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THE convention of the Theosophical Society in America, which was held at New York, April 29th and 30th, a full account appearing elsewhere in this magazine, decided to combine *The Theosophical Forum* and *The Theosophical Quarterly* and to concentrate the resources of the Society, both financial and literary, in the publication of one magazine, which could be made larger and better in every way than if the Society's strength was scattered. Subscribers to *The Theosophical Forum*, whose subscriptions do not expire with the April number, which was the last of Vol. 10, will be sent the *Quarterly* for the balance of this year, or the unearned part of their subscriptions will be returned to them upon request.

In our last number several references were made to the increased interest in spiritual things, and to the decrease of unbelief, which is so marked a characteristic of our times. It is not unnatural that we who are professed students of religion should note this change, but it is more remarkable when a secular magazine like *The Century* sees fit to publish such an article as appeared in the May number, entitled "The Worldwide Spiritual Awakening." The special theme of this article was the prevalence of revivals. Not only is there a great religious revival in Wales, but as this article points out, Australia, New Zealand, Germany, Holland, and many points in this country are all feeling the increased flow of the world energies toward the spiritual life.

But there are other manifestations of this same movement, not so entirely religious, such for instance as the increasing interest in psychic phenomena; speculation upon what is called the unseen; serious discussions, by serious and scientific people, of the possibilities of some of the claims of spiritism being true after all. It is only the other day that Sir Gilbert Parker announced that he had seen a friend's astral body on the floor of the House of Commons, and Prof. Richet contributed a startling paper on automatic writing to the Society for Psychical Research.

The mere fact that Sir Gilbert saw some one's astral body is neither particularly interesting nor particularly important, but the fact that he is willing, that he *dares* to publicly announce the fact is very interesting and very significant. Imagine the consequences of such an act twenty years ago! So, too, a recent lecture by Sir Oliver Lodge upon "The Reality of the Unseen" is of importance, not so much because of what he said; for he is so ultra-conservative, so cautious, so desirous of keeping strictly to the approved grounds of scientific speculation, that his mere statements seem rather meagre and barren to those whose sense of the realities of the unseen is an ever-present, powerful guiding influence in life; but because such a man delivered such a lecture at all. If the churches do not look out they will find their avocations gone. The scientist will have supplied us with all the religious pabulum we need.

One paragraph in Sir Oliver Lodge's address was particularly interesting as paving the way for a recognition of the existence of the Elder Brothers of Humanity, the Masters of Wisdom, so often referred to in the Scriptures of the East, and known in Theosophical literature as Adepts, or Mahatmas. Sir Oliver says, "The worm and the ant are still unconscious of the existence of the great, dominating intellect of man, working and eating and starving and fighting in the same world, on the same globe of arable earth spinning through space with them. They are perpetually in the presence of a dominant power—a power so enormous considered by their own capabilities, as to be able to kill them wholesale, perhaps with purpose, perhaps without thought, perhaps in anger, perhaps rightly and in pursuance of some huge unseen law permeating the progress of creation—yet of the presence of that power in the form of man they are totally ignorant. With those two examples of ordered life as premises, the logic of the conclusion to be drawn is plain enough. If it is possible for ants and worms to go on living their lives and doing their work on an ordered scale, unconscious of great, ingenious, cruel, or godlike personages moving and working in the same world—personages whom they cannot see, and whose existence, even granting them higher powers of reasoning, they can only infer from occasional catastrophes such as the upsetting of the earth-mould in which they live, or their own death—is it not at least possible that man himself moves in a world tenanted by unseen beings gifted with powers of life and death which he does not understand, just because he has not eyes to see, or ears to hear, or hands to touch the great beings moving round him?"

One objection, among many, to Socialism, lies in the following considerations. There are always castes, or subdivisions of human nature

—from the Seven Rays and their subdivisions—each with its own cosmic place, force and duty. Humanly speaking, each division, class or caste has its power and its obligations; its mode of learning, its code of honour and its creed, or its belief in respect to its place. The soldier, the merchant, the servitor, like the Chief of the State, each have their right ideal of action, of response to the peculiar call of place, opportunity and mode, or form, of duty. This, however feebly shown. They are equal; each *in his own place* is an equal part of the Whole, *but only in that place*.

