to talk to his fellow victims on the subject. This false "I" is as difficult to dislodge as the Old Man of the Sea, and has a ready answer to every plea for its extermination.

In the ordinary course of nature, the last-formed Personality is destroyed within a measurable time after the death of the physical body. While it persists on the super-physical planes, it is able to delude the spiritualistically inclined into thinking that it is the "Spirit" of the once embodied man; but it gradually loses even this power and sooner or later it fades out, having no source of energy from which it can maintain its existence. The *bud* of personality, however, persists, and in a new incarnation of the Divine Ego, when a Soul is again sent as ambassador to earth, it sprouts and grows into a new personality, again to interfere with and to spoil the work of the Soul.

The first step in the crushing out process is the clear recognition of the nature of the personality and its central germ; the second is the deliberate disowning of it as being any part of the true nature, and the third step is the vow to maintain a constant struggle against it until its destruction is accomplished.

The struggle begins when we feel the reality of duty; that is, when we feel that we are not on earth for any personal ends but that we have

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a work in the world, which is to be done simply and solely because it ought to be done, because it is there to be done, and done entirely, regardless of any consequences, any reward, or any advantage or disadvantage to ourselves.

The development of the sense of duty is very disadvantageous to our personalties. Hence the constant friction between duty and personal inclination. As duty prevails, the personal pronoun "I" should cease to have any part in our thought and feeling. Instead of thinking "*I* will do this," the tendencey of the thought should be: "This should be done," and the action should forthwith follow. When the action is finished no further thought should be given to it. Any connection between ourselves and the act by self-gratulation or remorse must be entirely avoided. Whatever connection really exists may be left in the hands of the Law.

We should strive to keep in mind as a constant undercurrent of meditation, throughout all that we do, the idea that the Will of the Inner God is the real purpose to be accomplished. Our attitude to this Higher Self should be that expressed by the words: "Thy will be done." We should endeavor to break up the current of centripetal force and encourage the flow of centrifugal energy. "Give" instead of "Get" should predominate. Of course, all the various vices of personality, of which a list has been given above, should be taken in hand and we may daily offer up a portion of the personality as a sacrifice.

But, after all, there is no need to make any of these suggestions. The battle is half won when we realize that the personality is not ourselves, and that its "bud," the feeling of "I," or Ahankara, as it is called, is really external to our true nature. Once this consciousness is clear, we shall easily devise appropriate means for the elimination of the usurper.

THOMAS GREEN.

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QUESTION 13 (continued).—*Theosophy teaches humanitarianism and brotherhood, yet it does not seem to be doing anything to help the millions of labor slaves whose entire lives are passed in grinding and sometimes dangerous toil, until every vestige of the soul life is stamped out of their miserable existences. What attitude should the Society take towards these sufferings brothers and the many movements, socialistic and otherwise, which are trying to better their condition?*

ANSWER.—It would appear that the questioner is confusing Theosophy and the Society.

The Society has no creed and every member has the right to believe or disbelieve in any religious or philosophical system or in any party or movement. It invites to membership men and women representing all phases of thought and who are engaged in all kinds of movements, so long as they desire to help in forming a nucleus of Universal Brotherhood. Containing, as it does, within its ranks units who may favor or sympathize with some of the opposing forces in the world, it cannot, as a society, take up any attitude, either for or against any particular movement whatever.

Its work is not to oppose or destroy, but to construct, and the moment it identifies itself with any of the opposing religions, class, or social movements, and narrows its ideal to anything less than the symbol of the sun, which shines on all alike, it will lose that life and vitality which perfect freedom alone can impart.

"It will degenerate into a sect," set up a dogma of its own, drift onto some sandbank of thought or another, and there remain a stranded carcass "to moulden and die."

Theosophy is Divine Wisdom underlying all manifestation, and is synonymous with everlasting truth. Certain ideas in regard to man and the universe, based on certain fundamental principles, formulated on a knowledge of this Divine Wisdom, is also called Theosophy.

These principles are:

"Universal Unity and Causation:" Human Solidarity: The law of cause and effect and "Reincarnation," and the ideas arising from them have been explained and elaborated to a great extent by the founder of the Society and placed before all the members for consideration.

A large number have accepted these ideas, and are earnestly endeavoring to honor the truths which they embody, by making them a living power in their daily lives.

In this way are certain members of the Society helping, not only the "labor slaves," but humanity as a whole. They further endeavor by all the means in their power to promulgate the "large minded and noble ideas of religion, duty and philanthropy" which Theosophy inculcates and which they believe are "slowly but surely bursting asunder the iron fetters of creeds and dogmas, of social and caste prejudices and breaking down racial and national antipathies and barriers," and thus making the regulation of a universal, not a partial, Brotherhood possible.

It will be seen that this is purely an individual question. Each must and will act, according to the light of the impartial and compassionate soul shining through him.

If we believe that a man is to-day just what he has made himself, and that he

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himself has made and chosen the conditions in which he lives *for his own experience*, then in the truest sense all is just and right.

But surely this statement should not be taken to imply that we desire to let things remain as they are. While it may be the Karma of an individual to live a life of suffering and hardship, under terrible conditions, it must be our Karma to follow the impulse of our higher nature, the feeling of sympathy and compassion, and do all in our power to lighten the heavy burthen which he bears.

Is it true that bitter experience will stamp out "every vestige of the soul?" and is it true that only the toilers want our help? "A slave may be dragged through the street in chains and yet retain the quiet soul of a philosopher," says *Light on the Path*. The man who has all that money can buy and passes his life in an unceasing round of sensation, is just as worthy of our sympathy and our help as the labor slave.

J. F.

QUESTION 15.—*What is the attitude of Theosophy toward Asceticism?*

ANSWER.—Generally speaking, Theosophy is opposed to Asceticism. Each individual is placed here with duties to perform; and trying to extricate oneself from this turmoil before one's time, is selfishness. The intermingling with our fellowmen places experiences in our way that rounds out our character to a degree impossible otherwise. The trying to get away from these things only forces us back into the world, and the longer we loiter in pleasant places the longer we prolong the misery. By retiring from the world we do not aid our fellowmen, and in wilfully retarding one's progress makes us guilty of negligence to God. Our object should be to try and help others, for in doing for others we help the All. It is a harder task to be in the world and out of it than to be out of the world and in it. Of course, for one to be blessed with an income and devote his time to occult study is all right and just.

C. E. W

QUESTION 16.—*Are the so-called "Moral" laws natural or divine?*

ANSWER.—All our "so-called moral laws" of to-day are the effects of past conditions. What we consider as good moral laws (at one time the highest ideal of a people) conditions may change so that they might become the oppressors of the nation; and then different nationalities have different "so-called moral laws." The moral laws of India might not conform to American standards of morality, and *vice versa*. Hence all laws are arbitrary, all laws are natural, and all laws are divine. As a nation advances, so advance the laws.

C. E. W.

QUESTION 17.—*"Action and reaction" being equal and opposite; every cause an effect, and every effect a cause, is there no escape from the "Wheel of Karma?"*

ANSWER.—This question involves a confusion of terms. Karma is used in two different senses, and thus the confusion has arisen. According to the Upanishads and Northern Buddhism, Karma means "universal law, universal action and reaction," and this use is followed by H. P. B. In this sense, it is impossible to escape from Karma, and I suppose no one wishes to escape from universal Law, which is but an aspect of the Eternal. In the *Bhagavad Gita*, Karma has a quite different meaning. It means "personal bondage, the sum of energies which make the personal life." This is the sense followed by *Light on the Path*, as in the sentence: "Therefore you who desire to understand the laws of Karma, attempt first to free yourselves from these laws."

For a further study of this question, see a painstaking and erudite work called, "Karma, Wisdom and Works."

OUTSIDER.

ANSWER.—Action and reaction is one thing, cause and effect another. Action and reaction occurs between things of the same kind on the same plane of matter. Applying the law of mechanics, action immediately begets a reaction. An instinctive knowledge of this law keeps us from doing those things which we know would immediately produce bad results.

"Cause and effect," on the other hand, is applicable to the relation existing between things on different planes. The causes that it is for us to understand are

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generated on the causal plane; the effects that follow are spun out on the material plane and consitutes the "Wheel of Karma," on which is broken our personal selves.

Each effect produces a result on the next lower plane of differentiated matter. Every result becomes in turn a cause for a new effect lower down; thus a thought, projected and energized on the causal plane, whirls in cycles of activity through the various strata until it reaches that plane or state of matter which is "open" or "on top," and if there is any force left in it, a material result is produced which represents the original conception in a shrunken and contracted form.

We cannot escape from the effects of causes already registered, but we can transfer our *active* consciousness to a plane or state above that on which the cause works out and let the effect slide past underneath. We can also avoid the begetting of causes that bind us to the wheel. ARTHUR B. RUSS.

ANSWER.—Do we in reality desire to escape from this wheel? What is the Karmic wheel but the just and mighty *Law*, through and by obedience to which real freedom is won? Why consider ourselves *victims*, when we should be glad servitors? The life of the occultist is a complete "right-about-face." Most men desire fame. He seeks to become "as nothing in the eyes of men." They rush madly on for the outer rim of the "wheel." He silently penetrates to the centre; the place of *power*. Knowing the Law, he strives to become one with it. He "accepts the woes of birth," and transmutes the *desire* for life, into the *will* to serve.

How mightily men struggle for wealth, working with united heart and mind, one pointedly, sacrificing all things for gold or coal or oil; *anything* that can be converted into a certified cheque, payable on demand at the great banking houses of the world. When we want God *that way*, He will be found by us. When we struggle thus mightily for the *truth* that liberates, we shall be free. When with mind and heart one pointed, we demand our birthright at the great clearing house of the law, our draft will be honored, and all things added unto us.

It is a far cry from the materialist to the obscure, but equally determined neophyte, beloved of the Gods, who has found the *truth* that has set him free. One way lies bondage to the "wheel," the other nears the gate of release from rebirth. "'Tis from the bud of renunciation of the self that springeth the sweet fruit of final liberation." He who loseth his life shall find it.

Now our lesson reads, get a true understanding of the Karmic Law, then serve it with joy. The highest master is its most faithful servitor. Transmute desire; lead all reactions to a higher and still higher level, until at last "the vision splendid" will show us that the soul is free. MOFFETTI.

QUESTION 18.—*What practical bearing for the ordinary man is there in the statement, He that liveth the life shall know of the doctine?*

ANSWER.—The aggregate of ordinary national life, and those intracommunal activities which make up everyday existence, furnish a reasonable estimate of the life attitude of the ordinary man, in that these dealings of states and nations, and differences between communities have their origin in the lesser relation of man to man. And not only this, but these greater dealings exhibit in their tendency a synthesis of the attitudes which the units bear to one another. Now the dealings of states and nations, notwithstanding a contrary appearance of trust and amiability, are based on very uncertain foundations; there is underneath this complacent exterior attitude an undercurrent of suspicion and distrust, which only awaits some contravention of national opinion or right, to burst out into active antagonism and conflict. And so it is with the ordinary man: his relation to his fellows is, as a rule, one which has for its foundation rights which he considers his own, and for its purport actions which shall preserve or confirm the possession of these rights. An ordinary man is thus an individual who has in his constitution a factor which, at all times, or at any moment when adverse conditions arise (that is, adverse to his own particular object), may prove a fruitful source of discord and difference. This is the state of most ordinary people, and here the statement: He that liveth the life shall know of the doctrine: has its practical bearing.

The great need of men is a true knowledge of the Purpose of Life: not their own superficial, separate purpose, but the basic, internal, unanimous purpose of the whole humanity. The doctrine reveals this Purpose: when this knowledge is

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reached a man not only finds his relation to his nation, community, family and associations clearly indicated, but he also discovers his true relation to humanity and to the Universe. In gaining this true knowledge of the Purpose of Life, he also comes to recognize the rights of others, and to understand that all are working with an essentially common aim. Thus the causes of difference disappear and he becomes a harmonious instead of a discordant note in the scheme of things.

This *true* knowledge of the Purpose of Life cannot be theoretical: that were no knowledge. No real guidance can be found in opinions: seeing that at best, they are but passing mental states, beginning probably from wrong or personally colored conceptions, their effect cannot be nermanent, they cannot reach the True Centre of action, the Inner Knowing Man. A true mental stability can only come from the shining out of Inner Truth, and this may be called conviction. To know of the doctrine implies having reached certitude: not from the outer implication, or from intellectual deduction, but from the right performance of action—the ordering of the life on cleanly, selfless and courageously altruistic lines. When this is done the affinities and tendencies which go to make up the selfish, personal man, crumble and fall away, and the Inner Truth begins to shine out. Then is revealed the Purpose of Life—the Unity in essence of all beings, and the realization of this.

This Truth has an intensely practical bearing to the ordinary man, in that when this life has been entered upon, at a comparatively early stage new light is thrown upon things and events: all that before seemed offensive, all that had an odor of injustice, whatever appeared unnecessary, are now seen to be essential parts of a great scheme. The man begins to realize that he has opportunities in his own life of conforming to this scheme of nature, lifting his fellows and truly progressing himself. All his former personal considerations which made life so seemingly liveable and happiness so elusive, now gradually vanish, or are estimated at their true value, and from this estimation comes a regard for the rights and happiness of others, a power to stand alone, an ability to do something for the real good of mankind.

QUESTION 19.—*Granted that there are incarnate forces of evil, and one finds himself bound to such an agent by ties of family or by social connection, do the ethical principles of brotherhood, "loving one's enemies," and doing good to them that "persecute you," require one to submit to wrong and injury, such as to interfere with or take away one's usefulness? It is recorded that the white magicians destroyed the black magicians of Atlantis. To what extent might one be justified in asserting one's freedom, and securing liberty of action?*

ANSWER.—This question involves the whole question of ethics, human conduct, and the relation of the individual to his fellows.

As to how far in any case one should "submit to wrong and injury" must always depend on the specific circumstances of the case; as to how far, if at all, one is responsible for the circumstances and the relations that lead to the "wrong and injury," or make it possible.

Every one is bound to conform to his own standard of justice and right, and hence must arise his own sense of duty. Sometimes patient endurance of wrong without the least resentment may strengthen him who bears the wrong and convert the evildoer, and so result in a double good. To establish a dogma that one is "justified in asserting one's freedom," is liable to lessen one's "patient endurance of personal injustice," which is not only a virtue but, more than all else, a strengthener of individual character. To relinquish a coveted good, or freedom from an unselfish motive; *i. e.*, to benefit another, is generally the most sure and direct road to secure, at least, an equal good, if not precisely the one coveted.

But the question makes an extreme case, by use of the terms "incarnate forces of evil," and the 'black and the white magicians of Atlantis." This is calculated to emphasize the "wrong and injury" in any given case. One ignorant of much that was involved in "the war of the giants," and how the giants, to the average individual, merge into cosmic forces and represent hierarchies of beings, would be certain to err in applying the principle to his own, relatively, trivial trials and persecutions. He would be quite likely to justify injustice in himself, and so destroy the destroyer and start on the road of the black magician.

This same question has been up before in the *Path* or *Forum*. In my own judgment, its discussion in specific form is not likely to result in any clear light,

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and is more likely to do harm. In its present form, it is likely to lead to the *inference*, at least, that resentment of evil, and the destruction of enemies or evil-doers, *may* be justified, under the specious plea of increasing ones own "usefulness." It is an effort to put in specific or dogmatic form that which must ever remain a general principle, to be applied by each individual to his own life.

J. D. BUCK.

ANSWER.—There seems to me an element of considerable danger in assuming that any incarnate force of evil can take away one's usefulness. Very probably such an entity would seriously *interfere* with one's usefulness and the measure of such interference would be, of course, in the inverse ratio of one's earnestness *not* to be interfered with. Mental laziness, moral flabbiness due to lack of purpose and direction, become a wierd and rather aristocratic (spiritual) disease, when attributed to obsession by an incarnate force of evil. To be incarnate presupposes one of those very rare, exceptional cases where complete separation has taken place between the higher and lower principles. Assuming that such a freak of evolutionary purpose is really attached to one by ties of family; well, did we not as individuals select the family, race and nation best fitted to conform to our spiritual, mental and physical requirements? Did we not choose just this and no other environment, and did we not have full knowledge of all that environment would mean to us? We surely did.

"Loving one's enemies and doing good to them that persecute you" seem to me sayings that quite thoroughly cover the case. We cannot suppose them to have been uttered as intending only to apply to our limited personal view of what such mental discipline would mean in building up character. They were the words of a Master of Compassion, whose view was from the Mountain, and who could trace every thread of cause that brought us into contact with those individuals most necessary to our further growth. A White Adept as a fully conscious Karmic Agent may destroy as many black magicians as occasion seems to warrant. So few of those who read the *Quarterly* have as yet attained Adeptship that it seems hardly worth while to discuss the conditions under which we might be justified in imitating them.

We all agree that true freedom is a mental condition and liberty of action, where it tends to usefulness, most desirable. There are, of course, conditions that make such perfect freedom as we might desire impossible of attainment. But are not those obstacles of our own making, either here or at some other time, and are they not to be overcome as steppingstones to higher states?

My idea would be that were I bound by ties of family to an incarnate force of evil, I should feel that such ties necessitated my doing all things tending toward redemption, as simply paying my debt to that law under which I associated myself in this and past incarnations with him. Were it a social, rather than family tie, the obligation would remain the same. I should not be brought into contact with such a personality unless it were that I might share in the uplifting process, and were I to shirk such a task now, I should expect it to come to me under much less favorable condition when another incarnation made it possible.

QUESTION 20.—*I find apparent allusions to reincarnation in Job i., Psalms xc., and Micah v. Are there any other passages in the Old Testament which teach the doctrine, and why is it not more clearly taught?*

ANSWER.—I only know of one passage in the Old Testament where the doctrine of reincarnation is clearly stated—Malachi iv., 5. There are other passages where the doctrine seems to be hinted at, but all of these passages are capable of another interpretation. See Job 19:25-27; Dan. 12:2; Dan. 12:13; Eccles. 3:15. But Eccles. 9:4-6 flatly contradicts this.

Reincarnation does not seem to have been a Hebrew doctrine, for it is not hinted at until after they had come directly under the influence of Babylonian and Persian teaching.

J. S.

ANSWER.—Job i., 21: "Naked came I out of my mother's womb, and naked shall I return thither," is without doubt evidence of a belief in reincarnation by the writer of that ancient book, and there is a very similar statement in Ecclesiastes v. 15. In Job xiv. 14 is this statement: "All the days of my appointed time will I wait till my change come." The Hebrew word here translated "change" is the same as the one in verse 7 of the same chapter, translated "sprout." So Job, in

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speaking of his condition after death, literally says he will wait till his "SPROUTING AGAIN" occurs. I make use of this passage in my argument for the re-birth hypothesis in my "Birth a New Chance," page 152, and I wonder that I overlooked so plain a verse as the one above quoted from the first chapter of Job.

I do not know of any other Old Testament passages that seem to allude to the doctrine of reincarnation. I find several in the New Testament, nearly all treated at length in my "Birth a New Chance." In many places where the doctrine is not specifically taught, it is taught by implication. Sometimes it seems to be simply taken for granted. In other cases something is taught that cannot take place without reincarnation.

That part of the enclosed question which asks in regard to reincarnation: "Why is it not more clearly taught," is rather difficult to answer satisfactorily. The same difficulty attaches, however, to any other Old Testament view of life after death. The Old Testament writers do not manifest much belief in immortality at all. Many of them seem to incline strongly to the conviction that "death ends all." The claim was made for Christ by Paul that he had "brought life and immortality to light," which implies that to all who lived before Christ the fact of immortality was veiled in darkness. If this was true of the fact of immortality, it was manifestly true regarding all forms, modes and, shall we say, variations of immortality. Speaking in orthodox terms, we only need to say that for some unknown reason the fact of immortality was not "revealed" to the Old Testament writers. They occasionally caught a faint gleam of it, but that was all.

Taking the Higher Criticism view of inspiration and revelation, we would simply say that the spiritual unfolding of the old prophets was but partial, and they had not evolved to the point of grasping the fact of continued life after death. This being the case, they could not be expected to say or hint much about a possible reincarnation.

In this connection I recall a request in one of your publications, for readers to send in any allusions in general reading to reincarnation. I had a clipping from the *Woman's Home Companion*, of December, 1903, in regard to Lincoln, but cannot find it. The article is by Gibson William Harris, and is entitled, "My Recollections of Lincoln." Speaking of Lincoln's versatility, Mr. Harris says something like this: "It would almost seem as if Lincoln had lived before, and learned some things that in this lifetime were easily re-learned."

Possibly I will find the clipping. COLUMBUS BRADFORD.

QUESTION 21.—*In what way, if any, is it better to be a member of an organized branch of the T. S. than a member "at large?" Is not one's freedom and privileges hampered in an organization?*

ANSWER.—It is better to be a member of an organized branch of the T. S. than a "member at large," because by working in a Branch much valuable experience is gained that could not be found in isolated work. The contact of mind with mind at these meetings is of great advantage, and a topic will often be started that will arouse general interest and afford much good food for afterthought. Moreover, the discipline to be obtained by working among a number of persons of various dispositions oftentimes antagonistic, is very fine, and self-control becomes a necessary lesson. One's freedom and privileges need not be hampered by Branch work, for individual work can always go on whatever the conditions of life.

Modifying one's views does not necessarily mean changing their basis, but only ofttimes getting a wider and more comprehensive view of the subject through the thought of another, and to sacrifice one's personal inclination does not lead to subjugation in either thought or deed, but quite the contrary, for charity, courtesy, patience, all of which include some amount of self-sacrifice, are virtues whose practice is calculated to give free scope to all the best individual powers, and a frequent demand for their exercise is to be found in Branch work. M. G. T.

ANSWER.—It is better to be a member of an organized branch of the T. S. for a number of reasons.

(*a*) The majority of people are not trained to habits of regular and concentrated thought, especially when that thought is along spiritual lines.

The power to be in communion with the One while doing the ordinary duties can be acquired only by practice and training.

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By having a regular meeting the mind returns to the thought of meeting and the personal responsibility for it. This would be a first step to this constant meditation so often spoken of.

(*b*) At this regular meeting the thought is expressed audibly to those present. But all members have expressed a belief in universal brotherhood, therefore all minds must be to a certain extent harmonious, and the thought is really addressed to the entire body of Theosophists. This helps each to realize that the Society is a unit and must work as such.

(*c*) There comes a time when we see the result of the unseen work which has been going on in winter. Between lives we are also supposed to grow in spiritual strength. If we are a member of a branch we simply follow nature and by our study and meditation between meetings are able to give help to all. Each meeting representing the outward work of the steady unseen effort to live the life of the Soul.

The T. S. is a spiritual work and can only be accomplished by Soul work. Therefore no rules of any organization can hamper what is already free from its very nature.

LILLIAN F. STOUDER.

ANSWER.—It depends very much on the object the person has in view when he becomes a member whether the object is to benefit self merely (selfishness) or to benefit others (unselfishness). If the object be self-culture, without regard to others, and the branch was studying along the particular lines in which the person was interested, it would be better to become a member. If the branch had in hand other studies in which the person was not interested, then he might think it best to remain a "member at large" and seek information in other directions. If the object in joining is altruistic, then it is far better to be an active member of the organization, for in striving to assist and teach others, you gain much information yourself and learn to view matters from other standpoints than your own. The only freedom or privilege that I can see is hampered by belonging to an organization is the privilege of condemning others that do not agree with you or do not see things as you see them.

C. W.

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REVIEWS

THE CHRISTIAN CREED, by C. W. Leadbeater. (New York, John Lane.) The American publisher has sent us this work, with a request for a review. We comply, somewhat unwillingly, for we find it more profitable to write of things with which we heartily and unreservedly sympathize, and we cannot truly say that we heartily and unreservedly sympathize with this volume's methods, however admirable may be its aim.

This aim is, to demonstrate that the Apostles' Creed and the Nicene Creed have a composite origin: that the first element is a Form of Belief taugh by Christ to the Essenes; the second element is an Egyptian ritual; while the third element involves a misunderstanding, the application to an individual of truths which are universal.

Now let us speak sincerely of the impression which this book makes on us. In the first place, we wholly doubt the wisdom of the author in "speaking as one having authority," on the basis of certain clairvoyant visions. The danger which always accompanies this kind of assertion is very great, and we are inclined to believe that, even supposing the visions were tested in some satisfactory way, it would be far safer to put forth only that part of them which can be substantiated by evidence such as ordinary intellects can grasp; the opposite course has never failed to breed superstition.

Many of the visions relied on for authority are alleged to have touched the hidden mysteries of the Christian faith. But there are hidden mysteries of that faith which are to be learned in ways quite different from clairvoyance, and these mysteries are far more vital to the world to-day than any quantity of unverified assertion touching the Essenes and their teachers. Throughout this whole book there is little that rings true to these deeper mysteries, which in reality are mysteries only from their profundity, never from their obscurity. But they are to be learned by the heart and the will, and not through clairvoyant visions.

Let us instance the kind of deficiency we mean, by quoting what is said in this work, concerning the loving kindness and tender mercy of Jesus: "those eloquent discourses which were called forth by the deep compassion which he felt for the profound misery almost universal *at that time among the lower classes,* and the terrible atmosphere of despair, depression and degradation by which they were overwhelmed."

We cannot quite bring ourselves to accept this rather dry didactic analysis of the gospel of love, nor can we persuade ourselves that the writer of these words has really penetrated the heart of the Christian mystery.

Religions of Authority and the Religion of the Spirit, by Auguste Sabatier.* To the Theosophist this book, upon superficial consideration, may appear to be circumscribed and limited by a certain orthodoxy of view. And so it is, as the author does not rise to the Conception of Spiritual Evolution, as including all races, but limits himself to the consideration of Religious Evolution as evidenced and culminated in Christianity. Yet the argument is not in reality so limited as such a presentation might imply; it includes the crucial question, "Is religion an inner inspiration upspringing in human consciousness, or is it an eternal *super*natural institution, devised and operated by a higher power?"

*Translated by Louise Seymour Houghton.

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The first two divisions of the work are devoted to the Evolution of External Authority in Theology and Ecclesiasticism, but the final consideration of "the religion of the spirit" is far reaching, and in spite perhaps of the author's intention, carries us back to the earlier races, and in a certain way explains Christian consciousness in its universal relation to mankind as a whole. The author, however, by limiting Religious Evolution to three degrees, or steps, which he calls interest, law, and love, avoids the deeper question of the birth and genesis of Spiritual Evolution and finds in Jesus of Nazareth the third form of the religious consciousness as Embodied Love.

M. Sabatier, however, conceives of the true autonomy which "is and can be no other than the obedience and inward consecration of the soul to the Law of Goodness." And this consecration of the inner life as opposed to the mere law of external authority as embodied in institutions brings us sufficiently close to Theosophic ideals to warrant a serious reading of the book. We may add that the work of the translator is admirably done. J. R. R.

The Saint and the Outlaw, and other stories, by Michael Wood. (New York, John Lane.) A great many people may find much that is pleasant and profitable in these stories, which are eminently "stories with a purpose." The first, The Saint and the Outlaw, is alleged to take place in ancient Ireland, but we must confess that we have read it through without finding any very genuine notes of local color. The hero is a knight, who rebels against his king, but is brought back to obedience by a saint. The knight is then, as a test, set to perform a task against which his conscience revolts, and which he finally refuses to undertake. The king, by the way, lives in a palace with a dungeon, while the saint lives in or near a monastery with a cloister. At one time the knight is stripped of "his insignia of knighthood," and he receives a message from the saint in the form of a scroll. Is it somewhat too severe to point out that there were no knights in ancient Ireland, till the Norman invaders came; that thereafter there were no kings of undisputed power; that no Irish king ever lived in a palace or had a dungeon, since these latter only came in with the Norman keeps, in the twelfth century; that the Irish saints belong to one period, while the cloisters belong to another; that the said saints did not write poetically on scrolls, but prosaically on goat-skins? These are only a few of the things which show us that the Ireland of this story is only another phase of "stage Ireland," where wonderful things undoubtedly happen.

In one thing the author of these stories might, perhaps, be willing to take a little bit of friendly advice. His style is in danger of too great ornateness, and a seeking after "aureate terms" is somewhat of a snare to him. Also, it mars good prose to insert into it what are really lines of blank verse, as in the following passage: "*Among the little stunted trees* bound with bryony *and such-like evanescent joys of summer-time,* the sombre greenery of dark yews, with those small scarlet-color touches *that make the gloom of leaf more plain to see,—like sunlight shining on a purple thunder-cloud.*"

Yet, with a good deal of affectation and over-decoration, there is a certain sincerity of purpose running through these tales which sets them apart from the ordinary short story of the day.

The Edophone. Voice Figures. This little pamphlet, by Margaret Watts Hughes, is now in its second edition. It gives in compact and readable form certain interesting facts with regard to forms produced by sound, and is accompanied by profuse illustrations of the complex figures thrown upon a disc by the vibration of vocal notes. The introduction gives an account of the earlier theories upon the subject, going back to 1785, and of various experiments with plates showing the result of vibrations of musical instruments. The writer of the pamphlet has been able, by the employment of elastic membranes, to produce very marvellous Voice Figures, and has perfected an instrument for the purpose which she calls the Edophone. Having succeeded in producing simple forms illustrating different notes in the

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human voice, she next turned her attention to forms in Nature, floral forms, as of the Daisy and Pansy, reproducing them through sounds, and finally to more complex impression figures brought into contact with varying vibrations. The subject is one of great interest and importance, and the pamphlet well repays perusal.

R. R.

Cagliostro, by Henri d'Almeras. Some lives are so spectacular that all we can hope to gain is a kaleidoscope view of them. Among such lives none so readily lends itself to a romantic setting as that of Count Cagliostro, nee Joseph Balsamo.

Son of a Sicilian peasant, he was born in the year 1743, and although it has been stated that the family were of Hebrew extraction, no proof exists of this fact, unless it be in the extraordinary capacity and persistance of Joseph, but for whom the name would never have been heard of beyond the village which claims honor as his native place. In the history under review the author gives the unfortunate son of a not very satisfactory father the full benefit of all the ill-natured gossip which sprang into existence when he became of sufficient importance to foster inquiries. "Each day," he says, "Joseph Balsamo gave new proof of his evil nature," and as instance of an inborn depravity he cites an occasion upon which the boy when called upon to read the evening lesson aloud, substituted the names of courtesans for those of the Saints." We can readily believe that such an action scandalized the good monks of Cattagirone, but it hardly justified a wholesale condemnation of his morals. He was accused of theft, and had indeed, his biographer does not hesitate to assert, "almost every vice."

He became interested in occultism during his unprofitable days at the convent of Cattagirone, and took pleasure in frightening the timid peasants by causing unexpected apparitions of the Devil. Such are the stories of his early life which, in the opinion of M. d'Almeras, afford a key to his later character and career. It is obvious that from such a beginning we must not anticipate a very flattering biography of a man whose name has become a pseudonym for mystery, and it is not a matter of surprise that throughout the book Joseph Balsamo is spoken of with ill concealed contempt. The author is obviously enough not interested in anything which approaches mysticism, yet we are hardly prepared to find Cagliostro ranked as a disciple of the "nebulous theosophy of the victim of hallucinations, Swedenborg." To M. d'Almeras, Swedenborg, the Count de St. Germain, Weishaupt and Cagliostro are all equally irresponsible. He accounts for their vagaries mainly upon the ground that they were Free Masons and members of secret societies, founders indeed of many, which were all, in his estimation, addicted to the practice of black magic.

While still in his early youth Joseph Balsamo fell in love with a young girl of about fifteen named Lorenza Seliciain, who while utterly without education, appears to have understood enough to become her husband's confident and assistant until his final imprisonment. She, however, like Joseph Balsamo, is credited by M. d'Almeras with "all the vices," and the pair began their married life by a system of fraud and imposition which, if true, justifies the assertion. It is, however, hard to reconcile the depraved conduct of Balsamo and his wife with what we learn of their later life, when as Count and Countess Cagliostro they carried all before them in the principal cities of Europe. According to the story they travelled from place to place with Lorenza's successive lovers until they finally reached London in 1771. But misfortune pursued them, although by an incredible turpitude they are supposed to have acquired riches through blackmailing one of Lorenza's lovers; they finally left England (pursued by the police), and after various adventures in France Balsamo was arrested at the instance of one of his wife's lovers, and for the first time Lorenza appeared as witness against him, declaring among other things that he was a "ne'er do well who would never work." At this date, 1772, it is interesting to find a reference to "Count Cagliostro," in the police report, but apparently this title was regarded as an alias, as the complaint itself is from Lorenzo Balsamo against "her husband, Joseph Balsamo, calling himself Marquis de Balsamo."

It is necessary to dwell somewhat at length upon these unsavory details of Cagliostro's early life, because upon them the estimate of his pretensions is built up. In 1776, after more adventures, the couple are again found in London, but are now known as Count and Countess Cagliostro, and although misfortunes of various kinds still pursued them, they are no longer vagrants, but persons of importance,

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endorsed by the Free Masons of England and affiliated to that society as members of the Grand Lodge of London.

From this point the history of Cagliostro is closely involved with that of occultism. And we find that as mentor of several secret societies and lodges he was regarded as a man of great learning and of unquestionable integrity.

It is difficult to reconcile M. d'Almeras' estimate of Joseph Balsamo with the facts of the later life of Count Cagliostro, who, as founder of the Egyptian Rite, obtained a standing which no detractions could impair. His biographer, utterly out of sympathy as he is, with the supposed aims and objects of the Free Masons, is forced to the admission that "nothing nobler or purer (apparently) could be conceived than this new Masonic system;" but Cagliostro being, in his eyes, the acme of charlatanism, we are not surprised to find that every noble aspiration was but the cloak for some vile scheme for self-aggrandizement. If women were admitted to the Society it was in order that many dupes might be on hand, and to their ready credence of miraculous happenings much of Cagliostro's "vogue" is attributed. Much interesting information about the Free Masons and their influence in the latter part of the eighteenth century will be found as accompaniment of the story of Cagliostro, for which we must refer our readers to the book itself, passing rapidly over the events which characterized the remainder of Cagliostro's life. While it is impossible to chronicle the years which elapsed between the residence in London in 1774 and the appearance of Cagliostro in Paris in 1785, there is no doubt that the time was occupied in travel and in study, in the acquirement of actual knowledge in the East, in Arabia very possibly, and although much of the information we have is purely legendary, there is proof enough in the later happenings in Paris of the great power of the so-called magician. Already, in 1780, the fame of Cagliostro as healer was recognized; in all the leading cities of Europe he was surrounded and followed by crowds; his movements were those of a royal progress, although, as is invariably the case, his fame drew out an increasing number of stories with regard to his low origin. He was said to be the valet of the famous Count of St. Germain, whose secrets he had discovered, or again the son of a poor Spaniard; but in spite of all aspersion of character or origin, his fame spread more and more rapidly, until, in 1785, the Cardinal de Rohan invited him to Paris, and we find him the centre of one of those historic dramas which involve the fate of the most innocent persons.

Alexandre Dumas has placed upon imperishable record the name of Cagliostro in the Memoirs of a Physician, and in the affair of the Queen's Necklace, and it is by no means an easy task to disentangle truth from fiction in the case of this brilliant and extraordinary man. Yet, to students of Theosophy, it is not entirely impossible to read between the lines and to recognize in Cagliostro one of those advanced men who, having acquired *knowledge*, desire nothing but to use that knowledge for the good of a world, sure sooner or later to return evil for good. At the end of the eighteenth century superstition reigned throughout Europe; in France it divided its public with atheism and the lowest form of materialism; wonder working was in vogue, and charlatancy in the ascendant. Was Cagliostro a mere charlatan? This is undoubtedly M. d'Almeras' conviction, but can it be shared by readers of foot notes which, however reluctantly, admit that the claim that Cagliostro absolutely refused payment for any of his many cures, is true? What motive inspired his actions? Was he actuated by greed? If so, why refuse money? or by love of ostentation? Still more necessary, one would say, to demand payment. Again, for a man whose whole life, according to his biographer, was spent in preying upon others, to become the dupe of a woman like Mlle. de Chotte appears incredible. He was involved in an affair from which he, personally, could obtain neither glory, fame, nor money, in the intrigue of the Diamond Necklace, and although the vindication of his character was complete, after his long detention in the Bastile and a trial, which M. d'Almeras represents as a farce, the stigma of the occurrence clung to his memory, and does so to this day. The later misfortunes of Cagliostro, his imprisonment in Italy, his trial for heresy as Free Mason, and his living death in the fortress of San Leds, the doubt as to his final fate, combine to present a picture of continued adversity for which it is hard to find a parallel in human history. Even so unsympathetic a biographer as M. d'Ameras represents his demeanor as calm and dignified, his learning as great, his cures as unquestionable. By what means did the "vagrant," "the criminal," "the libertine" acquire his knowledge and his power? Whence that ideal so familiar to ourselves, so little

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known to his period, of Human Brotherhood? that conception of liberty and unity which in the writer of the Revolution was to find its apotheosis in newer and nobler standards for Humanity? How can we reconcile the selfishness of "the charlatan" with the constant activity in the cause of humanity, and with the fact that he, undoubtedly against his own interest, remained the faithful husband of a woman who not only betrayed his secrets to his enemies, but was in every respect his inferior, illiterate, vulgar and insincere. While it is claimed that Joseph Balsamo subsisted upon the proceeds of his wife's dishonor, no attack appears to have been made upon the moral purity of his own life, and excepting that reference is made to a woman claiming to be his illegitimate daughter, his character in this regard is not assailed.

It is singular, too, in view of the many crimes attributed to him, that when arraigned by the pontifical authorities it was upon the single charge of being a Free Mason. He was, in fact, a martyr to the cause of human progress and liberty, and many of the accusations made against him would provoke a smile in these days of greater knowledge. That he understood the use of Nature's finer forces we can easily believe; that he employed mediumistic persons clairvoyantly gifted is certain, and that he himself was acquainted with hypnotism in its many forms is undoubtedly true, the only question in the minds of his judges should be, did he use these powers, this knowledge, for the good of others, or did he devote his acquirements to selfish purposes? There can, I think, be no doubt that whatever may be true of his boyhood and early manhood, in his later career his great gifts were freely used for the benefit of humanity at large, and that for this reason he should be regarded as worthy the respect and admiration of our own generation. R. R.

PERIODICALS AND BOOKS RECEIVED: *The Theosophical Forum; The Light of Reason; Mind; The Holy Second Book of Acts, The Song of Mysticism,* and Plutarch's *Genius of Sokrates,* three pamphlets issued by the Prophet Publishing House of Medford, Mass.; *New Thought; Harmony; Country, Time and Tide.*

IN GERMAN: *Theosopischer Wegweister; Neue Metaphysiche Rundschau; Theosophisches Leben,*—the last with many reprints from *The Forum,* and a new cover which is a great improvement on the old one.

IN SPANISH: *Sophia,* published in Madrid; *Boletin de Estadistica,* published in Venezuela.

NOTICE.

A Sanskrit chart is now obtainable by students of Theosophy from Mr. Fred Homerton, Box 2222, San Pedro, Cal. This chart gives all the simple Sanskrit characters, including numerals, and most of the compound characters used in printing and writing. By its means most of the Sanskrit words and characters, with which the text of so many translations of Eastern literature are punctuated, may readily be written in English characters and their meaning found in the *Glossary* or *Secret Doctrine.* The chart is a photographic reproduction 10¼ x 12½ inches, handsomely mounted on thick card and ornamented with several well known Sanskrit mantras. Price 50 cents, post-paid, all profits going to the T. S. in A.

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VOLUME 2

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The Theosophical Quarterly.

VOLUME II.—1904-1905.

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T·S·ACTIVITIES

Third General Theosophical Congress

FOR

GERMANY, AUSTRO-HUNGARY AND SWITZERLAND

FROM

24TH TILL THE 26TH SEPTEMBER, 1904, IN DRESDEN

Take for your motto in conduct: *"Peace with all who love Truth in sincerity."*—H. P. Blavatsky (Salutatory letter to the Fifth Annual Convention of the American Section of the T. S., Boston, Mass., in 1891).

ACCORDING to the decision of the Second General Theosophical Congress, held in Berlin, on September 20th and 21st, 1902, the Third Universal Congress will meet in Dresden in the year 1904. The "Theosophical Society in Dresden" has undertaken the preparation for the Congress, and the Committee, chosen by it, now extends a friendly invitation to all friends of the Theosophical fraternization of mankind, the members of all Theosophical Societies, associations and circles, as well as all other fellow-workers and those interested in particular in Germany, Austro-Hungary and Switzerland—no matter whether they belong to a Theosophical organization or not—to participate in the Third General Theosophical Congress, which will take place in Dresden on Saturday the 24th, Sunday the 25th, and Monday the 26th September, 1904.

The General Congresses take place on the foundation of self-government and tolerance and complete independence and neutrality in regard to personalities, groups of workers and associations. They are therefore not meetings of delegates from societies, but open gatherings of Theosophical fellow-workers, to whose understanding and befriending they are to help, in order that the great work of universal fraternization of mankind, without regard to race, nationality, confession, stand or sex, which lies at the heart of all, may be pushed forward with united powers. Every co-worker and every workers' association may advance the aim of the Theosophical Society in their own way; but the bond of harmony and tolerance ought to encircle all. The more the light of the knowledge of the essential unity of all grows in us, which leads men so far that they shut out no one from their heart, the more shall we become a true kernel of the spiritual fraternization of mankind.

We have endeavored, as the following programme shows, to order the Congress so that it may give as much opportunity as possible to Theosophical work and incitement of partakers, and fulfill its part in adding to the realization of the Theosophical ideal of enlightenment, ennoblement, fraternization and tolerance.

It remains to the other friends of the Theosophical movement to respond, if possible to our invitation, and, from far and near, to meet together in the spirit of harmony to make the Congress an ennobling solemnity of brotherliness.

We reach out a hearty welcome to all!

THE CONGRESS COMMITTEE.

(Signed) Hermann Ahner, Richard Böhm, Otto Dietrich, Martin Drechster, Bernhardt Günther, Elsa Hallmann, Adolph Zippel.

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(Office: Dresden N., Helgolandstrasse 19.)

To the Friends of the Theosophical Brotherhood of Mankind in Foreign Countries:

With hearty greetings we send you this translation of the Congress programme in order to give you notice of the meaning of the Congress. It shall realize the "large-hearted spirit of comradeship" of which H. P. Blavatsky speaks in the following words (Message to the Fourth Convention of the T. S., American Section, in Chicago, 1890, communicated on behalf of Madame H. P. Blavatsky by Bertram Keightly):

"The Masters require only that each shall do his best, and, above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to work for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who does nothing; each can and should co-operate with all and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country.

If you are in sympathy with this fraternization of all Theosophical co-workers, without distinction of organization, let us know it by writing or coming. You are all welcome! Fraternally yours,

THE CONGRESS COMMITTEE.

Dresden N., Helgolandstrasse 19.

The programme outlined above was very successfully completed. Dr. Franz Hartmann addressed a crowded audience, taking for his subject the motto of the Society, "There is no Religion Higher Than Truth." His speech was loudly and deservedly applauded, for the Doctor always speaks intelligently and to the point, with a delightful freedom from affectation. Other addresses were given by members from Berlin, Leipzig, Vienna, etc. Perhaps Mr. Edwin Böhme's lecture on "Art and Religion" aroused the most interest, publicly; for *Kunst* is at present the God before which all Germany bows, and people were anxious to hear what new light Theosophy would be able to throw on it. Mr. Böhme handled his subject splendidly, emphasizing Madame Blavatsky's distinction between "talent" and "genius," and insisting that only the inspiration of the Christ-spirit in man can make a painter or musician an artist in the true sense of the word. Fundamentally, of course, this is a question of terms; but in view of the many who now find their highest ideal in Art, it is of vast importance to remind them, as Mr, Böhme did, that technique without soul is no better than a dead—sometimes a pestiferous—body.

INTERNATIONAL THEOSOPHICAL BROTHERHOOD.

