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This day we have a father who from his ancient place rises, hard holding his course, grasping us that we stumble not in the trials of our lives. If it be well, we shall meet and the light of Thy face make mine glad. Thus much I make prayer to Thee; go Thou on Thy way —*Zuñi prayer.*

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VISIONS OF A LIFE.

"Life is a succession of lessons which must be lived to be understood. All is a riddle and the key to the riddle is another riddle. There are as many billows of illusion as flakes in a snowstorm; we wake from one dream to another dream."

A HIGH hill; winding around it a beautiful river stretching far out to the blue ocean beyond. Across the river, green hills outlined against a sky of purple and gold. In the valley below, along the river banks are pretty cottages almost hidden by graceful elm and maple trees.

The side of the hill is notched with great boulders, back of it are majestic pines. On the banks of the river stands a little child, a soul out of the ages, clothed again in human form, gazing in wonderment at the scene around her. The water is splashing on the rocks from the spring above, the wind rustling through the trees and grass; the rain has ceased, the air is heavy with the odor of pine and sweet clover.

There comes to this soul dim memories of a long-forgotten past. Fascinated with the beauty around her, the child is filled with the consciousness that in some strange and subtle way she has been a part of this great life; that she has played with the winds and waters, floated in the sunbeams and had the rain-drops for her companions.

But now she is alone, isolated, imprisoned in a body. She is

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trying hard to fathom the meaning of it all. What is this great oppressive weight that is holding her down? Why cannot she fly away and be again a part of beautiful nature? But the veil is not to be penetrated and she is left with a sense of mysterious loneliness in her heart, pitying herself as no one else can. In a moment a picture of the vast world of human life rises before her, with its whirl of thought, its throbbing activity, its despair and mystery. She turns her thoughts to the house on the hill, to her father and mother, brother and sister; they love her, but they seem farther away than all else.

Even in their love and care for her, they shut her in from the great world of nature. They bring her books and try to teach her the things they say she should know, yet all the while her soul within is crying for its freedom; filled with unrest, never happy unless in the woods with the birds and flowers and the tall pine trees and with her faithful dog, Ringo, for a companion. Yet she chides herself as ungrateful and unkind to those who watch over and shelter her. Tired with these thoughts, she throws herself



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down on the moss-covered rock and tries to check the spirit of unrest that holds her, but in spite of her effort it still remains.

Far down the stream is heard the paddle of a steamer crowded with human beings bound for a day's pleasure in the pine woods up the river. As it comes nearer and nearer the noise of the band disturbs the air with its sharp notes and jars upon her sensitive ear like the wild cry of some bird of prey.

She falls asleep, and to her soul's eyes appears the form of a man standing over her, his face radiant with kindness, youthful in its absolute purity, with an expression of godlike wisdom and power. He lays his hand gently on her forehead, and then—instantly, —as if by magic,—her soul is loosened from its prison-house of flesh. With a bound of joy she now moves freely. Now she hovers over the earth, feeling herself a force of energetic life and light. Higher and higher she rises, then comes the sound of rushing waters, hurricanes of wind and the heavy roll of thunder all about her like the roar of eternity's forces.

Again the rushing and the crashing as though all the planets in the universe were at war with each other. Suddenly it changes to low soft notes like the moan of the sea and then resolves into pure harmonies, divine music, the vibrations of which bring a sense of delicious rest to the soul, a realization of perfect peace.

A little robin perched in the branches of the tree that sheltered her face from the Sun, sang out its gladsome notes in the sunshine and seemed to echo, peace, peace. In that moment her soul gained victory, freedom! True it was that life and light were hers!

Oh! the joy of it all to be out in the bright sunshine close to the heart of all things, moving along in harmony with nature, seeing the great mountains, oceans and rivers, the low hills and beautiful valleys: all the time with another hand clasped in hers and the consciousness of the strange friend who led her. On, on they went and with every breath, new and beautiful scenes appeared. Memory that had been shut up in the soul now forced itself into recognition. Familiar pictures like a flash would come and go, the reality of one life after another stretching far back into time, until each one seemed but a moment of experience in the eternity of things.

Another picture, and the whole aspect of the earth is changed! At first darkness everywhere, then flashes of light and the dim sound of the old noises returning; then the clouds disappear.

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A new scene, a picture of wondrous beauty. A great land stretching across what is now the Atlantic forming a vast continent. Here were cities with gorgeous palaces, great temples and buildings of rare architecture. And the people, where did they come from? Who were they? What giants! What perfect types of human beings!

Many were the questions the child's soul asked the Companion and he answered:

"Some day I will tell you more about these things, then you will be able to tell others and teach them, for humanity has forgotten the knowledge of right living. Men no longer know the higher truth, they have lost the 'Word,' the key to the mysteries of the past. Let us move on," he said, and his voice was full of compassion.

Her soul then moved back through space, back to the river's bank, to the rock where the childish form lay sleeping. As her eyes opened she found herself in the old body. There were the same surroundings. What did it mean? She had travelled thousands and thousands of miles; had seen strange countries and strange people and yet she was there, not one day older. What had happened to her? Why did she have to return to that body again? Why did her life seem to grow more and more mysterious.

"Some of the things I have seen I may tell and some are my secret," she said to the one standing near her.

"They are yours for a while, my child, but some day when you are older and understand yourself better, the knowledge that you are gaining now you may then give to others; but the world is not ready for it yet."

Looking up she saw her Companion had disappeared, and standing in his place was her dear old grandfather, who had been for hours wandering through the woods and on the banks of the river searching for her. In the house on the hill the folk had begun to think something must have happened to her for she never stayed away so long.

"Well, little one," he said, "it is time that you were home. Don't you see the Sun is going down over the hills? And don't you know that very soon all the little birds will be asleep and that you, too, must rest? Because if you do go to school when you are asleep, as you tell me, you must always be punctual."

"Oh, dear!" said the little child, "Grandpa, you don't bother

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me as much as the rest of the people do, but now you make me cross for I want to be alone just a little while longer, I want to think. Grandpa, then I want you to sit down here with me and let me tell you about the great big man who came and touched me on the forehead and filled my heart so full of love that I thought it would burst. Then I went to sleep and I saw such wonderful things and heard such sweet music. I don't know how big the world is, but it seemed to me that I had been all over it. Then another thing, I was so happy, everything was so strange and beautiful. I wasn't a bit lonely or afraid, I felt all the time that I was growing bigger and bigger and that if I had that kind, strange man for my Companion all the time, I should love everybody and be glad to live even in this body, which I don't like now."

Silence followed for the moment and the grandfather clasped the little one in his arms and said,

"Little one, you have taught me love from the first time I saw your little peepers and you are teaching me it all the time. To-morrow we will come down here and sit under the trees and you can tell me more about this strange Companion who visits you."

Satisfied, the little child took the hand of the dear old grandfather and walked up through the grass to the house on the hill.

P.

(To be continued.)

THE ESSENCE OF THE TEACHING.

BY CHARLES JOHNSTON, M. R. A. S., F. T. S.

Being an Original Translation from the Sanskrit work, entitled *Vâkya Sudhâ*, or *Balâ Bodhant*, ascribed to Shankara Achârya.

SEER AND SEEN.

THE form is seen, the eye is seer; the mind is both seen and seer. The changing moods of mind are seen, but the witnessing Self, the seer, is never seen.

The eye, remaining one, beholds varying forms; as, blue and yellow, coarse and fine, short and long; and differences such as these.

The mind, remaining one, forms definite intentions, even while the character of the eye varies, as in blindness, dullness, or keen-sightedness; and this holds also of hearing and touch.

The conscious Self, remaining one, shines on all the moods of mind: on desire, determination, doubt, faith, unfaith, firmness and

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the lack of it, shame, insight, fear, and such as these.

This conscious Self rises not, nor has its setting, nor does it come to wax or wane; unhelped, it shines itself, and illumines others also. [5.]

THE PERSONAL IDEA.

This illumining comes when the ray of consciousness enters the thinking mind; and the thinking mind itself is of twofold nature. The one part of it is the personal idea; the other part is mental action.

The ray of consciousness and the personal idea are blended together, like the heat and the hot iron ball. As the personal idea identifies itself with the body, it brings that also a sense of consciousness.

The personal idea is blended with the ray of consciousness, the body, and the witnessing Self, respectively,—through the action of innate necessity, of works, and of delusion.

Since the two are bound up together, the innate blending of the personal idea with the ray of consciousness never ceases; but its blending with the body ceases, when the works wear out; and with the witnessing Self, through illumination.

When the personal idea melts away in deep sleep, the body also loses its sense of consciousness. The personal idea is only half expanded in dream, while in waking it is complete. [10.]

The power of mental action, when the ray of consciousness has entered into union with it, builds up mind-images in the dream-state; and external objects, in the waking state.

The personal form, thus brought into being by the personal idea and mental action, is of itself quite lifeless. It appears in the three modes of consciousness; it is born, and so also dies.

THE POWERS OF GLAMOR.

For the world-glamor has two powers,—extension and limitation, or enveloping. The power of extension brings into manifestation the whole world, from the personal form to the universal cosmos.

This manifesting is an attributing of name and form to the Reality—which is Being, Consciousness, Bliss, the Eternal; it is like foam on the water.

The inner division between the seer and the seen, and the outer division between the Eternal and the world, are concealed by the other power, limitation; and this also is the cause of the cycle of birth and death. [15.]

The light of the witnessing Self is united with the personal form;

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from this entering in of the ray of consciousness arises the habitual life,—the ordinary self.

The isolated existence of the ordinary self is attributed to the witnessing Self, and appears to belong to it; but when the power of limitation is destroyed, and the difference appears, the sense of isolation in the Self vanishes away.

It is the same power which conceals the difference between the Eternal and the visible world; and, by its power, the Eternal appears subject to change.

But when this power of limitation is destroyed, the difference between the Eternal and the visible world becomes clear; change belongs to the visible world, and by no means to the Eternal.

The five elements of existence are these: being, shining, enjoying, form and name; the three first belong to the nature of the Eternal; the last two, to the nature of the visible world. [20.]

In the elements,—ether, air, fire, water, earth; in creatures,—gods, animals, and men, Being, Consciousness, Bliss are undivided; the division is only of name and form.

SIX STEPS OF SOUL VISION.

Therefore setting aside this division through name and form, and concentrating himself on Being, Consciousness, Bliss, which are undivided, let him follow after soul-vision perpetually, first inwardly in the heart, and then in outward things also.

Soul-vision is either fluctuating or unwavering; this is its twofold division in the heart. Fluctuating soul-vision is again twofold: it may consist either in things seen or heard.

This is the fluctuating soul-vision which consists in things seen: a meditating on consciousness as being merely the witness of the desires and passions that fill the mind.

This is the fluctuating soul-vision which consists in things heard: the constant thought that "I am the self, which is unattached, Being, Consciousness, Bliss, self-shining, secondless." [25.]

The forgetting of all images and words, through entering into the bliss of direct experience,—this is unwavering soul-vision, like a lamp set in a windless place.

Then, corresponding to the first, there is the soul-vision which strips off name and form from the element of pure Being, in everything whatever; now accomplished outwardly, as it was before, in the heart.

And, corresponding to the second is the soul-vision which consists in the unbroken thought, that the Real is a single undivided Essence, whose character is Being, Consciousness, Bliss.

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Corresponding to the former third, is that steady being, is the tasting of this Essence for oneself. Let him fill the time by following out these, the six stages of soul-vision.

When the false conceit, that the body is the Self, falls away; when the Self supreme is known; then, whithersoever the mind is directed, there will the powers of soul-vision arise. [30.]

The knot of the heart is loosed; all doubts are cut; all bondage to works wither away,—when That is known, which is the first and the last.

THE THREE SELVES.

The individual self appears in three degrees: as a limitation of the Self; as a ray of the conscious Self; and, thirdly, as the self imagined in dreams. The first alone is real.

For the limitation in the individual self is a mere imagination; and that which is supposed to be limited is the Reality. The idea of isolation in the individual self is only an error; but its identity with the Eternal is its real nature.

And that song they sang of "That thou art" is for the first of these three selves alone; it only is one with the perfect Eternal, not the other selves.

The power of world-glamor, existing in the Eternal, has two potencies: extension and limitation. Through the power of limitation, Glamor hides the undivided nature of the Eternal, and so builds up the images of the individual self and the world. [35.]

The individual self which comes into being when the ray of consciousness enters the thinking mind, is the self that gains experience and performs works. The whole world, with all its elements and beings, is the object of its experience.

These two, the individual self and its world, were before time began; they last till Freedom comes, making up our habitual life. Hence they are called the habitual self and world.

In this ray of consciousness, the dream-power exists, with its two potencies of extension and limitation. Through the power of limitation, it hides the former self and world, and so builds up a new self and a new world.

As this new self and world are real only so long as their appearance lasts, they are called the imaginary self and the imaginary world. For, when one has awakened from the dream, the dream existence never comes back again.

The imaginary self believes its imaginary world to be real; but the habitual self knows that world to be only mythical, as also is the imaginary self.

The habitual self looks on its habitual world as real; but the

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real Self knows that the habitual world is only mythical, as also is the habitual self.

The real Self knows its real oneness with the Eternal; it sees nothing but the Eternal, yet sees that what seemed the unreal is also the Self.

FREEDOM AND FINAL PEACE.

As the sweetness, the flowing, and the coldness, that are the characteristics of the water, reappear in the wave, and so in the foam that crests the wave;

So, verily, the Being, Consciousness, and Bliss of the witnessing Self enter into the habitual self that is bound up with it; and, by the door of the habitual self, enter into the imaginary self also.

But when the foam melts away, its flowing, sweetness, coldness, all sink back into the wave; and when the wave itself comes to rest, they sink back to the sea.

When the imaginary self melts away, its Being, Consciousness, Bliss sink back into the habitual self; and, when the habitual self comes to rest, they return to the Self supreme, the witness of all.

THE TEACHINGS OF SHANKARA.

Tradition, our best guide in many of the dark problems of India's past, attributes the admirable philosophical work we have just translated to Shankara Acharya, the greatest name in the history of Indian philosophy, and one of the greatest masters of pure thought the world has ever seen.

Shankara, again according to the tradition of the East, lived and taught some two thousand years ago, founding three colleges of Sanskrit learning and philosophy, the most important being at Shringeri, in southern India. He wrote Commentaries on the older Vedanta books, and many original works of great excellence, of which this is reckoned to be one.

Like all Shankara's separate works, *The Essence of the Teaching* is complete in itself, containing a survey of the whole of life, from a single standpoint; in the present case, from the point of view of pure intellect.

The moral problem before us, is the liberation of our souls from the idea of personality; and the opening of the door to the life of the universal Self, which will enter our hearts, and rule them, once the personal idea is put out of the way. And there is no more potent weapon for combating the personal idea than the clear and lucid understanding that what we call our personality is, in reality, only one of many pictures in the mind, a picture of the body, held

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before our consciousness, viewed by it, and therefore external to it. If the personality is a picture in the field of consciousness, it cannot be consciousness itself; cannot be our real self; but must necessarily be unreal and transient.

We are the ray of consciousness, and not the image of the body which it lights up, and which, thus lit up, we call our personality. And here we come to one point of the highest interest, in the present work: its central ideas anticipate, almost in the same words, the most original teachings of German philosophy—the only representative of pure thought, in the modern world. Hence a right understanding of it will bridge over one of the chasms between the East and the West, the remote past and the life of to-day; thus showing, once more, that the mind of man is everywhere the same; that there is but one Soul making itself manifest throughout all history.

It may be enough, here, to point out that German philosophy,—the teaching of Kant, as developed by Schopenhauer,—regards each individual as a manifestation of the universal Will, a ray of that Will, fallen into manifestation, under the influence of the tendency called the will-towards-life.

This individualized ray of the universal Will, falling into the intellect, becomes thereby subject to the powers which make for manifestation, and which Kant analysed as Causality, Time, and Space. For Kant has shown, with admirable cogency and lucidity, that these so solid-seeming realities are not real at all, but were forms of our thought; mere figments of our intellects. What we call manifestation, Schopenhauer calls representation; and he has very fully developed the idea of the Universe as the resultant of the universal Will, manifested through these three forms of representation,—Causality, Time, and Space.

Now it is quite clear that he calls Universal Will what Shankara, following the Upanishads, calls the Eternal; and that the forms of Representation of Schopenhauer's system, correspond to the World-glamor, or Maya, of Indian thought. And it is further clear that the will-toward-life, or desire for sensuous existence, of the one system, is very close to the personal idea, or egotism, of the other.

Whoever is acquainted with the two systems, can point out a further series of analogies; we shall content ourselves with alluding to one. Schopenhauer taught that our salvation lies in denying the personal and selfish will-toward-life, within ourselves, and allowing the Universal Will to supersede it;—the very teaching which lies at the heart of Indian thought: the supersession of the individual self by the Self universal, the Self of all beings.