If one class, or unit of a class, neglect the duty which life has brought to its door, it helps nothing to forcibly alter the circumstances environing that class or unit. To do so only obliges great Karma to a further re-adjustment, in order to replace what you have forcibly removed, and such re-adjustment entails further—and unnecessary—pain. You have removed the opportunity for advance through the fulfilment of duties rendered obligatory by the past of the units themselves, and in respect to which they must learn fulfilment in action and effort in the right direction; duties prescribed as necessary by the Over-Soul. In order to secure the resumption of these duties and lessons which you—with an emotional, would-be kindness—have turned aside, that Soul is often obliged by its own laws to lay heavier and longer tasks upon the by-path of these units, in order to bring them back upon the main road from which you aided them to depart.

It were unwise to attempt to grade these castes. In Over-Nature they are, as said, equal parts, each in its own place. There are rungs—higher and lower—to the ladder of Being; but each rung is an integral part of that ladder; each is a necessary step. The destitute beggar has his place on the ladder of Learning, and he may learn wisely, or unwisely. It is the false ideals of materialistic minds that have made present distinctions of unreal values. In the regions of Soul, each Soul has its own value, and what is Not-Soul has but little value beyond that of a latent means, a possible use.

Hence you, in your ignorance, will wisely help each to carry his own burden—the harvest of place and opportunity both past and present—making of your sympathy an increase to his courage, a spur to his right endeavor, and leaving the rest to that Law whose adjustments are particular as well as universal, and which never errs. Thus you will leave each scholar in Life's school free to pass from grade to grade, learning in each. We must pass through every grade in order to graduate, and in each grade there is merit and demerit to be won.

Does this mean, then, that you should leave the world to run on just as it is found, without an effort towards the betterment of conditions? By no means. What you need above all else is that discernment, that

light from within which will show you that conditions are never permanently bettered by any act whereby human thought is turned to and engaged by these conditions in themselves. It is only by turning the thoughts to righteousness, to the great qualities of the Soul, that material conditions will ever be permanently uplifted from the slough where they now lie. These conditions—all of them—have come about by human sin; they can be removed by one only thing—by cessation from sin. Right motive; right sympathy; right love; right justice; these alone will remedy existing social conditions; towards this you must strive to do your own part, leaving to others that part which is theirs. Fix your mind and heart upon the remedies for wrong thinking and wrong desiring, and you will find that material conditions alter in due time for all who look to the spiritual sun and its rays, rather than to the earth and its defects.

Pat and Mike were discussing socialism, and Pat said:

"Mike, I've turned Socialist."

"An' why are ye a Socialist?" says Mike.

"Well," says Pat, "I've been readin' the papers an' Lawson's frenzied finance, an' I believe in public ownership. I'm tired of the trusts and corporations, an' seein' men like Lawson an' Rockefeller an' Morgan an' Carnegie sportin' their millions. A hundred thousand dollars is enough for anny man, an' they ought to be made to divide that with annybody who needs it worse than they do. I'm on a strike for equality—that's Socialism."

Mike—"Well, if ye had a hundred thousand an' I had none, would ye divide it wid me?"

Pat—"I would."

Mike—"An' if ye had ten thousand, would ye give me half of that?"

Pat—"I would."

Mike—"An' if ye had two horses, would ye give me one of them?"

Pat—"I would. Shure, one horse is enough for anny man."

Mike—"An' if ye had two pigs, would ye give me one of them?"

Pat—"Ah, now, shure, Mike, ye know I *have* two pigs, and they are not more than I want mesilf, so divil a pig will ye get from me."

Mike—"Ye're liberal wid what ye haven't got, Pat, but stingy wid what ye have."

THE PLACE OF DEFEAT.

THERE is a wind-swept Place. It is called the Place of Defeat. Thither go those who have failed. In it, the ground is swept absolutely bare.

When thou findest thyself there, and all thy life is dissolved about thee, do not cast thyself upon the ground—that naked ground—crying upon the gods for aid. Thus do the weak, the tremblers, the faint of heart: these the gods hear not.

It is only the strong who really know and face defeat: such outwear it in the very instant of calm acceptance.