(UNIVERSAL THEOSOPHICAL SOCIETY.)

ANNUAL CONVENTION

OF THE "THEOSOPHICAL SOCIETY (F. T. B.) IN GERMANY," HELD AT LEIPZIG, MAY 22-24, 1904.

REPORT OF PROCEEDINGS.

Attendance.—Thirty-three delegates from Berlin, Breslau, Cottbus, Halle, Leipzig, Magdeburg, and Tiloit. Members and visitors from Beesenlaublingen, Bremen, Chemitz, Cottbus, Danzig, Dresden, Eger, Forst, Gablonz, Halle, Hanover, Klagenfurt Leipzig, Magdeburg, Neuhaldensleben, Passendorf, Schweidnitz, Süpplingen, Weissenfels, Vienna and Zwickau. Dr. Franz Hartmann was present from Florence. Mr. Ludwig Last was the representative of the T. S. in Austria-Hungary. Mr. Victor Lipsky, from Switzerland, was present.

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Meetings.—I. *Whitsunday, May 22d, Evening Session.* Lectures: "The Seven Principles" (Dr. Wilhelm, Vienna), "Hypnotism and the Theosophical Society" (Mr. Robert Syring, Magdeburg), "Memorable Works of H. P. Blavatsky" (Mr. Edwin Böhme). Discussion.

II. *Whitmonday, May 23d, General Meeting:*

1. The meeting was opened by the General Secretary, Mr. Edwin Böhme. The President of the Executive Committee, Mr. Arthur Weber, took the chair. Greeting. Addresses were delivered by Dr. Franz Hartmann and Mr. Paul Ettig. Dr. Hartmann explained that only he who recognizes the divine essence within himself and in all things, is a real "Theosopher." "All development aims at divine self-recognition (Theosophie), but there are different ways leading to this aim. Therefore it is good that there are different Theosophical Societies, each of which takes its own way. But having the same aim, they should not quarrel with each other; they ought to render absolute tolerance to each other.

Letters of greeting and telegrams were received from many friends in Germany who could not be present; also from foreign countries: Amsterdam, Budapest, Klagenfurt, London, New York, Stockholm, Vienna. See reports also.

2. The annual report of the Executive Committee, read by Mr. Arthur Weber (Extract). The organization which the International Theosophical Brotherhood has in Germany is now seven years old. It was founded on the 3d of September, 1897, at Münich, by Dr. Franz Hartmann. In fact, this "foundation" was a reorganization of the Theosophical Society, this being necessary because the free character and the original aim of the Society had been lost sight of. The T. S. in Germany has been established on the original free constitution of the Theosophical Society founded by H. P. Blavatsky. Its task is to make known its free and tolerant principles throughout the world.

The principal thing in a "Theosophical Society" is the spirit of Theosophical Brotherhood, that is, the Spirit of Tolerance and self-government. The genuineness of a "Theosophical Society" is not to be proved by its historical origin, the number of its members, or the time of its existence, but alone by the Spirit of Brotherhood and Tolerance.

Development of the Federation.—The T. S. in Germany is a federation of autonomous local societies. It began with three local societies and has now twenty local societies with 419 members.

Activities of the Local Societies.—Regular public and private meetings with lectures and discussions, public lending-libraries, the spreading of pamphlets.

Activities of the Lecturers.—The General Secretary Mr. Edwin Böhme, of the federation, delivered eighty-two lectures at thirty-one places. Messrs. Hermann Rudolph Leipzig; Victor Lipski, Breslau; Robert Syring, Magdeburg; Otto Ziegner, Cottbus, and Friedrich Schwab, Heidelberg, also made lecturing tours.

Activities of the Executive Committee.—The Executive Committee is the representative of the federation inwardly and outwardly, but does not interfere with the internal affairs of the local societies, each local society receiving its members for itself and determining the amount of its financial contribution to the expenses of the federation. Therefore the federated societies are "united, yet independent." About 400 letters and 300 cards were received, and 450 letters and 400 cards sent out by the office of the federation. A short English report regarding the Theosophical movement in Germany, Austro-Hungary and Switzerland was sent quarterly to about twenty magazines in foreign countries. Theosophical notices were sent at two different times to 700 German newspapers. Pamphlets and Constitutions have been distributed. The Theosophical Central Lending Library has been used by members, non-members and groups. The number of subscribers to our monthly "*Theosophischer Wegweiser*" has increased in the last year (800 subscribers, Vol. VII., will begin in October, 1904). If the federation of the T. S. in Germany holds fast to its free principles, it will fulfil its task in the Theosophical movement.

3. *Report of Local Societies and of Theosophical Societies in Foreign Countries.*—More than thirty-five autonomous local societies, circles and centres (twenty of which are federated to the T. S. in G.) are now working in Germany. They have had more than 1,300 public and private meetings during the past year. Nearly 4,000 books were lent by thirty-three leading libraries. The number of co-workers is about 550.

(For particulars see German report in "*Theosophischer Wegweiser.*") Further reports were received from Theosophical Societies in America, Austro-Hungary,

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England, Holland, Sweden and Switzerland. Dr. Fr. Hartmann reported about Italy (Florence).

(For particulars see German report. We intend to publish a list of addresses and meetings of the free and brotherly Theosophical Societies of all countries.)

4. The Executive Committee of the T. S. in Germany consists of the following officers: Arthur Weber, President of the Executive Committee; Edwin Böhme, General Secretary; Hermann Rudolph, Managing Secretary; Georg Priem, Treasurer; Miss Clara Frenzel, Assisting Treasurer; Heinrich Neuschäffer; Otto Ziegner. (The officials of the Society receive no remuneration.)

5. Mr. Edwin Böhme then delivered a lecture regarding *"The International Theosophical Brotherhood and the Theosophical Societies."* Mr. Hermann Rudolph spoke as to *"The Most Important Means for the Furthering of the Theosophical Movement."* The general meeting was closed by the adoption of a Proclamation of the free principles of the T. S. in Germany and a Declaration of Sympathy directed to all societies and persons working for the realization of the Theosophical Brotherhood of Humanity.

III. *Public Meetings* (*Lectures*). Monday evening—*"The Theosophical Movement, its Way and Aim"* (Alfred Kubesch-Eger); *"The Spiritual Growth of Man, Seen from the Clairvoyant's Standpoint"* (W. Storost-Tilsit). Tuesday Evening—*"Reincarnation"* (Dr. Franz Hartmann); *"The Theosophical Society as a Factor in the Culture of Mankind"* (Edwin Böhme). Answering of questions and discussion.

(For particulars see the German report, which is contained in the July and August number of the *Theosophischer Wegweiser* (Rundschau). We will gladly send copies of this German report gratuitously on application to the office of the Theosophical Society (F. T .B.) in Germany, Leipzig, Inselstrasse 25.)

"A firm will and a steadfast devotion to our great cause of Theosophy must and shall break down every obstacle until the stream of truth shall burst its confines and sweep every difficulty away in its rolling flood. May Karma hasten the day."—H. P. Blavatsky, Salutory letter to the Third Annual Convention of the Theosophical Society, American Section, held at Chicago, April 28 and 29, 1889.

THEOSOFISCHE GROEP, AMSTERDAM, HOLLAND.

SECRETARY'S OFFICE, AMSTERDAM, BEUKENWEG 51.

Thaddeus P. Hyatt, Esq., General Secretary T. S. in A.

MY DEAR CO-WORKER: I am in receipt of yours of May 2d, 1904. We are very glad to see that our fame has grown beyond the frontiers of our country and are thankful for your kind offer to send us the *Theosophical Quarterly;* we are so bold as to recommend ourselves for the receiving of the mentioned magazine. It will be easier to you and to us, when you will send these magazines to one address only, viz., at the address of the undersigned, as only a few members of the group understand English.

We intend to translate and discuss articles of the *Quarterly* in our paper. *Light and Truth,* about which paper you will get more information in enclosed report of our work since our establishment on February 22d, 1904. After some days you will receive a translation of our Convention, which is nearly the same as the free and unsectarian "Verfassung" der Theosophische Gesellschaft in Germany, although we are an independent group and in no way in subordained connection with any inland or outland organization. Some of our members have been members of the Lodge of the Universal Brotherhood of Mrs. Tingley, which was presided over formerly by Mme. H. de Neufville; but that Lodge, being dispersed as a result of the sectarian tendencies of Mrs. Tingley, which most members did not approve, we have taken its work.

We will send you, with the greatest pleasure, our paper, *Licht en Waarheid* (Light and Truth), but as this is printed in Dutch language, I venture to suppose you may not have a great deal of use for it. (Unhappily our Dutch language is no world-language, as the English.)

We shall be glad to hear about your methods of working, propagation, etc., as we are always ready to learn something from an older and wiser brother of us. Especially I draw your kind attention to enclosed Account of the Sudra Educational Movement in British-India, of which the undersigned has the honor to be General Secretary for Holland. We should like to have it printed in the *Quarterly,*

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and expect the hearts of our American brothers will go open for the sake of fifty millions poor, neglected children of the laboring classes in India. Every week we meet in inner circle in the home of our President, Mr. H. M. Hörchner, to study and to discuss about our public work.

Enclosed you will find also a copy of our Proclamation, which has been sent to nearly all Theosophical and sympathizing organizations in Holland, Germany, England, France, America (a. o. to the Ethical Culture Society at New York, address Mr. Felix Adler), Sydney (N. S. Wales), etc.

Now I hope you will be glad by hearing that we are firmly working to propagate the Theosophical ideas and acts. We shall be mostly pleased to hear of you at any time.

With the most cordial greetings, I remain, fraternally yours,

K v. d. HEIJDEN, F. M. B. S.,
First Secretary.

THE AWAKENING.

Rouse yourselves then, sit up! and steadfastly
Train yourselves: learn, for the sweet sake of Peace!
Let not the King of Death, knowing you indolent,
Befool you, fallen in his deadly power!
(Utthana-Sutta, 27.)

THEOSOFISCHE GROEP, AMSTERDAM, HOLLAND.

SECRETARY'S OFFICE, AMSTERDAM, BEUKENWEG 51.

(Established February 22d, 1904.)

REPORT.

To most Dutch people is the Movement to propagate the Theosophical idea—Universal Brotherhood—the same as Theosophical Society, or any other organization. So many people, not knowing what Theosophy is, are thinking that the doctrines, speculations, dogmas and even several sectarian tendencies, which have unfortunately appeared in the Theosophical Society, are *the Theosophy*.

Our endeavor is to propagate, here in Holland, without being bound by the conventions, rules, statutes, laws, etc., of any organization, the idea of Brotherhood of the One unsectarian Theosophy, and to apply it in our personal life. We know that much beautiful is by several circumstances not accessible to the greater part of our people; for instance, because much is written in foreign languages, many books are too expensive for an only person, or they go too far in philosophical speculations, or because many Free-Thinkers (no would-be materialistic free (?) thinkers (?), don't wish to share themselves under the banner of any organization, because by doing so they separate themselves from the One organization, Mankind. We know, also, that many who seek for Light and Truth are caught in deceitful Eastern dogmas which are taught in these Western countries, entirely false, and that they fall from their high evolution to stupid believers and no-thinkers. So we have established our Theosophical Group on the free and tolerant "Verfassung der Theosophische Gesellschaft (F. T. B.) in Germany," convinced as we are that not the form, but the essential being of an organization is its value. So we don't propagate to make members, etc., but propagate essential Truth, although it may be very little profitable (on material plane).

We have not to make members or money, but to become brothers, and so we have begun with ourselves and to spread the Light we can see ourselves in others, who are still struggling and fighting against . . . themselves. The experience has taught us, that the glorification of any form of organization becomes the death of the ideas. So we have nowadays church service instead of true Religion.

Our first public work was a meeting on February 25th, 1904, in the Auditory Hall of the Society for the common use, where the Anagarika H. Dharmapala, Buddhist Educational Commissioner (and deputy of the Ceylon Buddhists on the International Congress of the Religions in Chicago), held a lecture entitled, "India, Past, Present and Future, and the Religions of India." His speech was translated into Dutch by the undersigned Secretary of the Theosophical Group, K. v. d. Heijden, Fellow Moha Bodhi Society. There were nearly 160 persons, mostly be-

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longing to the laboring classes. A re-collection of money for the Indra Educational Movement, at the end of the meeting, brought up 30 shillings.

After some days we were attacked by some queer "Theosophists"(?) in one of the greatest newspapers of Holland, as being not authorized by the Headquarters of the T. S. of Col. H. S. Olcott in Adyar, British India, and so we had no right to call ourselves "Theosophical." To these fellows we thank the occasion that we could answer in several articles about this question, and that we could throw still more light upon Theosophy and Sectarianism. Nowaday all great newspapers publish with most pleasure all about our work, meetings, etc., without any costs of advertisements.

On April 10th our member, J. Hoving, spoke before a public of 110 persons about "What is Theosophy and What Is It Not?" in the Hall "de Geelvinck," at Amsterdam, and this lecture may be called "extremely successful." There reigned a true Theosophical spirit among the attentively listening public, and all were greatly satisfied with so simple and yet so beautiful words.

On April 24th, the undersigned, K. v. d. Heijden, held a public lecture about "The Theosophical Movement and Its Purposes," which was assisted by 70 persons. Then a strong discussion broke out after the lecture; especially some socialistic people rendered us great services by their opposite tenets, so that we could much the better illustrate our ideas. As a result of this debating, we had a meeting on May 18th in the Auditory Hall "Golconda," where our friend, J. Hoving, spoke about "Theosophy and Socialism," which was assisted by 50 persons.

Furthermore, we intend to hold "study evenings" for members, with introduction of interested people, on which will be discussed about Theosophical matters, etc.

We have no special *own* paper, but the fortnightly *Licht en Waarheid* (Light and Truth), serves us as organ. This Theosophical paper, appearing under the device, "Liberty by Brotherhood," contains much beautiful, translated by our members of the *Theosophischer Wegweiser, Theosophical Forum, Theosophical Siftings,* several interesting parts of foreign Theosophical books, as "The Occult World," "Nature's Mysteries," different writings of W. Q. Judge, and H. P. B.; "Why I Became a Theosophist," by A. Besant; "Brotherhood," "Nature's First Law," "Bhagavad Gita," "Patangali's Yoga Aphorisms," with commentaries; also many original articles about Theosophy.

We have a library, partly belonging to the Group, partly to different members; first part is a remainder of the library of the Lodge of the U. B. of Mme. H. de Neufville. The books are gratis, loaned only to members or to persons who are acknowledged by the Secretary as studying the Theosophical matters.

When our finances will become better, we intend to publish different little pamphlets about Theosophy.

Having given now a short resumé of our young Group and its action, we shall be pleased by receiving special counsels about our future work, based upon your experience.

On behalf of the Theosophical Group,

K v. d. HEIJDEN, F. M. B. S.,
First Secretary.

Amsterdam, May 19th, 1904.

THE THEOSOPHICAL SOCIETY IN ENGLAND.

NOTE.—The address of MR. THOMAS GREEN, Corresponding Secretary of the T. S. in England, is now Quan Cottage, Radlett, Herts, England.

NEWCASTLE-UPON-TYNE.

The Newcastle-upon-Tyne T. S. continues to hold very successful weekly meetings. A new syllabus has just been commenced, consisting of papers by members and friends, including many very interesting subjects, such as "Theosophy and Socialism," "The Rounds and Races of Mankind," "The Inner God," "Mind," "The Reincarnating Ego," etc.

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The Study Class continues with the "Secret Doctrine," and the members find the subject of ever-increasing interest.

In addition to the usual work, a series of public meetings has been held during the last few months, under the auspices of the League of Theosophical Students. The first meeting was held on Tuesday, 23d February, when Mr. Jasper Fawcitt read a paper entitled, "What is a Mahatma?" There was a good audience, and the change in public opinion was very evident, for this subject, treated as it was, would, a few years ago, have met with bitter opposition and ridicule, whereas on this occasion it received respectful consideration. At the second meeting, which was held on Tuesday, 22d March, Mr. E. H. Woof followed up the previous subject with a paper on "The Theosophical Philosophy and Its Formulators," showing the relation between the Masters and the philosophy. The audience in this case was good, but not equal to that of the first meeting.

Mr. Fawcitt's paper has been repeated at Scarbrough, South Shields and Gateshead, and Mr. Woof's at South Shields.

The third and most important meeting was held on Wednesday, 25th May, which was the occasion of a visit of Jasper Niemand (Mrs. J. W. Keightley), who gave an address on "The Theosophical Society, its Origin and Aim."

The subject was treated in the beautiful manner which characterizes the writings of Jasper Niemand. Dr. Keightley was also present and addressed the meeting. There was a large and appreciative audience, and the meeting was taken considerable notice of by the press, and was undoubtedly the most successful meeting which has been held in this district for many years.

VIVIAN JOBLING, *Secretary.*
11 Belle Grove Road, Newcastle-upon-Tyne.

THEOSOPHICAL SOCIETY (SCOTTISH BRANCH), GLASGOW.

The regular Sunday evening meetings are still being carried on as usual in Drummond's Hotel, 28 Glassford Street. Our previous Study Classes have been merged into one and the Key to Theosophy is being studied. Our class meets on Fridays, at 8 P. M., in the same place as our Sunday meetings. On an invitation from the South St. Mungo Unitarian Church Literary Association, a paper was read entitled, "Man, the Master of His Destiny." Our meetings will be suspended during July and resumed in August, when we will begin a new epoch in our local history. No fewer than six different speakers will be on the list for the coming months. Embryo-like, we began our activities two years ago, and we have been growing slowly but surely. We hope to carry our work further with every year. White Lotus Day was celebrated here with a paper on H. P. B., which we considered a most appropriate thing to do.

ALEXANDER DUKE,
38 Lenox Place, Scotstown, Glasgow.

BRANCH HISTORIES.

FORT WAYNE BRANCH.

FORT WAYNE, IND.

The Fort Wayne Branch of the T. S. in A. is small when regarded numerically, but the members are regular and faithful in attendance.

In the early days of the Society the executive officers consisted of a President, Vice-President, Secretary and Treasurer. The burden of work naturally fell on the President, with this result:

The members constantly receiving did not learn to depend upon themselves, and when called upon to take charge of the meeting felt the greatest timidity in doing so.

In the hope of correcting this all offices have been abandoned with the exception of Secretary and Treasurer. We now follow in rotation, the member being free to have an address, a talk, music, or reading, so long as it is with a view of explaining Theosophic teachings. At each meeting members are called upon to

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give views either upon subject before class or on a subject which has especially benefitted them. We now feel as a class that we are doing better work because of an increased confidence in ourselves.

The meetings are held weekly for one hour, the usual work alternating with study of the Secret Doctrine. A member suggested that a committee be appointed to receive strangers, give reading matter, etc. This was found to be good, as the manner in which we received our guests made many feel welcome. It was also suggested that the Secretary read from the Bhagavad-Gita or some Theosophical book, stopping during the reading to speak briefly of what was read. This helped us to become more familiar with the devotional teachings.

General notices to the public and oral and written invitations are sent to any whose names are given by members. We have had our times of despondency, but fortunately there has always been some member ready with words of encouragement and faith to urge us onward.

L. F. S., *Secretary.*

AURORA BRANCH, OAKLAND, CALIFORNIA.

An enthusiastic band of students, seven in number, met and decided to form a Branch of the T. S. and to name the same Aurora. The first recorded meeting was held October 21, 1889. Aurora's charter was dated November 7, 1889.

Lectures were given Sunday evenings in a public hall, beginning December 1st of same year. In six months the number of members were doubled.

The League of Theosophical Workers was organized October 30, 1891, with twelve members; this also increased rapidly in membership. The League established the "Children's Home."

In March, 1902, a Pacific Coast lecturer was given the endorsement and financial support of the Branch. The Branch membership kept increasing, and in the summer of 1894 moved into a public building. Here the rooms were kept open every afternoon and the public was invited to draw books from the library every day instead of once a week, as before. At the same time a "Training Class" for members and others was established, where all could learn to speak on their feet. This was very helpful, and the work was enthusiastically carried on.

Following the Convention of 1895 there was a division of the Branch. The majority remained with the T. S. A., so the books were kept by them and the rooms kept open as before.

When our beloved President gave up his outside garment, we felt, at first, like a flock of sheep that had lost its shepherd, but the members soon rallied, feeling that more responsibility rested upon each one, and the work was continued with renewed energy.

It is scarcely necessary to speak of the crash which came in 1898. Poor old Aurora had a lawsuit hanging over her for years, which was settled in her favor only last year, the complainant letting the case go by default.

The meetings have been continued weekly in private rooms, the faithful few attending. The present membership is fifteen. Some members being non-residents and others disabled by health to attend meetings, the average is small. We fully believe that thought is all powerful, and even though the public activities are given up for the present, the leaven is working, and in due time there will be a rich harvest.

SAN PEDRO BRANCH, SAN PEDRO, CAL.

The San Pedro T. S. was organized January 7th, 1904, with thirteen charter members. For many months prior to organizing, the members (then at-large) have held regular meetings twice a week—Thursday and Sunday evenings. At our Thursday evening meetings, after the transaction of business, a question is given to be answered the following Thursday. Then one of seven members, each in turn, either reads something he has written or chooses something to read from standard Theosophical books. With the exception of an occasional lecture, our Sunday evening studies for the past year have been concerned with Tattwa Bodha and Atma Bodha of Shankaracharya.

FRED HOMERTON, *Secretary.*

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CORRESPONDENCE CLASS

The following are the answers which the Editor considers correct relating to the subject, "The Causal Vesture or World," given in the April number of the *Quarterly:*

(1) The Third or highest body of an Individual self.

(2) Through indefinable, beginningless unwisdom.

(3) The causal or finest material of the two other bodies—the Psychical and the Physical bodies.

(4) It is unknowing as to the Highest Self's own nature.

(5) Unchanging in form, or unalternating in character.

(6) This unwisdom of the Causal body. The "Heresy of Separateness" is caused by two errors; the error of our feeling separate from the Great Self, and the error of feeling ourselves separate from our other individual selves.

(7) Deep-sleep or dreamlessness.

(8) Waking, Dreaming, and Dreamlessness.

(9) The Waking mode is the perception of physical objects by the five perceptive powers—the five senses. The Dreaming mode is the dream-state, and in it is encountered whatever has been seen and heard in the Waking mode. The Dreamless mode is the state in which nothing at all is perceived of the external universe or the world of the senses.

(10) Anandamayakosha, the highest veil or sheath. Anand means bliss, maya —illusion, and kosha—body or sheath.

(11) Buddhi and Higher-Manas.

(12) Bliss-body; Sutratma; Intuitional; Permanent Individual and Karmic-body.

(13) The delusion of Isolation. The Self, or the Will, subject to causality or cause and effect.

(14) Illusion (maya). (See Bhagavad Gita, p. 31.)

(15) A divine nature; the enduring Individuality which underlies a whole chain of personal selves, as a string passes through a series of pearls.

To sum up, and to give Shankaracharya's own definition:

"The Bliss-formed veil of the Self is pure Being, limited, because subject to the delusion of isolation which brings into existence the Causal body (as a limitation of the unlimited, a facet of the diamond, having in fact no independent existence at all, apart from the diamond); it is accompanied by conditions of all imaginable joy."

As our space is limited we are unable to give certain explanations which we intended to give in this number, and which would throw a greater light upon the nature and character of "The Causal Vesture or World."

The subject for this number is:

The Self or The Eternal.

The reference for study are the same as those given heretofore.

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A Shadowy Outline of Ideas Relative to the Subject.

It is firmly and steadfastly held by many that the Self is real, and that all else is false. Atma is the Self, and is sometimes called the Knower, the Witness and the Possessor. If there is a Knower there must be something known or something to be known; something, it would seem, that is different and distinct from the Knower, and then there must be also something between or connecting the Knower with the known. Can we say and hold that there is anything distinct, different, and we might say, separate from the Self, the Eternal? Is not the Eternal the All, as well as the Everlasting? What can there be in the Universe that is other than the Self? Then, again, if there is nothing different from the Self, or nothing unknown to the Self, we might ask ourselves, how can it be called the Knower? In order that we may truthfully claim that the Self is the Knower, it would seem that we must admit, at least, that there is or was something to be known. Now, if this is so, and if we can determine what this something is, that is or was unknown by the Self, we may subtract it from the All, and so find out just what the Self or Atma is, for the remainder will be—must be—the Self. But this would be an acknowledgment that the Self is not the All, but a part of the All, and this would be also an admission on our part that the Self—the Great Self—is limited, that it is not omnicient, to say nothing about its want of power and presence. This, the most of us, do not wish to admit, for we have claimed truthfully and logically, we believe, that this Self is the All, and that It is desireless and unchanging. Perhaps it is true that the Self is *un*changing in *some* respects and *changing* in others, and *un*knowing in some respects, and knowing in others. Can this be a fact? Have we ever thought of it in this light before? Have we not—the most of us—been taking for granted many things said about the Self by others, without thinking out the matter for ourselves? Would it not be well for those who have been in the habit of allowing others to do their thinking for them, to begin to think out these things for themselves? The others may have been wrong, or wrong in some respects. What is the Self which is the only Truth, the only Reality, and therefore the object of search for those seeking Freedom? The character of the Self, it is said, cannot be stated affirmatively in terms of our present knowledge, for the reason that our present knowledge is confined to objects of consciousness, while the Self is Consciousness itself. Therefore, it is further said that the Self must be defined by excluding everything objective. What is left will be the Self. Is this true? Would it not be well for those of us who claim that we are thinkers to think over this matter and work the thing out each for him or herself?

The Questions to be answered are:

(1) What is the only enduring thing?
(2) What is the difference between the Causal Self or the Higher Self, and the Highest Self?
(3) Are there more than the one Self, and if so, state how many selves, and what they are?
(4) Is the Eternal the All, or a part only of the All?
(5) If the Eternal is the All, does it not include "all this moving world?"
(6) If It is All, does it not include all forms and names? If not, why?
(7) If It is not the All, It must be a particular part of the All, and if a part, what part?
(8) If the Eternal is a part only of the All-Being, is it not limited in power, or knowledge, or presence?
(9) What is meant by the terms "Self" and "not-self"?
(10) What is meant by the terms "Knower" and "known"?
(11) What is that called which is between, or connects, the "Knower" with the "known"?
(12) What are the three great attributes of the Self?
(13) Is not the Self and what Schopenhauer called "the Will" identical?
(14) Is improvement possible for the Eternal?
(15) Is the Eternal subject to change?

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THEOSOPHICAL MAGAZINES FOR SALE.

THE IRISH THEOSOPHIST—Vol. III., Nos. 2, 3; Vol. IV., Nos. 1 to 10; Vol. V., all except No. 9.

THE THEOSOPHIST—Vol. II., No. 8; Vol. IV., Nos. 4, 6, 7; Vol. VII., No. 87; Vol. VIII., Nos. 86, 91 to 94; Vol. XI, No. 132; Vol. XII., Nos. 1, 6; Vol. XIII., Nos. 7, 8, 9, 10, 12; Vol. XIV., Nos. 1 to 8, 10; Vol. XV., Nos. 1 to 5, 9, 10, 11; Vol. XVI., Nos. 1, 3, 4, 10; Vol. XVII., Nos. 1, 2, 5, 6; Vol. XVIII., Nos. 1, 2, 5, 8; Vol. XIX., Nos. 5, 8, 9, 10; Vol. XX., Nos. 7, 8, 9; Vol. XXI., Nos. 2, 12.

THE PATH—Vol. I., Nos. 1, 5, 8, 9, 11, 12; Vol. II., Nos. 1 to 4, 6 to 12; Vol. IV., 1 to 10, 12; Vol. V., No. 5; Vol. VII., Nos. 7 to 11; Vol. VIII., Nos. 4, 5, 12; Vol. IX., Nos. 4, 6, 8, 9; Vol. X., Nos. 1 to 4, 7, 8, 11, 12; Vol. XI., Nos. 1 to 9; Vol. XII., Nos. 1 to 7, 9 to 12.

LUCIFER—Vol. VII., No. 38; Vol. VIII., Nos. 47, 48; Vol. X., Nos. 55, 57 to 60; Vol. XI., No. 66; Vol. XIII., No. 73; Vol. XIV., Nos. 79, 80, 84; Vol. XV., Nos. 86, 87, 89; Vol. XVI., Nos. 91, 92; Vol. XVII., No. 102; Vol. XIX., No. 113.

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Postage or Expressage extra.

We shall be glad to receive from members a list of Theosophic magazines that they are willing to sell, exchange, or donate.

SECRETARY T. S. in A.,
159 Warren St., Brooklyn, N. Y.

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The Theosophical Society in America

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. in A., 159 Warren Street, Brooklyn, N. Y.

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IMPORTANT NOTICE.

Members of T. S. in A. are once more reminded that by their action at the convention of the Society held in 1903, annual dues of $2.00 were re-established, that an income might be assured sufficient to justify the publication of our magazines and to meet the necessary expenses of the Secretary's office.

Those members who have not paid their dues for the current fiscal year [ending April 30th, 1905] are requested to forward them at once to the Treasurer, as they are urgently needed at the present moment.

H. B. MITCHELL, *Treasurer*,
P. O. Box 1584, New York, N. Y.

Jan. 1, 1905.

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NOTES AND COMMENTS

THE extraordinary performances of Miss Anna Eva Fay, a medium giving exhibitions in Toronto and other places, who is misusing the name Theosophy in connection with her seances, makes a reference to *Modern Spiritism*, by J. Godfrey Raupert, singularly apt. What curious Karma it is which continues the association of Spiritism and its manifestations with Theosophy, in spite of the fact that Spiritism has never had severer and more intelligent critics than the principal writers on Theosophical subjects; in spite of the fact that we have always and unqualifiedly denounced mediumistic performances as dangerous and immoral; in spite of the fact that we have repeatedly pointed out *why* mediumistic powers should be regarded as drawbacks and how their manifestation is injurious both to the medium and the entities that use him. The man in the street still thinks Theosophy has something to do with table-turning, mysterious raps and bad smells, and this in spite of constantly reiterated statements to the contrary. So we may welcome a serious study of *Modern Spiritism*, by Mr. Raupert, and give what prominence we may to his conclusions: "From the testimony of practiced spiritists, it is clear that the result of this practice is bad—mentally, morally and physically. In 1877 Dr. Forbes Winslow stated: 'Ten thousand unfortunate people are at the present time confined in lunatic asylums on account of having tampered with the supernatural.' Mr. Hajanin—at one time an ardent spiritist, writes: 'Their (the mediums') consciences are as callous as if seared with a hot iron; sin has to them lost its wickedness, and they are willing dupes to unseen beings who delight to control their every faculty.'"

"Mr. Raupert, indeed, would go further, and would appear to hold that this was not only the result, but the intended result, of the practice. In fact, his words approach very nearly to a belief in the obsessions and demoniac possessions which were accepted facts not so very long ago. If this is true—and the cases quoted by him are very difficult to explain in

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any other way—spiritism is more than foolish, as most people believe. It is dangerous and wrong."

On the other hand, legitimate research into the realms of the occult, by properly qualified observers, is not to be regretted, if for no other reason than that the truth about these phenomena may be "scientifically" discovered and the deplorable features connected with them made known. So we view with satisfaction the "American Institute for Scientific Research," organized by Prof. James H. Hyslop, of Columbia University, and some of the best known psychic investigators in the world, which has for its object "investigation by qualified experts, in abnormal and so-called 'supernormal' psychology and which will be the trustee of such funds as may be contributed."

Another contribution to the information about the newly discovered N-rays is of special interest to Theosophists, as foreshadowing completer knowledge about human emotions and as indicating a scientific basis for psychometry.

"The *Lancet* publishes a letter from Dr. Hooker on the results of three years' experiments with the Blondlot N-rays emitted by the human body. Dr. Hooker says he has established the fact that these rays differ in color according to the character and temperament of a person; and also that the rays are not merely heat vibrations, as he proved by passing rays from his own hand through the forearm of a corpse to a prepared screen, which immediately showed increased luminosity. In reference to the differing colors of the rays, Dr. Hooker says:

'Rays emanating from a very passionate man have a deep red hue. One whose keynote in life is to be good and to do good, throws off pink rays; an ambitious man emits orange rays; a deep thinker throws off deep blue; a lover of art and refined surroundings, yellow; an anxious, depressed person, gray; one who leads a low, debased life, muddy brown rays; a devotional, good meaning person, light blue; progressive minded, light green, and physically or mentally ill person, dark green rays.'

Dr. Hooker admits that his statement may be received at first with a smile of incredulity, but he is confident it will sooner or later be accepted as a fact. He further says he has proved that N-rays are not only given off by the human body, but by objects which have been in contact therewith. He obtained this impression from a letter thirty years old, which proved that the rays are radioactive and retain their power on the paper on which writing is made."

So far as our information goes, these colors are correctly associated

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with the appropriate feelings, but we should not overlook the difference in shades and tones of color, every color having both a good and an evil shade or aspect.

Tennyson thought that "different language does not always imply different opinions, nor different opinions any difference in *real* faith." "It is impossible," he said, "that the Almighty will ask you when you come before Him in the next life what your particular form of creed was; but the question will rather be, 'Have you been true to yourself, and given in My name a cup of cold water to one of these little ones?'"

"Man's free-will is but a bird in a cage; he can stop at a lower perch, or he can mount to a higher. Then that which is and knows will enlarge his cage, give him a higher and a higher perch, and at last break off the top of his cage, and let him out to be one with the Free-will of the Universe." "If the absorption into the divine in the after-life be the creed of some, let them at all events allow us many existences of individuality before this absorption; since this short-lived individuality seems to be but too short a preparation for so mighty a union." "Prayer," he said, "is like opening a sluice between the great ocean and our little channels when the great sea gathers itself together and flows in at high tide."

"Mankind is as yet on one of the lowest rungs of the ladder, although every man has and has had from everlasting his true and perfect being in the Divine Consciousness."

A passage on "Self," an extract from Brooke's "Fool of Quality," an almost forgotten book of the eighth century, expresses a deep truth in quaint form.

"Every particle of matter has a self, or distinct identity, inasmuch as it cannot be any other particle of matter. Now, while it continues in this state of selfishness and absolute distinction, it is utterly useless and insignificant, and is to the universe as though it were not. It has, however, a principle of attraction (analogous to desire in the mind) whereby it endeavors to derive to itself the powers and advantages of all other portions of matter. But when the Divine Intelligence hath harmonized certain quantities of such distinct particles into certain animal or vegetable systems, this principle of attraction in each is overcome, for each becomes attracted and drawn, as it were, from self; each yields up its power to the benefit of the whole, and then, and then only, becomes capable and productive of shape, coloring, beauty, flowers, fragrance and fruits."

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I.

Only the truly intelligent understand the principle of the identity of all things. They do not view things as apprehended by themselves, subjectively, but transfer themselves into the position of the things viewed. To wear out one's intellect in an obstinate adherence to the individuality of things, not recognizing the fact that all things are ONE,—this is called "Three in the Morning."

"What is *Three in the Morning?*" asked Tzu-Yu.

"A keeper of monkeys," replied Tzu-Ch'i, "said with regard to their rations of chestnuts that each monkey was to have three in the morning, and four at night. But at this the monkeys were very angry, so the keeper said they might have four in the morning and three at night, with which arrangement they were all well pleased. The actual number of chestnuts remained the same, but there was an adaptation to the likes and dislikes of those concerned. Such is the principle of putting oneself into subjective relation with externals.

Wherefore the true Sage, while regarding contraries as identical, adapts himself to the laws of Heaven. . . . .

II.

We are embraced in the obliterating unity of God. Take no heed of time, nor of right and wrong. But passing into the realm of the Infinite, take your final rest therein.

III.

Once upon a time, I, Chuang-Tzu, dreamed I was a butterfly, fluttering hither and thither, to all intents and purposes a butterfly. I was conscious only of following my fancies as a butterfly, and was unconscious of my individuality as a man. Suddenly I awaked, and there I lay, myself again. Now I do not know whether I was then a man dreaming I was a butterfly, or whether I am now a butterfly dreaming I am a man.

—*From the Philosophy of Chuang-Tzu (3d and 4th centuries B. C.).*

Is Everything Alive?—The majority of us, for a long time, have gone on quite comfortably in the company of what we called "dead matter;" but an increasing majority of restless inquirers have been lately stimulating us with the suggestion that nothing is actually dead, but what we call

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"death" is only another form of life. The fact is that most of us have been deluded by the small inlets and outlets we call "the senses," mistaking for Nature's terminations what are really only our boundaries. We have very naturally thought that the signs of life which prevailed on our plane were the tests of life everywhere; and so, above us, we have been apt to doubt the angels, while below us we have denied life to the stones. They do not conform to our standard; these we cannot see, and those cannot move or grow; they exist not, or are dead, we say. What if we are wrong?

What is life? It is a huge question, and we doubt whether it can be answered, except for the uses of a temporary working hypothesis. Our own impression is that the best reply for the present is to be found in the tremendous truth that all things—literally all things, even "the mud and scum of things"—are direct manifestations of the one universal Existence —that infinite and undefinable ocean of Being in and from which we all live in our infinitely varied ways. Huxley bade us look to protoplasm as the basis of life; but there is something behind protoplasm; and we have to still ask the question: What makes "protoplasm the basis of life?" Protoplasm is a product of—what shall we say?—of activities? of etheric vibrations? of subtile combinations of physical forces? Well, what started the activities? what hiding musician produced from the hidden strings the vibrations? what keen chemist combined the atoms, infinitely small, that built this "basis of life?" No, we have settled nothing when we arrive at the slime which appears to indicate the last stage in this curious game of hide-and-seek in quest of life.

We are led astray by the word "physical;" and we do not entirely save our credit by saying, "the physical basis of life," for in reality we can indicate no intrinsic limits here. Who can say where physical begins and where spiritual ends? Is it a microscope or test tube that is to determine it? But microscope and test tube are only the symbols or landmarks of man's knowledge, or let us honestly say, of his ignorance. All we can do is to pry and test with such arming of our senses as is possible for the moment; but it is the height of folly to imagine that our prying and testing are anything but minute steps onward and inward toward the secrets of life that are not for us at this stage of our existence. We are on the wrong side of the screen, and the best we can do is to "see in a glass darkly."—*Light*, London, England.

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RE-INCARNATION.*

THERE are fashions in Thought as in dress, in things of the mind as of the body; and now that the Christian Symbolism is falling into discredit, the appetite for doctrine seeks to satisfy itself at other sources. Unable or unwilling to frame a new setting for moral facts, and reluctant to make those facts the object of religious worship, the disillusioned are going back to pre-Christian times and reviving the symbolic thought of the East. Foremost among the tenets of Ancient Wisdom, in Egypt, Greece and India, is that known as Metempsychosis, or the transmigration of souls, or to give it its more modern title, suggested no doubt by the central dogma of Christianity, Re-incarnation.

It is very much in the air just now. Few are the lights of Antiquity who have not alluded to it, while many have believed it. In modern times, too, some great names may be cited among its supporters. The famous lines of Wordsworth occur to every one: "Our birth is a sleep and a forgetting. The soul that rises with us, our life's star, hath had elsewhere its setting and cometh from afar." . . . . Yet, "not in utter nakedness nor in entire forgetfulness, but trailing clouds of glory do we come from God who is our home." The letter of this majestic verse may be difficult to defend or explain, but it is the spirit that quickeneth, and the spirit of re-incarnation is there, in the statement that in birth man closes his eyes to a former state and forgets his previous earthly existence. Strange as the doctrine sounds to western ears, dulled by many centuries of theology, it cannot be rejected on the ground of any inherent absurdity. It *is* possible we may have been here before, because in a Universe, of whose inner soul we know so little, whose meaning and purpose often seems so obscure, anything not involving actual contradiction is not impossible. And so true is this in the matter of Re-incarnation, that the prince of Agnostics, David Hume, declared that the only kind of immortality philosophy could contemplate was a succession of terrestrial

*A lecture delivered by W. R. Washington Sullivan, lecturer of the Ethical Religious Society of London, and published here with the consent of the author. All rights reserved.

Members of the Theosophical Society cannot fail to be interested in this thoughtful presentation of the doctrine of Re-incarnation. Those acquainted with the Theosophic literature on the subject will have little difficulty in seeing that Re-incarnation and heredity are not opposed to but supplement each other, heredity furnishing the variety of environment from which the incarnating Ego chooses its instrument. The doctrines of Karma and Re-incarnation are so intimately connected that it is impossible to completely defend one without the other. This is seen also in the assumption that an evil environment or heredity implies a soul young to earth life, an assumption as invalid as unnecessary.—EDITOR.

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existences, in other words, the transmigration of souls. The Rationalist attitude, therefore, towards it should be that of the Confucian Japanese towards the gods, one of deference towards possibilities.

And now, to be more precise, what do we mean by Re-incarnation? A doctrine so widely held is naturally expounded in many different ways, but probably all except Buddhists would agree in this, that it involves the existence of the soul, as an immortal essence, passing through successive bodily forms, animal or human. I do not know that the theory is applied to animals, but in Egypt, at all events, animal bodies were believed to be inhabited by human souls. As regards our own species, it is alleged that the parents are responsible for nothing but the bodily organism. It is not possible, therefore, to predict what manner of child a genius or a saint may engender, because no one can tell which of the millions of souls, hovering between heaven and earth, may take possession of its body. It may be the soul of a savage, primitive and elemental; it may be a soul that has already accomplished hundreds of earth pilgrimages, in many succeeding lives, and attained thereby almost to the consummation of final blessedness. I do not find in the apologists for Re-incarnation any definite explanation of the conditions under which souls embark on their successive careers; who it is, or what it is, that makes certain families produce uniformly good specimens of humanity, while others, like the Borgias or the Bourbons, produce criminals or imbeciles. To many of us it looks as though heredity affords a satisfactory explanation of most of these facts, but the Orientalist will not have it, because sometimes genius fails to produce genius, or indeed to produce anything, while occasionally a Burns or a George Eliot appears in unpromising surroundings, and seems to defy all scientific law. He holds it nearer the truth that every one of us began our soul life as savages, unintelligent and unmoral; that we have successfully graduated in the lower phases of earth-experience, until we have reached our present psychic stature. The soul, we are told, is a portion of the life of the Deity; it becomes detached or individualized, first, in form scarcely above the animalesque. It runs through its brief career of three score and ten years, and then with the dissolution of its bodily frame, it wanders in a world of shadows, pondering on its experience just closed, and when the lesson has been burnt in, when it has been woven, so to speak, into the texture of the soul, then under the influence of the law of Karma, of cause and effect, or by the direction of the Deity, it takes possession of a second body, like the unhappy spirit of whom we read in the gospels, going abroad, seeking rest and finding none, till it enters a suitable dwelling place.

The earth-life then begins anew; it progresses and closes, and again the return to shadow-land, with its longer and shorter periods of spiritual

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incubation, and the consequent spiritual development; and then, in due season, the third time on earth, with continued progress through alternating trial and triumph, temptation and victory. And, thus, from the savage state, the soul progresses through an infinitude of years, marked by fewer or more numerous incarnations, until it is fit for the unspeakable peace of Nirvana, or re-absorption into the Whole.

Such is one phase of the great theory of Metempsychosis, which is perhaps most in accordance with Indian thought. There are, as we have seen, other versions, peculiar to Egypt and Greece, into which there is no need to enter. It will be much more worth our while to ask in the next place, how the ancient thinkers and their modern disciples know these wonderful things, in other words, what evidence is available to prove Re-incarnation.