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To turn now from the purely intellectual, to the moral side of the matter. If we consider it well, and watch the working of the powers of life we find within us, we shall see that all our misery and futility come from this very source, the personal idea,—the vanity and selfishness of our own personalities, coming into strife with the equally vain and selfish personalities of others.

There is not an evil that cannot be traced to this fertile source. Sensuality, for example, with all its attendant crime and pain, is built on two forces, both springing from the personal idea: first, the desire for the stimulus of strong sensation, to keep the sense of the separate, isolated self keen and vivid; and then the vanity and foolish admiration of our personal selves, as possessors of such abundant means of gratification. Another evil, the lust of possessions, is of the same brood; and, curiously enough, the root of it is —fear; the cowering fear of the personal self, before the menacing forces of the world; the desperate, and,—infallible accompaniment of cowardice,—remorselessly cruel determination to build up a triple rampart of possessions between the personality and the mutability of things. The whole cause of the race for wealth, the cursed hunger of gold, is a fearful and poltroon longing for security, protection for the personal self; which, indeed, as a mere web of dreams and fancies, is in very bad need of protection.

The last evil, ambition, which is only vanity grown up, is so manifestly of the same color with the others that no special indication of the fact is needed. Thus we see what an immense part of human life, and that, the most futile and pitiable part of it, is built up on so slight a foundation: the wholly mythical personality, the web of dreams, the mere image of a body, itself unreal, which has usurped a sort of sovereignty over all the powers of our wills and minds.

The whole problem for us is this, and it is one that recurs in every moment of life: to disperse this web of dreams which we call our personality, and so to let the pure and universal Will pour into our hearts, to follow out its own excellent purposes, and manifest its own beneficent powers. And thus we shall, for the first time, enter into our inheritance; no longer as shadowy and malevolent sprites, raging between earth and heaven, a sorrow to the angels, a mockery to the fiends; but rather as undivided parts of the great soul of humanity; of that universal Self, whose own nature is perfect Being, perfect Consciousness, perfect Bliss.

CHARLES JOHNSTON.

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THE PROBLEM OF THE PYRAMID.

BY MAJOR D. W. LOCKWOOD, CORPS OF ENGINEERS, U. S. A.

THAT something curiously different from ordinary geometrical methods, is somehow connected with the Problem of the Pyramid, has existed as a tradition for many years. In what this difference consists may be surmised from the fact that "Cubing the Sphere" and "Quadrating and Rectifying the Circle" are regarded as connected with the problem, although just how or in what way, has never been made plain, so far as I know. That the Great Pyramid was ever anything more than an unmeaning pile of rocks, except to the people of the so-called pagan times in which it was constructed, modern scientists are not disposed to admit, and little consideration is shown advocates of the affirmative. Circle-squaring and Perpetual Motion are classed as kindred subjects. Mathematicians readily accept the algebraical statement that $\pi D = C$; D being a diameter and C a circumference. Why not $\frac{C}{\pi} = D$? Since π is incommensurable, why one rather than the other? It is simply a matter of custom and convenience so-called. In the one case we construct an incommensurable circumference by describing a circle with a given or commensurable radius; in the other we construct an incommensurable radius for a given or commensurable circumference, by means of a pyramid or a pyramid triangle.

It is simply a case of inversion of methods. The lines in either case are equally geometrical.

A perfect pyramid, in the problem, is a right pyramid, in which the relation between the height and base side is the same as that existing between the radius of a circle and one-fourth of the circle described with it. Take any isosceles triangle, the relation between its height and base may be expressed as follows, b being the base and h the height, $\frac{2b}{h} = X$, from which $h = \frac{2b}{X}$. The height is also equal to one half the base by the tangent of the angle at the base, or calling this angle α, $h = \frac{b}{2}$ tang α. Equating these values of h, there results $X = 4$ cotang α. This being a general expression is true for any value of X and is therefore true for $X = \pi$. Call the angle at the base of the triangle when $X = \pi$, α', then we shall have $\pi = 4$ cotang α'. The triangle is now a section of a perfect pyramid by a plane through its axis and perpendicular to a face.

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PLATE 1

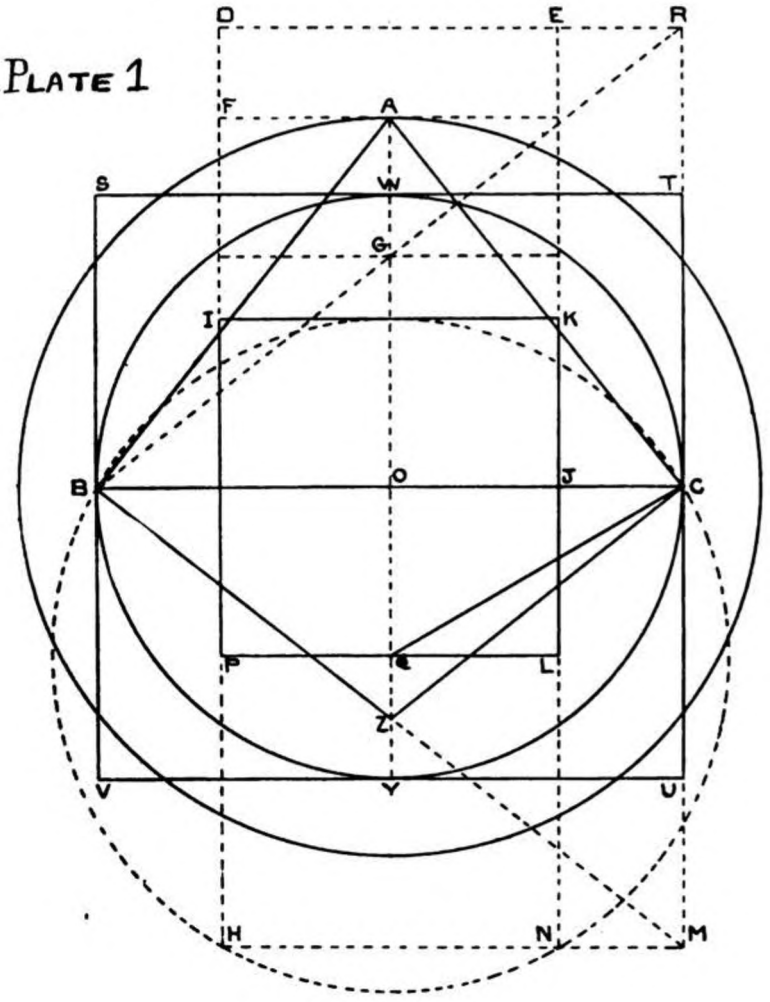
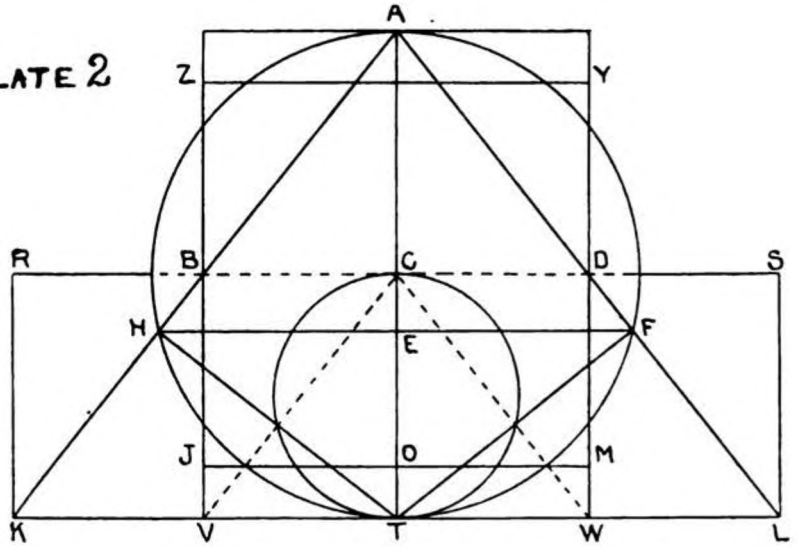


PLATE 2



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To develop the relation between the perfect pyramid, the cube and sphere: The cosine of 30° is equal to $\frac{1}{2}\sqrt{3}$ so that in a sphere whose radius is R, the diameter of the circle of 30° is equal to $R\sqrt{3}$, and since this is the long diagonal of the cube with R as an edge, it appears that if a second sphere be constructed whose diameter equals the diameter of the circle of 30° of the first sphere, it will circumscribe the cube of the radius of the first sphere.

Plate I.—In the figure, let $IKLP$ be the face of the cube whose edge PL equals R. With Q, the middle point of the base as a centre, and QC equal to PL equal to R, as a radius, describe a circle. Lay off OQ equal to $\frac{R}{2}$ and draw BC parallel to PL.

Then the line BC equals $R\sqrt{3}$. On BC construct the isosceles triangle ABC. Then calling the angle at the base α we shall have $X = 4$ cotang α, when $X = \frac{2BC}{AO}$ or $AO = \frac{2BC}{X}$ or $\frac{2R\sqrt{3}}{X}$.

Draw BZ and CZ perpendicular to AB and AC respectively. Then since the angle OBZ is the complement of ABO, the tangent of the former equals the cotangent α, and $OZ = \frac{R\sqrt{3}}{2}$ cotang α or $\frac{R\sqrt{3}}{8}X$. Construct the large square $STUV$ on BC as middle line, its area is $3R^2$. There are now two pyramids having a common base equal to $3R^2$; the height of the erect one being $AO = \frac{2R\sqrt{3}}{X} = \frac{R\sqrt{3}}{2}$ tang α. The inverted pyramid has a height OZ equal to $\frac{R\sqrt{3}}{2}$ cotang $\alpha = \frac{R\sqrt{3}}{8}X$.

In the triangle ABZ right-angled at B, we have $\overline{BO}^2 = AO.OZ$ or $\frac{3R^2}{4} = \frac{R\sqrt{3}}{8}X.\frac{2R\sqrt{3}}{X}$ or we may write $R^2 = \frac{4}{3}\frac{R\sqrt{3}}{8}X.\frac{2R\sqrt{3}}{X}$.

Multiply both members of the equation by R^4 and the resulting expression may be put in the form

$$R^6 = \frac{4}{3}R^2.\frac{R\sqrt{3}}{8}X.R^2.\frac{2R\sqrt{3}}{X}$$ in which $R^2.\frac{R\sqrt{3}}{8}X$ equals the volume of the inverted pyramid and $R^2.\frac{2R\sqrt{3}}{X}$ equals that of the erect pyramid. Putting the above equation in the form of a proportion we may write

(1) $\frac{4}{3}(R^2.\frac{R\sqrt{3}}{8}X) : R^3 :: R^3 : R^2.\frac{2R\sqrt{3}}{X}$ or translated:

A cube is a mean proportional between $\frac{4}{3}$ the volume of the in-

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verted pyramid and that of the erect, the pyramid base side being equal to the diagonal of the cube, or the pyramid base being a square equal in area to three times the base of the cube.

If in proportion (1) we make $X = \pi$, then the first term becomes equal to *one-third* the volume of the sphere whose diameter is $R\sqrt{3}$, the fourth term becomes the volume of a Perfect Pyramid, and the relation between the cube, sphere and perfect pyramid may be written as follows:

(2) $\frac{1\sqrt{3}}{6}\pi R^3 : R^3 :: R^3 : \frac{2\sqrt{3}}{\pi} R^3$, or translated:

A cube is a mean proportional between one third the volume of the sphere circumscribing it, and a Perfect Pyramid whose base side equals the diameter of the circumscribing sphere, the long diagonal of the cube. It will be noted that when X becomes equal to π, the volume of the inverted pyramid becomes equal to *one-fourth* that of a sphere whose diameter is equal to the pyramid base side. By dividing the proportions, (1) or (2), through by R or R^2 the resulting proportions will apply to surfaces and lines respectively.

Substituting for X its value 4 cotang α in proportion (1) there results: $\frac{1}{3}(R^2 . 2R\sqrt{3} \cot \alpha) : R^3 :: R^3 : R^2\frac{R\sqrt{3}}{2}$ tang α.

Draw MR perpendicular to BC, and lay off OG equal to OZ; prolong BZ to M and draw BR through G. Then RM is equal to $2R\sqrt{3}$ cotang α, or four times the height of the inverted pyramid.

The circumference of a circle whose diameter is $R\sqrt{3}$ is $\pi R\sqrt{3}$ or $4R\sqrt{3}$ cotang α', its semi-circumference will therefore be $2R\sqrt{3}$ cotang α', so that when X becomes equal to π, MR becomes equal to $2R\sqrt{3}$ cotang α', or the semi-circumference of a circle whose diameter is $R\sqrt{3}$. The volume of the sphere whose diameter is BC equal to $R\sqrt{3}$, is then equal to a rectangular prism whose base is equal to the face of the inscribed cube and whose height is equal to $2R\sqrt{3}$ cotang α', or the semi-circumference of a great circle, or generally: the volume of a sphere is equal to a rectangular prism whose base is that of the inscribed cube and whose height is equal to the length of the semi-circumference of a great circle. If the base of the prism is taken as the square of the radius, then the height of the resulting prism is $\frac{4}{3}(2R\sqrt{3}$ cotang $\alpha')$ or 240° of the arc of a great circle. If the base of the prism is the square of the diameter, then the height of the resulting prism will be the length of the arc of 60° of a great circle.

The volume of the Perfect Pyramid is equal to that of a prism whose base is R^2, the face of the inscribed cube, and whose height equals one half the diameter of a circle whose circumference is

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$4\,R\sqrt{3}$, while the volume of the inverted pyramid is equal to that of a prism whose base is R^2 and whose height is $\frac{R\sqrt{3}}{2}$ cotang α' or the length of 45° of the arc of the circle whose radius is $\frac{R\sqrt{3}}{2}$.

As stated above when $X=\pi$, MR becomes equal to the length of the semi-circumference of the circle whose radius is OC equal to $\frac{R\sqrt{3}}{2}$, or $\pi\,\frac{R\sqrt{3}}{2}$. In the triangle BRM we then have RM its base equal to $\pi\,\frac{R\sqrt{3}}{2}$ and BC its height equal to $R\sqrt{3}$. The area of the triangle is therefore equal to $\frac{1}{2}\,(RM.BC)=\frac{3\pi R^2}{4}$, which is the area of the circle whose radius is OC equal to $\frac{R\sqrt{3}}{2}$. Equal areas with the above are also the rectangles whose bases are MC or CR or ZG and whose common height is BC, or the rectangle whose base is MR and whose height is OC.

All that is needed to effect the above solutions *practically* is the angle α' at the base of the Perfect Pyramid.

If when $X=\pi$, a circle be described with O as a centre and OA as a radius, the latter then being the height of the Perfect Pyramid, the length of the circumference will be equal to the perimeter of the square $STUV$, the base of the Perfect Pyramid, and the square will be circled.

Plate 2.—This discussion could be made, using Plate 1, by turning it so as to make MR horizontal, but to avoid confusion about lines a separate plate is used.

Let ABD be a right vertical section of a pyramid, whose height is AC equal to h; with C as a centre and $AC=h$ as a radius describe a circle; complete the diameter AT; draw KL, perpendicular to it and prolong AB and AD to K and L respectively; join H and F, intersections with the circle, and draw CV and CW parallel to AK and AL respectively. Since the discussion is general for any value of X we may write π for X, and treat the triangle AKL as a vertical section of a Perfect Pyramid by a plane perpendicular to a face. In the triangle CVT we then have VT equal to h cotang α', equal to one fourth of KL or the latter line is then equal to $4\,h$ cotang $\alpha'=\pi\,h$, the semi-circumference of the circle. The area of the triangle AKL is then equal to $\pi\,h^2$.

If a rectangle be constructed on VW equal to $\frac{\pi\,h}{2}$ as a base, and a height AT equal to $2\,h$, its area will be equal to $\pi\,h^2$. So with the rectangle whose height is CT and whose base is KL.

There are then a circle, a triangle and two rectangles of equal

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area, and if we multiply each of these areas by h, there will result a cylinder, two rectangular prisms and a triangular prism of equal volume, πh^3. πh is the semi-circumference of a circle or a straight line, $4 h$ cotang α', so that in the foregoing expressions πh, πh^2, πh^3, the last of which is three fourths the volume of a sphere whose radius is h, if we make h equal to 1, a unit, as 1 foot, π becomes a universal unit of measure for lines, surfaces and volumes of the Cube, Sphere and Perfect Pyramid.

π is therefore a universal element, function or measure for these figures and derivatives from them.