In that Place of Defeat is hidden a mystery.

Know that this Place of Defeat, naked as thou seest it, is, as well, the Plain of Victory!

Which, then, wilt thou have it to be? It is thine to choose!

Thou art naked, bereft of thy human garments of desires and hopes and fears. All the flesh of thee trembles, shivering in the four winds of heaven, that have swept that place so absolutely bare. Yet fear not! Is thy human garment torn away? The winds that bereft thee are the servants of the gods. Do thou fold about thee thy spiritual garments, self-evolved from within; the robe of Patience; the mantle of Valor; the sandals of Obedience; the helmet of Joy! There, on that wind-swept Plain, do thou make thy stand. Face there the final foe—*doubt of thyself!* Invoke thine own Soul, and from the barrenness and the silence gather strength, that strength which is their essence and from which they spring. This silent formlessness is of a god-like nature: it contains within itself all that thou hast battled for these many lives. Arm thyself then in this new panoply which thou findest there—Abnegation and Purity, thy lance and shield. Then shall that barren plain become to thee the field of the Heavenly Vision.

A symbol will be given to guide thee.

It will fall into thy hand.

Who will let it fall?

One of *The Flames!*

ZEPHYRUS.

ON FAITH OR LOVE OF GOD.

“Faith cometh by hearing.”

—Rom. x, 17.

CARDINAL NEWMAN has candidly observed that he was able to save himself from the perils of atheism only because he was endowed with the needful faith in God, for, said he, “every article of the Christian Creed, whether as held by Catholics or by Protestants, is beset with intellectual difficulties, and it is simple fact that for myself I cannot answer those difficulties.” (*Apologia Pro Vita Sua*, ch. 5.) He explained that the strength of his belief in God was in inverse ratio to his ability to prove it. Were it not for this special feature of his mind, he tells us that his difficulties would have landed him in doubt, and that arguments drawn only from the structure of the world and the general facts of human society would have led him to be an atheist, a pantheist, or a polytheist. As it was, though he was born and bred in the Church of England, his studies resulted in the conviction that the Anglican interpretation of scripture was quite erroneous; that its special beliefs and practices were nowhere sanctioned in antiquity; that the attempts of the theologians to dress it up doctrinally and aesthetically ended in the “veriest of nonentities,” and that it was his duty to accept the Catholic Roman Church as “the oracle of God.” He joined that Church, but alas! the oracle of God, as we have seen, did not remove his difficulties as regards any of the articles of the Christian creed. On his conversion, he was not conscious of any change, intellectual or moral. To the day of his death, neither his learning nor his resources as a prince of the church are known to have availed aught in the solution of the intellectual obstacles of his earlier days. Feeling in his heart for certain only the existence and power of God, he did not allow his difficulties to engender doubt or disbelief. Believing, faithful to the last, without being able to produce reasons for his belief, he waited in patience.

How many intellectual Christians are there in the world like Cardinal Newman, who, notwithstanding the difficulties of the dogmas of the Church, believe without doubting? Very few indeed. Such genuine believers as he, have in truth, no difficulties, for difficulties—that is, obstacles to faith—exist only to unbelievers.

He belonged to the class of believers whose faith is innate, and is felt to be so by the glimpses they have of the heaven they seek. Who that is given to fervent praying and to silent communion with merciful Providence has not borne testimony to joys which he knew not of before?

It is within the experience of everyone who rises above his cares and worldly surroundings and, with attention fixed inwards, beseeches the Divine Spirit to help on in faith and charity, in goodness and love to all, that he has quivered in limb and faltered in accent, felt himself moved to tears and calmed beyond description in the great Presence. Descending from that holy region, has he not felt that consciousness, purified of its worldly attachments, is instinct with peace? Such glimpses of light and joy are assurances of the reality of God and Heaven. They who have experienced this blissful state require no proof for belief in Him. They want no reasons for such belief. The belief is to them a stern fact. In this state, when the hard sayings of Jesus and his Apostles are interpreted to them from pulpits by persons who, though learned, have not gone beyond the range of their own experiences, the exposition strikes them as ingenious and clever, but by no means satisfactory. The difficulties, however, of understanding the texts of the Bible are powerless for evil, for their conception of Christianity, transcending all dogmas, is nothing but the love of God exemplified in the conduct of Jesus. In the words of Professor Lindsay, "It is nothing else than the whole round of human life in all its various departments in so far as it is related to, and illuminated and dominated by, the divine love revealed in Jesus Christ." (Art. on "Christianity" in the *Enc. Brit.*, IX. Ed.)