And here we touch on the genesis of the doctrine. It is found to be a conjecture, or hypothesis, resting not on evidence but on inference. Certain plain facts about man and the world—its pain and sorrow, its inequalities and apparent injustice, side by side with its undeniable progress—confront us, now as ever; and from these facts a great number of thinkers have inferred that men must have been on earth before. Else, how explain the distinction between the slave and the freeman, the savage and the philosopher, the sinner and the saint? The notion of souls made out of nothing, and arbitrarily assigned to these or those parents by irresponsible Deity appeared too grotesque, too flagrant a travesty of justice to satisfy the independent mind of India or Egypt; and so they fell back on the hypothesis that every man born of woman must have repeated the same identical experience; that he must have graduated in every form of the great human school, even the lowest, and reached whatever measure of light and virtue he possessed by struggle and suffering. They framed a theory of soul-evolution, analagous in many respects to the Darwinian doctrine, and defended it as the only available explanation of the facts of life. In a word, it is an inference based on the inequalities of existence, an attempt to explain what is compendiously described as the problem of evil.

And, so far, as a contribution to philosophy, every man must recognize that it is immeasurably superior, that it is, intellectually, far more respectable than the crudities of the Pauline theology adopted by Christendom, which has nothing better to advance than the incoherent, unmoral story of the fall of Adam. That common sense, not to speak of supernal Wisdom, should create man perfect and then condemn him and his posterity for an act of disobedience; that existing human conditions should be the outcome of that childish arrangement, is indeed too preposterous for words, and compared with our popular divinity, Re-incarnation repre-

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sents embodied wisdom. Hence, it is not surprising to hear that clergymen are beginning to speak kindly of the older dogma, and are even preaching in a theosophical sense. If people are dissatisfied with what experimental Science has to teach them on the problem of human origins and conditions; if they must have a hyper-physical explanation behind the scientific, then, indeed, it were better far to go to Hindooism than Christianity. to profess Re-incarnation rather than Original Sin. For, of the first we must admit with Huxley, that it involves no inherent absurdity. The individualized consciousness that may live after death may assuredly have lived before birth; but than the Christian dogma of Original Sin, no more grotesque or immoral teaching has ever been promulgated. Re-incarnation does, at least, give us all a fair start and equal opportunities. We began our earth career in primitive, elemental conditions; the number of our incarnations is simply dependent on the use we make of our opportunities. We are rewarded or punished here for our individual deeds, while Paul and Augustine would start us in life handicapped by another's misconduct; and, by making God the author of each new and individual soul, enthrone divine caprice and irresponsible favoritism as the controlling factor in human conditions.

Why was this man born a criminal's son and the other a saint's?

The first is beginning his earth-career, says the Re-incarnationist; he is in the lowest school, but he will rise, perfected through suffering and experience. The other has been through the mill, he has learnt his lesson, his position is the reward of his faithfulness and perseverance. The Christian can give no intelligent answer: he must fall back on the common-place that Jehovah can do what he will with his own—a most immoral allegation, especially where a God is concerned. No one may do what he *wills* with his own; he may only do what he *ought*. The orthodox must plead, as Augustine did, when asked why some received the needful grace to persevere and others do not: *Noli interrogare nisi vis errare*: "Ask not if you would not err." The child of the slum and of the palace have their places arbitrarily assigned by the Grand Master of Ceremonies and there is no appeal. The theosophical is incontestably superior to the Christian theory. The one propounds an explanation neither absurd or unjust; the other hypothesis involves confusion, mental and moral, and is, moreover, demonstrable fiction.

But this is not all. While the Christian scheme rests on legend, and nothing else, the theory of Re-birth may be said to take its place in the orderly scheme of World-development. In conception, it is the counterpart of organic or bodily evolution, the complement of the science of our time. It is, in fact, the psychics of Darwinism. And this is no mere coincidence, because it now turns out that the Hindoos were evolutionists

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ages before Christianity, as indeed they were Spinozists before Spinoza; and their theory of Re-incarnation was the natural and inevitable corollary of their belief in development. If the body only reached perfection after innumerable transitions from shape to shape, the soul could only attain the consummation after passage through countless bodies. Thus, we see, the Indians are an old and mature people, though our philistines may forget it and send them missionaries. They have long since passed that elementary stage of civilization which explains all things wonderful or mysterious by arbitrary interference from without. They have attained wisdom, and as enlightened men, see God no longer as the giant shadow of man, in Tennyson's "immeasurable clergyman," but as a symbol for the law that reigns inexorable and eternal. An impersonal ideal, not a personified power, is what they worship. Their guess at the riddle of the universe is more penetrating than ours, in that they made the ideal of Justice, a purely earthly, human Justice, the "head of the corner," and demanded that no life should be held accountable but for its own deeds, that every man should have a chance. And, thus, they filled the downcast and unhappy with hope, in that they were taught that their experience was as necessary as it was universal; while to the progressive they suggested aspiration, the glowing thought that they were advancing even more on the path that leads to blessedness.

Perhaps we shall not be far out of the way if we assert that the great doctrine grew out of their natural science; that Re-incarnation was suggested to them by evolution. They saw the whole Universe of life as the development of a principle within, and thus were led to appraise the psychic condition of mortals solely by reference to their earth experience, the burden of their former endeavor after a better life. The erring and wayward were the young, inexperienced souls that blundered through ignorance, and therefore to be pitied rather than blamed. But some day, sooner or later, they too would learn their lesson; they would come to see that obedience is the only reality, that a mysterious necessity binds sin to unhappiness. They might not learn the great lesson in this incarnation, perhaps not in the next; but at length the last reach the place of the first, for it is the destiny of man to walk in an "everlasting way." "Ye shall be perfect as your heavenly father is perfect," words ascribed to Jesus, are a law of life, the very foundation of the religion of Re-incarnation; that a moral destiny is appointed to every man, the attainment of consummate virtue, and that by an inevitable law of his being, man will reach it one day; not one shall fail of the everlasting life.

Again, one cannot but recur to the immeasurable superiority of this faith of the East to our popular Christianity. We heard a few weeks ago of an Anglican clergyman being inhibited by the Bishop of London from

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attending a lecture on Re-incarnation. Surely, on reflection, the good bishop would have to admit that the Christian priest had much to learn from the Eastern wisdom; that as a creed of life, an ideal of religion, the theosophical was immeasurably higher than his own. According to the bishop's code, the unhappy soul, slumborn and raised, gets one chance in this life, and then has its lot, irrevocably determined, of endless bliss or woe. The conception is too grotesque. The Indian wisdom holds that hundreds, nay, thousands of lives are not too much for the perfecting of a soul in virtue; only very ignorant people pretend the task could be accomplished in one; that there are no ultimate failures; that evil is impossible of perpetuation in a hell; that in its nature it tends to decay as men grow in wisdom; that there is no immortality but of the good. Gods and devils are not responsible for man's fate: it is in his own hands; he is his own punishment, his own reward exceeding great. I say, our bishops would be well employed in learning in this high school, for even if it have no apodictic evidence in its favor, it involves nothing irrational, and upholds a noble ideal of life.

For myself, I agree with Hume, that if immortality or personal survival is to be adopted as a tenet of cardinal importance, then it must be in that form identified with ancient wisdom; it can only be in the form known as Re-incarnation. I once heard a distinguished public man say, "If I have no proof that I have ever lived before, why should I believe that I shall ever live again?" The question might profitably be inverted, and the Athanatist, or the Immortalist asked, Why, if he is destined to live again, should he not have lived before? I think if we are to lay stress on the future life, if we are to teach it in a rational form, and find a *raison d'être* for its existence, we must link it with the doctrine of Re-incarnation, in some shape or form, and teach a succession of existences or experiences, whether on this earth or in some other sphere.

In days like these, when the moral factor is obviously more and more emphasized, when people demand ethical justification for beliefs as they do for a public policy, the bare announcement of a future life will not satisfy, even when accompanied by the promise of indescribable happiness. Such crudities were held satisfactory once; they still appeal to emotionalists too hurried to think; but reflective people are disposed to ask, "If I am to live again, what is the purpose of a second life?" And if you cannot give them a better answer than the dithyrambics of *Revelations*, you might as well hold your tongue. You will have to assure them that a prolonged existence can have no other than a moral object, the disciplining and perfecting of the individual soul in virtue; that the future is a period of fighting, not feasting, or few people outside little Bethel will listen to you. I say, then, that if we are to make the future a factor in

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our religion, we should be Re-incarnationists with the Hindoos, and not Athanatists with the Christians.

But, as you know, all the efforts of the Ethical Reform are devoted to making people see the unimportance of inquiries about the future or the past; the irrelevance of speculations on super-physical problems where the problem of conduct is concerned. To the man who has reached the revelation that "the reward of virtue is not happiness but virtue itself," the necessity of a theory to meet the injustices of the moral and material world is not obvious. He considers himself far better employed in endeavoring to remove them.

Yet we are far from denying the possibility of truth to this fascinating hypothesis. It affords a plausible explanation of some mental and moral phenomena on which heredity throws a faint light only, or leaves wholly unexplained. The sudden apparition of a genius, so startling as that of the Buddha, of Jesus, or Shakespeare—if indeed he be the author of the plays—in surroundings apparently unfavorable, of humble and even illiterate antecedents, might be explained on the supposition of a re-birth. Jesus, as has been actually suggested, might have been the Buddha in a new incarnation, as Pythagoras declared he was the hero-soldier Euphorbus in the Trojan war, and as the German Emperor is held to be Nero *redivivus,* embodied vanity apart from his old cruelty. Exceptional men, head and shoulders above their surroundings, might be conveniently explained as mature souls, of long and varied experience, who surpass their contemporaries because they have been through so much more. Heredity certainly finds it difficult to account for genius, for youthful prodigies, boy musicians, for example, who rival and even out-distance the performances of Mozart. Possibly, the whole ground is familiar to these youthful magicians because they have been over it before, and if the Orientalist is not disposed to trust to Nature and her wonderful combination and adjustment of circumstances, no great harm is done if the hypothesis of a former state is invoked to explain the inexplicable. Only let it not be supposed that the theory affords a magical solution of every difficulty; that, unlike heredity, it admits of no exceptions and needs no explanations and adjustments.

If, for example, the apparition of a genius in a cottager's home is a difficulty for us, not less so is the occasional appearance of a scapegrace in an honorable family for the Re-incarnationist. It is by no means easy to understand the conditions which determine the return of souls to earth; why, for example, a Burns should have appeared when he did, or why the Borgias should have produced alternate saints and demons. What is it that decrees the distribution of the honors, and breaks in on the undeniable law of heredity, producing genius among homely folk and dullards,

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and even criminals among the intelligent and the worthy? Or, how was it that Greece in the short period of 200 years produced a constellation of genius in statesmanship, philosophy, literature and art, which has never been surpassed, if it has been equalled? Who were the phœnixes incarnate in Pericles, Aristotle, Plato, Socrates and Phidias? Or why did they all return to earth at that precise time?

And why is it no light breaks in on the unrelieved monotony of the savages of the Andaman islands, or Stanley's African pigmies? Why do the souls of the great departed keep to bodies of white color? The yellow races are now producing some veritable heroes, but I do not know that the Japanese statesmen and fighting men are re-incarnations of Hanibal, Drake or Pitt; but if so, it is remarkable that they waited till Japan had taken on Western habits of thought and action. Re-incarnation, like heredity, has its difficulties. By counting its hits and taking no account of its misses, it may make an impression, greater or less, according to the temperament of the student. To the impartial observer it seems that a fact of which we remember nothing is practically as though it had never been. We may have been here before, but since we remember nothing about it, it is tantamount to saying we never have been. *De non apparentibus et non existentibus eadem est ratio.* Things that never appear are on the same footing as things that don't exist. And, therefore, we are not anxious about the theory, one way or the other. It is interesting and suggestive, and to the curious about difficult or insoluble problems, it may afford some satisfaction. But it should not be made a matter of religion; still less a test of fellowship. In this, as in other dark and dubious matters, let every one abound in his own sense.

W. R. WASHINGTON SULLIVAN.

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THEOSOPHY APPLIED TO DAILY LIFE.*

WHEN we consider the application of a philosophy to the lives of men, we are met at the outset by the necessity of defining the system of Thought which we would thus see applied. The actual need of such application would in itself appear to be beyond dispute, if the philosophy be anything more than a scholastic curiosity. The scientific observer, no less than the religious teacher, has always admitted that the true test of a belief is its effect in the life. It is not really a belief, which is not lived, which is mere lip service and sentimental rhapsody, or which serves merely as an intellectual exercise; such are but figments of the over active brain, shreds of the garments of self esteem and emotion.

There is more than justice in the imposition of this test to the reality of any system of Thought; there is universal Law in it. This must be plain to the most casual observer, if so be he will think at all. For when a man comes to us with a fact and urges our acceptance of it, or if he puts it forward, the common tenets of good faith among mankind demand that he shall have tested the fact which he professes to believe, if he would have us in our turn accept his belief as a fact. There is a concensus of opinion among mankind in favor of this test being applied. If a belief be vital at all, it is lived. The tide of general common sense directs such sustained opinion among men, and this would seem to have its rise in that other fact that a belief so tinges the thoughts of a man as to govern his action also. From this union of Thought and Action proceed forces potent to affect humanity in one or the other direction. Thought which is barren, which is quite without outcome in the life of the thinker is an artificial product, a mere verbosity. It is idle to dignify it by the name of Thought at all, seeming as it does to be a string of words, without meaning, because without actuality, without Being.

Yet much of our modern life is inconsequent; its rush and mechanism, its material impetus are great, and so we come to find, on the one hand, words taken at a value beyond that which they are meant to bear; and on the other hand, far too many professions made which have no bearing upon the life at all. To talk sweetly and strenuously about a thing is not infrequently accepted as having done and lived it. And the conventional acceptance of the Thought of the majority of people among whom

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our lot is cast, is also looked upon as homage to public opinion, or dignified conformity to the general Thought. To this conformity in religious matters we owe it that we too often find ourselves "in that dreary place where good is done perforce, and the deed of virtue is without the love that should shine through it." This is all very well—though a sad waste of time—so long as no one is deceived by it and while the mental gymnastics are understood to be such, and to be no more. It is when the profession is taken at its surface value, when that value is supposed to be a genuine counter offer to the public, that the danger and the trial come up. Where a religious professor, where a church or a sect put forward a system of belief which is not lived, and where men conform to it for reasons arising out of the material nature, whether in sloth or in comfort, in gain or in inertia, then we have a very real danger to humanity. We attack the foundations of man's belief in man, and in so doing, we undermine belief in God. It is a very old and a profoundly true saying: "If he loves not his brother, whom he hath seen, how shall he love God, whom he hath not seen?" And by "God," we understand the Divine Spirit.

Trust is one of the most powerful forces in the world—in any world. To undermine its foundations is a sin of a high order. From trust all proceeds. We could not live an hour without some form of trust. The very fabric of our lives from day to day has for the warp thereof our trust; for the woof our will to live. Trust, derived from a long, long past, is in our every action, is in our coming into life and our going out of life. Where we find a man who trusts no one and nothing, there we find one who is thoroughly non-moral, so much is trust at the root of our lives. Hence it is a grave danger to the community when we find religious belief becoming devitalized by want of sincerity, by the absence of expression of the faith *in the life* of the man. Hypocrisy, that supreme form of untruth, is bred and becomes ingrained thereby. It will be remembered that that great Teacher, whom we call Jesus of Nazareth, was unsparing in one denunciation only—the condemnation of hypocrites. It is doubtless on account of the necessity for vitality in belief, that we find him saying that a man must live the life to know the doctrine: the denunciation of the idle word—though that is far from being a word, as we understand the term—is a statement of the same order. There is no soundness in life where there is no vitality and expression of belief in action.

Taking it then for granted that the right to demand the application of belief is admitted, we come at once to the further point: what is this which we are about to use? We make inquiry concerning the nature of the belief which we are about to apply to the stress and strain of our living. In the present instance this system of Thought is that which we call by the ancient term, Theosophy.

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This well known name—and it has been made to ring throughout the world in the last twenty-five years—has been interpreted to mean "Divine Wisdom, Knowledge of God," or we might call it "The Study of the Gods." Either definition will serve our present purpose. Under either term we can ask what it is that we mean when we use the term Theosophy. What is its heart, its fountain head?

It would seem clear that we do not mean a body of doctrine, a given creed, for that were to misuse the words "Divine Wisdom." When the Founder of the Theosophical Society in the last century, Madame H. P. Blavatsky, wrote in her *Key to Theosophy* that the great danger to the Society in the future would be that it should lend itself to the propagation of a creed, she no doubt had this fact in mind. Divine Wisdom cannot be a creed, a body of doctrine, however fine, however noble: it must be the living truth itself, if it be divine at all. And this ever living Spirit of Truth can never be unfolded or confined in a set doctrine; it must be ever evolving, ever proceeding forth from the Eternal Spirit, ever approaching man and awaiting his understanding, his acceptance, his incorporation of its regenerative spirit into his daily life. The very moment the human mind, with its law of crystallization and tendency to limitation and to compression within a form, approaches the definition of this living Spirit, that moment we find it escaping the mould. A man may know the entire body of universal data put forward by those scientific observers of Life who have been and who are "theosophists," and may yet be without its vital breath, its essential life. And a man may be ignorant of the first word of the data, and may yet be a true theosophist, a very real follower of "Divine Wisdom," and Theo-Sophia may guide his every step and radiate like the sun from his every deed. It is he who apprehends the Spirit and who lives it out in his daily life, he who makes intercourse with his fellows a communion with the Divine Spirit in man, who is the true theosophist, and not he who talks and studies—and who still fails to apply the essential Soul of the teaching.

What then is the essence of Theosophy? When I take this word upon my lips I do not mean the system of Cosmogenesis put forward in the *Secret Doctrine,* though that is grandiose. Nor do I mean the Anthropogenesis, magnificent though it be. I may indeed believe these to be true. But the more I believe them and the more I put them forward, colored by my own mentality, the more do I run the risk of consolidating them into a creed unless I am careful to manifest the free and true Spirit within them all—that which has been defined as: "That united Spirit of Life which is your only true Self." This is that essential aspect to which I am committed if my belief be vital. It is impossible that I—or any other mind—should grasp this enormous system of Thought fully and entirely,

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so that the more I put it forward in hard and fast fashion, as an inalterable body of doctrine, the more I am on the way to build up yet another creed with which to challenge all other creeds: and so the time long war of creeds is again perpetuated. The moment comes to us all when the heart cries out for something vital, something immanent, something interior, of daily support and comfort, by which to soften the hard struggle of existence and to touch to some divine issue the purpose of our days.

It must have been something of this kind which Madame Blavatsky had in mind when she said: "Do not write like the peripatetics, but put your heart into it." And indeed, if we consider carefully her method, we find from the outset that she put forward the unity of all religions at their base, striving to show the same teachings in each, and not so much the identity of universal facts in each, but the unity of spiritual belief, the universality of Soul. I have heard others reminding us how she thundered at Christianity, but it was not at the real Spirit of that teaching that Madame Blavatsky directed her thunders: far from it. The lightnings of her words were reserved for those who would make a form, a Church-and-State policy of that Christianity which was so truly taught on the shores of Galilee, and which had the Love of Humankind, as the Love of God, for all the Law and the Prophets. It was our latter day conformity without the informing Spirit of human feeling and human good-will, without Love and without Charity, at which she aimed her attacks. In this respect, perhaps more than in any other, it is necessary to bear in mind that constant injunction of hers: "Follow the path I show, the Masters who are behind: *Do not Follow Me or My Path.*" The italics are mine, and I would indeed have the thought italicised, for that which one may do rightly and do well, may be far from the duty of another with less knowledge. Moreover, the era was so different. If we consider the universal processes, we dimly discern that the procession of Being unrolls from the Infinite Source, and then returns, enriching that fountain of Spirit with further consciousness of the vast plains of material existence evolved from itself. We see that the outgoing is different from the return, and that era differs from era; this we see with the intuitive mind. So it must be with the centuries; the close of a century must be the period for the breaking up of all set moulds of Thought, for the destruction of forms—must be a period of demolishment of the purely formal—as the spirit of the century returns whence it came, to be succeeded by a new breath of Life, an advanced and spiritual order of Being for the new cycle about to begin. The period of dissolution is replaced by a new inspiration; the letter which killeth, and which has accreted round the life of human Thought, has now been broken up, and once again we see the emergence of the Spirit which maketh alive. We now again have

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to do with the united spirit of Life in which resides the real Self of Humanity.

So it comes about that we ask ourselves what is the true kernel of this faith? What is that within it which transcends data and fact and is, as it were, the basis for our acceptance? I think we shall find that this essence of Theosophy is the declaration of the existence and the universality of Soul. Much indeed is implied by this. In the first place, if the Soul exists, it must be eternal in its essence, eternally enduring; this gives us rationally the tenet of Re-incarnation. The Soul, if it be universal, must be guided by its own nature, and that nature is expressed as a Law, the Law of the Soul. That Soul, in truth, is the Law; these are one and the same thing. So we come to have that which we call Karma, or the Law of moral causation, of action and reaction on all planes of Being. But the great factor which emerges from this existence of Soul—and how majestic is the emergence—the chief and divine Truth arising from the universality of Soul is that principle of Compassion and Harmony which we call Toleration, or Love, or Charity, or Eros the One Ray, and which has many names among men but which has only one spirit by which all may recognize it—the spirit of undying Patience, Trust and Hope. This universal Compassion is not an attribute of the Soul, we are told in *The Voice of the Silence:* "Compassion is no attribute. It is the Law of LAWS —eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal."

"The more thou dost become at one with it, thy being melted in its Being, the more thy Soul unites with that which Is, the more thou wilt become COMPASSION ABSOLUTE."

Here, then, we have that by which we may test devotion to the heart of the teaching which to-day we call Theosophy, but which has been known for long ages and to many tongues and nations and men, all of which have sought to express the Spirit of Love, Compassion, Truth. If a man be possessed of this, whatever he does or thinks, he will be genuine in it; and if we wish to impart this life, we must see to it that we are living men; whatever our belief, whether Christian or Buddhist or Mahommedan, or followers of any other creed or of no creed, we shall truly live forth our belief, and Compassion as the heart of it; we shall be living men in our belief, and not dead and purely formal ones. For this is what we have as Souls to do: we have to impart and to breathe forth the Spirit of Life. And that Spirit is Peace and Good-Will to all the earth.

It is then this Spirit of Compassion that we must apply to our lives if we would make the application of Theosophy to them.

A mighty undertaking, this; one to dazzle and confound at first sight.

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And yet, since the Soul is universal, and since we are Souls, are THAT SOUL, it must follow that somewhat of this divine essence abides with us, resides in the meanest and the least of men and hallows by its presence, however hidden and however unsuspected, the darkest interiors of life.

This being so, it behooves us to find the application of this principle resident in the atom as in the angel, for by this alone can our lives be made sane and whole.

How shall we touch it? How declare it? Has not the Apostle of old answered for us? "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

What a declaration is here! Not only speech of all the spheres; not alone the gift of seership, and the psychic knowledge—yea, and that great, that immense occult dower of faith, that which alone and in its proper might can remove mountains—all these are as naught, even faith is naught, before the lack of charity. In the absence of this informing Soul, this breath of Life, all else is as dust, as nothingness.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." And then follows a definition of this "charity," concerning which we are not left to imagine that it consists in the bestowal of goods of any kind, or food even, to the poor. This "charity" it is which suffereth long and is kind; there is no envy in it, no vaunting; it seeks not its own, it is not easily provoked, being patience itself; it thinketh no evil. This it is that believeth all things, that beareth all, hopeth all, endureth all; it faileth never: and though there be these three, faith, hope and charity, yet "the greatest of these is charity." So spoke one of whom we have reason to think that he was an initiate in the eternal order of the Soul.

We might well stand despairing before these counsels of perfection, not knowing how to attain to them, were it not that we have the counsellor within us; each one of us may hear this voice in his own heart: the heart is indeed that teacher of perfection; it whispers of this divine Love. Guided by the heart, followers of the Heart Doctrine, what shall we fear? What shall we lack? Would it not seem that we have indeed the very spirit of Theosophy when we have a breath of this Compassion stirring in the heart? And when we bend the head and listen well, what is it that we hear? "Compassion speaks and saith: Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?"

We need not then be so concerned to put forward the correct doc-

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trine or to know the occult hierarchies or to number the spheres, but rather to distil from our daily lives the spirit of compassion and of good will. The power to help every man to fulfil his own ideal, to be really that ideal; the power to realize that the ideal is the Soul of the man speaking to him and leading him on to higher and still higher ideals as he comes to fulfil each whole heartedly; to this it is that we need to attain. In the light of this thought the *Secret Doctrine* is seen to pulsate with new life. The grandeur of the Cosmogenesis, the origin and destiny of man have a wider scope. It is not now the data which strike us so much but the truth that man is a Soul, is the Universal Soul, and is indeed Compassion's Self. A moment ago, and the Doctrine seemed too great, too remote; an intellectual concept we might be awed by, might be pleased with, but which we could hardly grasp. But now we come all at once to see that "the heart of it is Love, its consummation Peace." We feel that here is something we can understand, can strive for; here is something the heart can embrace and the obedient mind follow after. It shuts no one out. It excludes no system of Thought. So that the religion and the follower are not lacking in this charity, there is no failure to fear, no limitation to harden. Disciples of this principle of loving toleration, we may seek in each religion and philosophy, in every life and sphere for that which seeketh not its own. All we need ask is that men shall truly be that which they profess to believe—and all enlightenment shall follow after. Though we may find in the *Secret Doctrine* that which to us is the Truth, yet also we may realize that the Truth is in all things and that the spirit of devotion and of simple piety are lights which lead in their due course to spiritual enlightenment. The Doctrine is but the expression, while the feeling of unity and of brotherhood is The Life.

When we come to apply this principle, this indwelling essence to our life, we see it all at once as under a ray of sunlight. The pitiful hardness and grossness of material existence is shown up and we behold ourselves to be wanting in Soul. But also we find in the homeliest good will, in the least outpouring of kindness, the seed of the Divine. And we are encouraged greatly when we see that this simple devotion to the holier life is all that is asked of us by the witness within. It is not demanded that we shall know more, but that we shall love more: not that we shall *do* more, but that we shall *be* more: the Soul only asks of us that we shall manifest the Soul. Before this vision all minor differences fade away. We are in the Presence of the Mightiest, of that before which all the kingdoms of the world shall vanish, for it is itself the central factor and spirit of Being. We need not to speak of tenets or of doctrines. We need only to manifest the Doctrine of the Heart. But this doctrine is not a mere chatter of sweetness and of sentiment. It would not seem

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to be that of which a man might say that it professed much. How then shall we apply it in practical life?

It would seem that the application is not far to seek if we remember that the object and goal of our endeavor is the Soul. We are not yet adepts—at least it would not seem so, having in mind the nature of our lives. We are not able to put to use all this knowledge of the stars in their courses, of the march of the ages, of which we are sometimes pleased to talk so fluently and with the grand air. It is not ours to remember the birth of Humanity, and the descent of the Manasa born. No. No. But we are quite able to conceive this principle of charity; we are able to live the life of dedication to the service of the Soul. The Spirit of Harmony, the complete recognition of Unity, of the Identity of Soul, these we can carry into the market place and the forum; we can manifest them at home as abroad; they need not be foreign to politics, to statecraft, any more than to the school or the nursery. Our devotion to these is something which we can take with us everywhere; it will exhale from our presence and be felt by all who come in contact with us, for it is, as it were, the atmosphere of the Soul. The Heart Doctrine only demands that we accord to each the right of search for his own ideal, and that we only ask of each that he shall truly manifest that ideal as he finds it. All are under the divine influx alike; no man so low that he may not become the recipient of the wisdom of the Soul, if he but serve that Soul. As the man enters the Gate of Compassion he hears the voice of the Soul and he has but to follow it. For Theosophy is not a doctrine; Theosophy is a life. "I am the Way, the Truth and the Life; no man cometh unto the Father but by me." The Love and the truth which we show day by day in our intercourse with our fellow men have a voice, and will teach us better than all the prophets and the seers. The forces which we engender are the key to the whole problem.

In something of the same way it would seem that our Theosophical Society might well be a place where we came together to meet all who would there join us, on the common platform of the study of all religions and systems of thought, seeking to find the truth in all, seeking to show accord at the root of all rather than difference. The Truth at the core; the underlying identity within all religions is the Soul. When we show sympathy with the thought effort of another, we manifest in that more of the spirit of Truth than we do when we seek to show the superiority of our own belief. The sympathy is the Life breath; the data are but forms. Thus the object to bear in mind is the endeavor to harmonize, to show how the united spirit of Life underlies every mind and all philosophies; this central fact is that which we should manifest. For the Soul is able to teach these data to its devotees as well as we are, to say the

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least, while if that Soul of sympathy and toleration be absent from our assembly, then we should speak with the tongues of angels in vain. Is it not the I-am-holier-than-thou spirit which has wrecked many high philosophies? The operative power of the Truth can be and is diminished by the fault of that follower who neglects the sympathy and charity which are the essence of the Soul. If we were to study all religions and even the history of honest disbelief in the spirit of comrades engaged in a world-wide search for that Truth which all need and by which all must benefit, should we not engender in our midst a spirit which would work wonders? What would not the perfect spirit of good-will effect as between man and man, as from nation to nation? If we were able to command this *entente cordiale* at will, there is no aim of peace, of progress and of higher evolution to which we might not hope to raise the world and ourselves.

It should not be supposed that this idea involves the abatement of one iota of interest in the Secret Doctrine. Much less the abandonment of the original lines laid down at the outset for the Theosophical Society. As we scrutinize those lines, in the three objects, we find provision made for just such study as is here suggested. Assuredly it would broaden the mind and expand the sympathies. "To live and reap experience the mind needs breadth and depth and points to draw it towards the Diamond Soul." So that while we may and should put forward our own belief sincerely and with devotion, we owe it to our hearers to listen to their belief in turn, sure that there also shall identity be discovered; some trace of the universal, omnipresent Truth. In this way every religion proves and sustains the crowning Truth of Theosophy.

The Soul is as able to inform the life of man to-day as it was thousands of years ago, as it will be thousands of years hence. But we must first provide an atmosphere in which that Wonder-Worker can operate, through which it can reach the mind and heart. We must originate and maintain an attitude of consolidarity, of union in and for the purposes of Soul. Unless our fellow men feel us to be possessed of this spirit, all we can say and teach will be as the tinkling of cymbals. Our only salvation lies in the application of the spirit of Theosophy—of "that united spirit of Life" of which we spoke but a moment ago and which is the Life of Theosophy. Never shall we find the Soul in isolation; nor in that which is puffed up and seeks its own.

We make search for the knowledge of God. Where shall we find the trace of that God incarnate unless in and through the heart of man? "The soul of man is of that order of life which causes shape and form, and is unaffected itself by these things—of that order of life which, like the pure, the abstract flame, burns wherever it is lit.—It stands in that

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primeval place which is the only throne of God; that place whence forms of life emerge and to which they return. That place is the central point of existence, where there is a permanent spot of life as there is in the heart of man. It is by the equal development of that—first, by the recognition of it, and then by its equal development upon the many radiating lines of experience—that man is at last enabled to reach the Golden Gate and lift the latch."

We have then to reach that heart, to touch it, to cause it to go through its divine motions—our own heart first, then that of others—before we can learn, or help others to learn and to Be. We annul all our efforts; we efface our own paths; we stultify our aspirations; we turn back upon ourselves if we do otherwise than seek in entire interdependence and sympathy for the wisdom of the Soul. For it is that Soul which we seek, and its Being is not other than this. It is for us as lovers of the Soul to go forth questioning others of their search, rather than to go forth as teachers who have nothing more to learn. The Soul does not so: it is not to be sequestrated: it abides everywhere, manifests on all sides. We can learn of it everywhere, wherever there is life, and most of all in the lives of humankind. It is not so vital that men should know the doctrine as that they should live the life, we have said. Should we not be wiser then to begin at that end of our problem? Our attraction and our helpfulness for others will not consist in that we know so much, as that we are of so loving a spirit. Gathered together in that name, we shall find the reality of the promise—"There am I in the midst of them." What this hard world needs to-day is that men should *"with one accord"* seek the Soul: this accord can only be attained by the generation, in human society, of the spirit of harmony and unity.

Yet even here there is danger of overstraining the meaning. I seem to hear a voice which would say: "Beware of maudlin sentiment. Love is founded on Justice and on Law. If we are more than just to one, another must have less. Some department of Nature must pay our debt. The Love not founded on absolute Justice is no Love at all." And thus we come to see that wisdom is perfect balance. To this we must at last attain, meantime it must be our ideal.

There is a little tale—it matters not whence it came—of the spirit of man. This spirit wandered far upon the confines of the sphere and was all at once lost to itself. Loudly it bewailed itself. An angel heard it wailing. Rescue it he could not, for it was lost beyond his sphere. But the throne of God was not far off—it never is far off—and at that throne he bowed himself, crying to the Lord of Life: "Dost thou not hear the bitter complaint of the lost spirit of man?"

"I hear," answered the Lord.

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"Thou art mighty to save; wilt thou not rescue him?" asked the angel.

"I may not," replied the Lord.

"Is aught then beyond thy power?" the bewildered angel cried.

The mighty one smiled gravely as he answered: "Even so; I cannot save the man."

Then the angel wondered greatly; and the lost spirit wailed on.

Now this spirit had sought its own shadow, *in a region where the shadow is not cast, and cannot be seen, and he thought himself lost because he could not see its projection upon the sky. But presently he wearied of sorrow (being in truth born to gladness), and he ceased to cry out. Looking about him he saw a great shining, and all the heavenly lights were set about him: an exceedingly great joy filled his heart: the glow from that heart rolled away the mists of sorrow, and suddenly he saw himself reflected in each shining atom: not his shadow, but himself, he saw, in all that lived. The Unity lay before him! He gave a great cry of joy: "God! I was never lost; I had only found myself: I am the All."

"Even so," answered the Lord.

And now the angel understood that the Lord could not save that spirit of man, because it is never lost.

* * * * * * * *

There is a blessing in the application of the spirit of Theosophy to daily life. May it descend upon us.

JASPER NIEMAND.

*"When to himself his form appears unreal, as do in waking all the forms we see in dreams."

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THE MYSTERY OF GODLINESS.

MÁNIKKA-VÁSAKA SVAMI:[1]

A miracle indeed! for unto whom has the Father been so gracious as unto me, who loved the company of fools that knew not the nature of Freedom?
He caused me to be taught in the Way of Faith, in order that works of the flesh may hasten away.
He caused the evil of my Soul to be severed,
And *made me attain His own godly form.*

—*Tiruvásakam, Achchopatikam (Poem on the Wondrous Works of God), Sec. I.*

LORD JESUS:

Be ye perfect, even as your Father which is in heaven *is perfect.—Matt. V. 48.*

ST. PAUL:

He that descended is the same also that ascended. . . . . And he gave some, apostles; and some, prophets . . . . for the work of the ministry . . . . till we all come . . . . unto a perfect man, unto *the measure of the stature of the fulness of Christ.—Eph. IV. 10-13.*

Lord, thou hast been our dwelling-place in all generations. . . . .
Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance. . . . .
We spend our years as a tale that is told.
The days of our years are three score and ten, and if by reason of strength they be four score years, yet is their strength labor and sorrow, for it is soon cut off and we fly away. . . . .
So, teach us to number our days, that we may apply our hearts unto *Wisdom.*

—*Psalms, XC.*

There are diversities of workings, but the same God who worketh all things in all. . . . . To one is given through the Spirit the word of *Wisdom,* . . . . to another the word of Knowledge, ... to another Faith, etc.

—*I. Cor. XII. 6-10.*

Wisdom is justified of her children.—*Matt. XI. 19.*

And without controversy great is the mystery of Godliness.—*Tim. III.*

*This paper is a privately printed pamphlet by the Hon. P. Ramanathan, C.M.G., Solicitor-General of Ceylon, a Tamil gentleman of wealth and culture who has for many years been the leading representative of his race in this island. As a writer on philosophical and religious subjects he is well known in India, and to some extent also in England, under the designations of Sri Ramanatha and Sri Parananda. Under the latter he has published exhaustive commentaries on the Gospels of Matthew and John, which ought to be known to us; since they show, more forcibly than any works which ever appeared so far as I am aware, that the same truths which lie at the basis of the Theosophical teachings were taught by Christ Jesus and his disciples.

I send you this paper for a number of reasons. It is so redolent of the atmosphere of India—of India with the English left out—that it cannot fail to delight all lovers of that *jnana-bhumi,* that generous land of spiritual knowledge—and who of us is not a lover of it? It shows us also that there is a living, as well as an ancient, India which is very closely in sympathy with us. And it contains many profound suggestions which may well be pondered by every seeker of the Path.

I have indeed met those who have not hesitated to declare their convictions that the author of this paper is himself one of those *Jnanis* or *Jivan-muktas* whose characteristics, as a class, he so graphically portrays. Whether this be true or not, the fact that some of his countrymen believe it to be so is interesting and suggestive; and there can at least be no doubt but that his teachings embody the highest and noblest ideals of Indian thought.

COLOMBO, Ceylon. MYRON H. PHELPS.
December 16, 1903.

[1] An ancient Saint, held in the highest veneration in Tamil-land (South India and North Ceylon).

[2] Commentary on St. Matthew, Kegan Paul, London; an Eastern Exposition of St. John, Wm. Hutchinson, London. Sold by the Metaphysical Publishing Co., 465 Fifth Avenue, New York.

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THE high priests of modern material science have proclaimed far and wide that they have scanned the whole universe and can see no signs of God, soul, heaven, or hell; that man is an extended and material mass, attached to which is the power of feeling and thinking (Bain's *Mind and Body*, p. 137); that feeling and thought, no less than our perceptions of right and wrong, are the correlates of the actions and re-actions of our nervous structure in reference to the world without (Spencer's *Data of Ethics*, p. 62); that the animal system is actuated by the self-regulating impulses of pleasure and pain; that pleasure is the result of an increase of vital power, and pain of its diminution; that moral conduct springs from the impulses of pleasure and pain, being an adjustment of one's acts to such ends as may be attained without preventing others from attaining their ends; and that the *acme* of individual development is to combine the performance of the highest duty with the enjoyment of the greatest comfort. These doctrines have fostered irreligion and displaced morality from the austere and self-denying state of *Godliness*. The peccant mind has released itself from the responsibilities of future life, and the great concern of worldly respectability is to escape *detection* in wrong-doing. Whatever good may have been anticipated by the high priests of material science from the "secularization" of morals, its effect on their vast audience has been disastrous indeed.

Apart from the mischievous nature of the conclusions above mentioned, what a number of most natural and necessary questions are left unanswered by this science! What, for instance, is the object of individual development? Why should one take so much trouble to act up to duty? How does the happiness of others benefit us? What, indeed, is happiness? What does all this panorama of joys and sorrows, pomp and poverty, health and disease, mean? What and wherefore is death? Why was I ushered into life? Where was I before I was born? Why have I been less endowed than others? What is to become of me hereafter, and of the friends and relations with whom I have lived? Why does causation reign in the universe? Is it more consistent with chance or design? If with the latter, what is the nature of the Intelligence which designed the universe? Is that Intelligence like, and does it bear any relation to, the intelligence which is in us? If so, is it not necessary to know all about our own intelligence? Is it possible to escape from the controversies of the metaphysicians, and, by adopting some other method of investigation than theirs, to arrive at well-founded harmonious conclusions as to the true nature of our intelligence and its relation to the aggregates known as the mind and the body?

Such are some of the questions which arise out of modern science. Are

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they to be solved by experimenting on the objective world? The answer is: No, they have proved far beyond the reach of the science of matter, and it acknowledges itself baffled. In these circumstances, an apology is hardly necessary for the declaration that such questions fall within the domain of what is indeed the science of the spirit, which fathoms subjective existence. This science is known, in India, as Wisdom (*Jnánam*), because its principles, underlying both the subjective and the objective sides of the universe, are based on the *knowledge of God*, the unravelling of the "mystery of *Godliness*." That mystery revealed, all else is revealed that cannot be revealed by the science of matter.

In India the masters of the Science of the Spirit are called *Jnánis*, or men of Light or Wisdom, and the Light, Wisdom, or Knowledge they possess is *Jnánam*. Other men are not of the Light. Being attached to the false shows and pleasures of the world, they are *a-Jnánis*, unwise men, men in darkness, whose knowledge is foolishness (*a-Jnánam*), because it makes them to think that the body is the Self or Ego that knows; to believe that the only happiness available to man is through seeing, hearing, smelling, tasting, and touching, or through thinking and speaking of things past, present, or yet to come; to mistake the world for the goal to which it is the appointed way; and to rest assured that nothing exists beyond the planes of thought and the senses. In their ignorance they esteem as folly the long-suffering humility of the *Jnánis*: their love of all beings, great and small, good and bad; their inability to hate, and unwillingness to exact satisfaction for wrong done; their sense of thankfulness under all conditions; their refusal to judge others; their want of concern for the morrow; and their disregard of things deeply valued by the multitude. But the more enlightened of the *a-Jnánis* of India, who form a small fraction of the 250 millions of people who inhabit the country, feel drawn to the *Jnánis*, and it is to them they have always gone, from the remotest times to the present day, when craving for Light.

Europeans in India know something of the exoteric side of spiritual India, as exemplified in the objective worship carried on in the temples, but almost nothing of its esoteric side. The vast majority of the natives themselves are ignorant of its existence, though many an exegesis is to be found, especially in Sanskrit and Tamil. Such works, however, are difficult to understand; and devotees, who have been initiated into the subjective form of worship—"worship in truth and in spirit" (John iv. 24)—are unobtrusive and far from communicative. But yet earnest seekers, who fail to find satisfaction in the objective method, soon discover that the exoteric system, which no longer appeals to them, is really intended as a stepping stone to the esoteric, and that the key of the latter

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is in the hands of the *Jnána-guru*, or Teacher of Godly Wisdom. Tired of the so-called enjoyments of the world, and thirsting for the sanctification of the spirit, they leave their homes in quest of him, crying to him now, as in days of yore, "O saint, teach thou, for thou art the way, and there is no other for us." "O saint, thou art my way, thou art my way." (*Maitrayana Brahmana Upanishad*, translated by Max Muller in the 15th volume of *The Sacred Books of the East*, pp. 290, 299.) Occasionally, the saint comes to the very door of the seeker.

Of all teachers, the *Jnána-guru* is acknowledged to be the greatest. Unlike the *Vidyá-guru*, who imparts knowledge on any given secular subject; unlike the *Samaya-guru*, who imparts knowledge on any given religion, the *Jnána-guru* is concerned with the very foundation of knowledge, with truth eternal, unchangeable. He is therefore a teacher of teachers, a *guru* in the real sense of the term,* and hence called a *Jagat-guru*, or *Lóka-guru*, a Preceptor or Light of the world.

He is to be found mostly in secluded places from Cashmere to Cape Comorin, living in the utmost simplicity. Some of them are so dead to the world as to go wholly unclad, seeing nothing but the reign of God everywhere. To them men, women, and children are all alike, without any distinction whatever of sex, age, color, creed, or race. Such saints are often mighty in powers (*siddhis*), like Tirujnána Sambandamúrti and others of old, and like Tilleinátha Svámi, who still moves about in Southern India, redeeming men according to their fitness. Other masters, too, there are who live in towns undiscovered, and perform worldly duties in different walks of life, like ordinary folk, but whom the ripe soul discovers to its salvation. They make the kindliest and best of fathers, husbands, brothers, and citizens, though never so implicated in those relations as to forget for a moment the grace of God, which assigned to them and others their respective spheres in life, only in order that they might emancipate themselves from worldly bonds through service to others. One of these *Jnánis*, who for many years fulfilled the duties of a minister of a native state in South India, has described as follows how to live in the world without being of the world:

> While I live in shady groves, fragrant with fresh-blown flowers;
> While I drink cool and limpid water, and disport myself therein;
> While I find enjoyment in sandal-scented breezes, which move through the court like gentle maids;

*"The term *guru* means literally "he who has *burnt up* the *world*"—that is, the 96 *tatvas* ("rudiments," *cf.* Gal. iv. 9; "elements," 2 Pet. iii. 10) that underlie every human constitution, beginning from the latest evolute *prithivi* (earth-germ) and ending with the earliest evolute *nátham*—and has so overcome the world. He is therefore called *master*, a veritable light unto others.