Join the points H and T and F and T. The triangle AHT being right-angled at H, we have $\overline{HE}^2 = AE.ET$, in which $AE = \frac{4\,HE}{\pi}$ and $ET = 2\,h - \frac{4\,HE}{\pi}$, whence $HE = \pi \frac{8\,h}{\pi^2 + 16}$ or $HF = \pi \frac{16\,h}{\pi^2 + 16}$. From the pyramid relation therefore, we have AE equal to $\frac{32\,h}{\pi^2 + 16}$. If for π we substitute its value 4 cotang α', this last expression for the new height AE, becomes $2\,h \sin^2\alpha'$ and the distance ET becomes $2\,h \cos^2 \alpha'$; the line HF being equal to $\pi \frac{16\,h}{\pi^2 + 16}$, becomes $4\,h \cos \alpha' \sin \alpha'$. In short if a square be constructed on HF as middle line it will be a trigonometrical base, and the height will be trigonometrical also. The sum of the volumes of the erect and inverted pyramids will be $\frac{32\,h^3}{3} \sin^2 \alpha' \cos^2 \alpha'$.

If on VW a square be constructed, its perimeter will be equal to $2\pi h$, or the circumference of the circle whose radius is h, and if it be constructed on BD as middle line, it will be symmetrically disposed with reference to the circle, as $ZYMJ$.

If CT, equal to h, be made the diameter of a circle, the area of the latter will be equal to $\frac{\pi h^2}{4}$ or any one of the small rectangles equal to $CDWT$, and its circumference will be equal to the perimeter of the small square $CDMO$ etc., or if AT be made the radius of a new circle and a large pyramid section be constructed, the π relation will still hold true, in all cases the base of the resulting triangle will be equal to the semi-circumference of the circle, and its area equal to that of the circle, the limits being a point at T and a circle with an infinite radius.

If for h we write $\frac{R\sqrt{3}}{2}$, to preserve the same nomenclature used with Plate 1, then HF becomes equal to $\pi \frac{8\,R\sqrt{3}}{\pi^2 + 16}$ or $2\,R\sqrt{3} \sin \alpha'$

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$\cos \alpha'$, and AE and ET become respectively $R1\ \overline{3} \sin^2 \alpha'$ and $R1\ \overline{3}\ \cos^2 \alpha'$, while the sum of the volumes of the erect and inverted pyramids becomes $4R^3 1\ \overline{3} \sin^2 \alpha' \cos^2 \alpha'$ or $(2R)^2\ R\sqrt{3} \sin^2 \alpha' \cos^2 \alpha'$.

The discussion is general for any value of h.

Many more curious relations could be developed, but my object in this paper is mainly to show that there was a definite geometrical design in the pyramid figure, and also to indicate something concerning the reason for evolving such a figure bearing the relation already given, to the cube and sphere.

A Perfect Pyramid as will be seen from this discussion is therefore such a figure, that any section by a plane parallel to its base, *i. e.*, perpendicular to its axis, is a square whose perimeter is equal to the circumference of a circle described with the pyramid height above the section, as a radius. A vertical section by a plane through its axis and perpendicular to a face, is a triangle, such that its area is equal to that of a circle whose diameter is the height of the triangle, while its base is equal to the semi-circumference of the circle. It would therefore appear that a Perfect Pyramid is of the nature of a cube and a sphere, or it may be regarded as a cube and a sphere, illustrating geometrically the idea of At-one-ment, as of Man, The Earth and The Universe,—The Pyramid, Cube and Sphere.

What is the object of evolving such a figure? My theory is that it was designed for *universal monumentation*. By its use the relations between circular and spherical elements may be expressed by employing the elements of a cube.

I am aware that the conclusions I have stated regarding π, are somewhat different from those generally held concerning that function, but they seem warranted. In the geometrical conception of the Wisdom Religion of the Ancients, π symbolized the Divine, or Divine Spirit, and the demonstration proving its universality, shows the presence of the Divine in everything from a geometrical point, an atom, to a sphere whose radius is infinite—Omnipresence.

In the *Encyclopedia Britannica*, under the head of "Squaring the Circle," an article written by Thomas Muir, LL.D., it is stated that "In 1873 Hermite proved that the base ϵ of the Naperian Logarithms cannot be a root of a rational algebraical equation of any degree. To prove the same proposition regarding π is to prove that a Euclidian construction for circle-quadrature is impossible. * * * Hermite did not succeed in his attempt on π: but in 1882 Lindemann following exactly in Hermite's steps, accomplished the desired result."

The article also states that "the interest attaching to them (pseudo circle-squarers) is more psychological than mathematical."

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I quote the above to show the present accepted mathematical conclusions concerning such problems as "circle-squaring," and the standing of those interested in the subject; it would appear, however, that given the angle at the base of the Perfect Pyramid a Euclidian construction for Cubing the Sphere, Quadrating and Rectifying the Circle *is* possible and that these problems are elementary. In time when the Problem of the Pyramid is still further developed, it may dawn on many who are doubters now, that such men as Prof. Piazzi Smyth, Col. Ralston Skinner and many others, who have suffered for their faith in the Great Pyramid, are entitled to some other designation than "mere dreamers," and that the references to that Great Structure in the *Secret Doctrine* were based on knowledge.

Proportion (1) was derived from a study of the Great Pyramid of Gizeh, on the theory that its latitude at the time of its construction was 30° North. Dr. J. D. Buck of Cincinnati has always been an advocate of the theory that this was the key to the solution of the mystery.

Why, it may be asked, should the Builders go to the 30th parallel to build a pyramid? For two reasons, 1st, to obtain geometrically the pyramid cubit, $1\sqrt{3}$, and 2d, because nowhere else on the Earth can an Earth pyramid, *i. e.*, one whose base side is the diameter of a sphere circumscribing the cube of the Earth's radius, be constructed geometrically, and be erect, than on the parallel of 30° North latitude. This would imply that a certain relation exists between the elements of the pyramid and those of the Earth.

Granting for the present that the Great Pyramid was built on the 30th parallel of latitude, the position of the polar diameter of the Earth at that date can be determined, by a re-determination of the latitude, and the azimuth of a base side or better still, that of the centre line of the descending passage.

The original elements of the pyramid before the casing was removed by the Caliphs of Egypt, about the year 1000 A. D., were as follows, according to the results I have reached.

Length of base side, 441 cubits or $4411\sqrt{3}$ feet; height, 486.2025 feet; $X = \frac{800 \cdot 1\sqrt{3}}{441} = 4.\frac{200 \cdot 1\sqrt{3}}{441} = 3.142042+$; $\alpha = 51^\circ\ 51'$; height of inverted pyramid, 300 feet; the cotang α equals $\frac{200 \cdot 1\sqrt{3}}{441}$, which makes the angle at the base exactly 51° 51′.

Col. Howard Vyse, who discovered two of the casing stones in place along the North base side in 1837, made the above angle 51° 50′, by measuring the angle which the sloping face of the stones made with the horizon. The engineers and scientists who accompanied Napoleon in his invasion of Egypt in 1799, measured the

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North base side, having discovered the hollow sockets cut in the rock to mark the N.E. andN.W. corners; they made the distance 763.62 feet. Col. Howard Vyse measured this same base side in 1837 making it 764 feet. The mean of these two measurements is 763.81 feet. My determinations make this distance 763.8344+ feet.

The British foot appears to have been the standard unit of measure for length, and the pyramid or builders' cubit derived from it was 1 $\overline{3}$ feet or 1.7320508+ feet in length.

The geometry of the pyramid shows the origin of many ancient symbols. Circumscribing a cube by a sphere and then unfolding the cube, gives the Ansated Cross. The triangle in a circle, a Masonic Symbol, is itself a circle, its area being equal to that of a circle whose diameter equals the height of the triangle. The inverted pyramid section is the flap on the Masonic Apron, and when worn point down should be in token of humility; it is a complete inversion of the erect pyramid even to the angles. The Descending Passage is a geometrical line, and so is the Ascending Passage, but appears to have been modified somewhat in its general location, for structural reasons, as theoretically the King's Chamber and Antechamber should occupy a certain *point*. A definite distance appears to be indicated between the foot of the step at the entrance to the Antechamber and the Portcullis near the Descending Passage. The geometry connected with the Coffer is very comprehensive and suggestive, and abounds in ancient symbols.

So far my investigations tend to indicate that the Great Pyramid was constructed according to a carefully conceived geometrical design, and that its records, when read aright as they will be some day, will be of vast interest. If my theory is correct, that it was designed for universal monumentation, the whole story may not be evolved for a long time, but the records are safe even if the entire structure were destroyed, thanks to the efforts of practical pyramid enthusiasts, who have carefully measured the different parts.

D. W. LOCKWOOD.

God always plays the geometer.—PLATO. See PLUTARCH'S *Symposiacs*.

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THEOSOPHY GENERALLY STATED.*

BY WILLIAM Q. JUDGE.

THE claim is made that an impartial study of history, religion and literature will show the existence from ancient times of a great body of philosophical, scientific and ethical doctrine forming the basis and origin of all similar thought in modern systems. It is at once religious and scientific, asserting that religion and science should never be separated. It puts forward sublime religious and ideal teachings, but at the same time shows that all of them can be demonstrated to reason, and that authority other than that has no place, thus preventing the hypocrisy which arises from asserting dogmas on authority which no one can show as resting on reason. This ancient body of doctrine is known as the "Wisdom Religion," and was always taught by adepts or initiates therein who preserve it through all time. Hence, and from other doctrines demonstrated, it is shown that man, being spirit and immortal, is able to perpetuate his real life and consciousness, and has done so during all time in the persons of those higher flowers of the human race who are members of an ancient and high brotherhood who concern themselves with the soul development of man, held by them to include every process of evolution on all planes. The initiates, being bound by the law of evolution, must work with humanity as its development permits. Therefore from time to time they give out again and again the same doctrine which from time to time grows obscured in various nations and places. This is the wisdom religion, and they are the keepers of it. At times they come to nations as great teachers and "saviours," who only re-promulgate the old truths and system of ethics. This, therefore, holds that humanity is capable of infinite perfection both in time and quality, the saviours and adepts being held up as examples of that possibility.

From this living and presently acting body of perfected men, H. P. Blavatsky declared she received the impulse to once more bring forward the old ideas, and from them also received several keys to ancient and modern doctrines that had been lost during modern struggles toward civilization, and also that she was furnished by them with some doctrines really ancient but entirely new to the present day in any exoteric shape. These she wrote among the

* From the Official Report, World's Parliament of Religions.

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other keys furnished by her to her fellow members and the world at large. Added, then, to the testimony through all time found in records of all nations, we have this modern explicit assertion that the ancient learned and humanitarian body of adepts still exists on this earth and takes an interest in the development of the race.

Theosophy postulates an eternal principle called the Unknown, which can never be cognized except through its manifestations. This eternal principle is in and is every thing and being; it periodically and eternally manifests itself and recedes again from manifestation. In this ebb and flow evolution proceeds and itself is the progress of the manifestation. The perceived universe is the manifestation of this Unknown, including spirit and matter, for Theosophy holds that those are but the two opposite poles of the one unknown principle. They coëxist, are not separate nor separable from each other, or, as the Hindu scriptures say, there is no particle of matter without spirit, and no particle of spirit without matter. In manifesting itself the spirit-matter differentiates on seven planes, each more dense on the way down to the plane of our senses than its predecessor, the substance in all being the same, only differing in degree. Therefore from this view the whole universe is alive, not one atom of it being in any sense dead. It is also conscious and intelligent, its consciousness and intelligence being present on all planes though obscured on this one. On this plane of ours the spirit focalizes itself in all human beings who choose to permit it to do so, and the refusal to permit it is the cause of ignorance, of sin, of all sorrow and suffering. In all ages some have come to this high state, have grown to be as gods, are partakers actively in the work of nature, and go on from century to century widening their consciousness and increasing the scope of their government in nature. This is the destiny of all beings, and hence at the outset Theosophy postulates this perfectibility of the race, removes the idea of innate unregenerable wickedness, and offers a purpose and an aim for life which is consonant with the longings of the soul and with its real nature, tending at the same time to destroy pessimism with its companion, despair.

In Theosophy the world is held to be the product of the evolution of the principle spoken of, from the very lowest first forms of life, guided as it proceeded by intelligent perfected beings from other and older evolutions, and compounded also of the egos or individual spirits for and by whom it emanates. Hence man, as we know him, is held to be a conscious spirit, the flower of evolution, with other and lower classes of egos below him in the lower kingdoms, all however coming up and destined one day to be on the same

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human stage as we now are, we then being higher still. Man's consciousness being thus more perfect is able to pass from one to another of the planes of differentiation mentioned. If he mistakes any one of them for the reality that he is in his essence, he is deluded; the object of evolution then is to give him complete self-consciousness so that he may go on to higher stages in the progress of the universe. His evolution after coming on the human stage is for the getting of experience, and in order to so raise up and purify the various planes of matter with which he has to do, that the voice of the spirit may be fully heard and comprehended.

He is a religious being because he is a spirit encased in matter, which is in turn itself spiritual in essence. Being a spirit he requires vehicles with which to come in touch with all the planes of nature included in evolution, and it is these vehicles that make of him an intricate, composite being, liable to error, but at the same time able to rise above all delusions and conquer the highest place. He is in miniature the universe, for he is a spirit, manifesting himself to himself by means of seven differentiations. Therefore is he known in Theosophy as a sevenfold being. The Christian division of body, soul, and spirit is accurate so far as it goes, but will not answer to the problems of life and nature, unless, as is not the case, those three divisions are each held to be composed of others, which would raise the possible total to seven. The spirit stands alone at the top, next comes the spiritual soul or Buddhi as it is called in Sanskrit. This partakes more of the spirit than any below it, and is connected with Manaṣ or mind, these three being the real trinity of man, the imperishable part, the real thinking entity living on the earth in the other and denser vehicles of its evolution. Below in order of quality is the plane of the desires and passions shared with the animal kingdom, unintelligent, and the producer of ignorance flowing from delusion. It is distinct from the will and judgment, and must therefore be given its own place. On this plane is gross life, manifesting, not as spirit from which it derives its essence, but as energy and motion on this plane. It being common to the whole objective plane and being everywhere, is also to be classed by itself, the portion used by man being given up at the death of the body. Then last, before the objective body, is the model or double of the outer physical case. This double is the astral body belonging to the astral plane of matter, not so dense as physical molecules, but more tenuous and much stronger, as well as lasting. It is the original of the body permitting the physical molecules to arrange and show themselves thereon, allowing them to go and come from day to day as they are known to do, yet ever retaining

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the fixed shape and contour given by the astral double within. These lower four principles or sheaths are the transitory perishable part of man, not himself, but in every sense the instrument he uses, given up at the hour of death like an old garment, and rebuilt out of the general reservoir at every new birth. The trinity is the real man, the thinker, the individuality that passes from house to house, gaining experience at each rebirth, while it suffers and enjoys according to its deeds—it is the one central man, the living spirit-soul.

Now this spiritual man, having always existed, being intimately concerned in evolution, dominated by the law of cause and effect, because in himself he is that very law, showing moreover on this plane varieties of force of character, capacity, and opportunity, his very presence must be explained, while the differences noted have to be accounted for. The doctrine of reïncarnation does all this. It means that man as a thinker, composed of soul, mind and spirit, occupies body after body, in life after life, on the earth which is the scene of his evolution, and where he must, under the very laws of his being, complete that evolution, once it has been begun. In any one life he is known to others as a personality, but in the whole stretch of eternity he is one individual, feeling in himself an identity not dependent on name, form, or recollection.

This doctrine is the very base of Theosophy, for it explains life and nature. It is one aspect of evolution, for as it is reëmbodiment in meaning, and as evolution could not go on without reëmbodiment, it is evolution itself, as applied to the human soul. But it is also a doctrine believed in at the time given to Jesus and taught in the early ages of Christianity, being now as much necessary to that religion as it is to any other to explain texts, to reconcile the justice of God with the rough and merciless aspect of nature and life to most mortals, and to throw a light perceptible by reason on all the problems that vex us in our journey through this world. The vast, and under any other doctrine unjust, difference between the savage and the civilized man as to both capacity, character, and opportunity can be understood only through this doctrine, and coming to our own stratum the differences of the same kind may only thus be explained. It vindicates Nature and God, and removes from religion the blot thrown by men who have postulated creeds which paint the creator as a demon. Each man's life and character are the outcome of his previous lives and thoughts. Each is his own judge, his own executioner, for it is his own hand that forges the weapon which works for his punishment, and each by his own life reaches reward, rises to heights of knowledge and power for the good of all who may be left behind him. Nothing is left to chance, favor, or par-

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tiality, but all is under the governance of law. Man is a thinker, and by his thoughts he makes the causes for woe or bliss; for his thoughts produce his acts. He is the centre for any disturbance of the universal harmony, and to him as the centre, the disturbance must return so as to bring about equilibrium, for nature always works towards harmony. Man is always carrying on a series of thoughts, which extend back to the remote past, continually making action and reäction. He is thus responsible for all his thoughts and acts, and in that his complete responsibility is established; his own spirit is the essence of this law and provides forever compensation for every disturbance and adjustment for all effects. This is the law of Karma or justice, sometimes called the ethical law of causation. It is not foreign to the Christian scriptures, for both Jesus and St. Paul clearly enunciated it. Jesus said we should be judged as we gave judgment and should receive the measure meted to others. St. Paul said: "Brethren, be not deceived, God is not mocked, for whatsoever a man soweth that also shall he reap." And that sowing and reaping can only be possible under the doctrines of Karma and reïncarnation.