If then the allegiance to the church of this class of believers is found to rest not on a conviction of the truth of its dogmas but upon an innate belief in God, upon a foretaste of heaven actually experienced in prayer and meditation while "waiting upon" the Lord, what are other men, born as Christians and bred as intellectual athletes, to do who are not endowed with piety or spiritual experience? How are they to overcome the obstacles which bar the acceptance of Jesus and the Church? Are the unbelievers not to be ministered to,—are they to be allowed to drift to atheism,—on the plea that they deserve damnation because they have not been gifted with faith? A brave seeker after God has recorded the result of her pilgrimage to an eminent divine, whom she speaks of as a "learned patristic scholar, full of the wisdom of antiquity." The last of her difficulties was the divinity of Christ, and she hoped to have them cleared by the worthy Doctor.

"He treated me," she says, "as a penitent going to confession seeking the advice of a director, not as an inquirer struggling after truth, and resolute to find some firm standing ground in the sea of doubt, whether on the shores of orthodoxy or of heresy. He would not deal with the question of the divinity of Christ as a question for argument; he reminded me: 'you are speaking of your Judge,' when I pressed some question. . . . 'It is not your duty to ascertain the truth,' he told me sternly. 'It is

your duty to accept what the Church has laid down for your acceptance. Did not the Lord promise that the presence of the Spirit should be ever with His Church, to guide her into all truth?"

"But the fact of the promise and its value are the very points on which I am doubtful," I answered.

"He shuddered, 'pray, pray,' he said; 'Father, forgive her, for she knows not what she says.'

"It was in vain I urged I had everything to gain and nothing to lose by following his directions, but that it seemed to me that fidelity to truth forbade a pretended acceptance of that which was not believed.

"'Everything to lose? Yes, indeed, you will be lost for time and lost for eternity.' Lost or not, I rejoined, I must and will find out what is true, and I will not believe until I am sure.

"'You have no right to make terms with God,' he answered, 'as to what you will believe and what you will not believe. You are full of intellectual pride.'

"I sighed hopelessly. Little feeling of pride was there in me just then, and I felt that in this rigid unyielding dogmatism there was no comprehension of my difficulties, no help for my strugglings. I rose and, thanking him for his courtesy, said that I would not waste his time further, that I must go home and just face the difficulties out, openly leaving the Church and taking the consequences. Then, for the first time, his serenity was ruffled.

"'I forbid you to speak of your disbelief,' he cried; 'I forbid you to lead into your own lost estate the souls for whom Christ died.'

"Slowly and sadly I took my way back to the railway station, knowing that my last chance of escape had failed me."

This is truly a typical case, for, in the words of Cardinal Newman, "what a scene, what a prospect does the whole of Europe present at this day? and not only Europe, but every government and every civilization throughout the world, which is under the influence of the European mind? . . . How sorrowful is the spectacle to us of the educated intellect of England, France and Germany!" It is all drifting, he says, to Atheism in one shape or other.

The unbelief of the present day is due not a little to the difficulty of interpreting the definition of Faith as propounded by the Church. Faith is said to be a supernatural gift of God which enables us to believe without doubting whatever God has revealed. The Roman Catholics and Protestants alike, at least the faithful among them, subscribe to this doctrine. It seems to imply that the natural man cannot attain Faith by due instruction, and that the gift of Faith is not made except for supernatural reasons.