Cf. "Our God is a *consuming fire*," Heb. xii. 29. "God is *Light*," 1 John i. 5. "I am come to send *fire* on earth," Luke xii. 49. "I have overcome the world," John xvi. 33. "I am the Light of the world," John ix. 5.

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While I revel in the day-like light of the glorious full moon;
While I feast on dishes of various flavors, seeming tempered with ambrosia;
While I am passing off into sleep, after much merriment, bedecked with garlands and perfumed with scent;—
Grant to me, O Siva, who art true, spiritual and blessed, all-filling, impartite, and substrate of all,—grant to me the boon of never forgetting thy grace (so as to avoid the perils of worldly enjoyment).—*Táyumánavar: Saccitánanda Sivam,* Sec. 11.

In the spiritual history of India, which still remains to be written, there occurs many a *Jnáni's* name in intimate connection with different phases of worldly life. When *Jnánis* do not cut themselves off from the practices and pursuits of ordinary life, they play their respective parts in the domestic and social circles, little affected by what the morrow brings; for though they have not renounced the world openly, they have yet renounced it at heart. Otherwise they could not possibly have risen to the high estate of *Jnánam.*

It is such masters in godly experience that have been for centuries, and are still, interpreting to earnest seekers in India the esoteric doctrines shadowed forth in the *Jnána-shástras* (the books of wisdom). Men most learned in the native languages, in grammar, rhetoric, logic, and the varied fields of literature, secular and sectarian, find themselves at sea in dealing with a *Jnána shástra.* Even with hints, these scholars are unable to gather the sense of a passage, and rack themselves in vain to know how the passage before them can convey the meaning it really does. In illustration of this fact, reference may be made to any of the translations of the religious books of India which have appeared in English.

Only those who have entered that region (called also the kingdom of God; *Siva-padam,* the state of the Blessed One; *Siva-puram,* the city of the Blessed One; *Siva-lóka,* the blessed region; *Chitákásá,* the sky of Intelligence) are able to realize its mysteries. It is they alone who can explain fully the truth.

But mere study of the doctrines regarding God, the soul, and the world will not, and cannot secure a footing in this sacred stronghold. He has to work for it, and toil along the "way of faith." He has to go through a course of spiritual training, into the several stages of which he is initiated only after affording satisfactory proofs of his contempt of worldliness and longing desire for godliness. Many are drawn but few are chosen, because of the difficulty they feel in purging themselves from the "rudiments of the flesh."

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Like the magnet that attracts iron,
Will the gracious Lord *draw* me towards Himself,
And become *one with me?*

—*Táyumánavar: Paingilikkanni,* Sec. 17.

Jnánis, as the stewards of the mysteries of God, show in secret the way to God. When God is reached, the soul is said to be in union with God, or to know God. Such knowledge or spiritual experience is not possible till the soul is cleansed of all worldliness, and stands in the "image" of God, fit for fellowship with God. The healing (*sánti*) of the soul of its impurities (*malam*) is a work of profound difficulty. It must be carried on from day to day—it may be for years together—under the guidance of the *Jnána-guru.*

When healed or sanctified, it is said to release itself from the carnal bonds of the body and "ascend" towards the Kingdom of God, which is in the soul. If the mind of the disciple does not discard worldly thoughts, he will make no progress towards God. "He, who in perfect rest *rises* from the body and attains the highest light, comes forth in his own proper form. This is the immortal soul." (*Maitrayana Brahmana Upanishad,* 11-2.) So risen, without a particle of anything that is earthy, the soul is fit for union with God. United to God, it knows God.

How man may rise towards God is well described in one of the ancient psalms of Mánikka-vásakar, which are daily chanted by thousands of Tamils in South India and Ceylon. The ascent is by the ladder of one's thoughts:—

O Siva, abiding in the limitless region of holiness, who, darkness dispelled, has granted me grace this day;
I thought of Thy way of rising from the bosom of the soul in the glory of the sun;
I thought of the non-existence of everything but Thyself;
I thought of Thee and Thee only,—having worn off thought, atom by atom, and drawing closer for union with Thee as one;
Nothing art Thou, yet nothing is without Thee.
Who then can think of Thee?

—*Tiruvásakam Kóyil Tiruppadikam* (*the Holy Poem on the House of God*), Sec. 7.

Even the most refined thought is found too earthy to perceive God. In His own true nature He is indeed unthinkable, nor is He to be perceived as Immaculate Spirit by the senses. He is, however, knowable. He is to be known by the soul *only when* it stands liberated from the

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fetters of thought and the obscurity of sleep.* To know God one must *know first his own spirit or soul in its purity,* unspotted by thought. The gradual elimination of thought "atom by atom" from Consciousness, while drawing it closer and closer to God, leads first to a stage at which all trace of thought is "worn off." Then and there the purified Consciousness (*Sákshi*) or the Soul, which lay hidden behind the veil of thought, becomes visible to itself or appears in its "own proper form" in unspeakable repose. This is called *ánmá-darsanam,* or knowledge of the soul.** Next is realized *Siva-darsanam,* or knowledge of God, who "rises from the bosom of the soul in the glory of the sun." This is "His way"—*His usual method*—of manifesting Himself to those men who worship Him in a purely subjective manner.†

Just as the soul enshrined in the body "rises" or manifests itself from the body, God enshrined in the soul "rises" from the soul and manifests Himself to the soul. *These are the two fundamental experiences of human nature,* the one leading necessarily to the other; and this is the goal of life—the knowledge of God. After attaining it, there is nothing more to attain here or elsewhere. Progress with all its toils ends. The long-sought-for Rest has come. No longer do pure and impure thoughts strive against each other for mastery; no longer do kind and unkind words flow alternately from the lips; no longer does the flesh lust against the spirit, nor the spirit against the flesh. Differentiation between self and others has ceased. Peace reigns.

In the consuming fire of truth (*Jnánágni*) all the beggarly "elements" of egotism and desire have been burnt up, and infinite bliss survives, bearing witness to the godly nature of man's Consciousness. This spiritual experience of the "burning up" or "melting" of the carnal elements of the Soul, known also as the cosmic stuff (ὕλη, *malam*) of the Soul, is well emphasized in the following stanza:—

Cf. The coming of Christ, as illustrated by the parable of the Lamps of the Ten Virgins. "Watch, therefore," said Jesus, Matt. xxv. 13; in other words, Be *wakeful* while you worship, "in truth, and in spirit." And as "God is Spirit," they that desire to worship Him, "in truth" *must* worship Him "in spirit" (John iv. 24), unspotted by thought.

**Cf.* The "coming (παρουσία, presence, appearance, Matt. xxiv. 3) of Christ, the Lord, who is *in* Man. "The Lord is the Spirit" (τὸ πνεῦμα, the Soul, *anma*), 2 Cor. iii. 17. St. Paul speaks of the "appearing (ἐπιφάνεια) of the glory" of the Father and of Christ, in Tit. ii. 13.

†*Cf.* Christ, when discovered in the heart of man, *declareth* the Father. "He that *beholdeth* Me (*i. e.,* seeth the Spirit) beholdeth Him that sent Me," John xii. 45.

"No man cometh unto the Father but by Me. If ye had *known* Me (the Spirit), ye should have *known* my Father also," John xiv. 6, 7.

"The Son, which is in the bosom of the Father, hath *declared* Him," John i. 18. "Neither doth any know the Father, save the Son, and he to whomsoever the Son will reveal Him," Matt. xi. 27.

Note that in verses 7 to 10 of the 14th chapter of John, Jesus makes clear to Philip that to know Jesus is very different to knowing Christ. Knowledge of "Christ" or the Spirit (τὸ πνεῦμα) is thus a profound spiritual experience, known in India as *anmadarsanam.* "It is the Spirit that quickeneth. . . . . Behold the Son of Man ascending," John vi. 62, 63.

Cf. John xvii. 1-3: where Jesus declares: "This is life eternal, that they should know thee, the only true God and Him whom thou didst send, even Christ."

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Thou art the indestructible bliss, which appears at the very moment when all the world of thought and the senses, like nuggets of gold, is *melted* into an ocean without waves or current.
To this day I have not thus realized Thee!
Can I attain this happiness by merely singing Thy praises in verse?
When, O Lord, wilt Thou establish me in the region of holiness, and grant me, a sinner, the bliss of the state resulting from non-differentiation?

—*Táyumánavar: Panmálai*, Sec. 9.*

The dissolution of the "world," which occurs at the very instant when the mind ceases to differentiate,—when subject is unified with object,—is also known as the "death" of the *Jiva-ahankáram* (nescient I which knows not itself, the sinful or worldly I) which veils the *scient* or godly I, the true Ego (*parama-ahankáram*), which alone *knows itself* and is the basis of all *knowledge*, temporal and spiritual, and which therefore is truly *scient*, truly divine.

I became like the dead:
Of all thought was I void:
None but I remained:
I knew no further change.
—*Venkádar: Arut-pulambal* (*the Psalms of Grace*), Sec. 49.

The Master means to say that when the *Jiva-ahankáram* (or worldly I) dissolved itself by non-differentiation, the *parama-ahankáram* (or divine I) stood forth unchangeable as the Ego liberated (*Jivan-mukta*) from nescience or worldliness, as the Soul infinitely expanded and at rest, the true Ego:—

My heart has hardly throbbed for thee;
But little have my thoughts dissolved;
Divorced I am not from the body, so hard to separate.
I have not died: I am still in a whirl.
—*Tiruvásakam: Settilápattu* (*the Ten Hymns on "I have not died"*), Sec. 2.

The "I" that ought to die is the *nescient* or worldly I, that knows

*Cf. 2 Peter iii. 10: "The day of the Lord shall come (as a thief in the night), in which the *heavens* shall pass away with a great noise *and the elements shall melt with the fervent heat, the earth also* and the works that are therein shall be *burnt up*." The day of the Lord is the day in which the Son of God or the Spirit is revealed, immediately after the melting of the elements.

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not itself and is led captive by worldly thoughts. The true Ego (or purified *Atmá*) can never die. It is eternal.*

The "world" (*Jágam*) and the nescient or worldly I (*Jiva-ahankáram*) are really synonymous terms, denoting differentiated existence. The sum of human affairs and interests, or in a restricted sense that portion of them which is known to any one, is popularly understood to be the world, which therefore consists of names (*náma*) and forms (*rúpa*) only, resolvable at last into a number of thoughts; and the nescient I exists when one is conscious of differentiated names and forms, that is, of thoughts. The "end or dissolution of the world (*náma-rúpa-násam*) is thus another expression for the "death" of the nescient or worldly I. The world (*Jagam*) dissolving or ending, the nescient I dies; and the nescient I dying, the world (*Jagam*) ends. These expressions mean alike cessation from differentiation.

The question whether the world, in the sense of tangible, material bodies, does really exist or can exist independently of our consciousness, cannot be adequately considered here from the standpoint or view of the *Jnánis*. It is enough to remember that, according to them, all extended things, including the whole of the objective world, are evolved from the impartite consciousness which pervades all space, and that such evolutes, though in truth immaterial, appear to minds unqualified by the practice of non-differentiation to be real and permanent.

The doctrine of the immateriality of the objective universe has been accepted by some of the ablest scientists of Europe. They consider it to be only a consciousness of a relation between two or more affections of the senses, and that "it is inconceivable that what we call extension should exist independently of some such consciousness as our own." (*Lay Sermons and Addresses*, p. 358.) Professor Huxley's argument on this subject is worth quoting:—

"I take up a marble, and I find it to be a red, round, hard, single body. We call the redness, the roundness, the hardness, and the singleness "qualities" of the marble; and it sounds, at first, the height of absurdity to say that *all these qualities are modes of our own consciousness*, which cannot even be conceived to exist in marble. But consider the redness, to begin with. How does the sensation of redness arise? The waves of a certain very attenuated matter, the particles of which are vibrating with vast rapidity, but with very different velocities, strike upon the marble, and those which vibrate with one particular velocity are thrown off from its surface in all directions. The optical apparatus of the eye gathers some of these together, and gives them such a course

*The "death" of the worldly or nescient or sinning I (*Jiva-ahankaram*) is the "crucifixion" (Gal. v. 24, Rom. vi. 6) of the sinner, "old Adam." When he is crucified, the heaven-born Adam (1 Cor. xv. 45, 47), the Son of God, the true Ego (*parama-ahankaram*) appears.

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that they impinge upon the surface of the retina, which is a singularly delicate apparatus, connected with the termination of the fibres of the optic nerve. The impulses of the attenuated matter, or ether, affect this apparatus and the fibres of the optic nerve in a certain way; and the change in the fibres of the optic nerve produces yet other changes in the brain, and there, in some fashion unknown to us, give rise to the feeling, or consciousness, of redness. If the marble could remain unchanged, and either the rate of vibration of the ether, or the nature of the retina, could be altered, the marble would seem not red, but some other color. There are many people who are what are called color-blind, being unable to distinguish one color from another. Such an one might declare our marble to be green; and he would be quite as right in saying that it is green as we are in declaring it to be red. But then, as the marble cannot, in itself, be both green and red at the same time, this shows that the quality "redness" must be in our consciousness and not in the marble.

"In like manner, it is easy to see that the roundness and the hardness are forms of our consciousness, belonging to the groups which we call sensations of sight and touch. If the surface of the cornea were cylindrical, we should have a very different notion of a round body from that which we possess now; and if the strength of the fabric and the force of the muscles of the body were increased a hundred fold, our marble would seem to be as soft as a pellet of bread crumbs.

"Not only is it obvious that all these qualities are in us, but if you will make the attempt you will find it is quite impossible to conceive of "redness," "roundness," and "hardness" as existing without reference to some such consciousness as our own. It may seem strange to say that even the "singleness" of the marble is relative to us; but extremely simple experiments will show that such is veritably the case, and that our two most trustworthy senses may be made to contradict one another on this very point. Hold the marble between the finger and the thumb, and look at it in the ordinary way. Sight and touch agree that it is single. Now squint, and sight tells you that there are two marbles, while touch asserts that there is only one. Next, return the eyes to their natural position, and, having crossed the forefinger and the middle finger, put the marble between their tips. Then touch will declare that there are two marbles, while sight says that there is only one; and touch claims our belief, when we attend to it, just as imperatively as sight does."

The "world" is indeed a mode of one's own consciousness. Therefore did a Master say—

> To him only the world exists
> Who is alive to the ways of the senses.
>
> —*Tiruvalluvar Nittár Perumai* (*the Greatness of the Separated Ones*), Sec. 7.

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Another Master has declared that the realization of the great truth of the immateriality of the world is one of the most astounding facts of spiritual experience.

> When the germ of the grace of God has sprouted in the peaceful soul,
> Father, mother, children, home, social life, and all the world besides
> Are felt unreal, as dreams, as the quivering air.
> A marvel, a marvel indeed, is this experience!
> —*Táyumánavar Tantai-táy*, Sec. 31.

The "world," in the language of Wisdom (*Jnánam*), means everything except pure consciousness: not only the material universe, but also thought and sense perceptions; and God, *as Being true or unchangeable*, who pervades this ever-changing and therefore untrue "world," is not to be found in it, that is, He will not reveal Himself *in His own true character as He always is*, if looked for in the "world."

> O Thou who in all things dost vibrate!
> O Thou stainless consumer and container of the World!
> O Thou king of the celestial hosts!
> O Thou, the only One, without a second!
> Though, appealing to Thee aloud, I have sought for Thee throughout the world (*loka*),
> Yet have I not found Thee there.*
> —*Tiruvásakam: Arutpattu* (*the Ten Hymns on Grace*), Sec. 2.

In His own true nature, as He was before the beginning of the "world," and as He will be after the end of the "world," He is to be "seen" only where the "world" is not, that is, only in the region of pure consciousness. Therefore the Master, who declared that God was not to be found in the "world," proclaimed also that he found Him elsewhere, in "resplendent *Tillai*," the glory of pure consciousness:—

> I found Thee, immaculate and blissful, in resplendent *Tillai*.
> Having overcome the darkness of desire,
> The perception of forms, and the thoughts of "I" and "Mine":
> I, who had been drawn into the vortex of caste, family, and birth, who was worse than a helpless dog;—
> I *saw* Thee, who had cut away my bonds of misery and held me to Thy service.
> —*Tiruvásakam: Kandapattu* (*the Ten Hymns attesting Knowledge*), Sec. 5.

*Cf. The declaration of Jesus: "O righteous Father, the world hath not known thee, but I have known thee." John xvii. 24.

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This immaculate and formless being of the Deity "seen" beyond the veil of thought, in the region of pure consciousness, is His *nishkala sva-rupam.* It is needless for the purposes of this paper to explain His *sakala sva-rupam,* or thought-form, assumed for purposes of grace, *according to the thoughts of each devotee.*

The separation of the soul from thought and the senses is known as separation from the *body* or the *flesh.*

> Meditating on the peerless ways by which He led me captive,
> Having separated me from the *body*
> Which knows not what it is to be established;
> Meditating also on the gracious manner in which He cherishes the faithful;
> Let me sing in praise of Him only who took me unto Himself, etc.
> —*Séndanár: Tiruppallándu,* Sec. 3.

> Hear, O Bird, dwelling in groves laden with luscious fruit!
> Raise thy notes to the Giver of all things,
> Who, spurning the celestial regions, appeared on earth for the purpose of claiming man as His subject.
> Pray that the King may come, who, spurning the *flesh,* entered my soul, made it as Himself, and stood forth the only One.
> —*Tiruvásakam: Kuyilpattu,* Sec. 4.

"The flesh" or "body" includes not only the tangible body (*sthúla sarira*) but also the subtle body (*súkshma sarira*), consisting of the gasi-form organs of thought and the senses. The complete "spurning of the flesh" is therefore equal to complete isolation from the flesh, which state is also spoken of as being wholly "dead to the world" (of thought and the senses). When this occurs the soul becomes *nishkala,* immaculate (unspotted by the least rudiments of the flesh), *god-like.* Drawing the soul from the sheath (*kósha*), or body (*sukshma sarira*), or womb* (*garbha*), in which it had been encased, God "frees" or "separates" it from its carnal bonds and causes it to be "as Himself." Then only does He, who of old time lay hidden in the soul, become manifest; and manifested, He absorbs the soul by His sun-like glory and remains "the Only One."

All the doctrines and practices which are calculated to lead to the knowledge of the Soul, and through that knowledge to the knowledge of God, are locked up in the mystic formula "know the soul through the

*Cf. "When it pleased God, who *separated* me from my mother's *womb,* to reveal the Son in me," etc. Gal. i. 15. This separation from carnality, or the *sukshma sarira,* is essential to the spiritual *birth* or appearance of the Son or soul (*anma*).

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soul," which, in the language of Jesus, is represented by the expression "I (the spirit) bear witness of Myself (the spirit)." (John viii. 18.)

It is necessary to explain that in the darkness of deep sleep consciousness is so obscured that it fails to know. Awake it knows nothing in particular, till a vague desire to know arising from within it, the internal or external faculties report something to it. Then begins a knowledge of some definite thing. But so rapidly do the senses strike on the consciousness, and so constantly do thoughts present themselves from the very moment it wakes to the moment it falls asleep, that consciousness is "cheated with the blear illusion" that it is identical with thought and the senses, even as thought is "cheated with the blear illusion" that it is identical with the body. The truth, however, as experienced by *Jnánis*, is that consciousness or the true self is wholly distinct from thought and the senses, just as the latter are distinct from the body. "Separate from all thought and the senses, yet reflecting the qualities of all of them, it is the Lord and Ruler of all." (*Svetásvatara Upanishad*, iii. 17.) Consciousness, or the true self, or the Ego, or the soul, or the spirit—for these are all synonymous—knows the senses and thoughts, but the senses and thoughts are not subtle enough to know the soul, their "Lord and Ruler." *It knows itself. Nothing else can know it.* Hence the mandate "know the soul through the soul." The Soul is a witness (*Sákshi*) *unto itself.*

It is therefore difficult to establish these truths by reasoning. The basis of reasoning is comparison of one thing with another and drawing inferences therefrom, but there is nothing in the world without us which may be compared with our spiritual nature. The only proof possible under these circumstances is an appeal to spiritual experience.* Such experience declares (1) that the body is an instrument of the mind; (2) that the mind, or the subtle organs of thought and the senses, are a vestment of the soul; (3) that the mind is not subtle enough to know the soul; (4) that the soul may be freed from its primeval taint of evil or worldliness; (5) that when freed from its worldliness, the Soul knows itself, as naturally as the bound soul knows the mind and the world without; and (6) that peace (or infinite love, irrespective of objects of love) and knowledge (or the power of knowing, irrespective of objects of knowledge) are the fundamental qualities of the freed soul.

How few among us recognize even the first-named of these truths! Metaphysicians of repute have argued that the mind, so far from using the body as its instrument, is only a property, power, or function of the body. Professor Bain, desiring to follow a middle course, defines man to be "an extended and material mass, attached to which is the power of

*"Every one that is of the Truth (*i. e.*, sanctified in spirit) heareth my voice" (*i. e.*, is a witness to my doctrines). John xviii. 37.

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becoming alive to feeling and thought, the extreme remove from all that is material" (*Mind and body*, p. 137); and observes that the contention that the mind uses the body as its instrument "assumes for mind a separate existence, a power of living apart, an option of working with or without a body. Actuated by the desire of making itself known, and of playing a part in the sphere of matter, the mind uses its bodily ally to gratify this desire; but if it choose to be self contained, to live satisfied with its own contemplations, like the gods as conceived by Aristotle, it need not enter into co-operation with any physical process, with brain, senses, or muscular organs. I will not reiterate the groundlessness of this supposition. The physical alliance is the very law of our mental being; it is not contrived purely for the purpose of making our mental states known; without it we should not have mental states at all." (*Ib.* p. 132.)

The learned professor's criticisms abound with difficulties of his own creation, which however do not affect the truths of spiritual experience. By the light of this experience, the soul (or the I that knows) is found to be very different from the faculty that thinks. It will be readily admitted that it is not the senses (*Jnanéndriyas*), but the internal faculties of thought (*antahkaranas*), that think. The *Jnánis* of Agamic India* declare that the invisible organ of thought and the other invisible organs of breath, nutrition, and action, which in correlation form the subtle body (*súkshma sarira*) of the soul, are in the nature of a covering or integument (*kósha*) of the soul, being "bound" to it by the "worldliness," or obscuring evil, which is inherent in the soul. For the merciful purpose of liberating the soul from this pitiful state of darkness or nescience, God endowed the soul with thought,—with certain "rudiments," (*tatvas* or *karuvis*), called shortly "the mind-and-breath mechanism,"—and so brought it into relation with the outer world. Nescience thus became (through the "subtle body") the desires of touch, taste, hearing, sight, and smell, and the desires of the intellect. The mind-and-breath organism has, therefore, been called a "lamp," or instrument of illumination to the obscured soul. As the light of sound knowledge let into the soul, through the channels of thought and the senses, dispels the density of the worldly taint inherent in the soul, thought and the senses find themselves urged with a proportionately decreasing vigor in the field of carnality. It is within our every-day experience that, with the gradual decline of desire for anything, our thoughts on that subject become fewer and less active, and it is only natural that, when all desires are eschewed, thoughts should run down to a complete calm. This truth is expressed in the formula

*Those *Jnanis* who expound the *Agamas*, or the Scriptures which treat of the science and art of healing the Soul of its impurities. There are twenty-eight orthodox Agamas, none of which has been translated, nor even printed, in any European language, and of which there seems to be as much misapprehension among European *savants* as there is of the Bible among non-Christian Asiatics.

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nirásá (or non-desire), is *samádhi* (leveling of the mind). All "enlightened" men, that is, men who are consciously admitting light, and are thus actively wearing off, atom by atom, the density of their cravings, are on the high road to *samádhi*. They are destined to speedily enter the spiritual kingdom, the holy and blissful region of pure consciousness.

The converse proposition, that the practice of the art of leveling thoughts lead to attainment of *nirásá*, is found to be equally true. Without tarrying on this phase of the question, it is needful only to say that, as the effacement of all desire causes thought to disappear, leaving the soul serene and limitlessly conscious. Mr. Bain's question, whether the mind may have a separate existence, and in that state of independence possess an option of working with or without the body, admits of a ready answer. If all desires have been permanently expunged from the soul, the mind becomes separated from it, like the kernel from the shell of a cocoanut, and has no power over the body (which may be compared with the husk of the cocoanut), not even over itself. It is quite inert.

Such a contingency occurs only in the case of that class of *Jnánis* known as *Brahma Varishta*, who have emancipated themselves from desire so completely that it never rises from the expanse of consciousness in any form whatever. Consequently, the *Brahma Varishta* are motionless, dead in the worldly sense, but not dead in the spiritual sense, because though they know nothing in particular, they yet know (being light itself, bliss itself, without a particle of darkness or sorrow in their consciousness), and live on from week to week, month to month, and year to year without food or drink.

A less advanced *Jnáni* is the *Brahma Variyan*, in whom desire is not completely annihilated. Therefore he is able to rest in *samádhi* only for limited periods, emerging therefrom for a short while, during which devotees revive his recollection of earthly affairs and pray for blessings. Granting them, he again relapses into the peaceful state. The late Raja Rájéndralála Mitra, one of the most distinguished sons of India, said that in 1842 he saw a *Jnáni*, whom some wood-choppers had brought up to Calcutta from the forests of the Sunderbunds. The saint was found sitting crossed-legged under a lofty tree, amidst a wild profusion of heavy roots, which in course of growth had entwined themselves round his limbs. The "fools and blind" cleared the wood and carried the sage, dead as he was to the world, to Calcutta, where he was taken possession of by two men even more ignorant than the wood-choppers, for, unable to rouse him "by shouting, pushing, and beating, they put fire into his hand and plunged him into deep water in the Ganges with a rope about his neck, as though he were a ship's anchor, and twice kept him there all night. They pried his tetanus jaws apart, put beef into his mouth, and poured

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brandy down his throat. Finally, to prove their own shamelessness, and to make their memory hateful forever, this Hindu Rajah and this Englishman set upon the poor saint an abandoned creature of the other sex, to pollute him with her unholy touch!" (Lecture at the Town Hall of Calcutta in 1882). At last by violent methods they awoke him, and all he said was: "O Sirs, why did you disturb me? I have done you no harm." Shortly after he obtained *Videha Mukti,* or liberation from the *Sthúla* and *Súkshma* bodies.

A third class of *Jnánis* is represented by the *Brahma Varan* who suspends mind and breath for a few days at a time, returning to the ways of life readily at the close of the *Samádhi.*

By far the largest number of *Jnánis,* however, belong to the class of the *Brahma Vid,* who isolates himself only for a few hours each day, not necessarily every day. These are the saints who are most useful to the world, because all their thoughts run with amazing fruitfulness in the groove of *paropakáram,* or service to others.

A careful study of the life of Jesus shows him to be a brilliant example of this type of saint,* for, in addition to the knowledge of God, he possessed *siddhis* (or spiritual powers) of a very high order. When drawn too much into the vortex of worldly life, he sought solitude for the purpose of re-establishing himself in the fulness of peace. "He went up into a mountain apart to pray . . . He was there alone" (Matt. xiv. 23), is often said of Jesus. He is also said to have been fast asleep on board a ship when a great storm was blowing and covering the craft with tremendous waves (Matt. viii. 24). Even a drunken man would have returned to his sober senses by such rolling and pitching, creaking and roaring,, "but Jesus was asleep." He was no doubt in *samádhi,* "dead to the world" of thought and the senses. His disciples were able to move him out of that peaceful state, because his desire to serve others, being still unquenched, stirred and set the mind-and-breath mechanism in motion, as demonstrated in the case of the ill-treated saint of the Sunderbunds. The *Jnánis* declare that even the best of desires are, in comparison to peace, a burden; that the blissfulness of rest is infinitely superior to unrest, however refined; and that rest is absolutely good, while all forms of unrest, from the highest to the lowest, are bad in relation to rest. We are now able to understand the saying of Jesus on a memorable occasion, "Why callest thou me good? There is no one good but one, that is, God" (Matt. xix. 16). He seems to have then felt the desecration of unrest. Therefore also do men, who are known to have tasted of Rest, feel ever inclined to go back to it, as to a haven, from the agitations of thought, from the troubles and turmoils of life.

* *Cf.* John x. 24-36: "Jesus answered.....Say ye of him whom the Father hath *sanctified* and sent into the world, thou blasphemest, because I said I am the Son of God?"

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The experiences of *Jnánis* of the different degrees of rest, or "death unto the world," as above described, ought to make it clear to learned materialists that the mind and the senses are but instruments of the soul,—and that, if desire, were wholly eliminated from the soul, the mind and the sense organs would fall prostrate on the bosom of the soul, even as a spinning top would fall on the ground as soon as its force is exhausted. This is one of the most certain facts known in *samádhi.*

> When the mind, ceasing to whirl, falls like a top which has spent its force,—
> Just then, the gloom of nescience dispelled,
> Did I know Myself, independent, like unto space, devoid of light and shade?
> Did I then, joining myself with the infinite peace which lies within Me, pass into the transcendingly blissful state?
>
> —*Táyumánavar: Tejómayánandam,* Sec. 4.

A few more words may be added in explanation of the practice of the art of knowing the soul through the soul. We know as a fact that we see, hear, touch, taste, and smell; and we know also that we think. The expressions "I know that I feel," "I know that I desire," "I know that I think," mean only that one is conscious of those states of being, namely, the state of feeling, of desiring, of thinking. Consciousness, therefore, is the Be-ing which knows, and must not be confounded with the states or sensibilites induced in consciousness through the excitation of the senses and thoughts. When such sensibilities are discarded, what remains is consciousness pure, which soon overflows in all directions, boundlessly, like the rays of the sun through space. This experience is known as *ánma-púranam,* meaning, literally in the words of St. Paul, "the fulness of the spirit." This is the liberated soul (*átmá in móksha*), the Be-ing, the "I Am," which partakes of the "glory" of God; known as *Saccitánandam,* that is, *sat,* eternal unchangeable existence; *chit,* pure consciousness, infinitely expanded, *ánandam,* undifferentiated bliss or absolute rest. In plain words, when consciousness is purified to the requisite degree, it is found as a matter of fact (1) to survive all phenomena and remain unchangeable; (2) to possess the power of knowing, untramelled by time, distance, or other obstacle; and (3) to overflow with an unspeakable repose and love for all living beings, the like of which is unknown in any other state.

European science admits the world of the senses (the "sensible" world, as it is called), and the world of thought (the "extra-sensible" world), and is quite familiar with their laws and conditions; but it refuses to acknowledge the world—I would rather say the region—of pure con-

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sciousness (the "supra-sensible." world). "We cannot say," wrote the late Mr. G. H. Lewes, "that a supra-sensible world is impossible; we can only say that, if it exists, it is to us inaccessible." (*Problems of Life and Mind,* vol. I., p. 270.) And Professor Bain declares that in the senses and thoughts "we have an alphabet of the knowable . . . but we cannot by any effort pass out of the compass of the primitive sensibilities." (Section 19 of the chapter on the *Physiological Data of Logic.*) The denial of the region of pure consciousness (*Jnána Bhúmi*), because of its fancied inaccessibility to experience, is a notoriously false argument, Mr. Lewes himself having pointed out, elsewhere, that "before a fact could be discredited by its variance from one's notion, the absolute accuracy of the notion itself needed demonstration." (*Problems of Life and Mind,* vol. I., p. 353.)

No further emphasis is now required to bring home the fact that the existence of the region of pure consciousness is not a matter of theory or speculation. This state of *godliness* is indeed a "mystery" in the sense of being beyond human comprehension ***until it is explained and realized.*** It is within the actual experience (*svánubhavam*) of *Jnánis,* being known to them as *Sivánubhúti, Siva-padavi, chitambaram, chitákásá,* the blessed state, the spiritual kingdom, the kingdom of God, the region of infinite consciousness or light. It is the most real of all regions, because, when it is reached, it is found to be further irresolvable, hence unchangeable, that is, everlasting. It is, moreover, strictly *verifiable in experience,* that is attainable by others, provided that, by native disposition and previous culture, one is sympathetic enough to persevere in all earnestness and faith in the way marked by the Master.

P. RAMANATHAN.

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REVIEWS

THE HEARTS OF MEN, by H. Fielding.* There is something irresistibly alluring in sincere self-revelation. When people *talk* much about themselves they become wearisome from the fact that their experience is limited or they would find other subjects for conversation—but it is different when in serious earnestness, with conviction and sincerity, a writer reveals those experiences which have led to definite beliefs and satisfaction. The author of *The Soul of a People*, in itself a fascinating and sympathetic study of the Burmese people, in a later book carries his readers into a still more intimate acquaintance with his feelings and motives. In the *Hearts of Men* his avowed object is to find out first "*what* religion is," and secondly, "what use it is."

Two wide avenues of speculation! One might say that it required courage to open up an inquiry in fields which have been so often traversed by believer and by sceptic. But Mr. Fielding has discovered a new road across the field, and leads his readers by way of his own experience to questions which assailed his own soul. The history of the boy brought up in an inherited faith, and wedded to it through the affections, is so true in all its incidents that it recalls to every thinker the moment of his own awakening. The very purity of the home teaching, its recognition of the Law of Christ as supreme, made the contrast between that teaching and the popular construction of Christianity the more perplexing; and the life of an every day school was but a preparation for the same perplexities in maturer life. And after all the history of the modern boy is the history of the human race in its progress. Primitive man in his way asked the same questions. Why should there be one law for the God and another law for the man? Only in primitive life man was often higher than his deity—a deity who demanded human sacrifice and devoured man himself, whereas in civilization the God has become infinitely higher than his worshipper. His Law has grown with the Law of Purity and Love, while man remains persuaded that there are times and seasons when the Law of Might makes Right. Naturally every school boy believes so, for national life everywhere in the West proclaims the same truth, and as the lad grew to manhood other equally perplexing facts dawned upon his mind. Money and fame he finds are good things; learning is distinctly desirable, and life itself is a battle and a struggle for supremacy, in which the Christian virtues of meekness, purity and love would have little chance. Above all, his sincere soul revolted against what seemed to him the hypocrisy of those teachers who inforced the rule of Christ in Church and Sunday School and yet in their every-day life were obviously governed by entirely different codes of action. Ideals were one thing, practice another. Then, too, when with a boy's earnestness he questions, the explanations of theology are to him no elucidation, and the teachings of science seem to him incompatible with those of the Church. And so we find him traveling a road familiar to most of us, and growing of necessity more sceptical with the years. And yet he demanded, and knew that he demanded, a perfectly simple thing—a reasonable theory for belief—which shall justify the ways of God to man.

The history of his search is of deep interest. He fled to books—but books, even those of many religions, failed to answer him. The questions he put were questions unanswerable by the intellect, and while in some faiths he found some ideas that appealed to him, in none could he realize ultimate satisfaction. It was

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natural that to a mind of his order, Buddhism, with its impersonal conceptions, should appeal. The universality of Law was to the East what Science was to the West; it was to his idea a higher ideal than that of a Personal Deity. But after all Law as such failed to answer the deeper question of his heart—"Why," he demands, "must I obey Law? It makes of me a mere automaton," and his demand for Liberty saved him from fatality.

We may call the first half of this most interesting book the Search—or the Vain Search. Yet, vain as it is, it has led to some definite conclusions and one definite belief. The man has made an important discovery. True religion, religion that shall satisfy, is not to be found in books. After all, the bibles of the world, he realizes, are only records, not living realities. It is true that they become living realities to some people, but that, he begins to think, is due to the people and not to the records. There must be something in the people themselves that recognizes a satisfaction unknown to him. From books then he turns to a study of men—of the Hearts that live by religion.

We now find him led away from statements and from creeds to feelings and instincts. He continues his studies among those people of Burmah whose lives and religion he has portrayed so well, and endeavors through analysis of their characters to understand their religion. He attributes their Buddhism to a native independence of character; in short, they are Buddhists because that Religion accords best with their instincts. Is this true of all races and of all peoples? Religion, he is convinced, appeals to the more emotional and less intellectual people; is, in fact, not a matter of philosophy and reason, but of feeling.

This conclusion, although reached early in his volume, is in reality final. The remaining chapters are devoted to a consideration of those innate feelings which tend to religious conviction. Enthusiasm plays its part, the affections are deeply concerned, habit is involved, race and heredity have much to do, but in the last analysis, these are dependent upon feeling. "Creeds," he says, "rise out of instincts; it is never the reverse. . . . . There are creeds built on ceremonies and ceremonies on instincts."

Enough has been said to show the value of this most interesting book, but to appreciate its full fascination, it must be read from cover to cover. If the thinker, in accepting its conclusion, demands yet more and asks, "What *is* Feeling?" the reply should surely be that feeling is the fundamental relation of the Soul to its origin, and that in saying that Religion is a matter of feeling, we are, in fact, saying that is the Soul's Life and expresses itself in exact relation to the Soul's growth. Feeling, which *is* Soul, expresses itself through the emotions, and thus Religion is that which satisfies those higher ideals which are the result of the Soul's growth; or, as our author beautifully expresses it, "Religion is the Music of the Infinite Echoed from the Hearts of Men."

It is, in fact, the home of the Soul, in which it meets again those half forgotten melodies which vibrate in the sacred silence of the deeper experiences of life.

J. R. R.

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*Wisdom from China.** Yet another book for which the heart offers thanks to the gods: a purely delightful book, uplifting, reminiscent of reality. In the form of conversations with a Chinese sage, it gives us the essential teachings of Lao-tse, the Master. Only one statement and one omission in it we regret; and it will be best to dispose of these before dealing with its more important features. The statement is that Lao-tse was "the purest human being who ever breathed." Why attempt to place the saviours of the world in a sequence of spiritual greatness? We might as well try to weigh star against star with our hands. Even if it could be done, most of us, being star-worshippers, would be likely to quarrel with the verdict. Such comparisons divert the mind from essential to relative values.

Confucius (Kong-fu-tse) is mentioned as a lesser light than Lao-tse. Perhaps he was. Personally we vastly prefer the teachings of the latter. But—and this is the omission—to understand either it is necessary to realize how closely the two

**Wu-Wei, a Phantasy based on the Philosophy of Lao-tse.* It has been translated admirably by Meredith Janson from the Dutch of Henri Borel. Luzac & Co. are the publishers, Messrs. Lemcke & Buechner being the New York agents. Price, 75 cents. Another recent and useful little book on the subject of Taoism is *The Sayings of Lao-tsu*, translated by Lionel Giles in "The Wisdom of the East" series; price 25 cents.

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were connected, the one counter-balancing the other, somewhat as Shankara Acharya may be said to have restored the balance of Indian thought after the dazzlingly spiritual revelation of the Buddha. The analogy is nearly perfect, in spite of the fact that Confucius began his work while Lao-tse, although a very old man, was still alive; for it was the mission of Confucius to provide forms for the retention of a spirit so powerful that its backwash threatened destruction. He regulated intellectually, and modified in the process, the light of freedom and of divine spontaneity which Lao-tse had revealed. He was not, however, a reformer of Lao-tse's teaching, any more than Shankara was a reformer of Buddhism. He was a Conservator, and re-established, on a sounder basis, the ancient faith which the Taoism of Lao-tse had disturbed.

Many years afterward their disciples became frankly hostile. Chuang-tse, the best known exponent of Taoism, a brilliant and most witty writer, making merciless fun of rule-of-thumb wisdom and of duty measured by the yard, which, as he alleged, the followers of Confucius inculcated. It is not surprising, therefore, that most writers on the subject refer to Confucius and Lao-tse as antagonists. To us, it seems much more likely that they were friends and allies. It is known that they met and conferred, and it is probable that, wise as they were, they realized perfectly that instead of their missions being antagonistic, both represented aspects of the one truth, and that both of these different aspects were needed in China at that time. In fact, those of us who have found reason to believe that the world's greatest sages have in every case been messengers from the same Lodge of perfected men or Masters—the protectors and instructors of the race—may well infer that these supposed rivals met as "brothers in the Lodge," and that they discussed most amicably how best to attain their ends.

But now for something of this book's rare virtue. A Phantasy, the author calls it. If a Phantasy, it is based on true vision, and whether the dream was of the night or of the day, matters infinitely little.

"There stood the sage, looking at me.

"And it was a revelation.

"It was as though I saw a great light—a light not dazzling, but calming.

"He stood before me tall and straight as a palm-tree. His countenance was peaceful as is a calm evening, in the hush of the trees, and the still moonlight; his whole person breathed the majesty of nature, as simply beautiful, as purely spontaneous, as a mountain or a cloud. . . . . I felt uneasy under his deep gaze, and saw my poor life revealed in all its pettiness. I could not say a word, but felt in silence his illuminating influence.

"He raised his hand with a gesture like the movement of a swaying flower, and held it out to me—heartily—frankly. He spoke, and his voice was gentle music, like the sound of the wind in the trees."

The sage speaks to him of Tao. It is the Highest, the One, the Only; it is Wu, Nothing, and yet Everything. "One begat Two, Two begat Three, Three begat Millions. And Millions return again into One. . . . . Thy soul in her innermost is Tao."

Then the sage instructs him in the process of Self-realization. "Gently must Tao be approached, with a motion reposeful as the movement of the broad ocean." We must rid ourselves of all desire, of all striving. We must acquire Wu-Wei—"unresistance," "self-movement," "spontaneity," "strifelessness," as our author variously translates it, objecting to the more usual "inaction," although, in our opinion, Wu-Wei is very nearly akin to the "inaction" of the Bhagavad Gita (Chap. IV., v. 18).* In any case, desire, attachment to the fruits of action, must be abandoned. "Tao is rest. Only by renunciation of desire—even the desire for goodness or wisdom, can we attain rest." But it is a rest that is "not mere idling, with closed eyes." Lao-tse "did exact activity in real things. He implied a powerful movement of the soul, which must be freed from its gloomy body like a bird from its cage. He meant a yielding to the inner motive-force, which we derive from Tao and which leads us to Tao again. And, believe me: this movement is as natural as that of the clouds above us."

Inexhaustible sympathy and the uttermost faith in humanity and in himself, as

*Compare "The Two Paths" in *The Voice of the Silence*, translated by Madame Blavatsky; "Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake."

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part of humanity, the disciple must have. "The eternal Tao dwells in all; in murderers and harlots as well as in philosophers and poets. . . . . They cannot be 'bad,' they cannot be 'good' either. Irresistibly they are drawn to Tao, as yonder waterdrop to the great sea. It may last longer with some than with others, that is all." Despair of men? Despair of yourself! "Hast thou held the sin of men to be mightier than Tao?" Hast thou held thyself to be greater than Thy Self? Believe, believe and for ever believe in thine own omnipotence—in the omnipotence of Tao. Pain, evil, sorrow, are not essential elements of Being. "One day thou wilt realize how natural, how spontaneous are all facts of existence; and all the great problems which have held for thee mystery and darkness will become Wu-Wei, quite simple, non-resistent, no longer a source of marvel to thee." Meanwhile, "do not desire to know too much—so only shalt thou grow to know intuitively; for the knowledge acquired by unnatural striving only leads away from Tao."

Next the sage speaks of Art: and we wish that artists everywhere could be converted to his views. He holds up the ideal of a modeller laboring for years with infinite love and devotion, to produce one symbol of the soul; laboring not only to perfect the form, but the very substance used in the moulding. Putting his thought and heart into every atom of it, his image of the Buddha becomes the incarnation of a prayer, radiates a glory which form alone can never communicate.

Of Poetry he says: "In the purest mood of the human heart, at a time when the fire of the intellect is at its brightest, then, if it be moved, it too will give forth sound. . . . . Poetry, then, is the sound of the heart."