But what of death and after? Is heaven a place or is it not? Theosophy teaches, as may be found in all sacred books, that after death, the soul reaps a rest. This is from its own nature. It is a thinker, and cannot during life fulfill and carry out all nor even a small part of the myriads of thoughts entertained. Hence when at death it casts off the body and the astral body, and is released from the passions and desires, its natural forces have immediate sway and it thinks its thoughts out on the soul plane, clothed in a finer body suitable to that existence. This is called Devachan. It is the very state that has brought about the descriptions of heaven common to all religions, but this doctrine is very clearly put in the Buddhist and Hindu religions. It is a time of rest, because the physical body being absent the consciousness is not in the completer touch with visible nature which is possible on the material plane. But it is a real existence, and no more illusionary than earth life; it is where the essence of the thoughts of life that were as high as character permitted, expands and is garnered by the soul and mind. When the force of these thoughts is fully exhausted the soul is drawn back once more to earth, to that environment which is sufficiently like unto itself to give it the proper further evolution. This alternation from state to state goes on until the being rises from repeated experiences above ignorance, and realizes in itself the actual unity of all spiritual beings. Then it passes on to higher and greater steps on the evolutionary road.

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No new ethics are presented by Theosophy, as it is held that right ethics are forever the same. But in the doctrines of Theosophy are to be found the philosophical and reasonable basis for ethics and the natural enforcement of them in practice. Universal brotherhood is that which will result in doing unto others as you would have them do unto you, and in your loving your neighbor as yourself—declared as right by all teachers in the great religions of the world.

WILLIAM Q. JUDGE.

FAIRIES.

. . . Love them by their names, for names
They had, and speech that any word of ours
Would drop between its letters uncontained;
Love them, but hope not for impossible knowledge.
In their small language they are not as we;
Nor could, methinks, deliver with the tongue
Our gravid notions; nor of this our world
They speak, tho' earth-born, but have heritage
From our confines, and property in all
That thro' the net of our humanity
Floats down the stream of things. Inheriting
Below us even as we below some great
Intelligence, in whose more general eyes
Perchance Mankind is one. Neither have fear
To scare them, drawing nigh, nor with thy voice
To roll their thunder. Thy wide utterance
Is silence to the ears it enters not,
Raising the attestation of a wind,
No more. As we, being men, nor hear but see
The clamor and the universal tramp
Of stars, and the continual Voice of God
Calling above our heads to all the world.

SYDNEY DOBELL.

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WHY I BELIEVE IN REINCARNATION.*

BY J. D. BUCK, M. D., F. T. S.
Dean of Pulte Medical College, Cincinnati, Ohio.

MAN may be studied from two aspects. First: as a bundle of organs, tissues, cells, molecules, and atoms; in short, as an aggregate of elements and functions. Second: as an individual whole, in which all elements are, in an orderly sequence, subordinate to the Individual. In perfect health the individual not only dominates the elements, but is practically unconscious of their existence. When the organs and functions are out of order the individual is hampered in his manifestations, but he practically remains the same.

The body is thus the *chariot;* the vital energies the *horses;* and the Individual, the Thinker, the Ego, is the *driver.* These are the logical deductions from all the facts and phenomena of human existence, and warranted by every known law of physics and physiology, and volumes might be cited in their support.

The next point in our study of man will be to determine the relations of the Thinker or Ego to the organs, or body as a whole. (a) Has the *driver* any existence independent of, or separate from the *chariot?* (b) Are the two separable? (c) Does the driver build the chariot, or (d) does the chariot build (create) the driver, or (e) does something else create both?

The separability of the body from its animating intelligence is the common phenomenon of death, with the visible remainder, the body, and its final dissolution or decomposition. If the animating Ego still exists it is invisible to ordinary vision, and it ceases to manifest on the physical plane. The chariot remains, but driver and horses disappear. Separation has taken place. It being abundantly proven that under certain circumstances, separation between Ego and body takes place, the next question is, does separation either in whole or partially take place under any other circumstances?

In answer to this question stand all the phenomena of syncope, catalepsy, trance, and the higher subjective phenomena of hypnotism; proving beyond all possible denial that partial separation, and sometimes *almost* as complete as at death, does take place. Beyond all these incidental and often, apparently, accidental separations be-

*The first of a series of articles under this heading to be contributed by well-known exponents of Theosophy.

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tween thinker and vehicle, stands the psychological science of the East, the science of Yoga, which is supported by all the empirical evidence, known in the West, including the whole record of hypnotism, mesmerism, etc., etc. The "projection of the double," *i. e.*, the appearance of the individual at places distant from where the body is known to be, gives evidence at this point of the separability of the Ego and its physical body.

Returning now to the more complete separation of Ego and vehicle as it occurs at death, we have abundance of evidence that what is invisible to ordinary vision, is visible to the clairvoyant. I have had the process of separation described and the invisible residuum fully defined by one whom I knew to be entirely ignorant of the science and philosophy involved, and such evidence is fully corroborated by thousands of witnesses in all times.

By the foregoing line of evidence I find the conclusion inevitable that man, as we find him, is an *ego*, inhabiting, and manifesting through a physical body, dependent upon that body for manifestation on the physical plane, and with the *strong probability* that the Ego both antedates and survives the physical body. In other words: there is overwhelming evidence of *Incarnation*.

From the nature of man and the fact of incarnation, we come to consider the question of Reincarnation. All religions, all mythology and all traditions even of the most barbarous and primitive people assume the immortality of the soul, and while this fact does not amount to proof, it does create a strong probability in its favor. Such an instinct or intuition, universally held, must of itself have had a sufficient cause. If, however, (d) is true, and the chariot builds the driver; if the body creates the soul; if the Individual, the Thinker, the Ego, is the fortuitous result of an aggregation of atoms and molecules, or of the association of organs and functions, then, I hold, that with the dissolution of the atoms and molecules of the body, and the disappearance of vital movements and final dissociation of organs and functions, no Ego or soul survives. That which begins in time, ends in time. The question of immortality is, therefore, completely involved in the question of Reincarnation. If the Individual does not antedate, and in some way help to create the body, I hold that there is neither evidence, philosophy, nor probability that it survives it.

The next line of evidence is found in the theory of Evolution. If man lives but once upon this earth in a physical body, not only is there no evidence or hope of immortality, but, so far as the whole human race is concerned, no evolution possible. The increment supposed to be carried forward by heredity, generation after gen-

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eration, and the potential yet unconscious evolution of all progenitors, is completely annulled by the law of cycles, and the descent again to barbarism, and the final disappearance of all previous civilized races. In other words, the law of evolution is met by the facts of atavism and the equally universal law of degeneracy, so far as physical life is concerned.

If, therefore, man lives but once upon this earth, Creation is without motive, evolution a farce, and immortality impossible.

By accepting the theory of Reincarnation every paradox disappears, and every difficulty is at an end. The perfection of man stands revealed as the purpose of his creation; and evolution, through repeated incarnations, is the orderly process by which such perfection is attained, while the persistence of the Ego constitutes the immortality of the soul.

These, in brief, are the considerations that lead me to believe in Reincarnation as a logical necessity, based on all facts in human experience, fortified by all we know of the science of man and the philosophy of evolution. Outside of all such evidence, stand certain empirical facts in individual experience, viz., a large number of individuals, both children and adults, who seem to remember previous lives. It may readily be granted, that outside such individuals and in the absence of other, and corroborative evidence, such cases, for the mass of humanity who have no such recollection of previous existence, do not constitute proof of Reincarnation. They are charged to imagination, self-deception and the like. In the cases occurring spontaneously in young children, which cases are many and rapidly on the increase, imagination must be innate, as these children often horrify their orthodox parents by their recitals.

On the other hand, taken in conjunction with the consideration previously noted, we must I think add empirical proof to reason, logical necessity and probability, in favor of the theory of Reincarnation.

In conclusion, I hold that there is no Universal Law generally admitted by science that is supported by more evidence than this Law of periodical embodiment and disembodiment of the Ego in a physical vehicle. Not a single fact or probability stands recorded against it. All the evidence we have is in favor of it. I hold, therefore, that the theory of Reincarnation merges, by *sufficient evidence*, into a Universal Law of Nature; the most beneficent of all human conceptions; the most valuable of all scientific discoveries; the most comprehensive of all philosophical deductions.

J. D. Buck.

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THE TEACHINGS OF PLATO.

BY PROFESSOR ALEXANDER WILDER, M. D.

"'Eagle! why soarest thou above that tomb?
To what sublime and starry-paven home
Floatest thou?'
'I am the image of great Plato's spirit
Ascending heaven; Athens doth inherit
His corpse below.'"

"OUT of Plato" says Ralph Waldo Emerson "come all things that are still written and debated among men of thought." All else seems ephemeral, perishing with the day. The science and mechanic arts of the present time, which are prosecuted with so much assiduity, are superficial and short-lived. When Doctor James Simpson succeeded his distinguished uncle at the University of Edinburgh, he directed the librarian to remove the text-books which were more than ten years old, as obsolete. The skilled inventions and processes in mechanism have hardly a longer duration. Those which were exhibited at the first World's Fair in 1851 are now generally gone out of use, and those displayed at the Centennial Exhibition at Philadelphia in 1876 are fast giving place to newer ones that serve the purposes better. All the science which is comprised within the purview of the senses, is in like manner, unstable and subject to transmutation. What appears to-day to be fundamental fact is very certain to be found, to-morrow, to be dependent upon something beyond. It is like the rustic's hypothesis that the earth stands upon a rock, and that upon another rock, and so on; there being rocks all the way down. But Philosophy, penetrating to the profounder truth and including the Over-Knowledge in its field, never grows old, never becomes out of date, but abides through the ages in perennial freshness.

The style and even the tenor of the *Dialogues* have been criticised, either from misapprehension of their purport or from a desire to disparage Plato himself. There is a vanity for being regarded as original, or as first to open the way into a new field of thought and investigation, which is sometimes as deep-seated as a cancer and about as difficult to eradicate. From this, however, Plato was entirely free. His personality is everywhere veiled by his philosophy.

At the time when Plato flourished, the Grecian world had undergone great revolutions. The former times had passed away. Herakles and Theseus, the heroes of the Myths, were said to have

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vanquished the manslaying monsters of the worship of Hippa and Poseidon, or in other words supplanting the Pelasgian period by the Hellenic and Ionian. The arcane rites of Demeter had been softened and made to represent a drama of soul-history. The Tragedians had also modified and popularized the worship of Dionysos at the Theatre-Temple of Athens. Philosophy, first appearing in Ionia had come forth into bolder view, and planted itself upon the firm foundation of psychologic truth. Plato succeeded to all, to the Synthetists of the Mysteries, the Dramatists of the Stage, to Sokrates and those who had been philosophers before him.

Great as he was, he was the outcome of the best thought of his time. In a certain sense there has been no new religion. Every world-faith has come from older ones as the result of new inspiration, and Philosophy has its source in religious veneration. Plato himself recognized the archaic Wisdom-Religion as "the most unalloyed form of worship, to the Philosophy of which, in primitive ages, Zoroaster made many additions drawn from the Mysteries of the Chaldeans." When the Persian influence extended into Asia Minor, there sprung up philosophers in Ionia and Greece. The further progress of the religion of Mazda was arrested at Salamis, but the evangel of the Pure Thought, Pure Word, and Pure Deed was destined to permeate the Western World during the succeeding ages. Plato gave voice to it, and we find the marrow of the Oriental Wisdom in his dialectic. He seems to have joined the occult lore of the East, the conceptions of other teachers, and the undermeaning of the arcane rites, the physical and metaphysical learning of India and Asia, and wrought the whole into forms adapted to European comprehension.

His leading discourses, those which are most certainly genuine, are characterized by the inductive method. He displays a multitude of particulars for the purpose of inferring a general truth. He does not endeavor so much to implant his own conviction as to enable the hearer and reader to attain one intelligently, for themselves. He is in quest of principles, and leading the argument to that goal. Some of the *Dialogues* are described as after the manner of the Bacchic dithyrambic, spoken or chanted at the Theatre ; others are transcripts of Philosophic conversations. Plato was not so much teaching as showing others how to learn.

His aim was to set forth the nature of man and the end of his being. The great questions of who, whence and whither, comprise what he endeavored to illustrate. Instead of dogmatic affirmation, the arbitrary *ipse dixit* of Pythagoras and his oath of secrecy, we have a friend, one like ourselves, familiarly and patiently lead-

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ing us on to investigation as though we were doing it of our own accord. Arrogance and pedantic assumption were out of place in the Akadémé.

The whole Platonic teaching is based upon the concept of Absolute Goodness. Plato was vividly conscious of the immense profundity of the subject. "To discover the Creator and Father of this universe, as well as his operation, is indeed difficult; and when discovered it is impossible to reveal him." In him Truth, Justice and the Beautiful are eternally one. Hence the idea of the Good is the highest branch of study.

There is a criterion by which to know the truth, and Plato sought it out. The perceptions of sense fail utterly to furnish it. The law of right for example, is not the law of the strongest, but what is always expedient for the strongest. The criterion is therefore no less than the conceptions innate in every human soul. These relate to that which is true, because it is ever-abiding. What is true is always right—right and therefore supreme: eternal and therefore always good. In its inmost essence it is Being itself; in its form by which we are able to contemplate it, it is justice and virtue in the concepts of essence, power and energy.

These concepts are in every human soul and determine all forms of our thought. We encounter them in our most common experiences and recognize them as universal principles, infinite and absolute. However latent and dormant they may seem, they are ready to be aroused, and they enable us to distinguish spontaneously the wrong from the right. They are memories, we are assured, that belong to our inmost being, and to the eternal world. They accompanied the soul into this region of time, of ever-becoming and of sense. The soul, therefore, or rather its inmost spirit or intellect,* is of and from eternity. It is not so much an inhabitant of the world of nature as a sojourner from the eternal region. Its trend and ulterior destination are accordingly toward the beginning from which it originally set out.

The Vision of Eros in the tenth book of the *Republic* suggests the archaic conception generally entertained that human beings dying from the earth are presently born into new forms of existence, till the three Weird Sisters shall have finished their task and the circle of Necessity is completed. The events of each succeeding term of life take a direction from what has occurred before. Much may be imputed to heredity, but not all. This is implied in the question of the disciples to Jesus: "Which sinned, this person or

* Plato taught that the amative or passional soul was not immortal.

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his parents, that he should be born blind." We all are conscious of some occurrence or experience that seems to pertain to a former term of life. It appears to us as if we had witnessed scenes before, which must be some recollection, except it be a remembrance inherited from ancestors, or some spiritual essence has transferred it as from a *camera obscura* into our consciousness. We may account it certain, at any rate, that we are inhabitants of eternity, and of that eternity Time is as a colonial possession and distinct allotment.

Every thing pertaining to this world of time and sense, is constantly changing, and whatever it discloses to us is illusive. The laws and reasons of things must be found out elsewhere. We must search in the world which is beyond appearances, beyond sensation and its illusions. There are in all minds certain qualities or principles which underlie our faculty of knowing. These principles are older than experience, for they govern it; and while they combine more or less with our observations, they are superior and universal, and they are apprehended by us as infinite and absolute. They are our memories of the life of the eternal world, and it is the province of the philosophic discipline to call them into activity as the ideals of goodness and truth and beauty, and thus awaken the soul to the cognizing of God.

This doctrine of ideas or idealities lies at the foundation of the Platonic teachings. It assumes first of all, the presence and operation of the Supreme Intelligence, an essence which transcends and contains the principles of goodness, truth, and order. Every form or ideal, every relation and every principle of right must be ever present to the Divine Thought. Creation in all its details is necessarily the image and manifestation of these ideas. "That which imparts truth to knowable things," says Plato, "that which gives to the knower the power of knowing the truth, is the Idea of the Good, and you are to conceive of this as the Source of knowledge and truth."

A cognition of the phenomena of the universe may not be considered as a real knowing. We must perceive that which is stable and unchanging,—*that which really is.* It is not enough to be able to regard what is beautiful and contemplate right conduct. The philosopher, the lover of wisdom, looks beyond these to the Actual Beauty,—to righteousness itself. This is the *epistémé* of Plato, the superior, transcendent knowing. This knowledge is actual participating in the eternal principles themselves—the possessing of them as elements of our own being.