A little consideration will show that these notions are far removed from the truth. All possessions, corporeal and spiritual, are from God: some gifts are rarer than others, but none are supernatural in the sense of being beyond the laws of nature, for Jesus preached that not only were neighborly love, righteousness and the rest to be acquired by seeking and labouring for the same, but also the most miraculous powers in the physical plane. "Verily, I say unto you," he said, "if ye have faith as a grain of mustard seed, ye shall say unto this mountain, 'remove hence to yonder place,' and it shall remove, and nothing shall be impossible unto you." (Matt. xvii. 20; ib., xxi. 21; John xiv. 12.) It is by a law of nature that the table on which I write rests firmly on the ground, and it is by a law of nature, too, that I am able to move it, when I cause the power of four men to nullify the power of gravitation which kept the table in its place. No one saw the power which moved the table, though of the real existence of that power and its emanation from the *inner being* or spirit of the men who shifted the table there can be no doubt. The "carnal" man evolves his power and directs it through carnal channels, but the "spiritual" man, who has been freed from "the rudiments of the flesh" and is thus in touch with the forces that pervade the world without, operates on them directly and immediately. Owing to the two-fold nature of man, he possesses two modes of exhibiting his power. The carnal powers belong to the carnal man and are exhibited through "carnal" channels; the spiritual powers belong to the spiritual man and are exhibited through "spiritual" channels. Such powers are quite natural to each. There is nothing supernatural about them, nothing exceeding the real nature or constitution of each. Many of the powers of the carnal kingdom and the art of acquiring them are known to the great "men of the world," but the mightier powers of the spiritual kingdom are known only to the humble "servants of God," who declare that "faith" is a *sine qua non* for their attainment. "If ye have faith . . . nothing shall be impossible unto you," are the assuring words of Jesus. How important then is it to know the true meaning and scope of faith! On it depends the development of the "graces" and the "powers" of the spirit. Faith, therefore, is not a supernatural gift in the sense that all who are not possessed of it cannot attain it by due instruction.

The misleading nature of the definition of faith is greatly accentuated by the declaration of the Church that all unbelievers, however pure and noble in other respects, are destined to incur the wrath to come, and to be "lost for time, lost for eternity." If faith be a supernatural gift, and the vast majority of the intellectual classes feel as a matter of fact that they have not been endowed with it, how can they be condemned? Similar contradictory conclusions follow from other widely accepted

creeds of the Church. According to the theory of Creationism, for example, God is perpetually creating souls out of nothing, and infusing them into bodies as soon as they are ripe for the inheritance of life; and the late Canon Liddon insisted not only that "Holy scripture knows of no creation prior to the creation of bodies, and the creation of the first man comprises the simultaneous creation of his body and soul," but also that the theory of the soul's pre-existence "cuts up by the roots that profound argument for the future resurrection of the body, which is suggested by the fact that the body is the soul's one adequate organ and instrument, and reduces the body to the rank of a temporarily indwelt shell, which might be escaped from with advantage." (Some Elements of Religion, Lect. 3.) If this theory is to stand, it is clear that such of the souls as were created by God without the gift of faith, cannot be made liable to damnation without his incurring the imputation of injustice and impvidence. Is it strange then that unbelievers are driven from the Church by doctrines so misleading and contradictory?

But apart from the question of the natural or the supernatural form of the gift, is it correct to define faith, in the words of the Catechism, as "the ability to believe without doubting whatever God has revealed?" The numerous Anglican divines, who have contributed to the *Lux Mundi*, and who profess to be responsible for that volume as containing "the expression of a common mind and a common hope," are evidently of a different opinion, because they avow in distinct terms that it is incapable of definition or explanation. They say, "Faith, robbed of its habitual aids to expression, is summoned to show itself on the field in its own inner character. And this is just what it never can or may do. It can only reiterate, in response to the demand for definition, 'faith is faith,' 'believing is believing.' Why then let ourselves be distressed or bewildered by finding ourselves reduced to this impotence of explanation?" (*Lux Mundi*, p. 11.) But yet an explanation is bravely attempted in the first essay, which consists of more than fifty pages. Faith, it seems, is an active principle—a source of energy—a tentative probation (p. 11); it is a fluctuating effort in man to win for himself a valid hold upon things that exist under the conditions of eternity (p. 12); it is an instinct of relationship (p. 15); the discovery of an inherent sonship (p. 16); it is religion (pp. 26-28); it is the primal act of the elemental self (p. 29); an heroic and chivalrous moral venture (p. 32), etc.; and they sum up their exposition as follows: "Faith, then, is from first to last a spiritual act of the deepest personal will, proceeding out of that central core of the being, where the self is integral and whole, before it has sundered itself off into divided faculties. There, in that root-self, lie the germs of all that appears in the separate qualities and gifts—in feelings, in reason, in imagination, in desire; and