Lastly he speaks of Love. Much depends in this case upon the use of the word. From one point of view it may be said that Love is the death of life, since life exists by desire. But he does not use the word in that supreme sense. Tao is not Love, he says. "For him who is absorbed again into Tao, love is a thing past and forgotten." Until the day of that at-one-ment, however—"Love what thou lovest, and be not misled by the thought that love is a hindrance which holds thee in bondage. To banish love from thy heart would be a mad and earthly action, and would put thee further away from Tao than thou hast ever been." The "rhythm" of Tao exists everywhere, and man, feeling it in his heart, becomes restless, and is apt to think that it is driving him towards something exterior to himself. This is his mistake. He must learn to use that rhythm as a bridge between his heart and Tao, passing along it, without effort, with unshakable faith in its power, to his home within, beyond infinity, to the Great House.

It will be seen how absurd it would be to say that Taoism embodies a higher and purer doctrine than that, for instance, of the Upanishads. Their teachings, fundamentally, are the same. But we can say truly that it embodies an invaluable contrast in method, and that as an antidote to intellectual formalism, as a revelation of the free Spirit, its usefulness will outlive all the creeds. X.

Balance: The Fundamental Verity, by Orlando J. Smith.* While there may be different opinions as to the scientific value of this modest volume, there can be none as to its inherent honesty and force. The subject of religious beliefs has rarely been so impersonally handled as by Mr. Smith, and it is extremely interesting to find a writer without apparent (or at any rate, without expressed) knowledge of Eastern literature, giving an almost perfect equivalent of the law of Karma as one of the fundamental concepts of all religions. "Balance," according to Mr. Smith, is the universal law in Nature; in other words, perfect equilibrium exists and is the controlling principle in a world of eternal change and motion. Action and reaction being equal, effects follow causes in unbroken succession, and there is no escape from consequence. Here we have in concrete form the ultimate of all Hindoo philosophy, and when Mr. Smith, turning from the definition of Balance in science to a consideration of the fundamental concepts found in all religion, the natural affinity of his conclusions with those of the ancient East is still more marked.

*Houghton, Mifflin & Co.

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The three beliefs found in every religion are:

I. That the soul is accountable for its actions.
II. That the soul survives the death of the body.
III. That there is a Supreme Power that rights things.

Buddhism probably is the only religion in which the Supreme Power is Impersonal Law, and for this reason, although our author does not suggest it, Buddhism is, of all religions, most in accordance with the conclusions of modern Science.

It is not easy, in a short review, to do justice to this notable book. In the compass of some hundred and fifty pages the author brings forward his arguments, and stimulates the mind of his readers to earnest consideration of this momentous proposition, which is to reconcile the Religion of an incalculable past with the scientific deductions of our own day. Not the least interesting part of the volume is the appendix, containing the criticisms of leading thinkers and the reply of the author to these critics. Both the letters and the reply are illuminating, and it is impossible to lay the book aside without feeling that an important step has been taken in that bridge of unification which shall ultimately unite as one Religion and Science. J. R. R.

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*Balthasar the Magus,** the third of a series of books on occult themes, by A. Van der Naillen, is another of the rapidly growing list of mystical publications which is not the least interesting sign of the times. These works, which vary all the way from the detective story, with a crime committed under hypnotic suggestion for a motive, up to the more ambitious if less modest effort, like that under review, which attempts in some thirty or forty pages to give a complete explanation of cosmogony and evolution, do certainly show an increase of interest in mysticism, the occult, life after death, and even what Theosophists know as the Higher Life. In this sense these frequent publications are encouraging. In almost every other way they are usually such unmitigated trash that they are anything but encouraging. But *Balthasar the Magus* is really not so bad as such books go. The author may have very singular views on Re-incarnation and his "theory of the universe" may be badly digested extracts from *The Secret Doctrine*, but at any rate his book is free from the usual heresies about love, which is the rock on which most occult stories split. Occultism and love are queer bed-fellows, requiring the treatment of a master hand, and we have had no really good writer of mystical novels since Bulwer, unless we except Du Maurier's *Peter Ibbetson*. But the book does not offend, is sincere in purpose, is better written than most, and can be conscientiously recommended to those who like to take their occultism in very minute doses and sugar coated. G.

Louis Claude De Saint Martin, by W. E. Waite.† All students of Theosophy feel an interest in mystics, and in the case of Saint Martin this interest is deepened by his pre-eminent piety, and also because the sect bearing his name has within the last twenty years established an active propaganda in America.

It is, however, quite an open question whether Saint Martin himself belonged to or endorsed any occult society after the dispersion of that of the Elect Cohans, to which he belonged in his youth, and whose Grand Master was Pasqual. Be this as it may, it is quite certain that in his later life he was far more mystic than occultist, influenced at different periods by Swedenborg, and more deeply still by Jacob Boehme, to whose interior illumination he bears constant testimony. His writings, which were largely anonymous, or put forth as by "an unknown philosopher," show very clearly the influences which were at work during the middle of the eighteenth century. Everywhere men's minds were more or less in revolt against traditional Religions, as they necessarily were against traditional sociology. Man, as free agent, was in fact the object of his studies, and man rather than

*Published by R. F. Fenno & Co., New York, $1.50.
†Published by Philip Wellby, London, Eng.

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God the object of his quest. It would perhaps be more correct to say that he sought the Divine through man as being divinely representative of the principles of Deity.

The author of this life of Saint Martin is not in sympathy with mysticism in its occult stages, and perhaps it is for this reason that Swedenborg fares hardly at his hands and that he finds it exceedingly unlikely that Saint Martin, whose "own predilections made him avoid theurgic manifestations, should be attracted by the profuse and bourgeois visions of Swedenborg." It is, however, certain that no thinker can escape the influences of his own time, and no doubt Saint Martin was more or less involved in the speculations of the Swedish seer, as indeed his own words prove when he remarks of him that he has "more knowledge of what is termed the science of souls than the science of spirits, and in this connection, though unworthy to be compared with Boehme as regards true knowledge, it is possible that he may be suited to a greater number of people."

Boehme, as a mystic of the highest transcendental insight, undoubtedly exercised an influence over Saint Martin, which only his own natural inborn individuality enabled him to escape, if indeed, he ever fully outlived it, but his later works give pre-eminence to his belief in man as himself divine, and as possessed in every way of Liberty, of "free will," as the religious arguments of his day would put it.

If the task of the mystic is to prove that there is a secret way by which man returns to his Divine Source, Saint Martin nobly vindicates his right to the name, and when we realize further that this secret was not the way of theurgic ceremony, or occult magic, but of inward contemplation, we realize that it was, in fact, one with the "little old path" of the Eastern seers which could be found only by him who "knowing himself knows all others."

Saint Martin found the spiritual history of man to be the entire object of the Bible, and there is no more interesting study than that of his presentation of the birth and growth of the New Man as symbolized by the life and death of Christ. Fanciful and ultra mystical as his writings often are, they yet prefigure and prepare the way for the modern thinker, who through race evolution and the opening up of all religious books, is able to arrive at conclusions which, if more practical in regard to everyday life, are yet equally based upon transcendental concepts.

J. R. R.

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QUESTIONS AND ANSWERS

QUESTION 22.—*According to Theosophy—What is Meditation?*

ANSWER.—Meditation is the turning of the heart and mind to God, or the Higher Self in a quiet state. While maintaining a positive attitude to everything other than the god-nature, it is possible to give up—utterly—and offer one's desires and thoughts as a sacrifice to the Supreme, laying aside the outer veils of the soul as a pair of sandals at the gate of the temple, and, when the neophyte approaches the innermost shrine of the Holy of Holies, having shaken off the dust of the world and divested himself of outer coverings, he may in this simple, quiet state, rekindle the flame in his heart at the great central fire. The light, thus gained in Meditation, should be used as an inspiration to action and service, else, like the gods who were so lost in Meditation that they refused to create, we may suffer the penalty of an enforced action. MAUDE RALSTON.

ANSWER.—As I understand it, Meditation, as taught in Theosophy, is an effort to gain knowledge of the real from within. It is endeavoring to come en rapport with soul knowledge. One might define it as yoga—as contemplation, yoga meaning union. This focussing of thought, if properly understood, becomes creative and results from concentration. Theosophy teaches that passive meditation is to be avoided; that we should be positive, and consciously seek truth beyond objects of sense perception. If we gain concentration in Meditation, we may know beyond a doubt that the soul is immortal; that it possesses the knowledge we need in daily life, while we journey through matter, developing self-consciousness. When we become less selfish we may carry our meditation to that point where the highest spiritual knowledge is acquired, using the word spiritual in its true sense, not meaning the psychic. J. S. C.

ANSWER.—To me Meditation is the method of subduing self in order to reach our higher self. F. C. B.

ANSWER.—The answer to this question may be found at length in the *Forum* for June, 1898, contained in a paper by Cavé on chêlaship. The present answer is a condensation of what is there given.

Meditation has been defined as "the cessation of active external thought." To most that condition appears one of absolute negation, for most people live in their brains, identify themselves with its consciousness, and are unable to conceive of a condition which is exclusive of active thought of some kind.

The first effort is to concentrate the mind upon some one thing, something of a spiritual and elevating nature, something which will give food to the soul, though in the beginning this will be more of a *mental discipline* than anything else; for it is not easy absolutely to concentrate the mind, and it usually takes much time, persistence and patience to accomplish it. When, however, this is accomplished, when the man has learned to concentrate his mind on any given subject, then as he daily practises this, he will attain during his periods of meditation that conscious condition which is the true meditation, "the cessation from active, external thought." In this condition the mind is used *as an instrument*, the man's consciousness remaining behind or above it. In this way the man attains a *higher state of consciousness*, one which, when it becomes habitual, enables him to enter

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into communication with the Masters, and all who function on those higher planes of being.

At first the student learns to do this at stated times; gradually he learns to do it always, so that in the true sense he is always meditating, no matter how the body or the mind be employed, the true centre of consciousness is never lost; the mind will be the man's instrument, and instead of identifying himself with the mind, mental activity will be carried on without his losing the consciousness of the real "I" in it.

As pointed out in the paper mentioned, it is extremely difficult to answer in words questions on such fundamental states of consciousness—as difficult as to answer the questions, what is thinking, or what is loving. Meditation is, however, far more an affair of the heart than of the head. As active thought ceases the turning of the heart to the soul, attunes and expands the personal consciousness to the consciousness of the soul. When continuous meditation is attained, the man's personal consciousness is the consciousness of the soul. M.

QUESTION 23.—*In "Ancient Wisdom," page 260, we read, "All this is ripe Karma, and this can be sketched in a horoscope cast by a competent astrologer. In all this the man has no power of choice; all is fixed by the choices of the past, and he must discharge to the uttermost farthing the liabilities he has contracted." One of the most competent astrologers in the world predicts for two years a most unfortunate period, Neptune and Sun being in evil aspect at birth and by direction. A Rosicrucian says, "Never mind what any astrologer says, be firm and success is assured." Which is correct? If by years of training a man has developed serenity, faith and intuition, can he pass that period without the disaster predicted by the astrologer?* J. S.

ANSWER.—The question, and any serious answer, rest on the assumption that astrology is a true science, which many will utterly deny, and which but few will admit without qualifications. But as the point is really a question of Karma, we may ignore the reference to astrology and reply without committing ourselves upon the amount of truth in that art.

No one is above Karma. It is a universal Law, and there can be no exceptions to a universal Law. Hence if the conjunction of the Sun and Neptune made years of misfortune inevitable, why years of misfortune would be inevitable, and one part at least of the question is answered. But the exact point seems to be whether an individual whose progress towards perfection has placed him considerably ahead of the average man can pass the period of misfortune without disaster. I should say "yes," if his personal Karma permits.

A wise man, with a knowledge of medicine, may readily pass through an epidemic of cholera without succumbing, unless it is his personal Karma to die, in which case no precautions will avail. We have racial Karma, which can be much modified and controlled by superior knowledge; we have family Karma, which being more direct, acts with more potent force and is more difficult to modify and counteract; and we have personal Karma, which sooner or later is as inevitable as death. It may be steered, postponed, accelerated, modified, but must be exhausted in the progress of time.

We can free ourselves from the shackles of racial and family Karma, by intelligent effort and counteracting force; can rise superior to it, as it were, by hard work, strenuous discipline, and self-control, but even so we have really lived out our share of it, and in that sense cannot escape it. Still more is this true of personal Karma. Eventually we will all exhaust our Karma, and will rise superior to it, but it will be by living it out, by developing force in opposite directions, which counteracts it, by taking care not to create new Karma, by acting impersonally and as instruments of Divine Law. G.

QUESTION 24.—*Since no effect is possible without a cause, what satisfactory explanation can be rendered of the sufferings of the Christ and other perfect men who have appeared on earth?*

ANSWER.—The perfect man, or "the Christ" incarnating in a physical body composed of the molecular matter of this earth plane, and the race, must be subject

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like all others to the action, and reaction, of the forces of nature operating as the Law of Cause and Effect, or Karma.

The Christ manifests his perfected state in his power to resist all temptations and remain superior to the desires of the lower nature. He comes as a Teacher to awaken in animal man a perception of the Truth and the Real Man. Yet, manifesting through a physical body, he becomes as it were, a battle field for the balancing of forces, and must suffer through the operation of the Law, gaining strength by again resisting the temptations of the flesh.

The ordinary man is bound to the wheel of re-birth called "the cycle of necessity," and suffers through ignorance, which causes him to be out of harmony with the Law; therefore, he complains and feels misused by fate.

The perfect man, having attained wisdom by obeying the Law through many incarnations, has progressed beyond the influence of the cycle of necessity, and reincarnates through the power of the developed spiritual will, acting from divine compassion to uplift humanity. With free will he chooses to take on a body and consciously place himself in the position of a servant of the Law, and though he suffers through the action and reaction of forces, he knows the why and wherefore of the suffering necessary to adjust the laws governing where he stands—he who became embodied to aid humanity to reach a state of perfected self-consciousness. The law of Eternal Justice balances accounts. CHARLES J. CLARK.

ANSWER.—It is an act of self-sacrifice for the benefit of others,—the voluntary assumption of the pain and suffering incident to physical life, which is much increased in the case of "perfect men," who naturally feel more keenly and are more sensitive to all the materialistic or anti-spiritual influences to which they must be subjected.

A doctor who volunteers to go to Havana to nurse yellow fever patients performs the same *kind* of an act. He may be living comfortably at home, in no risk of infection, but volunteers to subject himself to it, catches it, suffers and dies. It is perfectly conceivable that he is not working off old, bad Karma, but creating new, good Karma. G. H.

QUESTION 25.—*Can any light be thrown on the statement that the influence of the moon is evil? If the body of the moon has to be absorbed by the earth before the earth evolution be complete, must there not be beneficial effects also derivable from the moon, or are all astral influences wholly bad?*

ANSWER.—There are several statements in the *Secret Doctrine* which reaffirm the general statement that the influence of the moon is evil. It is stated therein that it is a dead planet, and sends out injurious emanations like a corpse; that it vampirizes the earth and its inhabitants, so that one sleeping in its rays suffers and loses some of his life-force. It is also said that the moon has most power when it is full, which shows that the bad influences are largely transmitted to the earth by the rays of the light of the sun (Sushumna Ray) reflected by the moon. The moon throws off particles which the earth, including ourselves, absorb, producing mental as well as physical effects. It is said to produce lunacy, physical diseases and death; that it soaks the earth through and through with the nefarious, poisoned influence which emanates from the occult side of its nature, and that the particles of its decaying corpse are full of active and destructive life.

Believing that the moon is a gigantic corpse, and knowing something about the lethal influence of decaying bodies, we can easily imagine the evil effect of this corpse of the moon upon the earth and its inhabitants. But we are reminded that though it is dead, it is *yet a living body*, and, that while the moon's emanations are maleficent, they are at the same time beneficent—a circumstance finding its parallel on earth in the fact that the grass and plants are nowhere more juicy and thriving than on graves. We should remember also that the effect of the moon is chiefly *Kama-Manasic* or psycho-physiological, and that it was one of the "Four Holy Ones." The moon is still the *storehouse* of much of the "Secret Wisdom." Soma is not only the name of the moon, but the mystic drink of the Brahmans. The Soma drinker attains the power of placing himself in direct rapport with the bright side of the moon, thus deriving inspiration from the Secret Wisdom. "The Soma makes a new man of the initiate," says the *Glossary*, for Soma is the fruit of the Tree of Knowledge.

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The stream of influence from the moon seems *one* stream to the ignorant, but it really has a *dual* nature—one giving life and wisdom, and the other giving death. "He who can separate the former from the latter, as Kalahamsa separated the milk from the water, which was mixed with it, thus showing great wisdom, will have his reward." Soma was the father of Budha—Wisdom. Now, it is the Sushumna Ray that is cherished by the initiated Yogis, and it is also this Ray that brings down to the sleeping man, animal and plant, the primordial essence, the Life or Nervous Ether. The initiate is thereby reborn and transformed, and his spiritual nature overcomes the physical; it bestows inspiration and develops the clairvoyant faculty to the uttermost. The moon corresponds with the sign Leo, and Leo corresponds to the heart, the circulatory system, and the seat of spiritual consciousness.

Astral influences are never wholly bad. In fact, nothing ever is *wholly* bad, as nothing ever is *wholly* good or pure. Even after the good or pure is carefully extracted, it is always found to contain more or less impurities. M. W. D.

ANSWER.—Nothing in this world is absolutely evil; all existence is relatively good and bad; everything has its two sides and one and the same remedy may be useful or injurious, according to the way in which it is applied. We may regard the influences of the Moon as a kind of manure which feeds the earth. Manure is wholly bad if served as food for human beings, but very good for stimulating the growth of vegetation. Evils, if rightly used, are blessings in disguise. Each power grows by resistance, and the devil is a necessary means for salvation, because only through the conquest of evil can wisdom be attained.

FRANZ HARTMANN.

QUESTION 26.—*If, as stated in the Secret Doctrine, a dying or worn-out planet sends its energy and principles into a new centre, and thus informs a new nucleus of matter, which then becomes a comet and rushes through space, and finally settles down as a planet, does the worn-out planet, or moon of the newly formed sphere, follow the latter during its flight as a comet, or, is its moon attracted afterwards to it and the new solar system in which its production has settled down?*

ANSWER.—There is nothing said in the *Secret Doctrine* to lead one to infer that the worn-out planet follows its successor during its cometary flights. Nor is the old planet always attracted to it; on the contrary, taking the case of Mars, we find him in possession of two moons, which are not his own, while Venus and Mercury have none. In the *Secret Doctrine* we are told that the information concerning the moons and kindred subjects is given only to the tried and tested disciple and not till he has passed at least through one initiation. Therefore, very little can be said about it in a definite manner, and the student is allowed to use his imagination and intuition according to his capabilities. But taking the analogy from a man's life one could say that the fate of the moons greatly depends on the Karmic merit of their Egos when in them, or the state of their evolution. One could also compare the moon to the astral shell of a human being, which may follow its Ego to his new embodiment and endeavor to draw the energy back into its old channel; or, this planetary astral shell may be attracted to another planet either by actions of the inhabitants of that planet or Karmic affinity. Or, to draw the analogy still further, there may be in existence planets of a mediumistic disposition and who would therefore draw to themselves moons of other planets, as is the case with Mars. The practice of sorcery and kindred practices by the inhabitants of a planet may have a great deal to do with its future as a moon.

A. DUKE.

NOTE.—T. S. Activities and Correspondence Class are crowded out of this issue by the unusual length of Mr. Ramanathan's article, "The Mystery of Godliness."

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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 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*.

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OFFICIAL NOTICE.

The Eleventh Annual Convention of THE THEOSOPHICAL SOCIETY IN AMERICA, will be held in NEW YORK at the Hotel Lafayette-Brevoort, on April 29th and 30th, 1905.

Members expecting to be present are requested to notify the Secretary of the Society as far in advance as practicable. Proxies of members unable to attend may be sent to Mr. Charles Johnston, Mr. H. B. Mitchell, or Dr. T. P. Hyatt.

By order of the Executive Committee.

CHARLES JOHNSTON, *Chairman.*
T. P. HYATT, *Secretary.*

March 1st, 1905.
159 Warren Street, Brooklyn, N. Y.

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NOTES AND COMMENTS

FOR several months past there has been taking place in Wales, an interesting example of that strange psychic or religious phenomenon known as a "revival." A wave of religious enthusiasm sweeps over a community, affecting the naturally pious, the indifferent and the agnostic alike. The barriers between sects are swept away and non-conformists mingle and pray with members of the established church. Methodists, Presbyterians, and Episcopalians vie with one another to have the meetings in their respective halls. The epidemic spreads until whole counties are affected, the revivalist spirit breaking out spontaneously and simultaneously in different adjoining towns. Tens of thousands of persons are taking part in the meetings and the movement is spreading every day. In one town of Wales it is said that there was not a single case in the police court upon a Monday morning, an unheard of thing, while in another place the saloon keepers are complaining that their business is being ruined.

The usual and characteristic signs of the true revival are present in full force; a zeal and fervor that becomes almost frantic; personal confessions and sudden conversions; frequent hymn singing; conditions almost resembling ecstacy; ejaculations; in a word, a complete temporary control of the physical powers by the emotional nature. One meeting was described as "a tornado of prayer"; another lasted from 7 P. M. to 3 A. M., during which the audience sang, with immense fervor and vigor, one hymn eight times in succession. In fact, singing seems to be the only adequate channel for expressing the pent-up excitement, the joy and thankfulness. Not the least amazing part of this performance was the physical endurance of the participants. They did not seem to tire, and are described as leaving the chapel at 3 A. M., fresh, cheerful and happy.

The central figure of the Welsh revival is a blacksmith named Evan Roberts. In an interview he described his own awakening as follows:

"For a long, long time I was much troubled in my soul and my

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heart by thinking over the failure of Christianity. Oh! it seemed such a failure—such a failure—and I prayed and prayed, but nothing seemed to give me any relief. But one night, after I had been in great distress praying about this, I went to sleep, and at one o'clock in the morning suddenly I was waked up out of my sleep, and I found myself with unspeakable joy and awe in the very presence of the Almighty God. And for the space of four hours I was privileged to speak face to face with Him as a man speaks face to face with a friend. At five o'clock it seemed to me as if I again returned to earth."

"Were you not dreaming?" I asked.

"No, I was wide awake. And it was not only that morning, but every morning for three or four months. Always I enjoyed four hours of that wonderful communion with God. I cannot describe it. I felt it, and it seemed to change all my nature, and I saw things in a different light, and I knew that God was going to work in the land, and not this land only, but in all the world."

At the express command of God he went first to his old home, where he succeeded at once in awakening an immense interest, which has since steadily increased until it threatens to pass the borders of Wales and spread to all parts of England.

Of one meeting there is this significant description:

"At least a thousand people had elbowed their way in. The service began with prayer and Bible-reading and hymn-singing. So far, all seemed calm, and almost conventional. Garb, manner, and features—the pallid cheeks, the powder-streaked foreheads—revealed to the accustomed eye that the majority of the men present were colliers. They looked a rather stolid audience, and yet here and there one saw a keen, excited face in the crowd below. Evan Roberts all this time—during prayer and hymn alike—sat in the deacon's seat. An hour had passed, and he left his place and mounted the rostrum. Looking at him from the gallery and at close quarters, we were at once struck with his apparent weakness and delicacy. The thin, pallid face, the voice subdued but clear, the whole speech and manner gave no hint of vigor or power. One thing riveted attention. The eyes seemed to fasten on the congregation with a glare and a grip. I heard a collier describe the same impression thus: 'He looks that fixed on you, and never pulls his eyes off you.' After reading a short passage from the Bible he began his address. It was all simple and subjective. He had prayed, he had seen visions, the 'call,' clear and commanding, had come to him. He had spoken about ten minutes, and suddenly a wave of excitement like an electric shock came upon the people. While he was still speaking they burst forth—apparently without lead or concert, but all and at once

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—into singing. It was a familiar Welsh hymn, 'Here is love vast as the ocean,' and again and again they sang the same hymn."

The question at once suggests itself: Do such revivals do good? That they are mainly emotional, goes without saying, and that all emotional excitement has a reaction is equally true. The reaction from religious excitement is very apt to run to sensual excess, as we know from former revivals. We know too, that such excessive excitement throws many persons off their balance, in some cases inducing permanent mania. In other cases a hopeless apathy follows, which results in complete religious indifference. The other side of the case, however, is ably set forth by a correspondent of the *London Times,* already quoted:

"Such criticism is in the air. There is some truth, but not all the truth, in such an estimate of the revival, and those who know intimately the mining valleys of South Wales, and, alas, the squalid, brutal lives of many of the toilers, must be profoundly thankful for any influence that can awaken and startle them to the thought and the hope of better things. The weariness of well-doing is the strain under which so many fail. That strain is increased by the unwisdom that confounds innocent amusement with wrong-doing, and regards football and lying as equally heinous. The revival does give an impulse to better things. If its influence wanes and fails, it will be for the lack of that sustained nurture and spiritual discipline which are essential to moral growth. But, in spite of all the inevitable failures and lapses, a revival which makes men sunk in ignorance and depravity feel even for one short week the spell and power of a noble ideal cannot and must not be condemned. Surely it is better to have loved and lost than never to have loved at all, better to have known the power of purity and goodness, and to have abstained from evil even for one short period, than never to have seen the light."

To this we may add that there are many cases on record showing the permanence of such religious awakening. One notable case was in connection with Dr, Gordon's church in Boston. Change of residence had caused the congregation to so dwindle that there were thoughts of closing the church. Then came Moody and Sankey. During their mission in Boston, something like 2,500 persons, mostly young, joined the church (although it was of a different creed), and maintained their interest, so that to-day, twenty years afterwards, it is one of the successful churches of Boston.

A similar revival, though by no means so large in extent, has been taking place in Schenectady, New York, and shows signs of spreading. It will be watched with interest.

Mr. W. T. Stead, in the January *Review of Reviews,* endeavors to show that religious revivals have always inaugurated extensive political

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reforms, but we can see no validity in this argument. History seems to be against it. To us a religious revival seems to bear all the hall marks of a moral epidemic. It is as catching as measles. We know that panics, mob excitement and other forms of intense emotion spread like the wind, and we can see no reason why these "revivals" do not follow some unknown law of the psychic world, are not produced by some unknown cause in the psychic world, which in due time will run its course and die away as do all other epidemics. One hears of the man who wished goodness was catching. It is, and in a revival we have a well-marked case of it. It need not be only evil things, diseases and panics, which are catching. There would be little force in a good example if "goodness" were not catching.

Sir Henry A. Blake, Governor of Ceylon, announced at a meeting of the Asiatic Society that Singalese medical books of the sixth century described 67 varieties of mosquitoes and 424 kinds of malarial fever caused by mosquitoes. It is interesting to note how, one by one, the theories of modern science prove to have been anticipated by our forebears. It makes one wonder if there really is anything new under the sun.

The reports of local branches of the T. S. in A. and its affiliated societies in Europe, published elsewhere in this issue, show a most interesting and healthful diversity of activity. The Indianapolis Branch, for example, gives weekly public lectures devoted exclusively to the exposition of the Theosophical philosophy as taught by the leaders of the movement in the past century. They also conduct a weekly study class for a more thorough mastery of the same subject. Both of these are well attended and much evidence reaches us attesting to the genuine and lasting interest their work is arousing. The branch at Dayton, Ohio, has found it possible to co-operate with a local ethical and philosophical society, sharing a hall with them. They alternate in holding public meetings so that two are held each week, and each society is strengthened by the assistance and interest of the other. Here there is a greater variation in the method of presentation and the effect is to show the application of Theosophy to all departments of life. In New York again we find a third type of meetings to which the local society has been led by the heterogeneous character of the population of that city. The need here is to get into closer personal touch with inquirers and those interested in religious and philosophic subjects. To this end the members hold a large number of informal meetings to which are invited different

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groups of friends. One such group meeting regularly on Wednesday, another on Saturday, and so on. In this way greater freedom of discussion is made possible and the application of Theosophy to the personal life made more direct and forceful.

In Great Britain the reports from both Newcastle-on-Tyne and Glasgow will well repay study. Particularly worthy of notice is the plan of the Newcastle Branch of watching the newspapers and secular magazines and writing to them whenever there is an opportunity to present the Theosophical aspect of a question under discussion. This, combined with the effect of the regular public lectures, has caused a widespread familiarity with and interest in the Theosophical teachings. It is rare to find work so well planned to suit the needs of its locality and so effectively carried out as that at Newcastle.

In Germany and Austria we find great and widespread activity. A large number of lecturing tours have been made and many hundred public lectures given. Under the head of International Activities we print a brief outline of the methods there adopted for the formation of new branches,—a method that has resulted in very rapid growth of the organization. These lecturing tours seem to have rather strengthened than lessened the activities in the larger centres, where both the attendance at meetings and the circulation of the Theosophical magazines have steadily increased. The most remarkable showing of all is perhaps made by the very interesting history of the Vienna Society that has been sent us for publication. This shows an average of over 5,000 visitors yearly to the Society's meetings, of which there are from three to four each week. The time and work involved in such activity, when added to that spent in the translation and publication of Theosophical books, speak of an unselfish and whole-hearted devotion to the movement that should be a spur to us all.

On all sides the outlook is most encouraging and favorable. The prejudice against which we had to fight ten years ago is now no longer manifest. We see the ideas for which we stand permeating both scientific and lay thought and preached from many pulpits. The press, which once thought it the popular thing to laugh at Theosophy, is now, with few exceptions, ready and eager to print both news of the movement and any seriously written exposition of the philosophy, so that many Branch lectures now are published in the local papers. These conditions of to-day, compared with the bitter attacks of the past, give us some idea of what the Theosophical Society has accomplished in the thirty years of its existence.

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THE MORALIST AND THE MYSTIC.

(CONFUCIUS AND LAO-TZU.)

IT is a curious fact that the teachings of all the great sages come to us not directly—except in fragments—but through the medium of some beloved disciple who has stored up for us the winged words that fell from the Master's lips. And it is also a fact that even in China, man could not live on ethics alone, and side by side, therefore, with the careful precepts of Confucius, we find the spiritual and mystical teachings of Lao-tzu, who was fortunate in having a disciple arise 200 years after him, so full of spirituality, poetry and humor as Chuang-tzu, and so capable of giving to the Chinese nation, and through it to the Western world, that philosophy of inaction, which, based upon Buddhism, has cropped up in Quietism and Quakerism and in many other religions. Confucius (Kong-fu-tzu) came into the world about 550 B. C., at a period in Chinese history of general degeneracy and misrule. These bad conditions were attributed to three causes: firstly, to five centuries of feeble rulers and constant internecine warfare; secondly, to polygamy and the degraded condition of women, and thirdly, to the absence of any definite religion, or strong religious belief. There was no better lineage in China than that of Confucius, but he was born and brought up in poverty, and thereby learned many useful lessons. When he was only five years old, he was observed to be playing at sacrifices and postures of ceremony, and to the day of his death, rites and ceremonies, and the due ordering of daily life, were the be-all and the end-all of his teaching. In his nineteenth year, according to custom, he was married, and in his twenty-second year he began to teach. A school of earnest disciples soon gathered around him, but he would keep no pupil who did not show both capacity and industry. "When I have presented one corner of a subject," said Confucius, "if the pupil cannot of himself make out the other three, I do not repeat my lesson."

In the year 517 B. C. Confucius visited the capital of the Kingdom of Lu, where he met Lao-tzu, who was then about eighty-four, some fifty years older than Confucius. According to Chuang-tzu, the two philosophers had a spirited battle of wits, wherein Confucius was completely vanquished, and returning from his visit, did not speak for three days. "A disciple," says Chuang-tzu, "asked, Master when you saw Lao-tzu, in

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what direction did you admonish him?" "I saw a dragon," replied Confucius. (A dragon in Chinese mythology represents Divine Wisdom.) "A dragon riding upon the clouds of heaven, and nourishing the two Principles of Creation. My mouth was agape; I could not shut it. How then do you think I was going to admonish Lao-tzu?"

In his fifty-second year Confucius was made chief magistrate of the city of Chung-tu, where he instituted marvelous reforms in morals and manners, and for two or three years at least, seemed to have brought about a return of the Golden Age. He taught emphatically that the ruler must be first of all a good man, but he did nothing to improve the condition of women, and said nothing of religion, of the soul, or of immortality. Man as he is, and his duties to society, were all with which this great moralist concerned himself. "True wisdom," he said, "was to give one's self earnestly to the duties due to others, and while respecting spiritual beings, to keep aloof from them." Nevertheless, he was most particular in observing all the rites and ceremonies belonging to the worship of ancestors and other departed spirits, though he said to a disciple, "If you cannot serve men, how can you serve ghosts?"

When Confucius, by the exercise of great discretion and tact, according to the law of that "Golden Mean" upon which he always laid so much stress, had reformed the city intrusted to his charge, the chief rulers of the state were alarmed at the exhibition of so much power, and sent into the town a large company of beautiful women, trained in music and dancing, and a troop of fine horses.

It seems to be a singular, but well-known fact, that men always degenerate when brought into too close association with that noble animal the horse, and perhaps it was the degrading influence of the horses, rather than that of the beautiful women, which corrupted the morals of the inhabitants of Chung-tu. At all events, let us give them the benefit of the doubt. Through the one or the other, the lessons of the Master were soon forgotten, and in despair at the change, Confucius, in his fifty-sixth year, set out upon a long period of wandering, only returning to Lu after an absence of thirteen years. His wife had died long before, and soon after his return, his son and his two best-loved disciples passed away. Early in the year 478 B. C., he also died, a disappointed and embittered man, with no hope of another life, no trust in a Divine Spirit to comfort him. But, as has happened in so many instances, the news of his death sent a thrill through the heart of the nation, and the man who had been so long neglected while alive, was almost worshipped when dead, nor has the lapse of twenty centuries diminished the reverence and admiration of his countrymen.

Two hundred and seventy-five years after the death of Confucius, the

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dynasty of Chow finally perished at the hands of the first historic Emperor of the Dynasty of Ts'in, who tried to blot out the memory of the sage by burying alive many of his scholars, and burning all the old books (save one) from which Confucius had drawn his rules and examples. Fortunately this ignorant tyrant did not live long, and the next dynasty found its strength in honoring the great moralist, and in striving to recover something from the wreck of the ancient books. Like most of the old philosophers, Confucius left no important work of his own, it is through the writings of others that fragments of his teachings have come down to us. He always said that he was a "transmitter, not a maker," that he was not born with wisdom, but acquired it by study. His first undertaking was to gather up and bring to the knowledge of men the records of antiquity, that the influence of their teachings might arrest the disorders of the Kingdom.

The most interesting book that he compiled was the *Shi-King,* or *Book of Ancient Poems,* covering a period of some seventeen centuries before the Christian era. It is said to be the most interesting book of ancient poetry in the world, and Confucius used to say that no one was fit for conversation who did not know the *Shi.*

Of the other ancient books none was more prized by him than the *Yih-King,* or the *Book of Changes,* which was begun by Fuh-hsi thirty centuries before Christ. This has come down to us entire, as it was spared from the flames lit by the first Emperor of the Tsin dynasty, because it was used for divination. It consists of sixty-four hexagrams, made up of long and short parallel lines in varied combinations, accompanied by a text in sixty-four short essays, enigmatically and symbolically expressed, on themes mostly of a moral, social and political character. Chinese scholars say that every sentence in the book is an enigma. Confucius was a contemporary of Pythagoras, and the Greek philosopher's theory of numbers, contains many resemblances to the teachings of the *Yih-King.*

The one book that Confucius claimed as his own, is called *Spring and Autumn,* and is intended to be an historical summary, but is so meagre and incorrect, according to Giles, as to be worthless. The first and greatest doctrine given by Confucius was the so-called "Golden Rule," which he gave several times in the negative form, *i. e.,* "What you do not like done to yourself, do not do to others."

It is possible that Confucius and Lao-tzu were nearer each other than their respective philosophies seemed to be, as represented by their disciples and followers. The *Tao,* the Path, or the Way, Confucius found in pure ethics and the work and ceremonial of everyday life, entirely without the spiritual or religious element; Lao-tzu found it in the contemplative and

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mystical life, the purely ideal and religious existence. When Lao-tzu met Confucius, Lao-tzu was about eighty-four, and he is said to have lived 160 years, on account of the quiet and peaceful nature of his existence. His name signifies "the Venerable Philosopher," and the traditions of his marvelous birth and death, were very probably made to fit the title. *The Tao-Teh-King,* so long accepted as the principle work of Lao-tzu, is a short treatise, not half the length of St. Mark's Gospel, and does not compare as an exponent of Tao-ism, with the writings of Chuang-tzu, who was born about 200 years after Lao-tzu. He was a man of varied learning, deep poetic feeling, and a lively sense of humor, an invaluable possession for a philosopher. Confucius taught that duty to one's neighbor comprised the whole duty of man; charity, justice, sincerity, fortitude, are the pillars of his ethics. He knew, or at least he taught, nothing of a God, of a soul, of an unseen world, and declared, in fact that the Unknowable had better be left out of the question. Chuang-tzu, following the teachings of his master, Lao-tzu, embodied the natural reaction of the spiritual nature of man against a purely ethical system, and maintained that the religious life was the true life, the things of the Spirit, the only realities.

Tao-ism, the religion founded by Lao-tzu, is but another name for Mysticism or Quietism, having, however, a metaphysical and intellectual basis corresponding to that of Buddhism. The Tao can be translated as the *Path,* or the *Way;* the latter seems the better word, because it carries the double sense of *Path* and *Method.* Christ said: "I am the *Way,* the *Truth,* and the *Life.*" So the Buddhists say, "He who searches for the *Path* with an earnest and truth-loving mind, will surely find it, he who finds it will walk in it; and he who walks in it with humble feet and uncomplaining heart, will at last surely reach the golden shore of the Great Deliverance, and will lave his toil-worn feet in the Ocean of Bliss."

And Krishna says: "Without moving, O holder of the bow, is the traveling in this road!"

A few days ago a friend in England sent me a little book translated from the Dutch of Henry Borel, "a fantasy founded on the philosophy of Lao-tzu," the author calls it. He says that "*Tao*" may mean many things, and that Lao-tzu himself used it in two quite different ways in one sentence. Wells Williams has phrased it thus: "The Tao which can be expressed, is not the eternal Tao."

"Lao-tzu wrote at the beginning of his book the sign Tao," says Borel. "But what he actually meant—the Highest, the One—can have no name, can never be expressed in any sound. * * * There exists an absolute Reality—without beginning, without end—which we cannot comprehend, and which, therefore, must be to us as nothing. * * * What

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we imagine to be real is not real, and yet emanates from the Real, for the Real is the Whole. * * * Both Being and Not-Being are accordingly *Tao*. But above all never forget that 'Tao' is merely a sound uttered by a human being, and that *the idea is essentially inexpressible.*"

There is, perhaps, no better definition of the perfect Tao, than that given by Chuang-tzu to the Yellow Emperor. It must be remembered, however, that in Chuang-tzu the philosopher was lined, as the French say, with the poet and the humorist, and that his style is as uneven as the thoughts that it embodies. The Yellow Emperor sought the Sage that he might learn the control of the good influences of heaven and earth, and of the active and passive principles in nature, in order, as he said, to secure harvests and feed his people, and incidentally to learn how to prolong his own life. "The essence of perfect Tao is profoundly mysterious," said the Sage. "See nothing, hear nothing; let your soul be wrapped in quiet, and your body will begin to take proper form. Let there be absolute repose and absolute purity; do not weary your body nor disturb your vitality—and you will live forever, and all the rest will prosper of itself. The Self is eternal, yet all men think it mortal; the Self is infinite, yet all men think it finite. Nowadays all living things spring from the dust, and to the dust return. But I will lead you through the portals of Eternity into the domain of Infinity. My light is the light of sun and moon. My life is the life of heaven and earth. I know not who comes nor who goes. Men may all die, but I endure forever."

Borel and Giles both give Chuang-tzu's story of the Yellow Emperor, as told by the Sage to his pupil to elucidate the doctrine of inaction. "The Yellow Emperor was once journeying round the north of the Red Sea, and he climbed to the summit of the Kuenlün Mountains. On his return to the southward he lost his magic pearl. He employed Intelligence to find it, but in vain. He employed Sight to find it, but in vain. And he employed Speech to find it, also in vain. At last he employed Nothing, and Nothing recovered it. How extraordinary!" exclaimed the Yellow Emperor, "that Nothing should be able to recover it!" "Dost thou understand me, young man?" asked the Sage. "I think the pearl was his soul," answered the pupil, "and that Knowledge, Sight and Speech do but cloud the soul rather than illumine it; and that it was only in the peace of perfect quietude that his soul's consciousness was restored to the Yellow Emperor. Is it so, Master?" "Quite right," answered the Sage; "thou hast *felt* it as it is."

Nor was Lao-tzu oblivious to the value of more worldly ideas, and especially the worth of the principle of adaptability, which originating in a conviction of the unity of all things with the Supreme evolved into the lesson of knowing how to treat one's fellows. This was called by the Tao-

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ists "the principle of putting one's self into subjective relation with externals," or, in less philosophic phrase, the principle of *adaptability*. One of Chuang-tzu's delightful fables illustrates this idea: "To wear out one's intellect in an obstinate adherence to the individuality of things," he said, "not recognizing the fact that all things are *One*. This is called *Three in the Morning*."

"What is *Three in the Morning?*" asked Tzu Yu.

"A Keeper of Monkeys," replied the wise man, "said with regard to their rations of chestnuts that each monkey was to have three in the morning and four at night. But at this the monkeys were very angry, so the Keeper said they might have four in the morning and three at night, with which arrangement they were well pleased. The actual number of chestnuts remained the same, but there was an adaptation to the likes and dislikes of the monkeys."

Nor was Chuang-tzu less clever in illustrating the idea of personal suitability, in his story of the famous beauty, Hsi Shih. "When she was distressed in mind, she knitted her brows. An ugly woman of the village, seeing how beautiful Hsi Shih looked, went home and having worked herself up into a fit frame of mind, knitted *her* brows. The result was that the rich people of the place barred their doors and would not come out, while the poor people took their wives and children and departed elsewhere. That woman saw the beauty of knitted brows, but she did not see that it depended upon the beauty of the individual."

Chuang-tzu was as fond of illustrating the principles of Quietism by an amusing story, as by the lofty sayings he addressed to the Yellow Emperor. Witness the fable of the Spirit of the Clouds and the Vital Principle.

The Spirit of the Clouds when passing through the expanse of air happened to fall in with the Vital Principle. The latter was slapping his ribs and hopping about; whereupon the Spirit of the Clouds said: "Who are you, old man, and what are you doing here?"

"Strolling!" replied the Vital Principle, without stopping.

"I want to *know* something," continued the Spirit of the Clouds.

"Ah!" uttered the Vital Principle, in a tone of disapprobation.

"The relationship of heaven and earth is out of harmony," said the Spirit of the Clouds; "the six influences do not combine, and the four seasons are no longer regular. I desire to blend the six influences so as to nourish all living beings. What am I to do?"

"I do not know!" cried the Vital Principle, shaking his head, while still slapping his ribs and hopping about; "I do not know!"

So the Spirit of the Clouds did not press his question; but three years later he again fell in with the Vital Principle. The Spirit of the Clouds

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was overjoyed, and hurrying up, said: "Has your Holiness forgotten me?" He then prostrated himself, and desired to be allowed to interrogate the Vital Principle, but the latter said: "I wander on without knowing what I want. I roam about without knowing where I am going. I stroll in this ecstatic manner, simply awaiting events. What should I know?"

"I too roam about," answered the Spirit of the Clouds, "but the people depend upon my movements, and under these circumstances I would gladly receive some advice."

"That the scheme of empire is in confusion," said the Vital Principle, "that the conditions of life are violated, that the will of God does not triumph, that all nature is disorganized—this, alas! is the fault of *government.*"

"True," replied the Spirit of the Clouds, "but what am I to do?"

"It is here," cried the Vital Principle, "that the poison lurks! Go back!" (to the natural condition of growth without effort.)

"It is not often," urged the Spirit of the Clouds, "that I meet with your Holiness; I would gladly receive some advice."

"Feed then your people," said the Vital Principle, "with your heart (that is, by the influence of your own perfection). Rest in inaction, and the world will be good of itself. Cast your slough. Spit forth intelligence. Ignore all differences. Become one with the Infinite. Release your mind. Free your soul. Be vacuous. Be Nothing!"