Upon this, Plato bases the doctrine of our immortality. These principles, the ideals of truth, beauty and goodness are eternal, and

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those who possess them are ever-living. The learning of them is simply the bringing of them into conscious remembrance.*

In regard to Evil, Plato did not consider it as inherent in human nature. "Nobody is willingly evil," he declares; "but when any one does evil it is only as the imagined means to some good end. But in the nature of things, there must always be a something contrary to good. It cannot have its seat with the gods, being utterly opposed to them, and so of necessity hovers round this finite mortal nature, and this region of time and ever-changing. Wherefore," he declares, "we ought to fly hence." He does not mean that we ought to hasten to die, for he taught that nobody could escape from evil or eliminate it from himself by dying. This flight is effected by resembling God as much as is possible; "and this resemblance consists in becoming just and holy through wisdom." There is no divine anger or favor to be propitiated; nothing else than a becoming like the One, absolutely good.

When Eutyphron explained that whatever is pleasing to the gods is holy, and that that which is hateful to them is impious, Sokrates appealed to the statements of the Poets, that there were angry differences between the gods, so that the things and persons that were acceptable to some of them were hateful to the others. Everything holy and sacred must also be just. Thus he suggested a criterion to determine the matter, to which every god in the Pantheon must be subject. They were subordinate beings, and as is elsewhere taught, are younger than the Demiurgus.

No survey of the teachings of the Akadémé, though only intended to be partial, will be satisfactory which omits a mention of the Platonic Love. Yet it is essential to regard the subject philosophically. For various reasons our philosopher speaks much in metaphor, and they who construe his language in literal senses will often err. His *Banquet* is a symposium of thought, and in no proper sense a drinking bout. He is always moral, and when in his

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* Professor Cocker has given a classification of the Platonic Scheme of Ideas, of which this is an abridgment.

I. *The Idea of Absolute Truth.* This is developed in the human intelligence in its relation with the phenomenal world, as 1, the Idea of Substance; 2, the Idea of Cause; 3, the Idea of Identity; 4, the Idea of Unity; 5, the Idea of the Infinite.

II. *The Idea of Absolute Beauty* or Excellence. This is developed in the human intelligence in its relation to the organic world, as 1, the Idea of Proportion or Symmetry; 2, the Idea of Determinate Form; 3, the Idea of Rhythm; 4, the Idea of Fitness or Adaptation; 5, the Idea of Perfection.

III. *The Idea of Absolute Good*—the first cause or reason of all existence, the sun of the invisible world that pours upon all things the revealing light of truth. This idea is developed in the human intelligence in its relation to the world of moral order, as 1, the Idea of Wisdom or Prudence; 2, the Idea of Courage or Fortitude; 3, the Idea of Self-Control or Temperance; 4, the Idea of Justice. Under the head of justice is included equity, veracity, faithfulness, usefulness, benevolence and holiness.

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discourse he begins familiarly with things as they existed around him, it was with a direct purpose to lead up to what they are when absolutely right. Love, therefore, which is recognized as a complacency and attraction between human beings, he declares to be unprolific of higher intellect. It is his aim to exalt it to an aspiration for the higher and better. The mania or inspiration of Love is the greatest of Heaven's blessings, he declares, and it is given for the sake of producing the greatest blessedness. "What is Love?" asked Sokrates of the God-honored Mantineké. "He is a great dæmon," she replies, "and, like all dæmons, is intermediate between Divinity and mortal. He interprets between gods and men, conveying to the gods the prayers and sacrifices of men, and to men the commands and replies of the gods. He is the mediator who spans the chasm that divides them; in him all is bound together and through him the arts of the prophet and priest, their sacrifices and initiations and charms, and all prophecy and incantation find their way. For God mingles not with men, but through Love all the intercourse and speech of God with men, whether awake or asleep, is carried on. The wisdom which understands this is spiritual; all other wisdom, such as that of arts or handicrafts, is mean and vulgar. Now these spiritual essences or intermediaries are many and diverse, and one of them is Love."

It is manifest then, that Plato emulates no mere physical attraction, no passionless friendship, but an ardent, amorous quest of the Soul for the Good and the True. It surpasses the former as the sky exceeds the earth. Plato describes it in glowing terms: "We, having been initiated and admitted to the beatific vision, journeyed with the chorus of heaven; beholding ravishing beauties ineffable and possessing transcendent knowledge; for we were freed from the contamination of that earth to which we are bound here, as an oyster to his shell."

In short, goodness was the foundation of his ethics, and a divine intuition the core of all his doctrines.

When, however, we seek after detail and formula for a religious or philosophic system, Plato fails us. Herein each must minister to himself. The Akadémé comprised method rather than system; how to know the truth, what fields to explore, what tortuous paths and pitfalls to shun. Every one is left free in heart and mind to deduce his own conclusions. It is the Truth, and not Plato or any other teacher, that makes us free. And we are free only in so far as we perceive the Supernal Beauty and apprehend the Good.

ALEXANDER WILDER.

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PRINCIPLE OR SENTIMENT?

BY J. W. L. KEIGHTLEY.

THE sentiment of Brotherhood is one thing; the principle of Brotherhood is another. The one is a phase of emotion; the other is a fact throughout Nature. The principle is a constructive force in action; the sentiment, inadequate, partial and restricted, weakens, hence destroys. Unless we are able to discriminate between them in our daily lives, we shall risk to tear down where we would build; more, we shall risk many a benign possibility of the future, for is not this the supreme cyclic moment wherein, as in some titanic laboratory, the elements of future attainment are brought together? The principle will combine where the sentiment would scatter them.

By the principle of Brotherhood is meant the building power, the unifying force. It constructs by means of the harmony of contraries. Compassion is its name of names, its law of laws, and not its attribute. In that this principle flows forth to all from Nature's inmost heart, harmonizing all to one consenting whole, the infinite mercy of its action stands revealed. We come to understand why a teacher, speaking for his entire fraternity, said to a would-be pupil that it is their business to humanize their nature with compassion.

In the harmony which exists between apparent contraries lies a wise and simple teaching. Forms may differ, formulæ may diverge, but let the chord of the mass be identical; let the same binding vibration exist; let the mental tendency or the spiritual gravitation be similar, and we shall find a central harmony and likeness in the most dissimilar appearances. The principle of Brotherhood will then have ample expression. Chemical relations at the one pole of Being and the relations of human minds at the other pole, alike serve to illustrate this broad fact. All at once we see that Brotherhood lies, not in the divergences, not in the differences, but in the identity of a central truth, a common factor in whose presence those differences are minor, are without essential meaning. In the presence, as it were, of a divine unity, these temporary divergences are without force and weight. Thus compassion, in the presence of the spiritual identity of all Being, overlooks the clouds obscuring our sun-natures, and has but a single, universal care; that care, to assist the sun of the Self to shine forth.

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This "spiritual identity of all Being" is another way of phrasing Universal Brotherhood. By the use of the word "spiritual" we transfer the conception to the plane of force *per se*. If we are to establish a clear distinction between the principle and the mere sentiment, some practical, working definition of the principle must be found; and it must hold good in every department of life. From the world of the mineral to the world of mind we must be able to identify it at every step. It is then evident that this principle can only be expressed in terms of force, for only through the media of underlying forces can all the planes of life be said to intercommunicate. The principle we seek is then readily found, for:

That which in the mineral kingdom is the binding force holding the molecules together around a common centre:

That which in the world of bodies is the equilibrating force, maintaining or preserving their interaction during "life," and after "death" coördinating the separating atoms to larger processes of life-action, returning each constituent of matter, of force or of substance to the cosmic storehouse whence it was drawn:

That which in the world of human action finds expression in the social, the communal, the coöperative, the conservative and preservative instincts, however misused:

That which in the world of thought becomes visible as the intuition of an immortal essence and of the identity of all souls with the Over Soul:

These are all varying modes of one binding force, of one underlying unit of consciousness, seeking with never dying compassion to harmonize all these world-wide differences with itself—the Self. Everywhere to assist this ultimate expression is the work of the true Brotherhood.

The conception of unity in diversity lies at the root of the human mind. Warped and selfish instincts distort its features. Noble lives are those whose clear vision has seen that we must work for the good of the whole if we would advance the race, that we must continually bind, harmonize, equalize and equilibrate, often attaining some united result by means of the interaction of contraries, rounding each orbit to a central aim. They have seen that the tangent is unproductive. True, the master-builders have pulled down in order to build, but what have they demolished? Forms, creeds, habits of thought, erroneous ideas. Never persons; individuals never. Their use of force is necessarily impersonal, working as they do with Nature, and not against her. When men have hardened the living truth into a dogma, by the very laws of life that truth which is alive and vital must presently find another vehicle of expression, expand-

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ing with the expanding mind of man. Then the master-builders, arriving one by one along the centuries, attack these old devitalized forms, as the air attacks cast-off bodies exposed to its action; as the earth, the water, and the fire do. Imitating this natural action of the elements, the servants of Nature assist the disintegration of each rejected chrysalis of thought, aiding that thought—the escaping life itself—to soar where once it crept. Teaching and living the law of individual responsibility and freedom of choice, they have applied themselves only to the dispersion of false ideals; they have not attacked persons, but have left these to the law. For the Wise know well that man is not homogeneous, and, meeting the divine in each with the divine, they have endeavored to humanize the bestial with compassion, and failing, have veiled their eyes awhile. Their hearts they veil never.

When we thus attain to the idea of the impersonal nature of force, we begin to understand why it has been said; (*a*) That the true disciple must feel himself to be but a force in nature and "work on with her"; and (*b*) That the first exercise of the selfish (or "black") magician is to hypnotize individuals. On the one hand, impersonality; on the other hand, personality carried to its highest degree. On the right, an endeavor to assist the central perfection of Nature: on the left an effort to centre Nature around one's self.

The law of cycles has its inevitable sweep and sway. With that the master builder works and must work, though nations fall. There are cataclysms he cannot avert, convulsions which he cannot impede but which he may shorten by hastening and intensifying their action. In truth he knows—and the knowledge averts sorrow—he knows that only outer forms can fail. The land may sink beneath the seas, bodies may disperse to the elements; but the national spirit lives and re-incarnates, the national mind finds its outlet and manifestation in lands remote, emerging from the waves, in bodies more adapted to the continuous *mental* development of the human soul.

It remains for us to establish some touchstone whereby we may know the absence of this impersonal spiritual force from our lives, or its presence in them. This touchstone is found in the *tendency* of a person, an act or a thought. Our judgment will not be infallible, but the constant effort to make it by this larger light, clarifies the mental vision. A teacher is quoted as having said: "Judge the act, but not the actor." Is not this but another way of expressing the idea that we should observe the separative tendency of others and of ourselves, while presuming to judge and condemn no fellow being?

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We have all of us seen persons whose main trend is towards unity, harmony. Not all their acts have borne an impress so divine. Yet their tendency is constructive. Whether in secluded homes they create an atmosphere of tranquillity and duty; whether they flash through the world clearing, as by the action of light, a way for truth and justice, they are ever units of the binding force, sharers of Nature's action. They have abandoned self. This is true of the simplest home maker as of the great patriots and reformers. The test of either is the question: Did they build or did they destroy? But no surface judgment must be brought to bear. Napoleon warred, but to raise the model of a wider freedom; to open out, amid prejudice and privilege, a broader path for human thought and human endeavor; his victories were eloquent for peace. Grant battled, but it was to bind his divided nation together in a more liberal and more lasting union. Before the profound mystery of human progress we are forced to admit that a just judgment of mankind is rarely possible to us: we know not what star has overshadowed the agents of destiny.

Once again, we have all of us met persons whose tendency is distinctly separative. Home, creeds, parties, movements, they struggle for supremacy of action in one or all of these and rend all alike. The sphere of destruction is theirs. They combine, only to explode. What they cannot break down, they condemn. The more inoperative their condemnation, the more insistent it becomes, until the moral sense is blunted and they condemn upon hearsay only; they have lost sight of that basic rule of the truth lover, never to make a statement of fact except upon their own personal knowledge. They lead, only by the power of their personality; when this wanes, they are but names and ghosts. It must ever be so. Whenever the human mind has sown the giant weed of self, cultivating that under the sounding titles of genius or talent, power or charm; whenever the individual force is used for personal ambition and not in the all-embracing ends of Nature's harmonious plan; whenever the individual arrays the Personal Idea against the Ideal Nature; then Nature herself provides the antidote, the force reacts, the individual loses power and minds enslaved are all at once set free.

How then shall we know when this separative force is set in action, whether by another or by ourself? Can we not see when a person is attacked and when a principle? Can we not discern that action which aggrandizes a personality from that which upholds an ideal? Do we not know when the divine in man is encouraged and when the personality is praised? When the lower nature is bidden

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to look upward in hope, and when disdain and self-righteousness strike it lower still? Ah, yes! We are not so much at ease in our restricted mental atmosphere that we feel no exhilaration from a purer air.

Coming now to the question of the principle of Brotherhood and the mere sentiment thereof, I would point out that the sentiment may exist as a parasitic growth upon the true principle, threatening to stifle that in its false embrace. Sentimentality never discriminates. It advocates a "mush of concession." It rejoices in the exercise of emotion; loves to "feel good," to "feel kind"; to lisp the sugared phrase, the honeyed hope. It never knew that in Justice dwells a higher Brotherhood. Music, light, the enthusiasm of the crowd or of the personal mood are its stimulants. It delights in fictions, as a false peace, an impossible equality. It pays no heed to spiritual harmony; has no respect for the fitness of things: ignores the laws of force; violates the underlying spirit of persons and acts; has no care but for its own expansion, no aim but to bubble and spill. Better than the vast diapason of Nature it loves the tinkle of its own slender tune. It must see itself in evidence and in its own way does quite as much harm as the combative use of the separative force. Why? Because it is, in fact, one mode of that same force. It seeks—what does it seek? Self-gratification, self-exhibition, the generous pose before its own mental mirror. It hesitates not to tread where angels fear to trespass, but goes giddily about its self-assumed task of uniting spiritual dissimilars, heedless what delicate balance of force it disturbs. Its vanity would seek to bind peace and war together; to merge, as only the ONE can do, the two poles of life into the circle, and because its passing sensations can bestow an emotional fraternity upon the most divergent acts or personalities, it fancies it has equalized all. This maudlin streak manifests in most of us and its test is the same as the test of a more spartan virtue. The sentiment of Brotherhood attaches to persons. It views a man as a simple unit, not as a congeries of forces, praises him as if his light were single and white. A principle is too cold and abstract a thing to kindle this facile flame. And that is our fault. When we have made the principle warm and vital with our abounding love, our daily heart-living of it, then, and then only can we complain if it draws not the love of others as a star attracts a star.

Whenever an act or a thought threatens the unity of that sacred cause to which we are pledged, it becomes our duty to suppress these in ourselves as to refrain from supporting them in others. For, I repeat, we cannot act alone; each must be wise for the rest. Mo-

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ments will come when we must fulfil that other duty of pointing out the disruptive tendency of some proposed action. Then go forward in God's name. Do not fear to offend sentiment; fear only to be unjust. Having done our duty, we may leave that to the law while with our fellows we work on at other tasks. Remember that many an impulse apparently amiable has its root in self-esteem. The wish to ease a personal friend at any cost can do as much harm to the spiritual unity of our movement as hatred and malice can do: partiality is a separative agent and hath its back-stroke. There are times when it were better to follow our comrades in a mistake, giving up our own view with the larger aim of preserving harmony, for in such case those who guide the movement can use this harmonious force for great ends and can at the same time re-adjust the mistaken action. It were a far more difficult task to re-adjust those who quarrel in the cause of peace. Forces are forces, they are not to be gainsaid, not all the "sweetness and light" that sentiment ever uttered can abate one atom of their power, once we have evolved them. It is from our motives that they have birth and color; guard vigilantly the fountain of force in the heart.

Nor shall we fear to be loyal to our leaders, past and present. Smile the critics down; tell them we praise, not the leaders, but their work. Are they not embodied principles? When loyal expression is a force of far-reaching power in the grasp of the masters of forces, shall we withhold that aid? I trow we will not withhold it. Our Society was never so large, so vigorous, so united and harmonious as it is to-day, and the force which it represents is the outcome of the lives of our leaders; their vital power, their constructive energy. That we praise, that ancient building spirit, we, followers of that through many times and lands. Shall we not trustingly follow still, being ware of our own personal tendency, distrusting mere sentiment and, looking higher, looking deeper, discern in justice, in calmness, in patience and in compassion that universal principle which is the only true Brotherhood because it looks only at the spiritual identity? Let us make no pact with the spirit of disruption, for we are the trustees of the future, a far-reaching spiritual responsibility is ours.

J. W. L. KEIGHTLEY.

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A GREAT UNPUNISHED CRIME.

BY J. M. GREENE, TREASURER, NEW ENGLAND ANTI-VIVISECTION SOCIETY.

"All reforms have to pass through three stages, viz., ridicule, argument and adoption."
—JOHN STUART MILL.