faith, the central activity, has in it, therefore, the germs of all these several activities. It has in it that which becomes reason, yet is not itself the reason. It holds in it imaginative elements, yet is no exercise of the imagination. It is alive with that which desires, craves, loves, yet is not itself merely an appetite, a desire, a passion. In all these qualities it has its part; it shares their nature; it has kindred motions; it shows itself, sometimes through the one, and sometimes through the other, according to the varieties of human characters," (p. 51). What a blessing it would be if, like the authors of the *Lux Mundi*, all Christians were able to say that they were neither "distressed" nor "bewildered" by failing to derive from the foregoing exposition a clear idea of faith!

What then is Faith? The crown of all faiths is faith in God, which with some persons is a natural inclination of the mind (as in the case of Cardinal Newman), and with others a thing to be acquired, like faith in any other matter. The machinery of religion exists for the purpose of not only strengthening faith in God where it already exists, so as to drown by its intensity the mischievous faith in the world (I. John v. 4), but also of creating faith in Him where none exists. A religion which fails to recognize this two-fold duty argues itself radically defective, and of this two-fold duty, that of ministering to unbelievers is obviously the more urgent.

Faith is commonly supposed to be identical with belief, and lexicographers define those terms to mean the assent of the mind to the truth of what is declared by another, resting on either the manifest truth of what he utters, or his sole authority. But faith is much more than belief. It is the *attachment or bond of love which springs from belief*. My belief that the Himálayan peaks are amongst the highest in the world does not lead to any attachment, but my belief that my father or teacher has done me good evokes at once an attachment in my mind. I allow myself to be influenced by it, whenever and wherever their names are mentioned. I refuse to believe any evil said of them, and am ready to act upon their suggestions, whether they give me their reasons or not. This love or attachment, which is born of my belief that they have done and will always do me good, is the meaning of Faith. It is the equivalent of the Sanskrit bhakti (love of God, of spiritual guide, etc.), which in Tamil lips becomes patti, in Greek πιστις (through πισθω), in Latin fides, in English faith: all derived from the root BHADH, the fuller form of which is bhandh, to bind.

This bond or attachment, when it relates to God is known as "faith in God," and it dawns in the heart *when one believes that God exists, and will reward one for one's labours*. It is not antecedent to, but is an immediate consequence of, belief. St. Paul is very explicit as regards

this great principle of human experience. His words are, "without faith it is impossible to be well pleasing to God, for he that cometh to God *must believe that He is, and that He is a rewarder of them that seek after Him.*" (Heb. xi. 5, 6.)

The rise of faith in God or love of God takes place through the instrumentality of a teacher, for the truths which relate to God and to the soul, till made manifest in actual experience, must of necessity rest solely on the authority of the person who propounds them. His private character, attainments and bearing are the credentials of his authority. Without them, a mind that is not credulous will refuse to incline towards him. Faith, therefore, in the first instance, shows itself as the inclination, attachment or love of pupil to teacher, founded upon reasons sufficient to the mental calibre of the pupil. It has nothing of the supernatural in it, unless, indeed, all things on earth are reckoned supernatural. The purer the life of the teacher, the greater his insight, the more masterly his exposition, the stronger will be his hold on the pupil. It was by such personal qualities that Jesus created in the minds of the unbelieving Jews and Gentiles faith in himself and, by means of that faith, faith in the God he preached. The grand assurance of his words and the wonderful acts he performed in the name of God, his overflowing love and pure disinterestedness; his unblemished life and utter contempt for things worldly, were the grounds upon which thousands and thousands were led to accept him as a true teacher, and to take on trust what he taught regarding God. He was eminently great at teaching. He taught and preached in the cities (Matt. xi. 1). He taught in the temple of Jerusalem daily. (Matt. xxvi. 55.) He called himself "teacher" (*διδάσκαλος*) (Matt. xxvi. 18), and is constantly referred to by others as "teacher." He, therefore, had learners or "disciples" (*μαθηται*), who followed him about, and learnt of him. He invited all to "follow" him, and "learn of" him, but drew a broad distinction between those who were "worthy" (Matt. x. 38), and not worthy, to follow him.