"Your Holiness," said the Spirit of the Clouds, as he prostrated himself and took leave, "has informed me with power and filled me with mysteries. What I had long sought, I have now found."

When Confucius visited Lao-tzu, he had a great deal to say about charity and duty to one's neighbor. Lao-tzu believed that "he who knows what God is, and who knows what Man is, has attained. Knowing what Man is, he rests in the knowledge of the Known, waiting for the knowledge of the Unknown." Therefore when Confucius insisted on expounding his twelve canons of morality, Lao-tzu said: "The chaff from winnowing will blind a man's eyes so that he cannot tell the points of the compass. And just in the same way this talk of charity and duty to one's neighbor drives me nearly crazy. As the wind bloweth where it listeth, so let Virtue establish itself. Wherefore such undue energy, as though searching for a fugitive with a big drum?"

How closely Walt Whitman followed Lao-tzu when he wished to live with the animals, "they are so placid and self-contained." "They do not sweat and whine about their condition; they do not lie awake in the dark and weep for their sins; they do not make me sick discussing their duty to God. Not one is dissatisfied, not one is demented with the mania of

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owning things. Not one is respectable or industrious over the whole earth." And his own poise was as firm as that of the Sage when he said: "Whether I come to my own to-day, or in ten thousand or ten million years, I can cheerfully take it now, or with equal cheerfulness I can wait. My foothold is tenoned and mortised in granite. I laugh at what you call dissolution; and I know the amplitude of time."

When it was a question of the great Realities, the foothold of Chuang-tzu was as firm as the poet's, but from another point of view he could realize the dream-like nature of our surroundings and our lives.

"Once upon a time," said Chuang-tzu, "I dreamed I was a butterfly, fluttering hither and thither, to all intents and purposes a butterfly. I was conscious only of following my fancies as a butterfly, and was unconscious of my individuality as a man. Suddenly I awoke, and there I lay, myself again. Now I do not know whether I was then a man dreaming I was a butterfly, or whether I am now a butterfly dreaming I am a man." * * * "By and by comes the Great Awakening, and then we find out that life is really a long dream."

The fatalism of all the Eastern nations runs through the philosophy of Chuang-tzu, and as Omar Khayam treats of the pots that the potter moulds as he will for various uses, so the Chinese philosopher compares the universe to a smelting pot, and God to the smelter. "I shall go whithersoever I am sent," he says, "to wake unconscious of the past. The Master came, because it was his time to be born; he went, because it was his time to die."

Elsewhere Chuang-tzu tries to explain what he means by inaction, or repose. "To him who apprehends God," he says, "his actions will be unconscious, the actions of repose. The repose of the Sage is not what the world calls repose. His repose is the result of his mental attitude. All creation could not disturb his equilibrium; hence his repose. When water is still, it is like a mirror; and if water thus derives lucidity from stillness, how much more the faculties of the mind. The mind of the Sage being in repose becomes the mirror of the universe, the speculum of all creation.

"Repose, tranquillity, stillness, inaction, these are the source of all things. These are the ultimate perfection of *Tao*. Therefore those of old who apprehended *Tao* first apprehended God. *Tao* came next, and then charity and duty to one's neighbor, and then the functions of public life."

"The *Tao* of the pure and simple," said Lao-tzu, "consists in preserving spirituality. He who preserves his spirituality and loses it not, becomes one with that spirituality. And through that unity the spirit operates freely and comes into due relationship with the Divine. He who clearly apprehends the scheme of existence does not rejoice over life, nor

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repine at death; for he knows that terms are not final. (Life and death being but links in an endless chain.) * * * When bright blades cross, to look on death as on life—this is the courage of the hero. To know that failure is fate and that success is opportunity, and to remain fearless in great danger—this is the courage of the Sage."

And as to happiness, it consists in being at peace with all things, and unmoved by pleasure or pain. "When Chuang-tzu's wife died, Hui Tzu went to condole with him. He found the widower sitting on the ground singing, with his legs spread out at a right angle, and beating time on a bowl. "Not to shed a tear over your wife's corpse," exclaimed Hui Tzu, "this would be bad enough. But to drum on a bowl and sing—surely this is going too far." "Not at all," replied Chuang-tzu. "When she died, I could not help being affected by her death. Soon, however, I remembered that she had already existed in a previous state before birth, without form or even substance; that while in that unconditioned condition, substance was added to spirit; that this substance then assumed form; and the next stage was birth. And now, by virtue of a further change, she is dead, passing from one phase to another like the sequence of spring, summer, autumn and winter. And while she thus sleeps calmly in the Great House (the Universe) for me to go about weeping and wailing would be to proclaim myself ignorant of these natural laws. Therefore I refrain."

It is an interesting thing that almost immediately after this analysis of endless life, Chuang-tzu gives us his ideas of death, as it were, in the character of Hamlet, soliloquising over Yorick's skull. These constant resemblances to modern thought in the philosophy of a man who lived more than five hundred years before the beginning of our era, are by no means its least interesting characteristic.

Nor was Chuang-tzu careless of the needs of the body. "Although it is not enough to nourish the body," he said, "it must still be done. For if one is to neglect the physical frame, better far to retire at once from the world, for by renouncing the world, one gets rid of the cares of the world; the physical body suffers no wear and tear, the vitality is left unharmed. And he whose physical frame is perfect, and whose vitality is in its original purity—he is one with God. * * * Joy, anger, sorrow, happiness, find no place in that man's breast," said the Master, "for to him all creation is *One*. And all things being thus united in *One*, his body and limbs are but as dust of the earth, and life and death, beginning and end, are but as night and day, and cannot destroy his peace. How much less such trifles as gain or loss, misfortune or good fortune?" There is nothing on earth that does not rise and fall, but it never perishes altogether. Apparently destroyed, yet really existing; the material

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gone, the immaterial left—such is the law of creation, which passeth all understanding. This is called the Root, whence a glimpse may be obtained of God. * * * Birth is not a beginning, death is not an end. There is existence without limitation; there is continuity without a starting point. Existence without limitation is *Space*. Continuity without a starting point is *Time*. There is birth, there is death, there is issuing forth, there is entering in. That through which one passes in and out, without seeing its form, that is the Portal of God."

But one might go on all the afternoon and not exhaust the treasury of thought stored up by this Sage of antiquity, whose philosophy seems so singularly to suggest the wise men of all the ages since he sought the *Tao*. Prof. William James says somewhere: "There is about mystical utterances an eternal unanimity which ought to make a critic stop and think. Perpetually telling of the unity of Man with God, their speech antedates languages, and they do not grow old."

When the time came for Chuang-tzu to pass once more through the Portals of God, his disciples expressed a wish to give him a splendid funeral. But the Sage said: "With Heaven and Earth for my coffin and shell; with the sun, moon and stars as my burial regalia, and with all creation to escort me to the grave—are not my funeral paraphernalia ready to hand?"

Emerson, the great mystic of our own day, declares that revelation is of the present, as well as of the past:

"The word unto the prophet spoken,
Was writ on tablets yet unbroken;
The word by seers or sibyls told
In groves of oak or fanes of gold,
Still floats upon the morning wind,
Still whispers to the willing mind.
One accent of the Holy Ghost
The heedless world hath never lost."

KATHERINE HILLARD.

January 18, 1905.

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THE NEEDS OF THE PEOPLE.

An ancient tradition speaks to us of an Archangel who took on a human body in order to dwell among men, hoping thus to aid them. With this body he took on humanity; its weight lay heavily upon him. For that human nature so strangely compounded—admixed with error and colored with the night—was yet leavened with the essence of the Spirit. This divine essence, submerged in dense matter, it was his task to discover. He had, as his labor, to find himself again in humanity before he could aid men in the least. And his heavenly companions watched breathlessly his test.

Blinded, gagged, weighted by his purely human nature—that nature taken on with the body he wore as a man may wear a garment—the angel had still to clear his eyes, to free his speech, to unburden his feet clogged by the mud of materiality and to "bind upon them the wheels of the Law" before he could fulfill his mission. That mission was to know and to meet the needs of the people.

At first, as the imprisoned angel looked forth upon human life, he was beyond measure attracted by the brilliant complexity of its aspect. He had known simplicity only. Unity was his sole sensation. To learn the unity within diversity; to disentangle the simple from the maze of the complex was his immediate lesson, though as yet he did not distinguish it. As he gazed upon the whirl of action, the many colored lights flaring up from the Great Wheel in motion drew his attention and fixed his gaze: he, too, unknown as yet to himself, had within him a spark of that extraordinary flame which men name "Mind," and naming, do not comprehend. The man-angel followed this light for a time, only to be endlessly perplexed and bewildered by it. But as he followed, sincere in his endeavors to rediscover the Unity which was his guiding star, he began to perceive that this organ of the inner sense which men call "the Mind" is in reality a mystery. There came to him, as he made earnest search, an hour of revelation when he saw that all the wonderful systems of Thought spun by the Mind did not bring him one step nearer to the needs of the people. There were religions, creeds; there were sciences; there were institutions; there were negations and affirmations, until the world groaned beneath their weight. Comparable to an undying spider the Mind still spun its interminable web. Some there were among men who understood these systems, using them as a tool, or a crutch, or a weapon; but few lived them and none sought the Soul within them: the masses of mankind looked downwards and the people in their

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need hungered for "the bread that feeds the shadow" and the bread of spiritual life. And the angel, seeing of a sudden the black depth of their need, had once again a glimpse of that revelation which had drawn him from the skies: he understood, as by the flare of some interior illumination that the light of the Mind is but an earthly reflect, rendering darkness deeper still. For the need of the people was not a mental requirement. It was imbedded in another strata of Nature, and had its fulfillment in a remote and starry region where the light of the Mind never cast its shadow. Through all the centuries at its proud and self-sufficing disposal, the human Mind had never remedied, had never even touched the real requirements of the people.

Then the man-angel made a mighty effort, disentangling his consciousness from the web of the Thought-Spinner, and as he slowly and with infinite pain drew it forth, he closed the eyes of his Mind and abode awhile in the darkness of an unaccustomed silence which he now found within himself. As the fiery vibrations and colored lights of the Mind died down, he found himself in a darkness which was a terror, a seeming death. But he would not yield. He had tried the lights in vain; now let him pierce to the heart of the darkness, finding that which must lie within it—or give him the shame of failure and death. He could watch, and waiting, endure. Rather suffer endlessly than accept his human impotence and hear the anguish of the people's need ringing across the ocean of Time. That mortal wailing wrung the very fibres of his heart; it had a power to express the essence of his being, distilling from it an unendurable pain. To look back was impossible; his heart could not contemplate return. In this mood of the conqueror he abode yet awhile in the darkness.

So abiding, there came upon him very slowly, by imperceptible degrees and all softly, a sensation as of light indeed, a feeling as of essential sound. By gentle approaches a radiance shone over his consciousness, and as he gazed, as he came to worship and to contemplate, he knew that the source of this soft splendor was his own heart. He understood that the Compassion of that heart towards the Peoples of Pain was in truth his divine guide. There, streaming forth as a glory from the deeps of his nature, was that divine Principle of which the prophet of old said that it fell upon the just and the unjust alike. He had found that Compassion which is the Christ-Nature.

Thus seeing, the man-angel came forth from the silence into the common light of day, bringing to it the enhancement of his own courageous heart. And once again considering the round of human life, he saw that the salvation of each man lies in following his own ideal. Let this ideal be never so humble, never so lowly—call it commonplace if

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you like—so long as it is other than himself, so long as it has the least atom of aspiration at its core, though it were but "as a grain of mustard seed," so long it raises him, and by its means he can be gradually led up and beyond himself as by a fine, small thread of Spirit, journeying unconsciously towards his greater Being.

To this result there is but one radical condition imposed. It is an absolute necessity that the man shall live and shall be, that which he professes to believe. This is a spiritual Law, unchanging, unyielding. To the mechanic, to the artist, to the religionist at his prayers, as to the merchant at his mart or the mother by the cradle, this condition is indispensable. There is no going behind it. To the fact that this Law is not understood, is thought to be evaded in our civilization, that civilization owes all of its trials. If we say we believe a thing, let us live up to it. It is less harmful to remain in dense ignorance of the Law than to see its truth and to expect to live as if it were not. Not to believe is to remain a creature of the dust. But to discern, to accept and then to deny our conviction in our lives—this is the path to death eternal.

The love of work and the wish to do it thoroughly well:

The love of Art for its own sake and inspiration:

The happiness found in the communion of worship and prayer, not for what these may bring, but because in them the suppliant loses himself:

The commercial expansion of a community, then a nation, then all the peoples of the earth grandly interacting and interchanging:

The Mother-love that gives insight into love for all that lives:

All these are ideals, human, if you like, yet containing at their core the POSSIBILITY of a wider expansion, a richer and a purer fulfillment. Not in vain have we read the parable of the small leaven which leavened and increased the whole mass. Any ideal, rightly comprehended in the entire ground of its possibilities, opens door after door until at last the follower faces the small hidden door of the Kingdom of Heaven. Ideals are the avenues of the Soul. It is by the might and energy of their ideals—the light flickering out from the heart across the human mind—that men are led on, step by step, they know not whither; but all of a sudden they see a Great Shining: it is the illumination of an interior Consciousness.

Each human creature, however lowly, confined or starved his condition, has somewhere in his heart a spark of the Ideal. It may never find expression. Or it may be some very small thing that expresses it, something not marked by worthiness or nobility in itself, some blighted blossom breathed upon by the frosts of life. It is well-nigh impossible that our ideal should not be bespattered by the mud of our passage

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through material life, cramped and withered with the uses to which it has been put. Nevertheless it is of a vital strain. Nevertheless it is as a breath of Spirit playing around and above our human nature. Nevertheless there is life and light streaming down along its small but ancient path. And as the man follows it; as he augments its breadth and draws down more of its life by his constant application and use, it comes to pulsate with forces divine in their origin, with possibilities rooted in an eternal source. It needs but that man shall first follow his ideal faithfully—no matter how insignificant this may appear—and then that he shall embrace all its opportunities, for this heavenly light contained within it, as water is contained within a cup, to broaden and increase. There is no need for his fellows to teach him: his ideal is his teacher. But his fellow men can always stimulate and encourage him—especially by example—to put his faith in his ideal, to rest his hope there, and to live what he sincerely believes. The rest lies beyond human power: in the vital essence of the heart the Radiance and the evolving energy lie. When it was written that where our treasure is, there is our heart also, the pronouncement involved the other half of the fact, and where our heart is set, there will the heavenly treasure be discovered.

Consider with me the place of man in the midst of Nature. By what is he led? Is it not by means of that which he loves? At first these loves are gross, are of the animal order. But soon the sky shines through them. Even among the animals we descry the dawn of an impulse higher still. The animal comes to love man. It comes to provide for more than its own young. It is often moved by the needs of some among its own kind, in suffering and in pain; it has been known to provide for some instant want of its fellow-creature; it has been often known to assist men in danger. It comes to remember; it comes to love and to hate. It comes to desire human companionship, even to show devotion to a master often brutal and rarely comprehending its heart; to look to man as something far higher than itself, something dimly sensed but dearly valued; longed after with all the power and the mystery of a dream, an ideal. There is mind and heart in the animal; some among our scientists have admitted it: the creature world progresses; it too has laid hold of something of the uplifting force of the Ideal.

So among men at all higher than the brute, we find desire for something beyond their present selves. Often it is no more a clear or definite impulse than is the higher impulse of the creature. But it is an imprint stamped upon the human mind by the prescient heart. There is, in the heart, a Presence as yet undiscovered by the mass of men: a Something often felt but as yet misunderstood. And as we misinterpret its meaning and follow after a false image; as we grasp, and seize, and

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possess, and weary of, and cast away, so at long last we come to understand that the real wish of the heart is something quite other than we took it to be. We tried to snatch something for ourselves from that heart expanding towards the Whole. Within our present ideal we feel another meaning, an energy that seeks expression of a wider and a deeper kind. From this discovery it is but a step to search for the real meaning of this expansion of the heart towards the universe; and now the man, all unknowing, has set his feet upon the heavenly path.

It is thus that the ideals of mankind are but outreaching impulses of the heart and have a power to conduct the human being to a life and a consciousness beyond those of his separated self. The only situation utterly bereft of this hope is that of the man who—lower than the brute in his fierce self-seeking—desires to enjoy solely for the sake of solitary pleasure; desires to inflict suffering solely for the sake of inflicting it. But this solitary sensualist is rarely to be found. It is far more common to find those who fear to face themselves, and to whom the dread of being alone is so terrible that even satiety in its deadly, sickening weariness is better than a moment of silence. The thing most dreaded by the man who lives in desires, is the sight of himself in the mirror Nature holds up to his thought. He dares not face this, for he has a prescience that will not loose its grip on him, that this way madness lies. That noble essence within his heart will not suffer him to realize the distortion and impotence of his being with impunity, and has passed a law, that, seeing himself thus, he shall alter, or he shall go mad.

Thus it comes about that we see so many human beings who appear compelled to herd together in droves, in the dreary pursuit of pleasure wherein no joy is, but only fever, nightmare and exhaustion. How many of these hunted creatures would not rest if they dared; if it were not for the dread they have of falling out of line, when they know that the human herd, pitiless as the brutes, will trample them under. Have they not participated in this? So fear, and flight where no man pursueth, is the portion of their lives. Nor is it much better with the weary toiler who knows no pleasure nor ease. True, he does not fear himself; his brow is bent earthwards and he thinks no thoughts at all, for the mechanisms of his tired brain should not be counted as thoughts; and the man is ground under by the devitalizing effort of competition for his daily bread, that bread so cruelly hard to earn because the hardship is inflicted by his fellow men in their want of sympathy. Yet both these types, as all types of men, could find release had they but the glimmer of an ideal. Sometimes we witness this transformation, finding one or another among these throngs gaining this glimpse and rising, advancing, evolving by its means.

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To encourage men in the pursuit of their own ideals is then the happiest inspiration of him who would serve the Divine Order. For it is within these ideals that the Real lies concealed. To each man his own revelation; it rises upon him, pure as the first dawn. But no human ideal can be very greatly in advance of the man who holds it. It is only when the man has risen somewhat above his mere humanity and is in quest of a diviner model—a Reality—for his ideal, that it outstrips his slow pace and shines upon him as a star set apart on the mountain top. Until this step is reached, the ideal of a man is apt to be but his next step in advance, and he is prone to let the subtile essence escape him in his attention to its material aspect. Take, for example, the artist pressed for bread: he may come to lose his feeling for his artistic ideal in consideration of his needs. The patriot, dealing with large aspects of the national life, may find his ideal swallowed up by the mounting tide of ambition personal to himself—an ambition hitherto unsuspected by him, a tempter wrapped in the folds of his sub-conscious mind. The lover, purely loving at the outset, so far as man may be pure, becomes intoxicated with the fumes of passion and possession, and when he misses the keenness of his first sensation, identifies his love with that sensation and thinks love has come to an end. All these have wandered from the road in the excitement and stress of action. They have forgotten —perhaps they have never known—that the worst foe of a man's ideal is the man himself. We are but battlefields whereon the divine and the material contend for the victory, and we alone can put an end to the war by our choice. Hence the true friend of men is he who assists them to remain true to such ideals as they have. The struggling artist must win his bread; but let him still grasp firmly the ideal that the pure love of his art is a thing most precious to his mental and moral health: if his circumstances forbid him to do his best work for it, they do not —they cannot—prevent his placing his heart and his thought still more firmly upon the ideal he loves. He may not be able to give form and shape to his highest aspiration. He may not be able to make his ideal manifest to the sight of men; but no power on earth can inhibit his thought or withhold from other artists more happily placed, his encouragement to maintain a devotion to their ideals. At the close of this life's endeavor, some compassionate angel may hold before his fast dimming eyes the truth that he has enriched the human race, inspiring others whom he never saw with his mortal sight, increasing the hold of the Ideal upon the human mind. The patriot, warned of the dangers of insidious ambition, may gradually extend his national ideal to one of international bearing. The lover, encouraged to see the ideal of self-forgetfulness within his love, even though desire and passion may carry him away,

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may come to find in some one of the tests of life that he can forget himself for the one he loves. And then, to all these, as to all who serve their ideal honestly, there comes a further opening, some expansion of their original ideal. Then, step by step, each catches some gleam from the eternal vision at the heart of his ideal: he feels the presence of that vast motive power, Divine Love.

It may at all times be seen that there is an ideal present in the minds of most men, and of those bodies of men which we term "nations." Each nation stands for something; it embodies some principle or some trait. Take, for example, a nation standing for fair play, for Law and obedience to Law. Individuals in this nation may be wholly wanting in either ideal, yet an appeal to the national ideal touches some fibre, strikes some invisible chord, has some weight with them. If some brute be indulging his fury towards a weaker person, the cry from bystanders, "That's not fair play," or "Play the game!" will often give him pause. He knows that the mass is against him; he feels the restraining force of the national ideal. Again, the sense in a nation of the ideal of obedience to Law has given rise to some impressive incidents connected with her sons in foreign lands, and savages have felt the might of this ideal, seeking security beneath its ægis when they could not define it. Such instances might readily be multiplied. The ideal of a nation is the Soul of a nation. The ideal of a man is a ray from his Soul, or from the Oversoul. Like the nations, each one of us stands for some main principle or idea, unconsciously, but surely. This main tendency of our being should find expression in each life. What we live, we know, and in this way we come to know more of the Great Ideal graven upon the life altar of the heart.

He who would help his fellow-men and would himself expand towards the Light, needs but to sympathize with the ideals of those whom he contacts. If the ideal be a false one, he can always sympathize *with the wish* to follow some ideal. Often he can aid men to find their ideals, waking in them the wish to find; and rather by his example than by his words. This function of interpreter is all the more valuable to his fellow men because of the fact that the human creature also exhibits the working of that Law of Nature which in other kingdoms has been called the Law of Reversion to Type: what the gardeners call "sporting back." The plants show this in their forms and in reversion to the qualities of the original type as well. In the human kingdom this tendency is shown in reversion to animal *qualities* only (except in the case of some monstrosities of form); especially in adolescence is the tendency awakened, and reversion to animality threatened. The inculcation of interest in some ideal, together with aid towards its attainment is a service which may often be rendered to the young, and to persons in

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some crisis, some turning point of their lives. At each new turn of the road of life, the human being would seem to have set before him the choice between reverting to the traits of the animal, or reaching to the higher, spiritual model. Since the natural tendency is to revert to the original type, we must try to rouse the other pole of the nature; the stimulus of an ideal is the best corrective to the natural impulse. Sometimes we may trace the presence of an ideal in some wish to excel, in some desire to aid: these should be encouraged, should be guided along right lines, and then comes the training to look for the underlying spirit of our ideal, to discriminate between the husk and the vital seed—between the *apparent* bearing and the *true* tendency of our chosen ideal. To foster and encourage that attitude of mind in which a man looks upon his ideal as his most precious possession should be the constant service we render to our kind. To declare and to uphold the basic ideal of our nation in its true sense, is another mode of serving the Soul: we can develop this ideal. Also we may share in the activities of those about us with these thoughts ever in mind and heart. Our sympathy, our readiness to share the experiences of others, our courteous and speedy hospitality towards ideals, and our recognition of the Soul in each, have their insensible effect upon our fellowmen. Coming into touch with these radiations from our inner nature, they have in fact contacted our fraternal ideal in all its living power, and we, in our turn, have their manifolded aid. We come thus to share the joys of our fellows as we have shared their sorrows and their toil—the common human lot—but also we irradiate that lot, imparting to it something of the divine principle of Love. To welcome each ray of unselfish heart-light wherever we find it—this in itself is a service to the Soul. To each human creature in its place the Light of the Soul offers itself, seeking out all human beings without distinction. It is an eternal Consciousness which faileth never. It seeks expression in every life, even to "the life of the rain in the grasses, the lives of the dews on the leaves." Each color of the bow and the loud sounds of thunder bear its trace. Adapting itself to the need of every atom, it is yet divinely set apart and leads the whole creation upward to the everlasting source.

This, then, is the first need of the people—to find and to follow some ideal. Great is the fortune of the man who, through the wide reach of his Compassion, the penetrating quality of his sympathy, enters into the hearts of men, upholding before them the image of the Ideal. The enactment of just laws; the higher conception of national life and international duty; a more generous relationship between man and man, between the various strata of human society; the endeavor to broaden the concept of religion and to show the Unity between all forms of faith, and in each form the Spirit of Truth abiding at the core; all these and

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many another are ideals of men that need but a magic touch to show them all as the habitations of the one Ideal, the Oversoul. Thus we work on, hand in hand with that divine Power within Nature which is the hidden Evolver. The second need of the people is other. It is a belief in ethical causation; that as we sow, we reap; that the universe is rooted in moral law. That the thoughts of men's hearts and the actions springing therefrom breed each of their own kind. That disease and pain and misery arise from past and present sins against that righteousness which is the true ground of our being. That where hatred and self are, hatred and self will arise, hydra headed; that the best fruits of our nature will ensue the tender compulsion of Love. Each one can easily find this truth in his own daily life, for no results are so visible as are the reactions of our moods, our virtues and our vices upon the body, the mind, the heart, the life. Acceptance and daily devotion to the Christian revelation that Love is the mainspring and the fulfilling of the Law is much needed to humanize Western civilization. The truth is to be found in every religion—ideals, all—but the wise lover of his kind can never be indifferent to the religious ideal of the people among whom he lives: *for them,* this *is* the Way: and to help men to find the Way is his own ideal. But from none is lip service—the loud word unaccompanied by the daily deed—acceptable.

Lastly, the need of the people is Courage. The firm will to face the truths we find embedded in our nature and by their verdict to abide. The courage to face ourselves as we are and to turn our earnest endeavor towards living as we say we believe. When we have this courage perfected in us; when trustingly and cheerfully we confide ourselves and our fate to the ruling of the Law of Causation as to the Love which is at the heart of things, then the Soul itself stands ready to show us the next step. That august guide will impart the secret of its operations. It will quicken the consciousness of the man, showing him how to put the ideal of his heart into practice; how to give "a local habitation and a name" to that scintilla of the Light of the World now incarnated in him. Methods and organizations will not enchain his powers. His insight—that eye of the heart—will penetrate further still, wearing the colors of his cherished hope. He will reach within and beyond his present consciousness, content to follow the right and to trust in his own star: that starry Soul will do the rest. Helping and helped by all, the man will inherit "that united spirit of life which is his only true self." He will become "a voice in the hearts of men," for such as he are needed by the people; he has embodied his ideal, and all the world awaits the Man.

Love, Faith, Courage. These are the needs of the people. And they form the triune crown of the angel.

JASPER NIEMAND.

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QUAKERISM AND THEOSOPHY.

Many years ago H. P. Blavatsky lived for some months in Philadelphia and came in contact with the religious sect known as Quakers, or, as they call themselves, the Society of Friends, which has its headquarters there. There is on record among her writings the statement that the beliefs of the Quakers approach nearer to the occult point of view than any sect in Christendom.

One would have thought that in a Society, one of whose avowed objects is the investigation of religions, such a statement from such a source would have resulted in numerous inquiries into the religious beliefs and practices of the Society of Friends, but from that day to this I am unable to find a reference to this most interesting body in the whole of our Theosophical literature.

Some time ago, having occasion to look into the matter, I was enormously struck by the similarity in all vital particulars between the chief tenets of the Quakers and the fundamental principles of Theosophy. It is not that they are similar in fact, it is that they are identical. Theosophy, it is true, goes much further. It is more comprehensive in that it is a philosophy and a complete system of cosmogenesis, as well as a religion; but from the personal standpoint, as an ethical belief, as a religion pure and simple the two are one. Indeed all one has to do to demonstrate this is to quote the testimony of Mr. Howard M. Jenkins, who, in a paper prepared for the World's Parliament of Religions at Chicago, speaks of Plato, the Christian Fathers, Tertullian, Justin Martyr, Clement of Alexandria, Francis of Assisi, Thomas à Kempis, Tauler, Molinos, Fénélon, Jacob Böhme, Madame Guyon, and many more, as teaching substantially the same doctrine as that expounded by leading lights among the Quakers.

Many writers and observers have noted and commented upon the peculiarly beautiful and serene spirit which animates all settlements of Friends. We know of their simplicity, their kindness, their hospitality; we know them as advocates of peace and righteousness; but how many of us know the deeper side of their religion, the true mystic element which lies at the basis of their beliefs and which makes them kin with the great mystics of all races and ages. We might be able to trace this identity of spirit ourselves, but it adds much force to it to know that the Quakers recognize it also and hail it as an added testimony to the validity of their beliefs.

All this is interesting enough in itself, and is well worthy the consideration of students of religion, but its special appeal to us is re-enforced

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a hundredfold when it is known that Quakers all over the world have recently become conscious of the increased interest in what may be called, very generally, the mystical revival of the nineteenth century, and are deliberately planning to assist this movement by a systematic effort to widen their sphere of influence and to enlarge the numbers of their adherents. Hence, if their recrudescence is a vital movement, they are destined to affect the whole body of mystical thought which is sweeping over the Christian world and which to future historians will probably rank with the Reformation as one of the greatest changes that has ever taken place in the evolution of the minds of men. As yet we are too close to the time to realize what a universal upheaval of old conditions this tide in the thought world means. We have not the necessary perspective to view it from, but how widespread and universal and deep-seated it is may be gathered at once if one reflects how common it was twenty-five years ago to hear people brag of their unbelief, and how rare it is now; to remember how Ingersoll and other atheists drew thousands to hear their lectures, where now one has difficulty in remembering the name of a single public man who avows his atheism; how even Science has ceased to be purely material, and recognizes conciousness as a needed factor in the universe; how the modern science of psychology accepts whole realms of "over beliefs" as subjects for serious study. In a word, materialism has gone out of fashion and instead of being proud a person is a little ashamed to own himself without religious belief. Truly a gigantic change, a change which, when it works itself outwardly to the surface of things, as it will in the course of the years to come, will have an untold effect upon the progress of the human race.

The Society of Friends was founded by George Fox, who was born in England in 1624, began his ministry about 1650, and died in 1690. His most noted disciple and adherent was William Penn. It was an offshoot of Protestantism but was persecuted by dissenters and state church with equal impartiality. Even the Puritans, who came to this country to find religious freedom, hung Quakers on Boston Common. During the period of its persecutions the Society throve and increased in accordance with that mysterious law of the religious world, that in order to become strong and to grow, a religion must be unpopular and its adherents persecuted. It has ceased to multiply in quieter times and in recent years has but held its own in numbers, if it has done that. But as stated above, there is a strong revival under way at present, missionizing and propaganda, a conservation of energies looking towards the future; which may succeed and I hope will succeed in arresting further decay.

The ideals of George Fox were simple in the extreme. He wished to return to the religion of primitive Christianity, to do away with the grow-

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ing complications of creed and dogma, and to protest against the luxury and ostentation and un-Christlike lives of the people of his time. He taught one thing, that every man of whatever race, creed, or condition, had within himself a spark of the divine spirit and that the whole of religion consisted in cultivating this Inner Light and manifesting it in daily life. Nothing else mattered, for if the divine interior guidance was sought for faithfully and conscientiously followed, all would have to be well. He taught that sin was a barrier to the manifestation of the Spirit of God and that a simple, kindly, devout life was the best soil for its growth and development. God was a reality to him, as to all true mystics, not a far away abstraction. He believed that a direct personal inner communion was not only possible but frequently achieved, and that the effort to attain it was the only true religious life. This "spirit" was his guide and counsellor. It moved him to preach, and teach, and write, and very beautiful many of his writings are. The conscience was but an instrument of this "spirit," not the "spirit" itself, and he taught that a man was truly religious only so far as he partook of this Divine Grace in an immediate personal manner.

Everything else he taught was subservient to this fundamental principle, but flowed logically from it. His principal tenets or "testimonies" as they are frequently called, were simple and but threefold.

1. A pure spiritual worship.
2. A free gospel ministry.
3. Religious liberty.

He opposed "war, oaths, slavery, the use, as a beverage, of spirituous liquors, vain fashions, corrupting amusements and flattering titles." Truly a noble creed.

The extravagances of dress of the seventeenth century have passed away and with it the need for the drab colors and simple costumes of the Quakers, which were their practical protest against the "vain fashions of the times." One would wish that this point could be recognized more widely by the Society of Friends, for their peculiar dress when worn to-day marks them out in a most conspicuous manner and produces an effect exactly contrary to the purpose for which it was originally assumed.

"It is well known that the Society of Friends has not that which might be designated as a creed. While it has a well defined faith, and an acknowledged set of principles, it has never delegated to any man, or set of men, the right to formulate, in words, the conceptions of truth as acknowledged by it, ..."* Consequently it is not easy to write down succinctly what the Quakers believe. They have, it is true, a book

* *Views and Testimonies of Friends*, by Isaac H. Hillborn, Friends Book Association, Philadelphia, Pa.

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containing what are called *Rules of Discipline and Advices,* which has received the sanction of the Yearly Meeting, their chief governing body, but this book is more a guide to conduct or rules of procedure and of life, than a formulation of their doctrines. The best set form of belief that I have been able to find is in Isaac H. Hillborn's booklet, and is as follows:

"We believe in one God, the Father of us all, and in His Omnipotence and Omnipresence, acknowledging Him to be the Source of all light, life and immortality.

"We believe in the anointing power of His Holy Spirit operating in the soul of man, and in the immediate revelation of His Divine Will as resulting from its inspiration.

"We believe that the fullest, richest, most complete revelation of Himself, and of His power, wisdom, and will, was made in and through the person of His Son, Jesus Christ. In Him did all fullness dwell, and we have each received a measure of that fullness.

"We believe in the Spiritual doctrine of Father, Son and Holy Spirit as one.

"We believe that the Inner Light, or Spirit of Truth, or Grace of God, of Life of Christ within, is God's gift for man's salvation. 'That salvation is not merely an exemption from the punishment due to sin, but consists in being released from the power and dominion of evil.' The primary object of the Light within is to guide man in the true way of life, and thus preserve him in harmony with his Father; but if through disobedience that harmony is destroyed, it can only be restored by man's submitting his will to the will of his Father, and being obedient to its requirements.

" 'The Religious Society of Friends from its rise to the present day has always maintained its belief in the authenticity and divine authority of the Holy Scriptures, referring to them for proof of its principles, and acknowledging them to be the only fit outward test of Christian doctrines. We assign to the Scriptures all the authority which they claim for themselves,' and acknowledge that 'every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete and furnished completely unto every good work.'*

"Recognizing that there is but one God, we hold that He is the Source of all light, life and immortality. We know that that which is immortal must be divine; it must partake of the nature of God Himself, and so we understand that the primary object of this light within is to manifest to the individual soul a measure of that spirit and life of God. We believe that in God, the source and fountain of divinity, dwells life, power and wisdom, and that by and through the operation of this power and wisdom all

* "Summary of Christian Doctrines", S. M. Janney.

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things were made, and from this same source must ever spring all light and life, and that which we may experience as immortality. We believe most thoroughly in the inspiring power of this Holy Spirit of God, and that it has operated in the soul of man ever since his first creation.

"Through the inspiring power of the Holy Spirit there is germinated in the soul a life that must be akin to God, and we regard this as a direct impartation of the very essence of His own nature. The fullness of that life dwelt in Jesus Christ, and of His fullness have each of us received, and grace for grace. The inquiring mind has a right to ask for a correct understanding as to how we are to come into the possession of this life and this truth.

"With the promulgation of the thought that there are three distinct persons in the God-head we have nothing to do, believing this to lead into the mazy labyrinths of mysticism and doubt.

"The primary object of this light within is to lead man aright in his pathway through the world; and if he is obedient to the monitions of duty, as revealed to him by that light, harmony will be preserved between the individual members of the human family and God.

"Friends have ever maintained that there is a difference between this inward light and the conscience, just as there is a difference between the light that emanates from the outward sun, and the eye, which is the medium of its entrance to the human mind. The eye cannot see without the light, as it is only the organ through which the light operates. The conscience cannot see unless it is illuminated by the light, as it is the organ through which that light finds an entrance into the inner recesses of our being. The one is for the enlightenment of man's conscious being; the other is for the fulfillment of the spiritual conditions relating to that life.

"Declaration was made that the fullest, richest, most complete revelation God ever made to man, was made through the person of Jesus Christ. We acknowledge this in its fullest sense. A true knowledge of it never can be attained through the agency of any words, however beautiful they may be; but there must be a living experience, and a positive possession of a measure of that Divinity, and then through its agency man will come into a true knowledge of God, and of the Divine Son that has been brought forth in his soul, which is declared by Jesus Christ to be life eternal. It must be life eternal, because it is a part of God. It has been imparted by God to the members of the human family, through the agency of His Divine Spirit; and we, as an organized Society, recognize the source of this power, the channel through which it comes, and the value of its possession.

"There is no language that can portray the beauty and the strength of this life; there is no belief that can be accepted by men as being suffi-

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cient to take its place. No theory of God, no theory of Christ, should ever be allowed to take the place of God, or of Christ. Theory is well enough, but we need the essence itself. Theology is well enough, but we need something more; religion is a life; Christianity is a life; theology is what men may think about that life, and what they may formulate into words in regard to it, but it is not the life itself. We need to be the possessors of this, to be anointed with this divine life, as our being needs to be filled with it.

"We understand that God sent His begotten Son into the world for the express purpose of manifesting such a measure of His own divine Self to His children as would stimulate them to follow that example, and to accept the doctrines which He promulgated, which, if believed in and practiced, would lead men onward and upward to the one Fountain of Life.

"We acknowledge the Scriptures of truth to be just what they claim to be, a record made by inspired men of old, as they gave forth their testimony and evidence of their experience as possessors of the life. We believe that the inspiring power of God so filled their minds with a love of the truth that they followed directly in the way in which this Light pointed them. The Ten Commandments that were given by God through His chosen servant Moses, on Sinai, were based upon the very same principles as are enunciated in the Sermon on the Mount—love to God primarily, and then love to man. Jesus Christ presented it in a different manner, and the conceptions of men in that day, of His presentation of the truth, were different from that expressed by Moses; but Moses wrote just as truthfully as did Matthew, Mark, Luke or John.

"If such conceptions of truth meet the witness in your hearts, accept them, live them out as members of the great church of Christ, no matter where your names may be enrolled. Live them out in such a way that you may show that the Tree of Life has been rooted and grounded in your souls, that it has been nourished by water flowing out through the river of life which has its source in and under the throne of God. Where lives are sustained from this source, they must bear fruit like those trees represented as standing on either side of that river, and in the very midst of it—even the leaves thereof shall be for the 'healing of the nations.'"

G. HIJO.

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A NOTE ON KARMA.

It is impossible for Fate to deal us an unkind blow. No one, nothing can ever injure us. We alone can injure ourselves. And we injure ourselves, not by means of the consequences of our actions coming to us from without, but only through the effect of motive on character, interiorly.

It is difficult for some people to realize this. There are Theosophists who still refer events in their lives to "bad Karma," just as others refer things to "bad luck." Karma is so much wiser and kinder than we are that we cannot imagine either its kindness or its wisdom. Karma is not a "blind" force. The movers of Karma are great beings who have attained perfection in long past Manvantaras (manifestations of universes), and who are greater than any man who has ever lived on *this* earth. These great beings have a hierarchy of agents beneath them, to give effect to their will; and this hierarchy includes the souls of men—our souls. Hence it is said that "Every man is his own executioner." That, however, is a saying which conveys the mistaken impression of punishment, and Karma is never punishment. Karma is simply Love—Love manifesting as the exact reaction of a cause. But because love is its motive power, Karma carries "healing in its wings." Illness is a homely but excellent illustration of this.

Not many years ago, the outer and visible effects of disease were looked upon as the illness; and these effects were treated, and were, if possible, removed. We have learned since then that a superficial appearance of health often covers a condition of serious unhealthiness, and that "the abnormal phenomena presented to us by the sick, are not the essential elements of the case, but are signs of processes set up in the body in order to relieve itself of some disturbing influence threatening to interfere with its functions, or (it may be) to destroy them altogether."* In other words, these abnormal phenomena, instead of being the illness, are reactions of the body against disease; they are the result of efforts made by Nature to throw off the disease and to restore the balance of health.

Formerly, then, if anyone had, let us say, a "cold in the head," he treated the symptoms, that is, took drugs of some kind to drive them away. What he did really was to drive them in. The cause of the symptoms, the real illness, remained, and quickly sought some other outlet, which meant other diseases, and so on. Nowadays, if anyone has a

**Plea for a Simpler Life*, Chapter II, by G. S. Keith, M.D.

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"cold," he recognizes that whatever its immediate cause may have been, such as a chill, contagion, or what not, this immediate cause has merely brought to the front, as it were, certain poisonous elements which have accumulated previously in the blood; and he sees that the "cold" (the acute disease) is an effort made by Nature to get rid of these poisons. Instead, therefore, of driving the effects in, he sets to work to assist Nature by opening the other channels of exit: thus, by sweating and so forth, he opens the pores of the outer skin in order to withdraw the pressure from the inner skin (the mucous membrane). In this way the need for the cold is removed.

Now apply this to the action of Karma in our daily lives: we see that abnormal phenomena—that financial disaster, estrangement from friends, public obloquy, accidents—that these things are merely the efforts of the wise Heart of Nature to throw off some condition of disharmony existing within us. As phenomena, we could drive them in, by prayer or will. But we know from the analogy of physical illness what the result would be, and we can only pity those who follow the old priestly method (the most recent adaptation of which is to be found in certain forms of "mental science"), and who treat phenomena as if these were the malady. Naturally, these outer disasters, as we call them, are not agreeable. But neither is a cold in the head! And they are infinitely easier to bear if, instead of looking upon them as calamities *per se,* we realize that that which directly produces them is, not an Omnipotent God, or blind chance, or automatic law, but the love and wisdom of our spiritual Fathers, acting through or with our Selves.

Herein lies one explanation of the advice, "Resist not evil." It does not mean, for instance, that we should fold our hands and do nothing when we see financial disaster, or estrangement from friends, or an accident, ahead of us. It means only that we should heartily welcome the inevitable—and we do not know what is inevitable until it has happened. Until then we should do our best to remove what we conceive to be the *cause* of the approaching disaster. But we should do this cheerfully, without anxiety, without strain, with a light heart and with a light hand, remembering always that nothing is final (death least of all), and that if we fail to remove the cause of the threatened attack, Nature, or the Soul of things, is working even now, as always, with our ultimate benefit in view. We may have wrongly diagnosed the cause, as we often do, and Nature, with clearest insight, may have some end before her which time alone will reveal to us. "Almost everyone has lamented over something which afterwards turned out to be the very best thing for him that could have happened." We shall learn at last to cling to nothing, but to hold all things as if Life had left them with us "until called for."

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Once we have adopted that attitude; have taken the Vow of Poverty, and have said to Fate: Thy will be done; take, give, as you choose, for the world's sake, not for mine—we shall find that Karma takes us at our word. We shall begin to share in universal Karma for universal ends. Things will happen to us which would not have happened if we had continued our prayers to the gods—to the lesser gods who hear the prayers for self. And these things will happen to us in order that we may do better work. Certainly, they will not be imposed upon us arbitrarily from without. But our aspiration, our "Vow," will have stirred up the cause, which otherwise would have remained latent. The phenomenon, if it appear as a misfortune, may be either a Karmic reaction from some deeply-seated disharmony, the seed of which may have been sown many life-times ago; or it may be, not the outcome of a diseased condition at all, but a convulsion (like a birth-throe), disagreeable in its immediate effect, but made possible by "good Karma," and brought about in order to liberate special faculties or to open up special opportunities for service. By having "abandoned the fruits of action," we have made it possible for the Lords of Karma to use our "good" actions in order to produce a "bad," that is, a personally disagreeable but universally as well as personally beneficial result.