THAT our vision cannot at will always penetrate the surface of society and of civilization, is both fortunate and unfortunate: unfortunate in that wrongs we could right thus continue to flourish, fortunate because we may thus enjoy a serenity of mind which, although unearned, is sweet. Beneath the ordinary walks of life, though near yet hidden, there are on every hand, recesses and labyrinths as if of another world, strange and unknown to the ordinary mortal, yet playing an important part in the affairs of men. Amid these labyrinths is one chamber, the sights and sounds of which rarely reach the day and when described are often not credited; and yet, although concealed from the world in general, to the patient inquirer this chamber yields up its history. It is the history of "Vivisection."

Vivisection is the comprehensive term used to describe all forms of experiment upon living animals. It includes cutting, burning, freezing, poisoning, electrifying, breaking the bones, dissecting out the internal organs, etc. It is done principally by "scientific" men, as they say "for the advancement of science."

In such an important question as that of vivisection, every progressive person is anxious to distinguish the facts from the fancies. The facts are a matter of acknowledged record, and are gleaned largely from the statements of the experimenters themselves. Vivisection is not, as many suppose, a thing rarely done. It is a wide-spread, regular occupation, carried on by teachers for the purpose of demonstrating well-known facts, by students for the "practice" they acquire and by multitudes of physiologists all over the world. It is not done, however, by physicians in general, the majority of whom have but a slight knowledge of the subject. Animals are vivisected by the thousands, being often bred for that purpose in large establishments. Pasteur tells us that, in his experiments on rabies, the number of animals used had "passed beyond the possibility of numbering them."

We find, upon investigation, that vivisection is not, as many think, performed upon animals generally under the influence of an anæsthetic. Anæsthetics are the exception, not the rule. We

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find that to most animals, including cats and dogs, anæsthetics are very dangerous to life, and must be used with the greatest care. On the other hand, there is a drug called *curare* * (which we see commonly mentioned in descriptions of laboratory experiments), which has the power of paralyzing the nerves of motion, leaving the nerves of sensation intact, and not endangering life. We also discover that chloral and morphia are not true anæsthetics, but simply narcotics, producing a torpor but not destroying pain. In multitudes of cases, in fact in a great majority, including experiments upon the nerves and brain, physiologists tell us that anæsthetics, if used, would destroy the effect of the experiment: consequently they are omitted. In inoculation experiments, also, often involving long and painful disease, anæsthetics are not used. Someone has said, indeed, that the existence of anæsthetics is a curse rather than a blessing to the animal, inasmuch as the public, deluding itself with the idea that the animals do not suffer, imagines that its sympathy is not required.

With regard to the fruits of vivisection, the most valuable results in the past are claimed by its supporters. When we demand a definite statement, however, we find that these alleged results are comprised in a few standing and oft-repeated claims. Harvey's discovery of the circulation of the blood is mentioned; but we find that Harvey himself denies this in his published writings. Sir Charles Bell's discoveries regarding the double function of the nerves are claimed; and yet Sir Charles himself, referring to this in his *Nervous System of the Human Body*, page 217, says, "They are, on the contrary, deductions from anatomy." Hunter's treatment of aneurism is cited; but we find that the same method was employed before his time, and that Hunter himself never made the claim for vivisection. Anæsthetics are named as a result of experimentation upon animals; we know, however, that these were discovered by Simpson and Morton through experiments upon themselves. Beyond a few definite claims like these, which have been proved unwarranted, the defenders of vivisection appear to confine themselves to very broad and sweeping statements. The question, however, naturally arises: If the only definite statements, oft reiterated, are not susceptible of proof, what credence should be placed upon vague generalizations?

* Claude Bernard, in a physiological work, says, that we may "take it for granted that experiments when not otherwise described are performed on *curarized* dogs;" and their condition he himself describes as "accompanied by the most atrocious sufferings which the imagination of man can conceive!" Professor Holmgrén says of this drug: "This venom is the most cruel of all poisons. It changes us into a living corpse, which knows everything but is unable to move a single muscle."

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It is declared that wonders are being performed at the present time through inoculations based upon the germ theory, and the vivisectionist points with pride to Brown-Sequard, Koch, Pasteur, and Behring. And yet have not each one of these "discoveries" ended in failure on the very lines where the greatest success was expected? As Brown-Sequard's "elixir of life" is now a by-word, as Koch's "consumption lymph" is now spoken of as a cruel hoax, as Pasteur's "prophylactic" for hydrophobia has received and is receiving the denunciations of some of the brightest scientific minds of the age,* so the diphtheretic "antitoxin" of Behring and Roux seems to be slowly and surely coming under the cloud.†

As one contemplates this almost immeasurable sum of animal experimentation, which has been going on for generations, the question arises, "why has it not accomplished more?" If the results were in proportion to the cost in labor, expense, and pain, there would not be, it would, seem, an incurable disease upon the earth, the cause and proper treatment of all the ills of the flesh would be tabulated in a perfect system, and lingering deaths from chronic ailments would be a thing of the past. Instead of this, we find that many chronic diseases are on the increase, and among them those very ones which have been the especial study of the professors of vivisection,—such as cancer, tuberculous disease, epilepsy, diabetes, and brain disease. What is the cause of this failure? Is it not in the fact that the basis of action has been false from the beginning, and the method unscientific? An inference has been drawn from the animal under abnormal conditions and applied to man under entirely different circumstances. Nature has been tortured as in an inquisition, and then expected to give a truthful answer. Man has watched for valuable results over organisms, every function of which was distorted from its natural action by the influence of pain. He has mixed, as it were, his materials in the crucible, but could not keep out a disturbing element which, in unknown quantity, was ever present to frustrate his efforts.‡

Why, then, it is asked, if vivisection be so unscientific and use-

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* Dr. Dolan, the eminent editor of the *Provincial Medical Journal*, in his work "Pasteur and Rabies," declares: "Not only does M. Pasteur not protect from the disease, but he has added a new terror to it by the introduction of paralytic rabies."

† Joseph E Winters, M D., Professor of Diseases of Children, medical department, New York University, and celebrated for his investigations in anti-toxin, has recently written: "Further observation of the anti-toxin treatment for diphtheria only tends to confirm me in my belief as to its uselessness, and what is still more important, to its dangerous and even fatal effects"

‡ Dr. William Rutherford, of Edinburgh, acknowledged before the Royal Commission that "pathological experiments *must afterwards be tried on a man*, before a conclusion cou'd be drawn."

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less, is it carried on to such an extent and defended by so many? This is a vital question, but it is likely that an answer will be found when the following facts are considered. The principal defenders of vivisection are those whose regular and often lucrative occupation it is, and who find in this a fascinating field for the gratification of curiosity* in watching strange and exciting phenomena, and for the registration of a vast bulk of physiological happenings, having no necessary bearing on disease or its remedy, but which can be exploited in medical reports and help to build up some one's reputation as a "man of science." Vivisection is defended also by many physicians who possess but slight knowledge of the subject, but who have the idea that, being practiced by distinguished exponents in their own general line of work, it is therefore necessary to the profession, and that it would be treason to oppose it. We see, however, that many distinguished members of the medical and surgical profession, who have investigated this subject from a practical and disinterested standpoint, denounce the practice in no measured terms. Many of these in their earlier days practiced vivisection themselves. Among these opponents of vivisection may be mentioned: Prof. Lawson Tait, England's greatest abdominal surgeon; Sir William Ferguson, F. R. S., Sergeant-Surgeon to the Queen; Wm. F. Clarke, M. D., of London; the late Sir Charles Bell, F. R. C. S.; Dr. Ed. Haughton; Deputy Surgeon-General Thornton, M. B.; Dr. Chas. Bell Taylor, F. R. C. S.; Surgeon-General Charles Gordon, C. B.; Matthew Woods, M. D., of Philadelphia; Wm. R. D. Blackwood, M. D., of the same city.†

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* Dr. Charles Richet, in *Revue de Deux Mondes*, February 15, 1883, confesses that "it is not desire to relieve human suffering or advance utility that animates these men," but simply "scientific curiosity."

For the proof of this statement we refer the reader to such medical publications as *The Journal of Experimental Medicine*, New York.

† "My indictment against vivisection (implying painful experiments such as are daily used upon dumb animals) is: That they are inconclusive. That they are cruel beyond all reasonable excuse, and shameless in their savage brutality. These experiments are sometimes apparently purposeless, often unnecessarily repeated, and occasionally silly, and without even the possibility of adding to our knowledge on account of their own inherent fatuity. They are gradually converting the old art of healing into a system of corrupting the blood with the most revolting concoctions."—(From speech at Nottingham, December, 1893. Dr. Ed. Haughton.)

"Experiments have never been the means of discovery, and a survey of what has been attempted of late years in physiology will prove that the opening of living animals has done more to perpetuate error than to confirm the just views taken from the study of anatomy and natural motions."—(From *The Nervous System*, Part II, p. 184. The late Sir Chas. Bell, F. R. C. S.)

"One of the greatest physicians who ever lived . . . . Sir Thomas Watson, told me himself, not long before he died, that young men had to unlearn at the bedside what they had learnt in the laboratory."—(From speech of Canon Wilberforce, June 22, 1892.)

"Like every member of my profession, I was brought up in the belief that by vivisection had been obtained almost every important fact in physiology, and that many of our most valued means of saving life and diminishing suffering had resulted from experiments on the lower animals. I now know that nothing of the sort is true concerning the art of surgery; and not

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There is, however, another phase of this question to consider. Some one has pungently said that, "if there is anything worse than vivisection, it is the excuses that are made for it." The question is not alone, can vivisection truthfully claim certain beneficial results; it is not, have these results, if any, outweighed the cost in labor and pain; it is not even, would these alleged results have been impossible by means of other and more humane methods; the question is rather, is vivisection carried on by the sacrifice of the principles of justice? The law of justice should include *all* that can suffer and enjoy; its domain cannot be bounded by the limits of one race or species. The false idea that the end justifies the means has been and is the excuse for every atrocity. It does not matter so much *what* suffers, as whether the suffering is undeserved. The words of Bishop Butler will ever stand in the nature of an axiom: "On the simple fact that an animal is capable of pain, arises our duty to spare it pain." A truly civilized being would not torture an animal, or allow one to be tortured, to save himself a pang. Why, then, should he countenance the same thing, when done out of his sight, because some one else demands it? If not right in the one case, it is wrong in the other. That the strong have a right to inflict pain upon the weak for their own selfish benefit, is an idea born of savagery and superstition, and the greater the helplessness of the victim the greater the crime, for the less is the chance of redress. The same excuses that are given for the vivisection of animals would apply, and more strongly, to the vivisection of human beings, which, indeed, we see that the former prepares for and directly leads to. *

One of the strangest things connected with the discussion of this subject, is the apparent indifference of the defenders of the practice to its moral effects. In their eagerness for material gains or knowledge, they lose sight of the danger therein threatening the moral nature. The force of habit holds most of us as slaves. If, then, the finer sensibilities are continually repressed and the cruel tendencies given free scope, the mind becomes finally a relentless

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only do I not believe that vivisection has helped the surgeon one bit, but I know that it has often led him astray."—(*Birmingham Daily Post*, December 12, 1881. Prof. Lawson Tait.)

"As a surgeon, I have performed a very large number of operations, but I do not owe a particle of my knowledge or skill to vivisection. I challenge any member of my profession to prove that vivisection has in any way advanced the science of medicine or tended to improve the treatment of disease."—(Letter in *Times*, July 31, 1880. The late Dr. Chas. Clay.)

* Prof Cyon says: "Many a surgical operation is performed less for the benefit of the patient than for the service of science." (*Methodik*," p 8.) This tendency in the direction of crime against human beings is seen in the experiment, described in the *Lancet* of November 3, 1883, in which Dr. Ringer practises on men and women with nitrate of sodium, inducing symptoms of violent poisoning, prostration, etc. This was done from motives of curiosity.

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machine, preying upon whatever falls in its path and can serve its purpose, considering sensitive organisms, endowed with thought, feeling and affection, as mere "stocks and stones."* May not a system properly be questioned which can produce a result like this: an intelligent, educated human being of the nineteenth century, who, for the sake of prestige to be gained in some physiological journal, will rack with pitiless torments that friend of man, the dog, whose faithful heart would beat loyal to its trust even in its last moments! Which of the two is really the superior being?

How to stem this undertow, as it were, of inherent barbarism, is one of the most important questions before the humane and thinking public. Two things are necessary to accomplish this end: information and organization. The inertia of the human mind is indeed a drawback, but one great reason why abuses are so lasting is because the people have not a vivid knowledge of them. When informed, however, the friends of reform should combine their forces. Little can be done without concerted action. Each earnest soul, who realizes the extent of this evil, should raise his protest, knowing that in unison with his own, are other mighty protests which cannot always be ignored. Science, whose canons are thus violated; myriads of living things whose lives, poor at best, are turned into a curse; the friends of the dumb and helpless, whose cup of bitterness by the knowledge of these acts is filled to the brim, and across whose lives is ever the shadow of a triumphant wrong; and, above all, the spirit of justice, the guide of the Higher Life, mourning at the sacrifice of the high to the low, of nobility of character to sordid ends, protest against it. These protests cannot always be in vain. Though the march of reform be slow, it is sure; and, as civilization was freed from the blot of human slavery, once likewise defended in high places, so some time shall this stigma also be effaced by friends of a true humanity.

J. M. GREENE.

*Claude Bernard, in his "Introd. à l'étude," p. 180, says: "A physiologist does not hear the animal's cries of pain; he does not see the blood that flows. He sees nothing but his idea."

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THE INNER MAN.

THE centres of action in the inner man have always been a profound mystery to many students. This inner man in one of its aspects might be called the body of the mind. It may be well to point out that it is contrary to reason to conceive of the mind acting directly upon the physical nervous system; there must be some medium of action, some etheric body, composed of so subtle an order of matter that while able to affect the gross body it can yet be directly affected by the forces of the mind or Ego. I must, however, for the purposes of this article, take it for granted that this inner man exists, referring my readers to *The Ocean of Theosophy*, *Septenary Man*, and other similar works for arguments and evidences concerning its existence and nature. I must also take it for granted that this inner man has certain well defined centres of action.

These centres of action are intimately related to the *Tattvas*—sometimes defined as "subtle elements"—and are constructed by the Ego in order to relate itself to these forces, which in their totality constitute the manifested Cosmos. They may be thought of as telegraph stations, from which the Ego receives intelligence from without and within and governs itself accordingly. Those impressions coming from without constitute the Senses, with which all are familiar. Those coming from within constitute the "finer forces of nature," which it is so important that the student should learn to recognize and control.

Take for example the Desire centre, represented, let us say, by the Sacral plexus (physically), and radiating thence to all portions of the body, but having its greatest affinities, or effects, in the stomach and liver. It is a real thing, having its physical representation in the body, and its definite function and office. It relates the Ego to the Desire Principle in nature, or places him *en rapport*, or in actual contact, with all "desiring" entities. Just so much of this universal desire as is capable of finding expression through his organism will be developed within him and manifested by him. This will be a purely automatic effect following upon the arousing to activity of this centre. It follows just as certainly as the electric current does upon completing the electrical circuit. He who arouses this centre receives the forces flowing from all desiring entities whose desires are upon the particular plane to which he descends.

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This constitutes one of the finer forces of nature, and indicates its mode of action. And these forces are terrific in their potencies. Take the man who begins, let us say, a trivial dispute with another. His vanity is touched by opposition; he becomes angry, and so opens communication with the destructive anger of all the entities within the hierarchy to which he thus relates himself. Though normally he would be utterly incapable of such a deed, this force overwhelms him, and he stains his soul with murder in consequence.

Nothing can come out of nothing. The forces functioning through the desire centre of such a man are just as real, and more powerful, than is the energy exhibited in the explosion of dynamite. They have for the time entirely dominated all other centres, have made it impossible for them to act. The Ego itself is not responsible for the mad deed which followed upon the arousing of the centre, although it must suffer the inevitable consequences. Its connection with the deed lies in the fact that it has failed in preventing the original calling into activity of the centre.

And once the automatic action of these centres is fully recognized, and man has so far at least learned to "know himself," the responsibility increases a hundred fold. The student must learn to look upon his body as he would upon a partially tamed animal which must be kept under strict control, the slightest relaxation of which is fraught with danger. When anger is felt approaching, the thought should be made to arise by the patient association of ideas that a mechanical portion of his physical mechanism is being aroused into undue activity, and he should dissociate himself from it, and control it as dispassionately and as deliberately as he would a restive horse which threatened to "bolt."