Paul, too, stood forth as a teacher, declaring "faith cometh by hearing" (Rom. x. 17), that is, listening intelligently to, and understanding, what is communicated. He taught his hearers the knowledge of God according to their capacities, distinguishing between the Worldly and Godly, or, as he said, the "carnal" (or "natural") and the "spiritual," and conveyed to each suitable information, treating some as "babes in Christ" (I Cor. iii. 1.), and others "of full age" (Heb. v. 14), and giving them "milk" or "strong meat" according to their respective needs. He taught them publicly and from house to house (Acts xx. 20), disputed with devout persons and in the market daily with them that met with him (ib. xviii. 7). He insisted that teachers of the gospel should be

"apt to teach" (I. Tim. iii. 2), "holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to *convince* the gainsayers" (Titus i. 9), and he explained that by sound (or health-giving) doctrine was meant "doctrine which is according to Godliness" (I. Tim. vi. 3), that is, according to the spiritual experiences of those who have become "like God," and not according to the conceits of those who are great in booklore or worldly wisdom, for, said Paul "without controversy great is the mystery of godliness" (I. Tim. iii. 16). Mark the words, "without controversy": incontrovertibly, most assuredly, "godliness" is a mystery, is a profound secret, known only to those who "wait upon" the Lord "in spirit and truth" (John iv. 23). Those who have not come to the knowledge of this secret are men who spoil you through "philosophy and vain deceit" (Colos. ii. 8). A knowledge of sound doctrine, or doctrine according to the spiritual experiences of godly men, is essential to a true teacher. Without it a teacher cannot heal the soul of its worldliness, cannot lead it to godliness.

Jesus was even more emphatic than Paul as to the necessity of *understanding* what had been communicated, for, said he, "When anyone heareth the word of the kingdom and *understandeth* it not, the evil one cometh and snatcheth away that which hath been sown in the heart" (Matt. xiii. 19). Almost the whole of this chapter is devoted to the inculcation of the duty of not only hearing but *understanding* the truths taught. It opens with the parable of the sower. "Behold, the sower went forth to sow, and as he sowed, some seeds fell by the wayside, and the birds came and devoured them: and others fell upon rocky places, where they had not much earth, and straightway they sprang up, because they had no deepness of earth: and when the sun was risen, they were scorched; and because they had no root they withered away. And others fell among thorns; and the thorns grew up, and choked them: and others fell upon good ground, and yielded fruit, some a hundred-fold, some sixty, some thirty" (vv. 3-8). Jesus explained the parable as follows: "When anyone heareth the word of the kingdom and *understandeth* it not, then cometh the evil one, and snatcheth away that which has been sown in his heart. This is he that was sown by the wayside. And he that was sown upon the rocky places, this is he that heareth the word; and the care of the world and the deceitfulness of riches choke the word, and he becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word and *understandeth* it, who verily beareth fruit and bringeth forth, some a hundred-fold, some sixty, some thirty" (vv. 19-23). Jesus then proceeded to illustrate the parable of the sower by the parables of the wheat and tares, of the mustard seed, and of the leaven, in order to shew the necessity of fixing the mind on and *understanding* clearly the

truth of what is taught, and by a few more parables* he desired to impress upon his disciples that, when the doctrines he preached were really understood, a *renunciation of the world at heart would necessarily follow and readily lead to the love of God*, for that which obstructs the rise of faith in God is the faith in, or love of, the World. The waxing of the love of God depends indeed upon the waning of the love of the World. Emphasizing this great truth, one of the disciples said, "Know ye not that the love of the World is enmity with God?" (James iv. 4.) "If any man love the World," said another disciple, "the love of the Father is not in him" (I. John ii. 15). Jesus concluded his teaching for the day by asking his disciples, "Have ye *understood* all these things?" And upon their answer in the affirmative, he said, "Therefore," (meaning, since you say you understand me, you will have no difficulty in seeing that) "every scribe" (that is, every qualified follower of mine) "who hath been taught of the kingdom of heaven is like unto a man that is master of a house who *throws out of* (*εκβαλλει*) its store-room" (and renounces forever) "all possessions, new and old, in the world." It is not a little surprising that the translators of both the authorised and revised versions of the Bible should have rendered *εκβαλλει* as "bringeth forth," and so have missed the meaning of the whole chapter, which is one of the most important in the New Testament, declaring as it does the great truth that the "treasures" of the kingdom of God, known as the "graces" and the "powers" of the spirit, are not to be had till the so-called treasures of worldly life have been *thrown away*. Had they given to this word the sense of casting or throwing out, as they did to *εκβαλλεται* in Matt. xv. 17, there would have been a better chance of understanding the argument of Jesus involved in the word "therefore" (*δια τουτο*) in v. 52. As it is, no better interpretation of this passage is suggested by the commentators than this: the man who is instructed in the truths of the kingdom will produce out of his stores of learning the teaching of the Old Testament, supplemented by the doctrines of the New Testament!