* * * * * *

Now comes the question: seeing that we can manipulate the effects of physical illness, by relieving pressure here, by providing other openings there, and so forth, why should it not be possible to manipulate Karma similarly?

I suggest that it is possible, and that the Masters, the Elder Brothers, among the many other benefits they confer upon humanity, not only work incessantly for the cure of its chronic ailment—separateness or selfishness—but treat and direct and relieve the acute manifestations of that age-long disorder. T.

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THE SENSE OF THE INFINITE.*

THE meaning and character of the sense of the infinite is a subject that has engaged the attention and labors of the keenest and most powerful intellects for over two thousand years. Plato, Aristotle, the Schoolmen of the Middle Ages, Kant, Hegel, Fichte, and Berkeley, all essayed the problem and all without success. The old arguments for and against the rationality of this concept have become by-words in Philosophy, so that I would hesitate long before asking your attention for what I might have to say, were it not that the researches of the past fifty years into the foundations and philosophy of Mathematics have not only put the whole matter in a new and most suggestive light, but have resulted in a distinct advance in the clearness and precision of our concept.

As on the one hand these researches have been the work of technical students couched in technical language and published for the most part in Scientific journals not generally accessible, and as on the other hand, the questions with which they deal are of fundamental interest and importance to all students of philosophy or of rational religion—to all, in brief, who seek a clearer comprehension of man's place in the universe; and finally, as the answer to them must furnish either a striking support or complete denial of many Theosophical doctrines, I gladly welcome the opportunity to present in popular form the new standpoint which mathematicians have adopted, and something of the advances in this world-old problem which the past half century has seen.

This advance consists of nothing less than a complete reversal of our attitude toward the finite and the infinite. While in the past it was the former, the finite, which was taken as presented data, something known to all men and common to their experience, and the infinite, something but vaguely sensed and foreign to us all,—while, I say, this was our attitude in the past, to-day it is the infinite which we consider as known, with which we are most intimately concerned and which we recognize as most closely akin to the nature of the Self.

It is significant of the movement of the Spirit of Knowledge among men that every great discovery, invention or advance in Science seems to be accomplished and announced almost simultaneously by several inde-

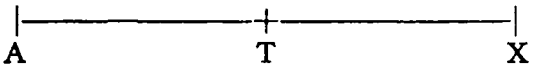
* This paper is the substance of a lecture given at the request of the New York Theosophical Society in April, 1903. For both the matter and form of presentation, I am largely indebted to the Supplementary Essay in the first volume of *The World and the Individual*, by Professor Royce. I have also borrowed from a later paper by the same author in the *Hibbert Journal*, Oct., 1902, and from one by Mr. Russel in the *International Monthly* for July, 1900. Though the subject has been developed by mathematicians, Professor Royce has so ably interpreted many of their results that one desiring to spread a popular knowledge of the matter must often follow in his footsteps

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pendent workers. So marked is this that it is barely possible to say of any fact of the world's store of knowledge, "This we owe to the creative genius of such or such an one; he it was who wrested it from the silence of Nature." Rather does it seem as though the thought of the World itself had flowered, and the bloom seen and described by many watchers. So it was with this,—our concept of the infinite. Dedekind, Cantor and Weierstrass, working independently to establish the foundations of Mathematical Analysis, reached, practically simultaneously, the conclusion that the infinite was logically prior to the finite, and should be independently defined.

The brief time at my disposal does not permit me here to sketch the steps that led them to this conclusion, but compels me to content myself, by way of introduction, in asking your attention to a problem which dates back to the golden age of Greek speculation.

There we find one Zeno, the Eleatic, propounding a number of extremely subtle problems, all dealing explicitly with our ideas of Time and Space and Motion, but all in reality being questions of the infinite. The one I desire to dwell on here is that of Achilles and the Tortoise. They decide to run a race, and Achilles, as is but fair, gives the Tortoise a start, thus:



Achilles starts from A and the Tortoise from T, let us say, a mile in advance. They start at the same time and Achilles runs, we will say, twice as fast as the Tortoise. Now, Zeno maintained that it was logically impossible for Achilles ever to overtake the Tortoise. For, we will imagine Zeno saying, it is certain that at each instant of time Achilles is in one place, and the Tortoise is in one place. After the lapse of any given time Achilles and the Tortoise have then been in the same number of places, one for each instant of time. If now, Achilles ever overtakes the Tortoise at some point, say X, he will have been in every place where the Tortoise has been, and also in all the places from A to T where the Tortoise has not been. The places where the Tortoise has been, form, then, but a part of the places where Achilles has been. That "the whole is not equal to but *greater* than its part" is axiomatic.

Now this argument of Zeno's is quite unanswerable as an argument. Grant his premises and his conclusions inevitably follow. But that Achilles will overtake the Tortoise is known to us all. It is then in his premises that we must look for the fallacy.

"The whole is greater than its part." This is one of those fundamental pre-suppositions which, whether we be conscious of it or not, underlie all intercourse, and are implied in all our dealings with men or

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with nature. These we have called axioms, or self-evident truths. The origin of such pre-suppositions, probably to be found in our experience with finite nature, may be left to the metaphysician and need not concern us. But what does concern us is that these pre-suppositions themselves should be rightly viewed—as definitive statements of a realm of thought —as sharply dividing all thinkable things into two classes, the first, those that act in accordance with this or that axiom, and the second, those that do not. Any axiom may be denied as well as affirmed, and there is no logical reason for the realm defined by the affirmation of the axiom possessing any greater reality than the realm defined by its denial. The axiom that admits of no denial, whose realm is all inclusive, must be a definitive statement of the Absolute.

With this in mind let us again consider the axiom, "The whole is greater than its part." Let the "whole" consist of, say, 6 integers,

1, 2, 3, 4, 5, 6.

From which we take a part,

2, 4, 6.

And we see immediately that the whole is more numerous or greater than its part. But now consider *all* the integers,

1, 2, 3, 4, 5, 6, 7, 8, — — — — — — —

As there is no integer to which we cannot add 1, there is no last term to this series, so that it is endless or infinite. Of this totality of *all* the integers, the even integers evidently form but a part,

2, 4, 6, 8, — — — — — —

For in this all the odd figures are omitted. Yet we may affirm without hesitation that to every integer, whether even or odd, there corresponds an even integer, so that in this sense there are as many even integers as there are integers, both even and odd. Thus:

1, 2, 3, 4, 5, 6, 7, 8, — — — —
2, 4, 6, 8, 10, 12, 14, 16, — — — —

So that to each integer there corresponds one and only one even integer. namely, its double,—and there is no integer whatsoever that cannot be doubled. So there is no number in the first row that has not its corresponding number in the second. Here, then, the whole is not greater than, but equal to, its part; and it is so precisely because the whole is infinite.

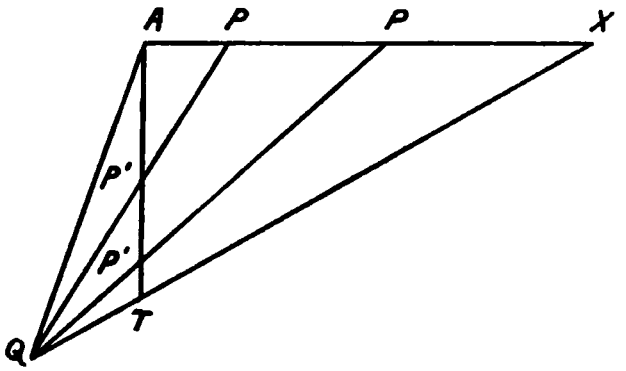
Thus this axiom is in reality nothing but a definition of finitude. In the infinite it no longer holds. We have been blinded by our sense-perceptions and have attributed universal validity to a law which holds only in a limited realm of thought.

So of Zeno's problem. We saw there that for Achilles ever to overtake the Tortoise, required that the part should be as numerous as the

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whole, that a line one mile long, for instance, should contain exactly as many positions or points as a line two miles long, and this is true, because in each the number of points is infinite.

We may make this clearer by a diagram. Let A be the point from which Achilles starts, T the point from which the Tortoise starts, and X where they are together.



Revolve A T about A till it is at right angles with A X. Draw X T and take any point Q upon its prolongation. Then to any point p in A X there correspond one and only one point p in A T, and conversely, as may be seen by drawing the line from p to Q and denoting by p′ its intersection with A T.

For us to view the race as ever run, for Achilles ever to overtake the Tortoise, or for the distance A X to be viewable as a totality, it is essential to view it also as infinite. The two terms are reciprocal, for it to be a unit it must be infinite, for it to be infinite it must be a unit.

We have seen that our concepts of space and time on the one hand, and of the whole number sequence on the other required the whole to be equal to its part. In each case the things with which we dealt were infinite. It appears then, that this,—the contradictory of the axiom of finiteness,—may well be a characteristic or definitive property of the infinite. So indeed it is.

Prior to all considerations of number or of finiteness, Dedekind lays down his now famous definition of infinite collections. It consists of nothing but the explicit statement of the property we have been examining. It is this: Any assemblage or collection of elements that can be put into a one to one correspondence with a proper part of itself is infinite. It may be paraphrased as follows: Any system that is capable of being mirrored in or exactly represented by a part of itself is infinite.

To make this quite clear let us consider an illustration given by Prof. Royce. It deals with a very common type of representation—

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that of a map. A perfect map of any region would be one where there would be given a mark or line of some sort exactly corresponding to every road or fence or line upon the surface represented. Such a map would of course be difficult to draw, but it is by no means theoretically impossible. A photograph taken from a balloon might, for example, give us just such a perfect representation, where each detail was represented on a smaller scale. Let us now consider the effect of having such a perfect map drawn on, and so constituting a part of, the surface represented. To make our concept more definite let us assume that such a perfect map of New York was drawn on some part of the surface of New York, say on some flat stretch in Central Park. Then examining this map we would find in it a representation of every street and square and paving stone in the whole city. We would find in its appropriate place a representation of Central Park and of the flat stretch where the map is drawn. And more, in this we would have to find a representation of the map itself. So within our map we would find a map of this map. If the first map is perfect so must the second be, and within it then, must be a map or representation of itself. And so we proceed to find one map within the other in endless sequence. For if we ever reached a map which contained no representation of itself we would know immediately that this map, and so the first map, was not a perfect representation of the region mapped. Thus self-representation, or the mirroring of the whole upon a part of itself leads instantly and inevitably to an endless or infinite sequence of representations.

Or again, consider this box of candy. Upon it is a picture of a boy handing a box, intended to be exactly similar to this, to a little girl. Now, if this intention were actually realized, upon the cover of this pictured box we would see the same scene depicted on a smaller scale. Indeed, examination shows that such is the case, and we see in the picture a picture of the picture. If the resources of the artist had not failed him this would, just as with the map, have led to an infinite sequence of pictured pictures. The fact that this sequence terminates strikes us all as a failure of the original purpose. The first picture is not complete or perfect.

These illustrations, though trivial, should suffice to make the meaning and character of the definition plain to us. To accomplish the purpose of self-representation by such mechanical means as map drawing does indeed present practical difficulties so great as to be insurmountable, but in such a purpose there is neither inconsistency nor theoretical impossibility. That is, if we were by some means presented with such a self-representative system we would both recognize its purpose and appreciate its character. The difficulty is solely the practical or mechanical

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one of drawing an infinitude of lines; it is not in the least a theoretical difficulty or inability to appreciate the unity and consistency of such a system if it had previously been constructed for us by some higher power.

In this distinction we have an apt illustration of a very fundamental characteristic of the human understanding. For though the processes by which we might seek to construct such a system, as well as those processes of ratiocination by which we might attempt to verify its content, are in their nature step by step processes, so that we can proceed with them but a finite distance, yet we are possessed of another power, that of appreciation, which I may call *intuition with certainty,* which transcends all finite limits and is in essence infinite.

The reason always deals with the parts or terms or aspects of a system; the intuition seizes on its unity or inner essence. In the case before us the unity of the system is the law of self-representation itself. It is this which connects map with map or picture with picture. And it is further this single law which determines of everything in the universe, whether it is or is not an element of this system. Acting at one stroke throughout the whole infinitude of elements, it is this single purpose of self-representation which binds all together and gives uniqueness and individuality to the whole. It is this purpose or law which the intuition grasps, and so grasping, appreciates the whole in a manner which no step by step process of reasoning could ever reach.

Thus, though we are finite thinkers, we are infinite appreciators. This is in reality a statement of the infinity of the Self. For, to appreciate is to become one with. To appreciate infinity is to become infinite; or rather, it is to reveal ourselves to ourselves as infinite.

We are now in a position to consider the far profounder illustration which Dedekind used to exhibit the existence of infinite systems. *"My own thought-world is infinite."* That is: the totality of my possible thoughts constitute just such a self-representative system as we have been considering, for the whole is capable of being mirrored or reflected on a part of itself. Consider any possible thought T, such as the "thought of the Self." Then to this thought T there corresponds a possible reflective thought T′, namely: "The thought of the Self is one of my thoughts." This is again mirrored in, or corresponds to, a second reflective thought T″, namely: "This last though, is one of my thoughts." And so we proceed indefinitely. Each thought, of whatever character, is mirrored in a reflective thought, so that the totality of all possible thoughts and the totality of reflective thoughts are in one to one correspondence. Yet there are thoughts that are not reflective thoughts, such for example, as the thought of my own individuality, so that the reflective thoughts are but a part of the whole. Therefore, as we saw with the points on the

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line, with the whole number series, with the endless sequence of map within map, or picture and package, so here we see that our thought-world is self-representative or infinite.

Anyone who is fully self-conscious is in full possession of the meaning and content of an infinite sequence, is in truth self-representative and infinite. Self-consciousness, whether complete or partial, is of the very essence of the Self. So the self-representative system,—the infinite sequence derived from self-consciousness,—is the type of the Self. In the most literal and technical sense the Self is infinite.

Not only is the self-representative system the type of the Self, it is also the prototype, the logical foundation and origin, of order. As order is at the basis of all law, so this law of self-representation underlies all other laws; is their basis and their cause. It is for this reason that the definition and discussion of self-representative systems is introduced at the very beginning of mathematical analysis.

The time at our disposal does not permit us to more than state that upon reflection it will be found that in all our thoughts of number or counting we always pre-suppose that we are in possession of an ordered sequence, *i. e.*, that one element comes first, another next, and so on, and that we well know what this order means. The summary accounts to be found in most text-books of the historical development of the number concept from that much-used and more abused postulate of anthropology, the primitive man, leave wholly unanswered the question of how we came by the knowledge or consciousness of this ordered sequence. In certain lectures on the foundation of the calculus now given at one of our universities, this is traced to the principle of self-consciousness through the self-representative system.

Given an unordered infinite collection and an element which we will call the base element or 1. Represent the whole collection upon that part of itself formed by omitting the base element. Instantly a self-representative system is struck out in infinite sequence. The image of 1 we call next element to 1, or 2. The image of this image, 3, and so on. The collection is thus *ordered* by its law of self-representation; there is a 1st, 2d, 3d, 4th, and 5th, and the order of the whole number series is instantly before us. As we saw, in connection with our thought world, everyone who reflects thus orders his thoughts and strikes out for himself, perhaps all unconsciously, an ordered sequence the very type of which is the whole number series.

We have seen that the self-representative system, the infinite sequence, is an immediate consequence of self-consciousness, the type of the Self and the origin of *order*. From this ordered series, which we may now call the number series, we derive all numbers and all subsequent

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mathematical processes. We define through it the four fundamental operations of arithmetic, and thus get all the + and — whole numbers, and all the fractions or rational numbers. We then generalize our definition of number so that all numbers are considered and dealt with as but the limits of infinite sequences. All numbers *may* be so obtained and some numbers can *only* be so obtained. Thus,

$$2 = 1 + \tfrac{1}{2} + \tfrac{1}{4} + \tfrac{1}{8} + \text{- - - -}$$

Though 2 might be otherwise obtained, but

$$e = 1 + 1 + \tfrac{1}{2} + \tfrac{1}{6} + \tfrac{1}{24} + \tfrac{1}{120} + \text{ - - - } = 2.71828 \text{ - - - -}$$

and $$\pi = 3. + \tfrac{1}{10} + \tfrac{4}{100} + \tfrac{1}{1000} + \tfrac{5}{10000} + \text{ - - - } = 3.141592 \text{ - - - -}$$

can only be thus obtained. It is noteworthy that these are the most important of all the numbers with which we deal, save only 1 itself, and zero and infinity.

In modern mathematics, therefore, the finite is considered as but a resultant of, or determination from, the infinite. It may be derived or defined from the infinite, in terms involving only the infinite. This is in striking contrast to past efforts to define the infinite from the finite, which could only be done by the introduction of the very notion we sought to define, in saying the *endless* repetition of finite processes.

We have spoken of this definition as something new, a new and more comprehensive and logical view of the infinite and finite that mathematicians had won in the past half century. New it perhaps is to the thought of this civilization, but there are certain symbols of the origin of man and of the universe, left us by the Ancient Egyptians, and far antedating the age of Greek speculation, which cause me to wonder if, after all, we are not but re-discovering a forgotten truth.



We find there the symbol of the circle, typifying unmanifested Spirit, undifferentiated, endless, eternal, infinite. It stands for the Absolute. From the breath, or thought, or self-consciousness of the Absolute came the first differentiation, that which was called by the Gnostics the first Logos. Its symbol is the point within the circle.

How came they by this symbol? That question, perhaps, we cannot answer. But we can see how they could have come by it, and how perfectly it fulfills its purpose in expressing the result of the thought of the Absolute, the reflection or mirroring of the undifferentiated upon itself. By the process we have so fully illustrated, this mirroring leads to a self-representative system of circles, one within the other, which close down upon a single point, the *determination* of the whole infinite sequence.

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The second Logos is represented by the circle and horizontal diameter. Equally easily is it derived from our concept of self-representation. For doubly mirror upon itself the circle with the point within it. That is, let there be *two* circles side by side, each half the diameter of the first circle, and each to completely represent the whole. Then within each of these must be two others, and within each of these latter other two, and so on, endlessly. They close down now no longer upon a single point but upon an infinitude of points, determining them definitely and forming what is technically called a *dense* assemblage of points, all lying on the horizontal diameter. The introduction of duality has led to infinite multiplicity.

The fourth symbol, the double diameter, or cross within the circle, follows as an immediate consequence of the third. This cross and surrounding circle, we are told, constitute the symbol of the manifested material universe, surrounded and overshadowed by, as included in, the spiritual universe. The cross alone is the symbol of material man and nature as a determination from, or image of, the spiritual infinite universe but separated from it in thought.

This view of the material universe as the result of the mirroring of the spiritual universe upon a part of itself is as ancient as religion itself. We find it in the Bhagavad Gita where Krishna elaborates it in detail to Arjuna and then sums it in the words: "I established this whole universe with a single portion of myself, yet remain separate." Or, as Emerson has phrased it, and as day by day is being verified by physical science, "In every smallest particle the entire universe contrives to integrate itself." If this be true in the world of matter, far more is it true in the world of thought. In whatever way we turn, wherever we look, we are forced to view man as infinite, as a determination and image of the whole of which he is a part, as one with the spiritual universe and one with God. So viewed, what appears as our finitude is seen to be but an incomplete realization of our true nature. We have but to know ourselves to know also infinity and God.

The ethical and philosophical import of such a view is difficult to over emphasize and impossible to exhaust. Once we see our true selves as infinite the whole of life takes on a different aspect. The infinity of space, which of old belittled us, as at night we viewed the heavens, now uplifts us. It is but a symbol of our own infinitude. The mighty sweep and rush of energy through space, the interplay of planetary forces, the untamed strength of nature, before which we have stood awed and paralyzed, now awakens consciousness of our own infinite potentialities. We too, are as they, mighty, irresistible, infinite.

As the true individuality of the infinite sequence lay not in any

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one term, but in the single law of self-representation or succession, so the true individuality of man is seen not to lie in the consciousness or expression of any one moment, or day, or year, or even life, but in the single purpose, the unique something that is expressed through and characterizes the endless sequence of moments, days, years and lives. If we fully apprehended the meaning of this statement death would be no more dreaded than a night-time's sleep. Viewed materialistically it would be at worst but the space between two terms; spiritually it would be the term itself in infinite richness.

As, in an infinite sequence, there are infinitely many infinite sequences, each unique, but each in definite sense, one with every other, and one with the whole; so, from and in the infinite Absolute, there are infinitely many unique and individual selves all in definite sense one with the Absolute and one with each other. The spiritual unity of men with God, as well as the universal brotherhood of man, follow as inevitable consequences.

In closing, let me sum the results to which our review of the foundations of mathematical analysis has led us:

1st. The finite is but a determination from the infinite.

2d. The material world is a determination from the spiritual world, the result of a mirroring of the Absolute upon itself.

3d. That all order and all law have their logical basis in such self-representation.

4th. That the Self of Man is infinite.

5th. That being so infinite he is in truth one with the Spiritual Oversoul, one with the Selves of his fellow-men.

6th. That the Self is also individual, a unique expression of a certain aspect of the Absolute.

7th. That his individuality consists not in any one moment's state of consciousness, nor any year's or even life's, but in the whole infinite sequence, the unique purpose and self-representative law that constitute him what he is.

8th. That it is intrinsically determined of everything in the universe, whether it is his or not his, and that his infinite life is the manifestation of these elements and the expression of himself.

9th. That through self-expression man becomes the Self,—one with his fellows, one with God, one with the Absolute.

HENRY BEDINGER MITCHELL.

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REVIEWS

THE SOUL OF A PEOPLE, by H. Fielding.* This book is justly named. It is rare indeed to meet with so tender and sympathetic a study of the inner life of a people of alien thought, of a people, moreover, not only primitive but conquered by a race holding itself in every respect superior. To the average Briton the Burmese are at once ignorant, debased, and idolatrous, and although their ethics have compelled the admiration of those who have attempted to Christianize them, a true appreciation of their religion was first presented by the author of this book.

Yet Mr. Fielding, in his brief summary of Buddhism, has evidently gained his knowledge of it in Burmah only, and his appreciation is somewhat limited by this fact. He not only avoids all mention of the intellectual study of Gotama Buddha, but goes so far as to say that he was not a philosopher. "Although he knew not "any God, although he rested his claims to be heard upon the fact that his teachings "were clear and understandable, that you were not required to believe, but only "to open your eyes and see, and his delight was in the contemplation of unclouded "truth, yet he was far from a philosopher. His was not an appeal to our reason, "to our power of putting two and two together, and making five of them, his "teachings were no curious design woven with words the color of his thoughts. "He appealed to the heart, not to the brain; to our feelings, not to our power "of arranging those feelings," etc., etc. Had Mr. Fielding never heard of the wonderful "Chain of Causation," probably the deepest philosophic presentation of the logic of life made throughout the ages? Still it *is* a fact that in all his later teachings the great Thinker of the East dwelt rather upon the practical outcome of his philosophy than upon the concepts behind it. The Path loomed up in every discourse. "Enter the Path" was the reply given to the intellectual seeker as well as to the average disciple, and it is no doubt well for the race that it was so. To a simple people like the Burmese the "Chain of Causation" would be a meaningless form of words. The Path itself, and the Peace to be gained through its eight-fold steps, a child may understand. So we may concede that Mr. Fielding is right in making the appeal of practical Buddhism an appeal to the heart rather than to the intellect.

When we pass, in this charming book, from the account of the religion of Burmah to that of its effect upon a people so docile and so reasonable as the Burmese, we are not surprised that, as Mr. Fielding says in his dedication of the second edition of those of whom he writes, "it is the record of a friend." His critics have reproached him, he says, that "I have forgotten your faults and remembered "only your virtues. If it is wrong to have done this, I must admit the wrong."

It is a wrong that the reader can never regret. We enter, as it were, into the very sanctum of the home life. We are shown the problems of existence to a conquered race. We are compelled to admit that their views of right and wrong are, in many instances, far in advance of the ethics of their Christian rulers. For example, in their attitude toward crime and its punishment, Mr. Fielding illustrates their view, that punishment should cleanse the offender from his sin, by an anecdote which, if it could only teach our own moralists a much valued lesson, would put us under a lasting obligation to the Buddhists of Burmah. A boy is convicted of

*Macmillan & Co., London.

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theft, and although his master did not wish to press the case, he is sentenced to six months rigorous punishment. When he is released he feels that he has paid his penalty (satisfied Karma, the Burmese would say), and goes cheerfully back to his master, confident of restoration to his former position. But he finds out that to the Christian master the fact that he has been in jail is the real disgrace, not the fact that he was a thief. Had he escaped the punishment all would have been right —"no one would have been any wiser!" As it is, he finds himself repulsed and scorned, when in his own eyes the payment of penalty has purified him both in his own estimation and in his master's. Mr. Fielding recognizes the inherent submissiveness of the Oriental mind when he reflects that probably "the boy said "nothing but went away, and did not understand, and kept the matter to himself, "for they are very dumb, these people, very long suffering, very charitable. You "may be sure he never railed at the law or condemned his old master for harshness."

Among the most interesting chapters in the book are those upon Women, as illustrating the independence of the people and the sharp line of demarcation between their religious beliefs and their social acts. "If you were to ask in Burmah, "what is the position of women?" you would be told that your question was not understood. Men and women are naturally different, and this difference settles all the questions which to ourselves are so momentous and so indicative of social progress. The West thinks itself very much in advance in the matter of the treatment of woman, and especially is well aware of having within the past fifty years delivered her from some legal disabilities. But here is a nation in which woman has always been equal with man before the law. "You wouldn't have one law "for a man and another for a woman, would you?" asks the Burmese. Yet we realize in reading further that the actual standard of morality, or what to us would be such, is not very high. Facility for divorce does not tend to the higher grades of social ethics, and we perhaps realize that in our own ideals of personal responsibility for obligations incurred and duties accepted there is an advance upon the Burmese ideal of independence and liberty. But after all, the charm of this book is not in the matter of comparative social ethics, but in its presentation as a whole, in its perfect candor and simplicity, in its sympathetic understanding of the views and beliefs of a nation still in the earlier stages of intellectual evolution. Of the origin of the Burmese we know next to nothing. That they came from Central Asia by way of the Irawadi valley is generally conceded by scholars, but when the historic record begins they are already known as Buddhists; yet there are many evidences in their myths and legends of earlier superstitions; of nature spirits, good and evil, of what we might possibly call elementals; as also in the general belief in their interference in every day life, and the need for propitiating them—conceptions alien to the teachings of Gotama Buddha, but found almost universally among the primitive races of Asia. Every reader of Mr. Fielding's book will peruse it with interest, and we venture to say lay it aside with regret. J. R. R.

The Great Psychological Crime, edited by Florence Huntley. (The Indo-American Book Co., Chicago.)

The title to this book suggested to the reviewer a sensational novel, or at least a detective story, an expectation which was, however, doomed to disappointment. It is a treatise on the dangers of hypnotism and spiritualistic seances, and as such is quite likely to serve as a timely warning to a fair number of foolish persons, who may get mixed up with these unbalancing influences without quite understanding how unwise it is to have anything to do with them.

The style of the work is somewhat involved and needlessly formal, which makes it more difficult reading than the subject really demands; but there is a fair array of useful quotation from practitioners of hypnotism, which should suffice to make anyone see that to submit oneself to hypnotic influence is an extremely silly thing to do. It seems to us, however, that, to speak of hypnotism as "a crime against the intelligent Soul or essential Entity of Man" is to misapply words. It is much more probable that hypnotism is chiefly concerned with the lower layers of the astral body, that part of our complex nature which is the motive-power of the physical body. Where the inner individual has not a sufficiently strong hold on his astral body, and, through the astral, on the physical body, it would seem that a hypnotist can bring

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the said astral body under his own control, and, through it, direct the acts of the physical body, dependent on it. This is, or may become, a crime, but it is a crime against the lower, natural man, not against the Soul. In exactly the same way, to enslave a man's body is a crime, but Epictetus showed that the soul of such a one may sit serene and full of celestial light, even though fetters bind his body. The real loss is, that he is not free to use his body to work the works of his soul; and so the victim of hypnotism is debarred from working out his own destiny through the free command of his own bodily and astral powers, and much loss thereby results.

Here is a sentence which has our unqualified approval: "It has been found "by the School of Natural Science that out of each one hundred reported hypnotic "'cures,' at least sixty-three are in no sense whatever entitled to be so classified. "The subsequent history of these cases discloses the startling fact that the hyp-"notic process has only succeeded in hoodwinking the patient, and concealing the "manifestation of the disease from the objective vision for a brief period. In due "course of time, however (in the majority of cases not exceeding eighteen months), "the same disease has 'returned' and made its presence fully manifest."

It is less reassuring, however, to find the author presently advocating "Faith-cure," even though this be defined as "an exact and thoroughly scientific method "of applying therapeutic suggestion, with which even the intelligent physician is "not yet fully conversant. It is rationally intelligent, entirely purposeful, and "thoroughly truthful in every detail," but this legitimate method "lies wholly "outside the limitations and purposes of this particular volume, and must there-"fore be reserved for future consideration," doubtless in another volume.

There is much that may be commended in a general way in the warnings against mediumship, but it has all been better said, again and again, in various theosophical works, those of H. P. Blavatsky, for example; and here, again, it seems to us, the whole subject is needlessly complicated by a rather tiresome style, involving endless definitions, many of which seem at least questionable, and sets of numbered paragraphs, which make rather irritating reading.

But where we cannot greatly sympathise with this, in many respects, interesting work is where it assumes to speak as the organ of some not very definitely indicated Eastern Brotherhood. That kind of claim has been somewhat often made, since Bulwer Lytton's days, and it is far from often that we find the contents of works which make the claim in any way corroborate it. In truth, the sound sense and high inspiration of the few exceptions are what make the supposition of Eastern mystic origin credible, while the claim of such origin can never win our admiration for books which do not otherwise seem to merit it.

The whole book might be written more simply, and in a simpler spirit. In that case, we should be spared passages such as the following. "To ancient India "and to ancient Egypt clear, unbroken pathways run, backward to the organized "centers of Intellectual Liberty on the one hand, and Intellectual Bondage upon "the other.

"The selfish and ambitious misapplication of knowledge and the abuse of power "are the unmistakable due guard and sign of Egyptian Black Magic.

"The applied principles of Fraternity, Equality, and Human Liberty have been "and are the perpetual symbols of 'The Wise Men of the East,' and the purity "of their perfect conception constitutes the spotless Badge of a Master Mason."

This may be tolerable as rhetoric, but it seems to us deficient either as sense or science; nor does it show an exhaustive knowledge of the spiritual history either of India or of Egypt, such as might justify anyone in writing with such dogmatic assurance. Really, it does not seem to us that a clear treatise on hypnotism and spiritualism needs to be decorated with purple patches like this. Simplicity and directness would be far more reassuring. C. J.

The Art of Creation,* by Edward Carpenter. (Essays on the Self and its Powers.) The author is not only a poet, but a man of wide social and human experience. His utterances are no hasty ones, he does not write for popular applause, nor for party opinions, although he is

* London, George Allen, Ruskin House, 156 Charing Cross Road.

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a well known socialist, but out of the depths of a deep knowledge of life. It is not difficult to classify writers, and indeed others, as those who have culture and lack experience, and those who have had experience and lack culture. There are many striking examples of both, but—occasionally we meet with authors, as with persons, who have both in fullest measure. Such an one is Edward Carpenter. For years, he himself tells us (in an account of the writing of his earlier work, "Democracy") he "sought an absolute common ground to all individuals "who might have reached a certain stage of thought and experience," and "I became," he says, "overwhelmingly conscious of the disclosure within me of a region trans- "scending in some sense the ordinary bounds of personality, in the Light of which "region my own idiosyncracies of character, defects, accomplishments, limitations, "or what not, appeared of no importance whatever—an absolute freedom from "mortality, accompanied by an indescribable calm and joy. I also immediately saw, "*or rather felt,* that this region of self-existing in me existed equally (although not "always *obviously*) in others," etc.

It can be no matter of surprise to those familiar with "Towards Democracy" that it should be followed by this later, and, spiritually considered, more important book, a collection of essays upon those fundamental problems of the Self which have occupied the minds of the ablest thinkers of the race from the earliest times to our own; nay. more, we should expect that a nature like that of the author should refuse to limit speculation to the Self, subjectively considered, and should demand a revelation of the objective value of those emotions which appear to him to be the vehicle of the Divine in man. Some few of these essays have already appeared in the *Hibbert Journal,* but the greater part of the work is new, and we may add, as original in its analysis as it is important in its scope.

Our age demands an explanation of the Universe as we know it, which shall be based upon the facts of experience and yet escape the partial presentation of the individual aspect of such experience. It demands an explanation which shall not only embrace subjective phenomena, as that of the East has already done, but shall include in the same view those *objective* facts which for centuries have occupied the best minds of the West. The book before us aims to do this; its demand is a consideration universal in its scope, yet individual in its definite presentation of the facts of human life; it claims a relationship intimate, inseparable, impartial, between the Cosmic Self or Self of the Universe, and the central individual self of the personal body. We know well that the sages of the far past, and indeed all sages in all ages, accepted this as fact, but there is an essential difference in a view of this relationship based upon thought, which remains always metaphysical and speculative, and a view of such relationship built up upon facts accumulated through the centuries and admitted by all men to be facts.

It is here that the subjective and objective meet. In a volume of such vital importance it is difficult to turn for consideration to one essay rather than another. In the second chapter, from which the little collection takes its name, we have perhaps the best statement of the process of Creation, beginning in fundamental feeling, and so gathering to itself by long and slow accretion the externalized fruits of desire. "It (Creation)," says the author, "is a process which we can see at any time going "on within our own minds and bodies, by which forms are continually being "generated from feeling and desire, and gradually acquiring more and more defini- "tion pass outward from the subtile and invisible into the concrete and tangible. "This process we can observe within ourselves on the passage from emotion to "thought, and from these again to action and the external world."

In making "feeling" fundamental, Edward Carpenter is at one with Rosmini, who says: "Feeling is a primitive datum. . . The Ego which reflects upon itself "finds that at bottom it is a Feeling which constitutes the sentient and intelligent "subject." But while the few are interested in the obscure presentations of a philosopher, the many who read the luminous works of a brilliant essayist or poet are ready to subscribe to his propositions. When Edward Carpenter asserts that Creation is a "stupendous and perpetually renewed work of art, an everlasting "evolution and expression of inner meanings into outer form," it is an acceptable proposition to most readers, and when he adds in a foot note that this is as true of involution as of evolution, we feel that the case has been presented in its universal aspect. Next possibly in commanding interest is the essay upon "The Three Stages of Consciousness," in which, again, he reaches out from the experience of the

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individual animal or child to the Universal Self Consciousness which can bring about a reconciliation of all conflicting differences in appearance with the ultimate Reality, which is Feeling. The temptation to quote from this fascinating study of Creation is great, but, with one extract of indefinable beauty relating to the creation of an inner body or vehicle for the Ego, we must be content to let our readers accept and judge of this book for themselves. To those familiar with Edward Carpenter's earlier works it will be no surprise to find that he expresses himself in the following passage:

"These are some of the things—*some* of the new modes of consciousness that "come—Love, Faith, Endless Life and Presence in space and time, Endless Power, "Knowledge and Humanity. Let them be *felt* first. Do not *think* too much about "them. *Feel! feel! feel!* In silence you touch upon the great inner Life, in these "its first creative forms. Rivet and hold fast these feelings, join them ever on to your "central and abiding Self: make them into the great main branches of your Life "tree, and so gradually let them pass outward into the twigs and ramifications. ". . . These feelings, this Supreme Life which they represent, will pass into "expression and become realized in the structure of the Body. . . The Mortal, "local, and 'separate' Self . . . can only build a mortal and temporary body, "the *Race Self* being æonian, may build, . . . an age-long enduring body. . . . "but when further into the individual there descends a Consciousness profounder, "more basic, more enduring . . . then inevitably does there begin to be built even "for the individual, a body corresponding. . . . Of that Body, woven like Cin-"derella's robe of the sun and morn who shall speak? 'Lo! the rippling stream "and the stars and the naked tree branches deliver themselves up to him. They "come close; they are his body—and his spirit is wrapt among them, *without* "*thought* he hears what they and all things would say.'" J. R. R.

The Scroll of the Disembodied Man, by Mabel Collins and Helen Bourchier. (John M. Watkins, London.)

The Venerable Bede, first of English ecclesiastical historians, tells a story of an Irish saint. This holy personage was rapt in a vision into paradise, but on the way thither seems to have gone perilously close to regions frankly sulphurous. The saint then paid his respects to the powers celestial, was shown the customary sights, and set forth in due time on his return journey. He steered badly again, and came so close to certain "influences" that he got his elbow singed, or something of the kind, and carried about a stiff arm to the end of his days. But the excellence of the tale lies in the fine smell of sulphur that runs through it, and which must have been a vigorous incentive to righteousness in a simpler age.

This guileless narrative is somehow brought to my mind by the work under notice. It is also an apocalyptic fragment, and, while the wholesome odor of sulphurous acid is gone out of fashion, the piece loses nothing in gruesomeness by the change. Take such a passage as this, for instance: "Between these states "there is no path, and he who thinks otherwise will find that he walks in darkness. "There is no bridge over the chasm, nor middle way between these spheres. "Hitherto it has been supposed even by the great Teachers, all save Buddha, that "there is a way provided, without thorns, for the indifferent and the slow-footed. "This is not so. It has been thought necessary to permit this illusion, lest man-"kind, as a whole, should lose heart and rush into the fathomless abyss."

So the great Teachers (all save Buddha) are herewith notified of the true doctrine, for "The time has now come when the illusion must be dispersed and the "mist give place to light. . . . But be warned; very swiftly the powers of "darkness encompass and engulf the feet of the foolish and the unwary, as they "pass out of the body. Immense as are the abysses and multitudinous the souls "that throng them, there is the place beyond each abyss, and there are the selected "souls that go there . . . ."

For my part, I prefer old-fashioned fire and brimstone, which has a purifying and disinfectant quality that should work much benefit on foolish and unwary souls. Further quotation seems needless. The whole book is full of the grim and gruesome fancies which hatched themselves in the heads of mediæval monks of the less normal sort; and anyone who has a taste for infertile creepiness may find it here, in succinct form, and cloth binding.

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This grim and grisly tract would have even less interest, were it not written by the same many-sided lady who was in by-gone years privileged to transcribe the golden sentences of "Light on the Path," a service of such magnitude and price, that, for its sake, we are willing to forgive and forget a whole wilderness of disembodied men, with or without scrolls. This tract, to some degree, suggests earlier works by Mabel Collins, such as the blood and thunder scenes of "The Prettiest Woman in Warsaw," or the "True Story of a Black Magician," or "Morial the Mahatma." All these in some degree foreshadow the Disembodied Man, with its grimness and grisliness; as for its meaning, I must admit that, if it has one, I have been unable to grasp it. I should be willing to see it relegated to the class of "Nightmare Tales," which have their uses, to while away dull hours. C. J.

The Gray World, by Evelyn Underhill. (New York, Century Co.) "Truth "embodied in a tale," says Tennyson, "shall enter in at lowly doors." And certainly the truth of Reincarnation was never more practically presented than in this novel. For this reason it is of interest to all Theosophists. The Gray World is the borderland which we should call "astral," but which in this presentation is forever colorless, cold, and beyond words dreary. The soul of a child born in the London slums wanders in the Gray World of the Disembodied in such utter loneliness and misery that through its intense longing for the life of sensation it again enters the World of Men. The history of this reincarnated child upon another plane of earthly experience is very well told.

The book is realistic and in the main true to its intention, becoming, however, in its denouement, rather Spiritualistic than strictly Theosophical.

It is worth reading as an indication of a growing interest in the philosophy as well as the theory of Reincarnation. R.

In his little book, *The Ainu Group* (published by The Open Court Publishing Co.), Frederick Starr gives a most interesting account of his journey to Yezo, North Japan, to gather together and bring to St. Louis the natives who made up the group in the Anthropological Department. The volume is fully illustrated, and from the text one gains a clear idea of these still primitive people whose peculiarities have attracted the attention of historians for over 2,000 years. Mr. Starr thinks that they were originally a white people, remnants of a white race that had "struggled and lost" in the fight for existence. Be this as it may, there is apparently no question that they were fairly represented, in natural surroundings arranged by themselves, at the St. Louis Exposition. The narrative of the journey in search of the Ainus and their willingness to accompany Mr. Starr is given in simple form, and is of value as illustrating their race characteristics. R.

The Light of Man under a Bushel. From Norway comes news of a little pamphlet bearing the above title, a protest, in popular form, against the arrogance of theology. It is unquestionably as timely there as it would be here, for in Norway the religious world is divided into two camps, that of the Lutherans, wedded to the old orthodoxy, and that of the more progressive thinkers, who, while accepting the tenets of Christianity, and remaining in the church, desire liberal constructions of ancient ideals. This little book, when translated (as it will be later into English), will undoubtedly find its field among our own truth seeking people, for there never was a time in the world's history when men and women of every class were more desirous of finding that Light, which has for centuries been obscured, if not hidden, by theological interpretation. T. K.

Magazine Literature.—Among our magazine exchanges we note with interest Franz Hartman's articles in the *Theosophischer Wegweiser* (Leipzig), upon our relation to the Spirit World, and a noteworthy article by Edwin Böhme upon The Path.

We are tardy in acknowledging the account of the Theosophical Convention in Berlin, published as a supplement to *Theosophisches Leben*. Interest in our subject is manifestly on the increase in the larger cities of Germany. The late numbers of

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the *Theosophisches Leben* contain translations of well known articles by prominent members of the English Society, as, for instance, W. Q. Judge, Jasper Niemand, and others. The January issue begins a translation of Mabel Collins' new work, and contains many articles of intrinsic value.

The Neue Metaphysische Rundschau (Berlin) contains, among many interesting articles, one upon the Metaphysical origin of Richard Wagner's Nieberlungen Ring, connecting the thought of the master with that familiar to us in earlier Vedantism.

In the *Blätter zur Pflege des höheren Lebens,* Dr. Bachman gives an exhaustive physiological explanation of Laughter and Tears. The January number also contains a valuable extract from Sankaracharya, which, being translated from the English, loses something of its national Oriental flavor, but is none the less of extreme value to the student of esoteric teachings.

The Theosophists in Amsterdam put forth a little summary of the platform of their propaganda in "Theosophische Groep, Amsterdam," which is to appear half-yearly.

We have to acknowledge *Dharma* (Caracas, Venezuela), *Sophia* (Madrid, Spain), which contains, among other matters, translations from H. P. Blavatsky and Anni Besant.

The most noteworthy new venture in our own country is *The Word,* a monthly published by The Theosophical Publishing Department, 244 Lenox Avenue. This is the organ of Mr. Percival's society, and is devoted to Philosophy, Science, Religion, Eastern Thought, Occultism, Theosophy, and the Brotherhood of Man—an extensive platform. Among its most interesting contents are the translations from Tamil (Dravidian) scriptures—these being far less well known than those of Northern India. As these translations are made by a scholar (Hon. P. Ramanathan) well acquainted both with the scriptures of Northern India and of the Western World, they are not only of interest, but of great comparative value.

We note also the new publication, *The Occult Review* (London), which promises much of importance from the research of specialists such as Sir Oliver Lodge and others.

From Chicago we acknowledge the ever-interesting *Open Court.* The contents of the February issue are, perhaps, more than usually varied. "Ghost Making Extraordinary" (Henry Redgely Evans) is a continuation in its way of the conjuring articles in former numbers. An account of Prof. E. A. Wallis Budge's book on The Rosetta Stone is of interest, and the succeeding article upon Shinto Ethics is of very timely importance in these days of Japanese and Chinese scholarship. In addition we have an account of The Igorotes of the Philippine Islands. We must not omit mention of the frontispiece copy of Edward Béidermann's "The Enlightened One."

Of the many magazines representing what is called "New Thought," the most important remains *Mind,* now published under revised management at Oscawana-on-Hudson, N. Y. The new department, under the direction of Dr. C. H. A. Bjerregaard, promises much of discriminative value, and the whole trend of the publication is in the right direction, undogmatic and broad in treatment.