These centres, in a similar manner, relate the Ego to the entire Cosmos. Communication may be had with the highest principles in nature just as surely as with desire-filled entities. The Ego has ever the choice as to what portions of its complex machinery it will utilize. The thinking centre acts equally automatically, once aroused into activity. The brain is just as much a mechanical mechanism for a definite purpose as is the heart. The brain-mind is only a superior kind of tool which the Ego uses, and it may be overwhelmed by the finer forces with which it places itself *en rapport*, just as completely, although not in the same manner, as the desire centre is when murder is committed. Thought must be controlled even more sternly than desire; its force is more subtle, its evil effects not so immediately apparent. In ordinary dreams we see its automatic action fully demonstrated. Let each student beware, then, how he relates his thinking centre with the vibrations flowing from

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similar centres. Many an honest student of life has descended into the slough of materialism because he invited the united forces of all the materialistic minds of his age. The finer force so evoked was overwhelming, and as real as dynamite.

Let each student, therefore, habitually think of himself as apart from all these centres. He is the Mystery-Ego, the Ray of the Infinite, who relates himself to his Cosmos with these divinely complex centres which constitute his real body. All are his servants; none are himself. All are to be utilized; but all are to be controlled.

They must be made servants; must not be permitted to usurp the function of Master. Without the desire centre the Ego would be cut off from all knowledge of desire in himself or others, and, how, then, could he develop compassion? It is the same with all these centres. They have not been idly or uselessly constructed. All are divine, and all necessary to complete the divine harmony of perfected being.

Let them be studied; let the student learn to recognize them, and their modes of action, their location as centres, their automatic nature, and he will find them as an open door upon the threshold of the Temple wherein the Mysteries of Being are enacted.

ZETA.

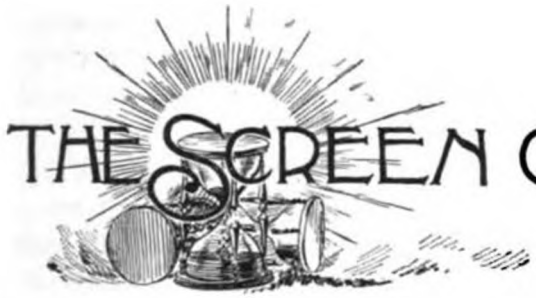
MOTIVES.

Examine thy motive now, for the time will come when thy motive will examine thee. It will tear forth the secrets of thy heart and make them live in deeds; it will take thee by surprise in the hour of thy need, will spring upon thee out of the darkness of thy past.

Therefore be prepared. Turn upon thyself now, while the hour is yet with thee, and fearlessly force the issue with the array of thy thoughts. Be not deceived: no man's motive is absolutely pure till he is purity itself. He must learn to discriminate between the source of a thought and the form it assumes in his mind; for the desires of the personal man may work in harmony with the aspirations of the impersonal self—up to a certain point; then their paths separate and the combat of ages reaches its climax. But up to that point the desires of the personal man are easily mistaken for the promptings of the soul. Their immediate result is the same, and we are apt to judge by the show of things. Be not deceived!

Face thyself; calmly, indifferently, and relentlessly. Do not expect to find superiority when thou wilt find nothing but humanity. Take thyself as thou art; use thyself as thou canst—and rejoice that thou art alive, one of many million travellers to the home of peace.—H. O. SMITH, *The Mirror of Life*.

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THE improvements made last month in the get-up of THEOSOPHY met with quick recognition from the reading public and the press. The circulation of the magazine has already more than doubled. Articles of real interest and permanent value will appear in each issue. The series of "Notes on the Crusade," by Mrs. K. A. Tingley, the leader of the Theosophical movement throughout the world, who steered the recent Crusade round the globe through many difficulties to a safe haven, have a rare fascination and should attract thousands of new readers. So, while the present shows an unqualified success, the future of THEOSOPHY promises to be a veritable triumph.

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One of the strangest manias of unthinking man is his desire to kill his fellows upon what he considers adequate provocation. The folly of inflicting capital punishment legally was admirably demonstrated in our last issue by Dr. Rexford. But if there be a worse form of murder than the legal destruction of life, it is to be found in the lynching of people already condemned by the law. Cases of lynching are appallingly frequent in some parts of America. Only one thing can stop this, and that is the *united* voice of the community—never to be raised, however, until people in general realize that their desire to wreak vengeance upon the offender springs from the same ferocious brutality that instigates the crimes for which the penalty of death is most often enforced. Every man has something of the "lion and the ape" in his composition, as Ruskin said, and the recital of some outrage tends to evoke the ape-qualities in him by reaction. Blood cries aloud for blood, and if this cry be heeded another crime soon darkens the State's record. Punishment, in any case, should be inflicted as a duty, not in a spirit of revenge. Its object should be remedial and should be carefully suited to the character of the crime committed. In short, our criminals should not be treated like brutes to be kicked, but like brothers to be helped, and this would be perfectly compatible with the utmost severity whenever that attitude might be deemed necessary. In no case can mob-law promote the cause of justice, for a mob is notori-

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ously governed by its transient passions and emotions, and once these are let loose in the cause of destruction they will very soon turn into other channels, in time imperilling the existence of nations.

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Considerations like the above give rise to questions concerning fundamental principles of right government, and in a Republican government such as prevails in America, help to remind us that each citizen shares to some extent the responsibility for every miscarriage of justice. Republicanism differs from autocracy inasmuch as it supposes that all voters are qualified to assist in governing their country. Such a system must fail if individuals consider their own interests first, then the interests of their city or State, and, lastly, the interests of their country as a whole. Self-sacrifice and self-control are necessary, even in politics, if people would see their country wisely governed; and at some future date, when man's vision broadens and he comes to see that the interests of humanity as a whole are inseparable, self-sacrifice on the part of nations will be looked upon as neither Quixotic nor absurd, but as right and proper and perfectly consistent with the main object of all government—the greatest good to the greatest number, with due regard to the welfare of the few.

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Man is responsible for the right performance of his worldly duties, whether they be to his family, to his business associates, to the land of his birth or adoption. It was not by chance that he was born into any given environment; it was due to causes originated by himself in the past, and he should see to it that, on dying, he leaves behind him no unsettled debts, for he can at best postpone their payment—at compound interest.

"No such thing as chance": it is a statement so evidently true that superficial reasoners are apt to conclude they have no free-will; that they can only be what they are, and become what they are doomed to become. They perhaps appreciate the truth of the theosophical teaching that man is the result of his own past thoughts and acts, having made himself what he is, and daily and hourly making himself what he will be. And they ask, wherein is man free? He is free in the *use he makes* of the present moment; for he may use a disaster and by his inner attitude in its midst may convert it into at least a moral victory. Whatever limitations may encompass a man they are absolutely his own creations. Within these he is free—just as a bird in a cage can fly freely within the limits of the cage, though unable to pass its bars. But man has made his own cage;

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he is responsible for its existence and responsible for all he does or fails to do within his confines.

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It would seem as though the apparatus for telegraphing without wires had been finally perfected by Nikola Tesla, the famous electrician. He claims to have succeeded in utilizing the "electric fluids of the earth" for this purpose, and to have constructed an instrument for registering the disturbances he produces in these "fluids." This would practically revolutionize the whole of our modern civilization. Possession of an instrument would enable ships at sea to communicate with land from any distance, while the theatrical explorer of "darkest Africa" could rejoice in daily columns of his own reports, issued simultaneously on four continents. But if his instrument were accidently destroyed! And here is the weak spot in all these inventions: they force man to depend more and more upon mechanical contrivances which in no way assist him to develop his own latent powers. It does not occur to the modern scientist, dealing as he does almost exclusively with phenomena, to try to find in his own brain a receiver and transmitter, which would never leave him so long as his body endures. Physiology admits that it cannot account for the existence of certain atrophied centres in the brain and for various cavities in the bony structure of the skull—the *frontal sinus* for instance. Such centres will remain atrophied until used, and their use will never be determined until scientists, taking it for granted that "man is the mirror of the universe," deliberately search for agencies within themselves by means of which they can produce the same results as they can now attain by external means only. Man's body is the most marvelous instrument known to us. It would be well for him if he used it a little more intelligently. Sooner or later he has got to become a wise coöperator with nature. The first step in this direction will be the conscious performance of acts which he now does without understanding or even thought. "Man, know thyself!" E. T. H.

STRENGTH.

Strength does not depend upon hardness. The softest things, when properly controlled and used, can overcome those that appear immovable. Water can shatter granite.

Love is invincible; but it is the tenderness of love, not its fire, that conquers in the end.

Rigidity is the death of progress. Fluidity is essential to growth. But this applies to that part of the nature only, which exists in time and space, for the centre of life does not change: it is eternal.

A great general once said that he had won many of his battles by means of retreating at the right time. It often needs more real strength to give way than to push forward.

Therefore, be careless whether you are strong or weak. Do not seek strength; seek wisdom—which is thy Self—and the soul of wisdom which is love.—H. O. SMITH, *The Mirror of Life*.

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THE WORLD OF SCIENCE

THE address to the Society for Psychical Research by its President, Professor William Crookes, F.R.S., in January last, is a notable paper, that will doubtless fail—as usual—to attract from the scientific world the attention it deserves. Professor Crookes has had his experiences in this respect, and has not been cowed by them, while admitting that his individual ardor in disclosing results, may have suffered abatement. A zealous and indefatigable student, an open and sincere mind, and a courageous soul,—the world of science is indebted to him for numerous discoveries of importance in realms that he was almost the first to explore. The demonstration of the fourth or "radiant" condition of matter and the conduct of atoms in a vacuum are among his achievements, and it is, in fact, to the so-called Crookes' tube that the latest disclosure, of the nature and effect of the Röntgen rays are due. His recognized standing in the scientific world, however, did not prevent his being hounded by ridicule and persecution, and his sanity even being challenged when twenty years ago, he ventured to investigate the extraordinary phenomena illustrated by Home, the American medium, and had the nerve to publish the results of his investigations, as conscientious and accurate as any he ever made, indicating the existence of natural laws with which the world is not yet acquainted. Crookes' experience ran parallel with that of the German physicist Zöllner, who pursued a similar line of enquiry, and as a reward for his courage and fidelity to truth, was finally driven into a madhouse by the vituperations of his colleagues. Professor Crookes in his address does not hesitate to declare that Psychical Science seems to him "at least as important as any other science whatever," and the "embryo of what in time may dominate the whole world of thought." He states his conviction that no one can possibly declare what does *not* exist in the universe or even what is *not* going on about us every day. He therefore deprecates all dogmatism, confesses ignorance, and abides in the cheerful hope and expectation of new and interesting discoveries. We know little or nothing of the conditions that will invest us after death,—or so much of us as shall survive that event,—but it is in the highest degree improbable that spiritual existences are subject

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to so material a law as gravitation, or that materiality, form, and space are other than temporary conditions of our present existence.

Intelligence, thought and will, of which we may conceive our posthumous constitution to consist, must be untrammelled by space or gravitation, and yet it is difficult to imagine them independent of form and matter. What then must be the constitution of matter that it shall serve its purpose to form at once the solid rock ribs of the earth, and the ethereal moulding of spiritual substance. With Faraday, Crookes considers that the atom must be conceived not as a hard, irreducible, infinitesimal mass, but as a "centre of power," and that "shape" is merely a function of the disposition and relative intensity of the forces.

"This view of the constitution of matter would seem to involve necessarily the conclusion that matter fills all space. . . . In that view, matter is not merely mutually penetrable, but each atom extends, so to say, throughout the whole of the solar system—yet always retaining its own centre of force." (Faraday "On the Nature of Matter.") Professor Crookes therefore pictures what he conceives as the constitution of spiritual beings as follows: "Centres of intellect, will, energy and power each mutually penetrable, whilst at the same time permeating what we call space; but each centre retaining its own individuality, persistence of self, and memory. Whether these intelligent centres of the various spiritual forces which in their aggregate go to make up man's character or Karma, are also associated in any way with the forms of energy which, centred, form the material atom—whether these spiritual entities are material, not in the crude gross sense of Lucretius, but material as sublimated through the piercing intellect of Faraday, is one of those mysteries which to us mortals will perhaps ever remain an unsolved problem."

To this the transcriber may be permitted to add that to the earnest and intuitional student of the *Secret Doctrine*, the mysteries so clearly stated will be resolved into logical and comprehensive facts, and cease to present themselves as discouraging and impossible problems.

The succeeding three or four pages of the address are devoted to pointing out what would be the effect of shrinking man to microscopic dimensions, or enlarging him to those of a colossus. In the former case he would probably find the common laws of nature, as we understand them, quite incomprehensible, since molecular physics would compel his attention and dominate his world. For example, capillarity opposing its action to that of gravity as water rises in a thread or tube; the surface tension of

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liquids controlling their fluidity, as in a dewdrop ; metal bars floating on water, as a sewing needle will do. The study of molar physics, or even chemistry, as we understand them, would be beyond his ken. On the other hand, the colossus would fail to observe the minor natural phenomena—and granite would be as chalk. All his actions involving immense momentum and friction would develop heat, and from this he would imagine most substances to be inconveniently hot-tempered and combustible. These illustrations are given to show how completely we are creatures of our environment and how readily hallucinations and erroneous conclusions can be compelled by it. The suggestion is logically inevitable, that our own boasted knowledge must be largely based upon subjective conditions, and may be as fanciful in fact as the perceptions and convictions of a homunculus. In further evidence of the subjectivity that controls us, Professor Crookes quotes from Professor James, of Harvard, who shows the extraordinary variation in apparent sequence of phenomena that would ensue if our "time scale" or sense of duration were altered. The aspect of nature would be quite changed. We can now take cognizance of, say, ten separate events in a second. To increase the number, makes them indistinguishable. Suppose, as is likely, the period of our lifetime to be capable only of a certain number of impressions, and that we could perceive so many as 10,000 in a second. We should then endure less than a month and individually learn nothing of the changes of the seasons. A day would be two years long and the sun seem almost at a standstill in the heavens. Reverse the hypothesis and imagine our possible perception of events to be but one thousandth of what it is, and our lives consequently be correspondingly extended. The sequence of events as we see them now would be inconceivably rapid. Moving bodies, a District Messenger for example, from swiftness of motion, would become invisible, and the sun a whirling meteor running its course from sunrise to sunset in the equivalent of 43 seconds. The growth of mushrooms would seem instantaneous and plants to rise and fall like fountains. The universe would be completely changed for us, and yet there is reason to believe that there are forms of life for whom existence is quite comparable to either of those imagined for man.

It is the subject of Telepathy however, viz.: the transmission of thought impressions directly from one mind to another, without the intermediation of the recognized organs of sense, that most strongly engages Professor Crookes' attention and is the basis of the most interesting part of his discourse.

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Noting the reluctance of science to entertain this concept and the aversion and neglect with which the accumulated evidence of its actuality is treated, and considering how impressions may be conveyed, he takes as a starting point a table of vibrations in successive steps beginning with 2 per second and doubling at each step.

Between the 5th and 15th steps, viz.: from 32 to 32,000 vibrations per second, lies the range of sound audible to the human ear, conveyed by the air. Between the 15th and 35th steps, viz.: from 32,000 to a third of a billion vibrations is the region of the electric rays, the medium being the ether. Between the 35th and 45th steps, we are ignorant of the functions of these vibrations. From the 45th to the 50th—with vibrations from 35 billions to 1875 billions per second, we have the range of the heat and light rays—with red at 450 and violet at 750 billions, a narrow margin of visibility. Beyond this is a region unknown and almost unexplored, and the vibrations of the Röntgen rays may perhaps be found between the 58th and 61st steps, viz.: from a fourth of a trillion to 10 times that number per second. The known areas leave great gaps among them, and as the phenomena of the universe are presumably continuous, we are confronted at once with the narrow limitations of our perceptions and knowledge.

As the vibrations increase in frequency, their functions are modified, until at the 62d step, nearly 5 trillions per second, the rays cease to be refracted, reflected, or polarized, and traverse dense bodies as through they were transparent.

It is in these regions that Professor Crookes discerns the practicability of direct transmission of thought.

"It seems to me that in these rays we may have a possible mode of transmitting intelligence, which, with a few reasonable postulates, may supply a key to much that is obscure in psychical research. Let it be assumed that these rays, or rays even of higher frequency, can pass into the brain and act on some nervous centre there. Let it be conceived that the brain contains a centre which uses these rays, as the vocal cords use sound vibrations (both being under the command of intelligence), and sends them out with the velocity of light, to impinge upon the receiving ganglion of another brain. In this way some, at least, of the phenomena of telepathy, and the transmission of intelligence from one sensitive to another through long distances, seem to come within the domain of law, and can be grasped. A sensitive may be one who possesses the telepathic or receiving ganglion in an advanced state of development, or by constant practice is rendered more sensitive to these high-frequency waves. Experience seems to show that the receiving

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and the transmitting ganglia are not equally developed; one may be active, while the other like the pineal eye in man, may be only vestigial. By such a hypothesis no physical laws are violated, neither is it necessary to invoke what is commonly called the supernatural."

The obvious objection to this searching supposition is that the mental forces conveying the message would affect all sensitives within their reach and be subject to the law of expansion, and therefore become ineffective at great distances. The reply is also obvious that in the conditions assumed, we are, as with the Röntgen rays, no longer dealing with the common limitations of matter or the narrow concepts of space and time. Nor is it inconceivable that by the exercise of concentrated thought and will, the message can be determined in its direction as a telegraphic signal by its wire, and be delivered at its destination without loss of energy from distance, friction or other physical material sources of impediment or diminution. Intelligence and will here come into play, and these mystic forces are outside the law of conservation and loss of energy as understood by physicists.

It is surprising that the subject of telepathy should be so carefully avoided by scientific investigators and associations, because the overwhelming advantages were it practicable of so direct and swift a means of communication are obvious, and because the evidences of its practicability are of almost daily occurrence. It is not in the least unusual that an attentive listener interested in the sequence of thought conveyed by the speaker is able to divine the conclusion of a sentence or the outcome of the communication. This is in fact a rather common occurrence. It is a parlor game also, to make a blindfolded person discover an object, secretly hidden during his absence, by the concentrated thought and directive mental impulse of those who are cognizant of the hiding place.

It is evident that even now very many people possess the faculties, both of transmission and perception, and that many more might presently acquire them; but it is also probable that the world at large is not yet prepared to use such a formidable power with prudence or advantage to others. The temptations to misuse it, as in the case of hypnotism, would be too great, perhaps, for average humanity to resist, and the evil-disposed would be the first to avail themselves of the power to control others for their own benefit, or for purposes not beneficial to humanity.

L. G.

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THE LITERARY WORLD

BY ALBERT E. S. SMYTHE, F. T. S.

TO assume, in the consideration of contemporary literature, the godlike pose of universal acceptance, requires, at first sight, a bolder optimism than towards any other department of human activity. Actions quickly work out their consequences ; nations, however evil,—or good,—rapidly pass, and are replaced by others. But the record of human thought is as nearly everlasting as anything we are acquainted with, and potent accordingly. The scribes of a thousand generations back mould the mind of the reader of to-day, and the thinkers of our time may get themselves perpetuated in the silent thunders of future libraries to the continual detriment, perhaps, of those who may be willing to listen. For it is a faith among literary men to-day that their fellows were not born to think, but to read. It is characteristic of the greatest religious reformers that they never wrote anything. They directed man to the inner tablets. Their thought burst forth in the language of deed. They stooped and wrote in the dust of human action. We have a standard, then, to distinguish what we may be pleased to call theosophic literature from other varieties. It will teach us to think, while the baser sort, however noble in degree, will undertake to do our thinking for us. It is unnecessary to confine one's search for theosophic literature to the ranks of the Theosophical Society. The second object of the Society implies this breadth of view, and no greater Brotherhood has been conceived than in the old ideal of the Commonwealth of Letters.

Few recent books of its class have gained such widespread attention as Dr. Goldwin Smith's *Guesses at the Riddle of Existence*, and it is satisfactory to think that its avowed object, "the presentation of a plain case," will contribute in no small degree to the stirring up of thought upon its theme. "To resign untenable arguments for a belief is not to resign the belief, while a belief bound up with untenable arguments will share their fate." Dr. Smith has but small reverence for technical occultism, but his book must clear the way for many who may have the courage, once they have started, to go farther than he seems prepared to do.

It appears strange that a man of Dr. Smith's attainments should

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be satisfied, on the strength of church traditions merely, to assail the rhetoric of St. Paul. Speaking of the resurrection of the physical body, he says: "St. Paul's answer to doubters involves the false analogy of the seed, which germinates when he fancies that it dies." This is exactly what St. Paul does not do. His metaphor is exact and particular. The psychic body, he declares, is sown (at birth) in the physical body. It is sown in corruption. It is raised a spiritual body (necessarily during the life of the physical), incorruptible. And in order to prevent the misconception which the church subsequently developed into a dogma, and which Dr. Smith uses to put aside the whole argument, he appended verse 50 of the celebrated chapter. If Dr. Smith will read over the original Greek, whether he accepts St. Paul's statement or not, he may perhaps be prevailed upon to relieve the Apostle to the Gentiles of the stigma of bad rhetoric.

Among those who are doing the theosophic work of getting people to think, the Open Court Publishing Co. takes a prominent place. Their handy volume series, *The Religion of Science Library*, has been received with marked favor. Re-issues of Ribot's *Diseases of Personality* and Prof. Cornill's *Prophets of Israel* are just to hand. The latter is an excellent summary of the Higher Criticism of the prophetic scriptures. Dean Farrar's new work on the Bible must be almost as much of a revelation in this direction, to the severely "orthodox," as the book that made him famous. Rev. John Watson (Ian Maclaren) has also done much to reëstablish the religion of love and wisdom among the masses. The contributions of archæology yield substantial support to this work.

Mr. Charles Johnston's volume *From the Upanishads*, which was noticed in THE PATH in March, '96, has been republished by Thomas B. Mosher, Portland, Me. The delicacy and beauty of this edition is no less worthy of Mr. Mosher's reputation than of the exquisite English in which Mr. Johnston has rendered these old scriptures. Not only of the ancient thought, but also of its new dress may it be said, as in the courtly and companionable dedication to Mr. George W. Russell: "You will find in them, besides high intuition, a quaint and delightful flavor, a charm of child-like simplicity; yet of a child who is older than all age, a child of th eeternal and infinite, whose simplicity is better than the wisdom of the wise."

The Chariot of the Flesh, by Hedley Peek. New York: Longmans, Green & Co. The author of *The Poetry of Sport* has worked up part of the contents of his commonplace book into the form of a novel. Its delineation of a presumably developed

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occultist is perhaps as near the truth as the conception of a Master in *The Mystery of Cloomber*. Like the Irishman's dreams, they go by contraries. As a novel, however, the book is bright and not uninteresting, and meets with the approval of the average novel-reader. With all its occult absurdities it seems to be as well fitted for a "starter" as many other mystical fabrications held in high esteem. You cannot have a novel without love, and if it is to be an occult novel, how shall the Adepts be prevented from interfering in the plot? Grant that they are as much interested in our love affairs as we are ourselves, and the stream of mystic fiction will flow along bravely. Mr. Peek's hero has had the misfortune in a past incarnation, when he knew no better, to ally himself with a twin soul; in the present narrative she turns up with several exceedingly inconvenient characteristics. She engages herself all round, dares young men to kiss her, and at critical moments finds it impossible to prevent them. Her twin soul has quite a task to develop those features in her which he deems lacking. He is assisted in this by his gift of thought reading, which Mr. Peek in several instances endeavors to turn to humorous account. By the assistance of a Buddhist hierarchy, whose headquarters are in India, he finally gets her incarnated in a fresh little baby girl which happened to be born just as her other body died, and, after a further course of development they abandon ours for a securer plane. Quite enough good morals are scattered through the volume to give it vogue in a Christian community.

The magazines so far received for the current month do not present such attractive fare as usual. HARPER'S claims attention on account of "The Martians," in which DuMaurier's heroine, a disembodied daughter of Mars, explains to the hero her intention of incarnating as one of his future family. She is willing to take the draught of Lethe and lose her present consciousness for the sake of becoming his child. T. Mitchell Prudden describes "an elder brother of the cliff-dwellers" in the same issue, giving some account of the remains of a very ancient tribe of "basket-makers," long ante-dating the cliff-dwellers, and unknown to them. The CONTEMPORARY REVIEW for May contains an article by F. Legge on "The Devil in Modern Occultism" in which he enshrines the remarkable discovery that Satan is the Astral Light, a principle which he insists on personifying, or at least in declaring that the occultists do. As a member of the Society for Psychical Research he feels bound to allude to the "now moribund Theosophical Society." It is an article of faith in the S. P. R. that the T. S. "passed onwards" many years ago. If they will even have it so, and the T. S. actually be a dead body, then we must submit that its *post-mortem* activities fall well within the scope of their investigations.

Among the theosophical magazines THE IRISH THEOSOPHIST charms by its literary graces as well as its topics. Such work as one finds in "Priest or Hero?" or in "In Danaan Days," in the essay on Browning, or again in the

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exposition of the *Bhagavad Gita* helps one to realize the beauty as well as the strength of the theosophical movement. In THE GRAIL, R. W. Machell, the artist, writes suggestively on the combination of the primary colors, red and blue occurring in two distinct shades each, when considered in combination with yellow, and in the production of purple. Mixtures of pigments do not produce the same effects as the blending of colored light. Gordon Rowe explains the symbolism of THE GRAIL as we wished last month, and G. S. writes an interesting letter on the X-Rays. "Tannhauser" is the title of the opening paper in CHILD LIFE. "How Things Grow" is an admirable little chat for children. In the HUMANITARIAN the first three articles are all such as will appeal to the theosophic student. The most notable is Captain Richard Burton's paper on "Spiritualism in Eastern Lands." It is a slight record of various magical practices, which he concludes: "The fact is that the Soul, like 'Time,' 'Life,' and 'Death,' like 'Mind,' and 'Consciousness,' is a state of things, not of thing. But man's brain is compelled to coin useful words, and these words develop subjective entities. My own position towards these problems I have explained, 'I am a Spiritualist without the Spirits,' for I have seen nothing to convince me of their existence." "The Revival of Cremation" is an interview with Sir Henry Thompson, President of the English Cremation Society, and Evan Stuarth as a short essay on the "Poet of Humanity, Thomas Hood."

INTELLIGENCE appears in its new dress. The issue is equal to any of the old series and contains articles by Staniland Wake, Hudor Genone on the Philosophy of the Divine Man, Charles Johnston on the *Bhagavad Gita*, etc. WERNER'S MAGAZINE, a leading exponent of voice-culture and expression, contains notable interviews on public speaking with Col. Ingersoll and Chauncey Depew.

THE NEW UNITY, which stands "for good citizenship, good literature, and freedom, fellowship and character in religion," has been publishing a series of papers by George E. Wright, "On the Outer Rim." The fourth of these, on "Illusion," is a concise application of the philosophy of the transient to the elucidation of the changeless. Ordinary phases of social and business life supply apt illustrations. THE HYPNOTIC MAGAZINE for April–May has evolved fourteen articles of belief as its individual creed. When one of the propositions is proven unsound it will be struck out. As articles of unbelief we fancy they might meet with considerable success, and we look forward with interest to the result of the drastic measure proposed. THE AUSTRALIAN THEOSOPHIST for March contains a popular paper on "The Light of Asia," by Miss Florence Williams. LOTUS BLUTHEN has articles on the *Secret Doctrine*, Karma, etc. Dr. Zander writes on the "Idea of a Personal God" in April THEOSOPHIA. The ARYA BALA BODHINI for April assures its readers, on the authority of ARJUNA, of the uncleanliness of the European. "The Irishman was the dirtiest, who on an average washed his whole body only after some seven years," etc. We may expect a Dublin crusade to Hindustan after this.

Moncure D. Conway has completed with the publication of the fourth volume, his new edition of "The Writings of Thomas Paine."

We are also in receipt of The Thinker (Madras), Journal of the Maha Bodhi Society, Theosophical News, Secular Thought, Notes and Queries, The Editor, Light of Truth, Occult Science, La Resurrection, The Exodus, The Equitist, Pacific Theosophist, (particularly interesting), Rays of Light, etc.

A. E. S. SMYTHE.

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A TALK ABOUT H. P. BLAVATSKY.

"WE have had many a crisis, but assuredly this was the greatest."

"To what do you refer, Professor?"

"To the departure of H. P. Blavatsky from her physical body. It might have been supposed, in advance, that this sudden taking-off would result to our disadvantage. But the fact is, disasters work upon the Theosophical Society in inverse proportion. The greater the (apparent) disaster, the greater the resultant good. The stronger the blow, too, the stronger our reaction. All attacks, all so-called exposures and losses have merely cleared away the impedimenta of weak and uncertain followers. The apparent loss of our leader did not, for one instant even, paralyze the activities of the working staff. Everywhere there is a sudden outburst of energy and new life. X. spoke of it to-day."

"What had he to say of it?"

"We were talking about Madame Blavatsky, and he said that, so far as he understood, she (the Adept) expended an immense amount of energy—*vis viva*, you know—in holding together a body whose every molecule tended to disruption. He believes that H. P. Blavatsky will be for some time occupied in training a new instrument, and one not so young as to be useless at the present cyclic crisis. He does not pretend to speak with authority, but certain sayings of hers—and perhaps what I might call *post-mortem* facts—bear him out. Certainly she left everything in order. All things were planned out and evidence was abundantly had to the effect that she knew her departure was near. Moreover, X. said that, looking upon her as an Adept, whose chief work was done outside of the objective body, it was reasonable to suppose that she is now enabled to use, upon higher (or inner) planes of being, the power previously expended in the maintenance of that body."

"Did he think that the present theosophic increase should be attributed to that fact?"

"Only in part. You see, he believes her attention to be largely engaged with the new instrument. But, from his point of view, her coadjutors and associates would naturally lend a helping hand in her absence, especially if the Theosophical Society, as a body, called down their help."

"What do you mean by calling down help?"

"I mean that the united impulse of a large body of truth seekers—more especially if they work for Humanity—attracts the help needed for its spiritual efforts. Imagine it as a great stream of energy going out into space and returning freighted with all that it had attracted to itself—all similars—on its passage. That in itself would be a source of power. Again, the increase is largely due to what H. P. Blavatsky foresaw. Theosophists are now able to stand alone, are all the gainers by being left to do so. (Take the words '*alone*' and '*left*' in a relative sense, please.) In the same way an infant is benefited when left to learn to walk, even at the cost of its tumbles; it is the course of normal, healthy growth in every department of Nature."—*The Path*, September, 1891, "Tea Table Talk," by "Julius" (Mrs. J. W. L. Keightley).

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MIRROR OF THE MOVEMENT

THEOSOPHICAL ACTIVITIES have by no means diminished on the approach of summer weather. Dr. Franz Hartmann, accompanied by Mr. C. F. Willard, left New York on May 5th on a lecture tour of the Central States. The first place visited was Syracuse, where Dr. Hartmann delivered two lectures. A visit was made, under the guidance of Dr. W. H. Dower, to the Onondaga Indians at the Indian Reservation, a few miles from Syracuse. Buffalo was reached May 9th; from there a flying trip was also made to Jamestown, Detroit, Fort Wayne, Chicago, Indianapolis, Cincinnati, Dayton, Pittsburg and Philadelphia. All the lectures were attended by large audiences and the newspapers gave excellent reports. Besides the lectures many branch meetings and receptions were also attended.

IN SAN FRANCISCO much good work is being done in distributing literature on the vessels sailing from that port. Permission has been obtained to place boxes on most of the vessels, which are kept supplied with tracts and pamphlets. These are also distributed among the seamen.

JUNE 13th, the anniversary of the departure of the Crusade was celebrated by a special meeting at the H. P. B. Branch, New York. On the invitation of this branch the other New York branches adjourned their usual Sunday evening meetings to participate in the Crusade anniversary meeting. The hall was decorated with the flags of all nations which had been presented to the Crusaders. The meeting opened by music and a children's flower festival. Miss Stabler, the President, occupied the chair, and addresses were made by Mrs. Tingley, the leader of the Crusade and of the Theosophical movement throughout the World, and by F. M. Pierce, Rev. W. Williams, Herbert Crooke and J. H. Fussell.

MRS. A. L. CLEATHER AND MR. BASIL CRUMP lectured on Theosophy and Wagner's Dramas, with musical illustrations, with special reference to "Lohengrin," in Brooklyn and New York, Louisville, Toledo and Buffalo. Many people have been attracted by this new presentation of Theosophy. A reception was given to Mrs. Cleather and Mr. Crump at the close of the Aryan T. S. meeting on May 25th. Flowers were presented to Mrs. Cleather from Mrs. Tingley and also from the New York members. Accompanying the flowers from Mrs. Tingley was a letter appointing Mrs. Cleather as Home Crusader for England, Scotland, Ireland, France, Holland and Sweden.

Our English friends sailed for home on Wednesday, May 26th.

JAMES M. PRYSE is still in the West, lecturing. He has visited Sioux Falls, Sioux City, Lincoln, Omaha, Kansas City, St. Louis, Belleville, (Ill.) Burlington, Peoria, and Clinton, His tour has been very successful and he has given much help to all the Branches visited.

THE THEOSOPHICAL SOCIETY IN EUROPE will probably hold its next annual Convention on the 8th and 9th of August. The Swedish division of the Society has invited the other national divisions to assemble in Stockholm for that purpose. Representatives from America will be present.

AUSTRALASIA continues to make remarkable progress, theosophically speaking. New Zealand and New South Wales seem equally active.

THE WORK IN INDIA goes forward steadily. Members are doing their utmost to relieve their famine-stricken countrymen.

F. M. PIERCE has been appointed librarian of the School for the Revival of the Lost Mysteries of Antiquity. All donations of books and money for the purchase of books should be addressed to F. M. Pierce, Room 7, 144 Madison Avenue, New York.

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