Practical Ideals reaches us from Boston, optimistic in tone, and true to its name on ethical teachings.

Harmony (San Francisco, Cal.) is devoted to "Divine Science," and gives lessons based upon scriptural texts, mainly from the New Testament.

Now, "a Journal of Affirmation" (San Francisco), is devoted to Soul Culture in various forms, from the Art of Living to the Theory of Suggestion.

From Oceano, Cal., we receive *The Temple Artisan,* devoted to so-called Mysticism, Social Science and Ethics.

We also acknowledge the *"Our Race News Leaflet"* (New Haven, Conn.), a most useful and practical publication devoted to Domestic Science; and *The Historic Magazine* (Manchester, N. H.), which contains, among other things, a list of *19th Century Prophets,* reaching the surprising total of 105—every one of whom considered him or herself specially inspired.

The Wise Man (New York City) is a manual of suggestions for Health, Happiness, Wisdom.

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QUESTIONS AND ANSWERS

QUESTION 27.—*In Mr. Willson's "Ancient and Modern Physics" there is a discussion of the decreasing pull of gravity and the increasing effect of apergy as we go from the centre of the Earth. The boundary of the "true Earth globe" is taken as that neutral surface where the effects of gravity and apergy exactly balance or neutralize each other,—as on one side of this surface a body revolving with the earth would be drawn towards the centre, while on the other side it would be repelled. On page 53 there is a calculation of the size of this globe. The figures here seem very confusing, and indeed inconsistent, and I would be glad if some further explanation of them could be given.* X.

ANSWER.—The figures on page 53 are not easy to understand, partly on account of one or two slips, and partly because Mr. Willson, though indicating a method, does not seem to work it through in detail, but only to give the mean result. I fear a detailed explanation will be both technical and lengthy, but I am very glad to write my view of the matter, if it may be of service.

The expression for the pull or attraction between two bodies is:

$$g = K\frac{mM}{d^2},$$

where $\begin{cases} g = \text{the force or pull.} \\ m = \text{the mass of one body.} \\ M = \text{" " " the other.} \\ d = \text{distance between the } \textit{centres} \text{ of the two.} \\ K = \text{some numerical constant.} \end{cases}$

As the masses of the two bodies remain the same irrespective of their positions, and as K does not vary, this tells us, that no matter how the bodies be moved

$$gd^2 = \text{Constant.}$$

That is, if we vary the distance between the two bodies from d_1 to d_2, the attraction varies from g_1 to g_2, but so that

$$g_1 d_1^2 = g_2 d_2^2, \text{ or so that } \frac{g_1}{g_2} = \frac{d_1^2}{d_2^2},$$

which is the arithmetical statement that the attraction varies inversely as the square of the distance.

Let us apply this to Mr. Willson's figures on page 53. The radius of the Earth is approximately 4,000 miles, which is thus the distance between the centre of the Earth and the centre of a body on its surface. Thus in our formula, if g_1 represent the attractive pull at the surface, $d_1 = 4\,000$ miles. If the body were 4,000 miles above the surface it would be 8,000 miles from the centre, so if we represent the attractive pull there by g_2 then $d_2 = 8{,}000$ miles.

Our formula then gives

$$\frac{g_2}{g_1} = \frac{(4{,}000)^2}{(8\,000)^2} = \left(\tfrac{1}{2}\right)^2 = \tfrac{1}{4}$$

Or, g_2 (the pull 4,000 miles above the Earth's surface) $= \frac{1}{4} g_1$ (the pull at the surface), thus agreeing with Mr. Willson.

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The next position Mr. Willson considers is 16,000 miles, and from the context it might be supposed he meant above the surface, as was the case with his 4,000. In fact, however, he means 16,000 from the *centre,* doubling the distance of the body from its last position of 8,000 miles from the centre. As the pull varies inversely as the square of the distance, to double the distance is to make the attraction only $\frac{1}{4}$ of what it was before. Or as $\frac{1}{4}$ of $\frac{1}{4}=\frac{1}{16}$, the pull is now $\frac{1}{16}$ of what it was at the surface, as Mr. Willson states.

The next position of 21,000 miles is also ambiguously given, but the context leaves little doubt that it is meant to be 21,000 miles above the surface, so that the sphere may have a radius of 25,000 miles [21,000 + 4,000]. To verify the figures we substitute as before in our formula, and have

$$\frac{g_2}{g_1}=\frac{(4{,}000)^2}{(25{,}000)^2}=\frac{16}{625}=\frac{1}{39} \text{ approximately.}$$

It is possible that Mr. Willson himself used 21,000 as the distance from the centre. The figures in that case would be

$$\frac{g_2}{g_1}=\frac{(4{,}000)^2}{(21{,}000)^2}=\frac{16}{441}=\frac{1}{28} \text{ approximately.}$$

Mr. Willson states $\frac{1}{25}$.

Of these figures of attraction I can speak with some positiveness, and we see they agree in the main with Mr. Willson's, save for an apparent slip in taking the distance to the surface of the earth instead of to the centre.

In regard to the "repulsion," "centrifugal force," or "apergy," Mr. Willson approaches the matter in a somewhat different manner from that of modern science. As I never had an opportunity to discuss this with him, I may not have wholly apprehended his meaning. He seems, however, to consider repulsion quite as fundamental and ever present as attraction, and to view motion as resulting from the balancing of the two. This is evidently the case in certain magnetic and electric phenomena, and I believe the motion of certain comets points to the same conclusion. Modern celestial mechanics, however, regards attraction and motion as the two fundamental elements, and "repulsion" as but a consequence of the kind of motion. It will, however, make no difference, as far as I can see, in the figures and formulas connecting the three, which two of them we choose to regard as fundamental. Modern science follows Newton. Mr. Willson appears to follow Kepler. The result is the same, though the method differs in certain particulars.

Starting from Newton's law that a moving body tends to continue its motion in a straight line, we see that for a body to move in a circle requires the constant application of a force drawing it to the centre. (As a stone swung around on a string puts tension on the string.) If this force is removed the body continues its motion along a tangent to its former curved path, thus retreating further and further from the former centre of its motion. (As if the string is cut or let loose the stone flies off at a tangent). This tendency we call the centrifugal force.

This force evidently depends upon the mass of the moving body, upon the velocity of its motion, and upon the radius of the circle in which it travels. The expression for it is:

$$C=km\frac{V^2}{d},$$

where C = the centrifugal force or repulsion.
k = some numerical constant.
m = mass of the moving body.
V = its velocity along its path.
d = the radius of the circle.

As the length of the circumference of a circle whose radius is d is $2\pi d$, the time t it would take to make one complete revolution is: $t=\frac{2\pi d}{V}$ or $V=\frac{2\pi d}{t}$.

Putting this in the above formula, we have

$$C=km\frac{4\pi^2d^2}{t^2d}=4\pi^2km\frac{d}{t^2}=K_1m\frac{d}{t^2},$$

where K_1 is some numerical constant.

Now if a body is to revolve freely, without either approaching or receding from

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its centre, the attraction and repulsion must balance each other, or we must have

$$g=C.$$

But $$g=K\frac{mM}{d^2} \quad \text{and} \quad C=K_1 m\frac{d}{t^2},$$

whence $$K\frac{mM}{d^2}=K_1 m\frac{d}{t^2},$$

or $$\frac{d^3}{t^2}=\frac{KM}{K_1},$$

which last is a constant quantity for all bodies revolving about the same central mass M.

This tells us that if two bodies revolve about the same centre—say the earth—but at different distances from it, d_1 and d_2, then their times of revolution, t_1 and t_2 are also different, but always so related that

$$\frac{d_1^3}{t_1^2}=\frac{d_2^3}{t_2^2} \text{ or so that } \frac{t_2^2}{t_1^2}=\frac{d_2^3}{d_1^3}$$

which is Kepler's law that the "squares of the time are as the cubes of the distance." (See *Ancient and Modern Physics*, p. 42.)

Mr. Willson's deduction from this that if the time of rotation were doubled (i. e., if $t_2=2t_1$), then the distance would be multiplied by approximately 1.6 (i. e., $d_2=1.6\,d_1$) is quite correct. For we would have

$$\frac{d_2^3}{d_1^3}=\frac{t_2^2}{t_1^2}=\frac{(2t_1)^2}{t_1^2}=4$$

$$\text{or } d_2^3=4d_1^3$$

whence $d_2=\sqrt[3]{4}d_1=1.6d_1$, as is stated on page 43.

On page 53 Mr. Willson assumes a body at various distances above the surface of the Earth, but revolving with it so as to make one revolution a day. He tells us to denote the centrifugal force or apergy at the surface of the Earth by x. The velocity here is approximately 1,000 miles an hour. Then he tells us to double this velocity to 2,000 miles an hour, and that the *apergy* will be increased 1.6 times. This is an error. The factor 1.6 was the relation between the *distances* or radii of revolution when the *times* of revolution were doubled, and the body so moved that apergy and gravity were balanced. It had no reference to the ratio of increase of centrifugal force to the increase of velocity. Mr. Willson seems here to have fallen into momentary confusion between two principles: one that the centrifugal force (the time of revolution remaining the same) varies as the radius of revolution, and the other the law of Kepler's, which he quotes, but which is applicable only if the body is in balanced motion, neither approaching nor receding from the centre, and which then connects the times and distances of revolution. Therefore Kepler's law does not apply to this part of the discussion, and the figures given are without validity.

These intermediate figures are not, however, necessary to Mr. Willson's conclusions, and were very possibly only included as an afterthought in the attempt to lead easily to a result he had already reached from other considerations. We may view the matter thus. We wish to determine the distance from the Earth's centre at which a body would freely revolve with the Earth, making the revolution through its entire orbit in 24 hours. As it is to revolve freely, centrifugal force and gravity must balance, i. e., $g_2=C_2$.

An attempt to arrive at the distance from the centre by equating the two expressions already given for g and C would necessitate a determination of the ratio of the two numerical constants, KM and k, involved in these expressions. This difficulty can, however, be avoided if we know the relative strength of the gravitational and centrifugal forces at some given distance from the centre. Fortunately we have some knowledge of this, and Mr. Willson assumes the roughly approximate relation that the pull of gravity is 120 times the centrifugal force at the surface of the Earth, i. e., that there $g_1=120\,C_1$.

This relation enables us to determine the corresponding relation at any other

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distance from the centre. For we know that for any two distances d_1 and d_2 the corresponding pull of gravity g_1 and g_2 are connected by the proportion.

$$\frac{g^2}{g_1}=\frac{d_1^2}{d_2^2}, \quad \text{or} \quad g_2=\frac{d_1^2}{d_2^2}g_1$$

And we also know that the centrifugal forces corresponding to these two distances are given in the formulæ

$$C_1 = K_1 m\frac{d_1}{t^2}, \quad C_2 = K_1 m\frac{d_2}{t^2}$$

As in our discussion the time of rotation remains the same, these last expressions give by division

$$\frac{C_2}{C_1}=\frac{d_2}{d_1} \quad \text{or} \quad C_2=\frac{d_2}{d_1}C_1.$$

Thus from these expressions for g_2 and C_2 we see that they will be equal, or we will have balanced revolution around the earth in 24 hours, when

$$\frac{d_2}{d_1}C_1 = \frac{d_1^2}{d_2^2}g_1$$

or when

$$d_2^3 = d_1^2\frac{g_1}{C_1}$$

or as d_1 was 4,000 miles, the radius of the earth, and as $g_1 = 120\ C_1$, we have

$$d_2^3 = (4{,}000)^2 \times 120$$

or

$$d_2 = 4{,}000 \times \sqrt[3]{120}$$

$$= 19{,}730$$

We are thus led to the conclusion that the mean radius of the Earth Globe is some 20,000 miles. Mr. Willson states 25,000. It must be remembered, however, that the data upon which this calculation is based is extremely rough, and that we have assumed our revolving body to move in a circle rather than in an ellipse, as would actually be the case. This last consideration might well extend the limits to the final figures given by Mr. Willson, as is indeed indicated by the quite valid discussion of a "one day moon," given on page 43.

I trust that it will be agreed that though we may regret that Mr. Willson's method and figures are not in this one case accurate, that fact in no way lessens the lasting value and interest of his book. Indeed we have seen that his conclusions are not shaken. It is only his attempt to give an elementary exposition that has led him into error. The great benefit that is to be derived from Mr. Willson's work lies in the breadth of view it inculcates and the physical basis is establishes for our manifold nature. He shows us that we are not confined to the *surface* of our world, but are at the same time contained *within* many; that we are denizens of the Manasic and Solar globes as well as of the Earth; that we share in the nature, and draw life from them all. It would indeed be a carping critic who permitted an arithmetical error to blind him to the genuine illumination this little book contains.

H. B. M.

QUESTION 28.—*"I must confess that I was somewhat surprised at the way Miss Fay and her performances were treated in the 'Quarterly.' For myself, while feeling but little interest in phenomena of that kind, not even being interested enough to go to any of her exhibitions, yet it does seem to me that the demonstrations will attract attention to the fact of latent powers in man where other methods will fail. This I thought was especially true in regard to the churches and ministers, where it might break down some of the old materialistic notions, as hypnotism has already done. From my own limited knowledge of these things I think that Miss Fay is far above the ordinary class of mediums, and that her*

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performances were rather the attempt to break down materialistic ideas than to exploit herself or to make money. It seems to me that use may be made of such things to draw attention to Theosophy." A. J. H.

ANSWER.—I have read Mr. A. J. H.'s letter with great interest. It is a natural point of view to take, but I do not think it sound.

1. It seems to me that as a general principle it is better for people to remain in ignorance until they can comprehend the truth, rather than to teach them a jumble of truth and error. In this latter case they get a bias towards error which may continue to lead them astray long after the time arrives when they are capable of understanding truth if they had not been originally misinformed.

2. Spiritualistic phenomena have a tendency to awaken people who are not ready for the real spiritual life. They get part way through the door and then stick. The result is that for a long time they remain in a "wozzy" condition of mind and soul that may, and usually does, lead to untold misery and trouble. The excitement attendant upon traffic with the inner worlds will stimulate into artificial activity those dormant capabilities of the mind and soul before there is any real demand for the higher life, and before there is a capacity for its comprehension. The only result is confusion. One of the hardest lessons we have to learn is to let severely alone those people, the immense majority, who are not yet ready for our doctrines. Our natural desire is to pass along to everyone what we have found so helpful and sustaining, so stimulating and so uplifting. We forget that these same things will not have those beneficial effects upon our brothers. They will do harm and not good.

3. The only safe way to approach the spiritual world is directly. Not through the astral. This is the testimony of all teachers without exception. It is also demonstrated by the results of the contrary practice. As the *Quarterly* says, the insane asylums are full of people who have tried the lower road.

In view of all this, how can we doubt that spiritualistic manifestations are objectionable, even when conducted by morally good and sincere persons? A good and moral medium is better than a bad medium, but is still a medium. G. HIJO.

QUESTION 30.—*Who are the Solar and who the Lunar races referred to in Hindoo literature? Are there any available books in which this subject is explained?* S.

ANSWER.—With the exception of certain papers contributed by Mr. Charles Johnston to secular magazines, notably to the *Calcutta* and *Contemporary Reviews*, very little has been printed on the question outside of the Theosophical publications. There are various references to the subject in the *Secret Doctrine*, but these are for the most part obscure, and a good deal of mystery seems to attach to the whole matter. Certain conclusions seem fairly well indicated, and may be of assistance.

In all probability the castes of India were originally different races of different colors. This was one reason for the rigidity of their caste system, that intermarriage might be prevented, and the consequent degradation of a race of half-breeds avoided. Much the same causes are now tending to emphasize caste restrictions in the Southern States of this country.

One of these races was a red race. We are told in the *Secret Doctrine* (II., p. 237) that its direct manifestation was the third root race, and its sub-manifestations the third sub-races of each root race. We are interested in the third sub-race of the fifth root race. Different divisions of this were the Egyptians, the Chaldeans, and the Red Rajputs of India. It is more than probable that this red race is a Solar race. The first Solar King among the Rajputs of India was Ikshwaku, from whom Siddartha, the Buddha, was descended. In the fourth chapter of the Bhagavad Gita we find this clearly indicated, and the descent of Ikshwaku from Vivaswat given. Vivaswat is the sun, the source, or inspiring spirit, or founder of the Solar race. The Rajarshees spoken of in this connection were Rajput (not royal) sages. It was the red Solar race that in India had the knowledge of the mysteries, and on one historic occasion are said to have initiated certain Brahmans.

Among the great teachers produced by this race we may mention:

The Vedic Sage, Vishwamitra, who wrote down the Gayatri.

Rama, Krishna, and Buddha,—all Avatars.

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To these the Upanishads definitely trace the doctrines of Karma, Reincarnation, and Nirvana, which were entirely unknown to the Brahmans, until taught them, as above indicated, by the Rajputs.

Among the Indian books the following are therefore derived from the red or Solar race:

The third Mandata (or cycle) of the Rig-Veda;
The Upanishads;
The Bhagavad Gita;
The teachings of Buddhism.

It is quite possible that the Japanese have some connection with the Solar or red race. Their Solar myths, and their flag of the rising sun, derived from traditions of Solar origin, point toward this, and I understand further that some clever Japanese writer has recently endeavored to connect his people with the ancient Egyptians.

The Lunar race, or, more specifically, the Lunar sub-race of the fifth root race, appears to be a white race, akin to the Persians, the Europeans, and more remotely the Chinese. From the white race came the Brahmans of India. They were intellectual as the red race was mystical and occult.* They formalized and intellectualized the occult teaching of the Rajputs. They transformed the Veda into the Brahmanas; the Upanishads into the philosophical schools of Sankya, Vedanta, and Yoga; while the Krishna material developed into the Mahabarata, the tendency of which is Brahmanical. Buddhism they tried to kill, and finally expelled from India.

On the other hand, it is the intellectual capacity of the Brahmans which has preserved this teaching and the Mystery doctrines to the present day. We actually receive these scriptures through the Brahmans.

There is an interesting legend that the first Solar race was white, so that perhaps the sub-races of which we have been speaking might better be called red-white—and brown or yellow-white. This seems, however, hardly to bear upon the question asked.

J. S. M.

QUESTION 31.—*What are Talismans? Do Theosophists believe in them?*

ANSWER.—Talismans are objects to which an active virtue has been imparted; they are usually made under the influence of one or another of the seven planets, of a metal or stone belonging to the hierarchy of the planet selected, and are "consecrated," or magnetized. The talisman has a positive akashic force, with certain qualities, and is designed to produce definite results. Radium and other radioactive substances appear to be undergoing a process of decomposition. According to the alchemists, there are but four elements, and these are incessantly combining in impermanent compounds, comprising all known material substances, and the latter disintegrate when the elements composing them become disassociated. These four elements are unknown to modern chemists, who have mistaken mere residuary substances for permanent elements; but the permanence of these supposed elements is now doubted by many chemists. Thus Rutherford and Soddy have been led by their investigations of radioactive substances to the theory that the so-called elements of modern chemistry are merely residues left after ages of disintegration similar to that which radium and bodies of its class are now undergoing, and that "the decomposition of these substances does not go on steadily, but proceeds by definite stages, producing intermediary substances that persist for a longer or shorter time, some of them for a few seconds and others for thousands of years." The chemists are slowly progressing toward alchemy as a mere materialistic science; but they are no nearer the spiritual alchemy, or even the astral science of talismanic magic. Radioactive substances are compounds that are *dying;* whereas a talisman is an object to which *a life of its own* has been imparted. As explained in *Isis Unveiled* (I., 462): "A talisman, in itself perhaps a worthless bit of metal, a scrap of paper, or a shred of any fabric, has nevertheless been imbued by that greatest of all magnets, the human will, with a potency for good or ill."

JAMES M. PRYSE.

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* "The moon is the deity of the mind (Manas), but only on the lower plane. Manas is dual,—lunar in its lower, solar in its upper portion." (*Secret Doctrine* II, 590.)

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T·S·ACTIVITIES

THE THEOSOPHICAL SOCIETY IN AMERICA.

THE *Indianapolis Branch* has been very active during the past three months. A lecture, or a very carefully prepared paper, has been given at each of our Sunday evening meetings. The subjects that have been brought before the Branch have been strictly Theosophical.

A very interesting paper was read by Dr. H. L. Davis upon "What is Theosophy?" His effort was highly complimented, and also drew quite a number of questions from our visitors, who attend frequently. Mr. Frank Bruce has given a number of lectures on the following subjects: "The Karma of Matter," "After Death," "The Law of Karma," "Reincarnation." The above subjects were presented in a very clear and forceful manner. At the close of the Sunday evening meetings any visitor has the privilege of asking questions on the lecture, or any other points in Theosophy.

On Tuesday evenings we have a Study Class, which is always interesting, and to which the public is invited. At these meetings many questions are asked by those who attend.

GEO. E. MILLS, *Secretary.*

The *Dayton,* Ohio, *Branch* of the T. S. in A. has moved its quarters to the West Side, and rented the hall that is now occupied by the Light of Truth Society, 112 S. Broadway Street. It holds meetings every Tuesday evening, which are very interesting, and are largely attended by members of the Light of Truth Society. They hold open meetings every Thursday evening, so that together we hold two meetings each week, at which Theosophical questions are discussed. Many new faces appear at each meeting, and a general interest is taken, and many are asking for a theosophic outline of the various questions arising. We also meet with them on Sunday evenings, when W. V. Nicum presents some very good things. Dr. Toman has also delivered several lectures.

The members of Dayton Branch are doing missionary work and are glad to say that great interest is being taken, and is continually growing.

H. GARST, *Secretary.*

The work of the *New York Theosophical Society* for the season of 1904-1905 has been cast in a different form from that of the previous winter. A year ago emphasis was laid upon public lectures, of which a number were given. These, though fairly well attended, did not seem as effective as was desired. Though some knowledge was imparted, this knowledge resulted in but little action.

In the present season the experiment was tried of working more personally, and with smaller units. Several different groups, each of some eight or ten friends not members of the Society, were asked to meet regularly with the members for the purpose of discussing Theosophical subjects. This subdivision necessitated much more time and work than had previously been required, but the results have been far more effective. Reasons for this increase in efficiency may be found in the

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ability to suit both the subjects and character of talk to the differing needs of different types of inquirers, as well as in the greater freedom and intimacy of discussion thus made possible. One group has been discussing the Theosophical aspects of the different systems of philosophy. Another has been studying Christianity in the light of Theosophy, stripping it of all theology and considering only the actual sayings of Jesus. Considerable interest has been manifested, and some valuable results reached.

The experiment demonstrated the usefulness of this method of work for those centres where public audiences are of such widely differing elements that no single method of presentation can be suited to the needs of all.

H. B. MITCHELL, *Secretary.*

The *Queen City* (Seattle, Wash.) *T. S.* has been holding its "Study Class" meetings every Sunday from 7 P. M. to 8 P. M., and at 8 its regular Sunday evening meetings. Having finished the Ocean of Theosophy, the Secret Doctrine has now been taken up for study.

MRS. F. M. PARKE, *Secretary.*

The members of the *Hood River,* Ore., *T. S.,* being few in number, has devoted its work to giving Theosophical interpretations to the subjects discussed at meetings of a Unitarian Society of the city, and feel that much good is done by this method of work.

MRS. N. M. ABBOTT, *Secretary.*

The *Aurora* (Oakland, Cal.) *T. S.* has held regular meetings during the past three months, and has studied the "Astral Plane" and "Evolution of Soul Consciousness." A cordial invitation is extended to all to attend these meetings, and to correspond with the Secretary.

MRS. C. G. GILSON, *Secretary.*

Members of the *Syracuse T. S.* are glad to report that regular meetings are being held every Tuesday evening. While the attendance is not large, all are interested in the meetings, and derive great pleasure and profit from their studies.

C. H. DOWER, *Secretary.*

The *Toronto,* Canada, *T. S.,* though small in numbers, does not lack for enthusiasm, and holds regular weekly meetings. A very good plan of work that we are doing is the formation of a fund for the purpose of securing Theosophic books and magazines for the Public Library. A notice is also carried in the daily paper of the Branch with name and address of the Secretary.

A. J. HARRIS, *Secretary.*

THE THEOSOPHICAL SOCIETY IN ENGLAND AND SCOTLAND.

The *Newcastle-on-Tyne Theosophical Society* has held its weekly meetings without intermission during the past three months, with attendances ranging between fifteen and twenty. Papers written by members upon such subjects as "The Mortal and the Immortal Life," "The Birth of the Messiah," "A Nucleus of Universal Brotherhood," "The Theosophy of Robert Burns," and "The Theosophical Movement" have been read and discussed at these meetings, and during the remaining five months of the present syllabus many other papers by members, as well as contributions by E. T. Hargrove, Jasper Niemand, and Thos. Green will be dealt with. It is proposed also during the next two or three months to hold a series of public meetings, at which addresses will be given upon the nature and work of the T. S., and upon the Eastern Philosophy.

We also have a study class, meetings of which are held on Monday evenings,

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our study at present being the Stanzas of Dzyan on "Cosmogenesis." This class is well and consistently attended by most of its members, and, notwithstanding the great difficulties which the study of the "Stanzas" presents, shows signs rather of increasing than waning interest. We are contemplating commencing another study class for beginners.

Another of our activities is probably worth mentioning. A lookout is kept on all local newspapers, and any items to which our ideas are applicable are communicated to one of our members who has undertaken the duty, and he writes letters for publication on the subject to the editors of the papers in which the items appeared. In this way, when our letters are published, our ideas are brought before a greater number of people than can be reached by individual effort or by meetings.

A few of our members are also studying "The Idyll of the White Lotus" in conjunction with an article by Subba Row on that book. Considered in the light of this article, the book in question is found to contain much that is helpful.

EDWARD H. WOOF, *Hon. Sec.*,
115 Ethel Street, New Benwell, Newcastle-on-Tyne.

During the last three months, meetings of the *H. P. B. Lodge, London,* have been held regularly, and there has been a good discussion on each occasion. An interesting paper was given by one of the oldest members of the Society on "The Hair Line of Duty," which supplied the members with a considerable amount of food for thought.

The last few meetings have not been so well attended, probably owing to the bad weather on those evenings.

ARTHUR D. CLARKE, *Secretary*,
78 Wigmore Street, London, W., England.

The *Glasgow T. S.* held its first public meeting for 1905 on January 8th, and an opening lecture was given, entitled "Theosophy, as Art, Science, and Philosophy," at our usual meeting place in the Hotel in Glassford Street. Thanks to the energetic efforts of several members here and the liberal assistance of members from Newcastle (on Tyne), we have been able to put on our half-yearly syllabus twenty-three lectures given by thirteen different speakers. It is pleasing to note that the ladies here are also taking an active part, both in giving lectures as well as participating in the discussions. The study class is still continued, and is held at 1 Wendover Crescent, Mount Florida, Glasgow, S. S., the residence of one of our members, Mrs. T. Mackie, who generously has opened her house to the services of the T. S. here. On the 26th March a novel departure in the history of our Branch activity will be taken, by the introduction of lantern slides as illustrations to the lecture. The subject which will be dealt with is rich in suitable materials, and is entitled "Symbols of Egypt." Our membership has not increased along with the increase of our activities, but this is not the aim of our work. As was answered here to an unknown inquirer, the object of our work is to support the Theosophical movement, and proceed with that unmindful of the psychic glamour of the multitude of societies existing.

ALEXANDER DUKE, *Secretary*,
38 Lenox Place, Glasgow, Scotland.

THE THEOSOPHICAL SOCIETY IN GERMANY.

REPORT OF THE NINTH CONVENTION OF THE THEOSOPHICAL SOCIETY, GERMAN BRANCH, IN BERLIN, OCTOBER 22-23, 1904.

This convention was of great importance, as the same serious questions pertaining to principles were considered which occupied the attention of the American Convention in 1902. The same arguments were used and the same decision arrived at as was reached by our American brothers in 1902 at Indianapolis.

For Germany, therefore, this convention was of significance. As very few

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Theosophical societies in Germany have a clear understanding of the events connected with the name of W. Q. Judge, serious ignorance prevails in regard to the principles involved in these events, and also in regard to Universal Brotherhood as represented by the Theosophical Society. We therefore considered it an unavoidable karmic duty to throw light on this subject.

Our action was prompted by a proposition from the Secretary of the Adyar Society to join their organization. An extract from the official report concerning the subject is given below. This report has been published, and can be obtained by sending postage.

After the customary parliamentary opening, the letters of greeting to the Convention were read. Those from Jasper Niemand, Dr. Hartmann, and Alexander Duke, Glasgow, deserve special mention. Paul Raatz, Secretary of the Theosophical Society, German Branch, gave a report of the progress of the Society during the year, showing a favorable increase. The outer growth was, however, not so emphasized as the inner aspiration, which has been especially strong, as well as the endeavor to "live the life." The number of members has increased to 149. "East Berlin" Branch has been newly formed, and "Lotos" Branch transformed into a women's society.

In speaking of the proposition to join the Adyar Society, the Secretary gave a report of an Executive Committee meeting, called to discuss this subject. The decision was adverse, for the following reasons: The statutes of the Adyar Society are of autocratic nature, and allow no participation of members in the management. The President possesses almost unlimited power in accepting or rejecting members and branches, and in managing the property of the Society. It is a remarkable fact that Col. Olcott alone is given as founder, and no mention is made of seal or motto. To confirm the stand taken by us, the letters sent to the American Convention, in 1902, by Mr. Thos. Green, Mr. H. B. Mitchell, and the speech delivered by Dr. Hyatt, were read, as these contain arguments expressing definitely all facts in the case. Mr. Sandor Weiss made a few remarks, emphasizing the fact that events mentioned in the letters did not concern persons but principles. The personality of W. Q. Judge was at that time not involved, but the question whether the Theosophical Society was to retain its original character or to be transformed into a sect with official dogmas.

After electing officers and passing a resolution to publish the report of proceedings, the business meeting was ended.

On the next day a very successful matinée was held in the rooms of the Berlin Branch, assisted by several celebrated artists.

A large public meeting was held in the evening, attended by 400-500 persons. Edwin Böhme of Leipzig, General Secretary of our sister organization, the Theosophical Society in Germany, spoke on "Art and Religion," Otto Köhn on "Theosophy and Social Duties," and Sandor Weiss on "Man as Master of His Fate."

May the Soul to which we have dedicated our work continue to spiritualize our efforts.

PAUL RAATZ, *Secretary*,
Berlin S. W. 48 Wilhelmstr. 120.

In *Breslau* a new branch of the *Theosophical Society, German Branch*, has been constituted, with Dr. Bohn as President. He has been a member of the Theosophical Society for many years, and we feel sure that this Branch will do good work for the cause.

The *Theosophical Society, Berlin Branch*, takes great satisfaction in being able to state that the Branch has become a meeting place for a varied circle of friends of humanity and truth during the past months. Ten lecturers, out of sixteen, during the last four months, were not members of our Society, or of any other Theosophical organization. The attendance, however, was very good, and the discussions lively and beneficial. The fact that Berlin is the centre of political and social activities in Germany plays here an important role.

The circulation of books in our public library is very large and increases daily.

Our study class is one of the most interesting features in our work; we are reading, *Through the Gates of Gold*.

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Our Sunday meetings have no discussions, but valuable articles, written by the best Theosophical authors—Blavatsky, Judge, Jasper Niemand, Chas. Johnston, Thos. Green, etc.—are read. These are all the more valuable, as they tend to counteract the injurious mass of psychic literature with which Germany is being flooded. Our efforts are being well supported, evidence of which is to be found in the constantly increasing number of subscribers to the *Theosophisches Leben.*

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

The *Theosophical Society, Branch West Berlin,* has held regular meetings, with lecture and discussion, every Tuesday evening during the three months ending in December, 1904. The same were attended on an average by twelve persons. Lectures were held by our own members, also by members of "Branch Berlin" and North Berlin, and other friends. The discussions were sometimes preceded by written questions, and had a brotherly, undogmatic and tolerant character. Many of the friends, who lecture for us, are not members of our Branch, but of other organizations related in character—for instance, a Social Discussion Club. In addition to purely Theosophical subjects, one member spoke on the subject, "What is a Christian?" The greatest part of our members are active, in spite of numerous difficulties in internal and external life.

The lending library has been increased by voluntary donations of books, and does good service.

Advertising was carried on by distributing weekly on the streets about three hundred printed tracts containing the first programme for two months.

The first Convention of our Branch was held on October 1, 1904, and passed off to the satisfaction of the members. Reports were given and officers elected.

Members have met every Saturday evening for study of *Ocean of Theosophy.* The chapter read was followed by written questions, which were later discussed.

The past year closed with good resolutions and ideas expressed by active members.

W. BOLDT, *Secretary.*

THE THEOSOPHICAL SOCIETY IN AUSTRIA.

The *Theosophical Society in Vienna* was founded on September 3, 1896, under the direction of the so-called American Crusaders led by Mrs. Tingley, by Mr. and Mrs. Last, Mr. and Mrs. Taubert, Dr. and Mrs. Froebe, and Messrs. Lang, Blume, Lebert, Schirmann, Henthaler, and Walter.

This Society originally consisted of seventeen persons, made up of members of a Reading Circle, and others interested. The private hall of a restaurant was rented as a place of meeting and to build up a local center, and on two evenings of the week regular meetings were held, with lectures and discussions, and the beginning of a Theosophical library was founded.

The number of our members gradually grew, through public lectures in larger lecture halls, and encouraged by this, the Society undertook to expand the work of the Theosophical Movement, by means of literature, and made connection with persons interested, entering into correspondence with those in different provinces. In this way we gradually succeeded in founding four additional Societies, in Prague (Bohemia), in Gratz (Styria), in Gablonz and Eger (Bohemia), as well as ten private Reading Circles in smaller cities. For six years the Society in Prague has published a monthly magazine in the Czech (Bohemian) language.

An Instruction was printed and sent out, explaining how a private Reading Circle should be founded and conducted. The *Theosophischer Wegweiser,* published monthly in Leipzig, was chosen as the regular organ of the Society.

The growing number of our members, voluntary contributions, and the generous support of a lady, made it possible for us, in the sixth year of the Society's existence, to rent a meeting-hall of our own, with room for 160 persons; this hall has also an anteroom and cloak-room. The meeting-hall is supplied with a platform, four tables, and the library, which has meanwhile grown to the number of 1,500 books, arranged in three large bookcases. The third addition of the library catalogue has just appeared.

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On the Monday evening of each week we hold an open meeting; every Friday we have an evening for open discussion; and every Thursday a gathering of the members of the Study Group, who devote themselves to a deeper study of the Theosophical teachings, and who number 15-20 persons.

Our recently deceased colleague, Dr. Robert Froebe, Ph.D., published a German translation of H. P. Blavatsky's *Secret Doctrine*, which thus for the first time became known to a wide circle of readers in Germany.

At the beginning of each year of the Society's life, we receive a visit from Dr. Franz Hartmann and Mr. Edwin Boehme, who pass a few weeks with us, and give public lectures, and then visit a number of Austrian cities to give lectures. Dr. Hartmann lectured nineteen times in Vienna in 1904, and Mr. Boehme thirty times.

During the eight years of its existence, the Vienna Theosophical Society has had 119 public lectures.

The number of visitors at all the meetings of each year were:

In 1902—5,580 persons;
In 1903—6,532 persons;
In 1904—4,677 persons.

At present the Vienna Theosophical Society is the largest local German-speaking body on the Continent. It now numbers 187 members (120 men and 67 women), of whom 110 are in Vienna, 72 in outlying districts, and 5 abroad.

Our library has been organized as a Theosophical Central Library for Austria-Hungary.

The Austrian Law of Associations does not allow a national society to exist as a part of a foreign society. Consequently our constitution is entirely independent, which enables us to stand in good relations with all other Societies, and to remain undisturbed should various points of difference arise between different local or foreign organizations.

We hold it to be our duty to set forth Theosophical ideas in undogmatic form, and to do nothing which might conflict with the aim of forming a nucleus of universal brotherhood.

Here I must add that the gratifying results enumerated are to be attributed mainly to the unwearying and self-sacrificing activity of our colleague, Mr. Ludwig Last, whose unusual constructive gift for outer propaganda has found here a good and fruitful field of work, with the support of the members of the Committee of the Society. May Karma permit this beneficent and prolific force to continue for a long time to support the Theosophical Society and the Theosophical work.

FRANZ LANG. *Member of the Committee of the Theosophical Society in Vienna.*

THE THEOSOPHICAL SOCIETY IN SWEDEN.

Members in *Stockholm* meet regularly every other Thursday and discuss different subjects. Questions are asked, and all take part in giving the answers. Theosophic books continue to be translated into Swedish, and the magazines and newspapers frequently contain articles upon subjects pertaining to the Theosophic thought.

MRS. R. ANDERSON, *Secretary*,
Brunnsgatan 28 II. Stockholm.

INTERNATIONAL ACTIVITIES.

The names *International Theosophical Brotherhood* or *Universal Theosophical Society* are not the names of an external international or universal organization, but are used to designate an interior spiritual federation and union of all those who help in the establishment of an international nucleus of Theosophical Brotherhood on Earth. Under this title, however, much Theosophical work is done in *Germany*, *Austria-Hungary*, and *Switzerland*, as the following notes for the three months from September to December, 1904, will show.

LECTURING TOURS. *Dr. Franz Hartman* delivered twenty-two lectures; in Ger-

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many at Danzig, Oliva, Fürstenwalde, Berlin, Rostock, Cottbus, and München; in Austria at Salzburg, Brünn, Vienna, Graz, and Klagenfurt.—*Mr. Edwin Böhme* (Leipzig) delivered sixty lectures in thirty-five towns.—*Mr. Hermann Rudolph* lectured at Leipzig and Dresden.—*Mr. Ernest Krause* (Danzig) delivered twenty-four lectures at nine places in Germany and Austria.

METHODS OF WORK. To spread the movement in a newly visited town we begin by a public meeting. At this meeting we collect the names of those who wish a pamphlet. Then we establish a public lending library primarily for the use of these persons. Later on those who earnestly wish to promote the movement form a private circle, and finally a public T. S. is founded.

The local Societies at Danzig, Lubeck, and Dresden have joined the federation of the Theosophical Society in Germany.

Love and Freedom are the main principles of the Theosophical Movement. Let us hold fast to them. Hearty greetings.

EDWIN BÖHME.

Office of the T. S. in Germany, Leipzig, Blumengasse 12.

OPEN LETTER.

To the Editor of the Theosophical Quarterly:

I much desire that the members of the T. S. in A. should know that there will, D. V., soon be an opportunity of meeting in this country a really great Indian teacher. I refer to the Hon. P. Ramanáthan, K.C., C.M.G., of Colombo, Solicitor General of Ceylon, whose "Mystery of Godliness" was published in the January *Quarterly*, and whose translation of, and commentary upon, Desikar's Treatise on the Tattvas has been for some months appearing in the *Word*.

Recently, while sojourning in Ceylon, I first made the acquaintance of Mr. Ramanáthan. His repute as a teacher is very great among his countrymen. Those who know him well, indeed, regard him as one of those Sages who have endowed India with the profound and mysterious majesty of Spiritual Wisdom—as, in short, a *Brahma-jnani*, or Knower of God.

My acquaintance with Mr. Ramanáthan resulted in my studying with him for upwards of a year. I found him to be possessed of great powers of exposition, and one of the most spiritually illuminating teachers I have ever known. Realizing the great good which he could do in America, I suggested to him that he should make us a visit—a suggestion which, somewhat to my surprise but very greatly to my satisfaction, he considered favorably, and has proceeded to make his plans to visit this country during the present year.

A number of circumstances combine to warrant the expectation that considerable results may follow from this visit. A Hindu by birth, Mr. Ramanáthan is a master of the English, as well as his native language, and has a sound knowledge of both the East and the West, so that he is capable of being a perfect interpreter of the one to the other. Moreover, he has made a careful study of the Christian Scriptures, and has shown in his Commentaries on the Gospels of Matthew and John, and the Psalms of David, that the teachings of Jesus Christ and the Old Testament when understood are in entire harmony with those of the Hindu Scriptures. Further, his distinguished position as second law-officer of the Crown, and as the recognized leader of the Tamil (i. e., Dravidian) race, in Ceylon, and his large wealth, are, in a measure, guarantees for the sincerity of his efforts; and finally, he is a very winning and attractive speaker, and a man of great charm of manner and personal character. He is, therefore, I think, exceptionally qualified to secure the attention, respect, and affectionate regard of Americans.

His intention is to spend here between two and three months, during the greater part of which, the months of July and August, he will be the guest of the Green Acre Fellowship, of Green Acre, Maine.

Green Acre is an institution especially designed to facilitate instruction and study during the summer months, where all who wish may come, and where a tolerance and breadth of view are encouraged which should commend it peculiarly to Theosophists. As it is probable that many of your readers do not know of it, I will describe it.

In 1894, Miss Sarah J. Farmer, daughter of the distinguished electrician,

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Moses G. Farmer, established at Eliot, Maine, a forum for the free interchange of thought on philosophical, religious, social and artistic subjects during a part of each year, and called it Green Acre. Its location is on the banks of the Piscataqua, about four miles from Portsmouth, adjacent to a charming tract of pine forest, amid scenery of great natural beauty, having a superb summer climate, and fine salt-water bathing at hand in the Piscataqua, which is a tidal stream. Several hotels many village houses nearby which receive guests, and a supply of available furnished tents, provide comfortable accommodations for visitors at a considerable range of price.

I have myself spent two summers at Green Acre, and I have found it the most delightful place for the season with which I am acquainted. The advantages which it offers for physical rest and recreation are excelled by those of few summer resorts in the country, while in the matter of intellectual attractions, it is, so far as I know, quite unique. Lectures on various topics of interest and musical entertainments, both of a high order, are given almost daily throughout the summer, and there is, besides, a school for the study of Comparative Religion, which will probably be to most of your readers, as it has been to me, the most attractive feature. For the coming season this school proposes courses of weekly lectures on the religions of India or the Vedanta by Mr. Ramanáthan, on Confucianism and Taoism by the distinguished Japanese scholar and artist, Mr. Okakura-Kakasu now in Boston; on orthodox Christianity by President Charles Cuthbert Hall and Professor George William Knox of the Union Theological Seminary; on the new Persian Revelation, otherwise known as Bahaism, by Mirza Ali Kuli Khan, of Persia; on Judaism by Rabbis Fleischer of Boston and Levi of Pittsburg; on the Conclusions of Modern Science as they bear upon Religious Ideals, by Professor A. G. Dolbear of Tuft's College, and, it is hoped, President Stanley Hall of Clark University and Professor Barker of the University of Pennsylvania.

Absolute freedom of discussion is invited with regard to all subjects treated, and partiality is given to none. This perfect freedom of speech and investigation, and the opportunity to come into close personal contact with the best qualified teachers of various faiths, as well as of making the acquaintance of many other congenial spirits, is what constitutes the special attraction of Green Acre.

I must also note the fact that Green Acre is further unique in this—which in the opinion of many adds much to the peculiar charm and refreshing moral atmosphere of the place—that no charge is made for any of the intellectual, artistic or spiritual opportunities or benefits which it offers, it being the profound conviction of the Foundress, Miss Farmer, that all such gifts should be "without money and without price." The expenses of the institution are met by voluntary contributions.

Returning to the especial subject of this letter, it will readily be seen that the opportunity which will be afforded at Green Acre this summer for hearing and knowing one of the first teachers of India—one who is recognized by all who know him well as a great spiritual light—is, to say the least, very exceptional for this country.

I have already given a more detailed account of Green Acre in the November issue of the *Word*. I shall be glad to answer any inquiries that may be addressed to me, and also give information as to how accommodations for the summer, or part of it, may be assured in advance.

Faithfully yours,

M. H. PHELPS.

Old Bridge, Middlesex Co., New Jersey,
February 7, 1905.

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The Theosophical Society in America

Founded by H. P Blavatsky at New York in 1875

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

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

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

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

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

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

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

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

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