Erroneous interpretations of this nature arise from a want of what St. Paul describes as "the hearing of faith," (*ακοη πιστευως*, Gal. iii. 2.), that is, the hearing and intelligent understanding of the principles which relate to the development of faith in, or love of, God. A qualified teacher and a discerning pupil are thus necessary for faith, where it is not innate.

Viewing faith, not as a product of credulity but of effective teaching, Paul defined it as "the substance of things hoped for, the evidence of

* The parable of the hidden treasure shows that when the truth of the teaching is felt, it must necessarily lead to renunciation of the world. The finding of the treasure is the discovery of the meaning of the teaching. Being overjoyed, the finder hopes to find other treasures in the field (or the Kingdom of God), and for its sake he gives up all his worldly possessions. The parable of the pearl merchant emphasizes the truth that such renunciation is inevitable. And the parable of the drag net is intended to explain the same spiritual experience of human nature

things not seen" (Heb. xi. 1.), that is, the realization or actual experience of that love towards God which was long the object of our search, and the basis on which the spiritual kingdom, unseen by carnal eyes, is felt to be really existent.

Πιστις was the religious term among the ancient Greeks for love of God. When, upon the introduction of Christianity, the bonds of family or social affection, denoted by the term *αγαπη*, were seen to be too carnal or worldly for the acceptance of God, *πιστις* was adopted to express the higher love, the love of God, which every true Christian of those days craved for as the leading virtue and grace of life. Nevertheless we find *πιστις* and *αγαπη* used to mean the same thing, love of God. A comparison of the following verses from the Evangelists will place this question beyond all doubt. In his discourse on the misguided life of the Scribes and Pharisees, Jesus is recorded by Matthew to have said, "Woe unto you, Scribes and Pharisees! for ye pay tithe of mint and anise and cummin [*i.e.*, you are careful enough to pay the taxes due on the smallest garden herbs] and have left unheeded the weightier matters of the law, namely, the spirit of discernment (*κρισις*) [which enables one to know the true object of the law]; mercy (*ελεος*) [or pity for the faults, sins or sufferings of others]; and love of God (*πιστις*)." Matt. xxiii., 23. Luke's record is as follows: "Woe unto you Pharisees! for ye tithe mint and rue and every herb and pass over (*i.e.*, do not mind, do not care to cultivate) the spirit of discernment (*κρισις*) and the love (*αγαπη*) of God." (Luke xi., 42.)* Thus we see that the Evangelists have used *πιστις* for *αγαπη*. Paul also interchanges those terms. "I bow my knees unto the Father . . . that he would grant you according to the riches of his glory, . . . that Christ may dwell in your hearts through the way of love (*δια της πιστεως*), that ye being rooted and grounded in love (*αγαπη*), may be strong to apprehend (with all the saints) what is the breadth and length and depth and height [of that love], and to know the Christly love (*αγαπη*) which passeth knowledge, that ye may be filled unto all the fulness of God." (Eph. iii., 14-19.) And in Jesus' forecast of the events that were to happen in the years following his crucifixion occurs this passage, shewing once more that *πιστις* and *αγαπη* are often interchangeable terms: "Because iniquity shall abound, the faith (or love of God) of many a man (*η αγαπη των πολλων*) will shrink, but he that standeth firm to the end, the same shall be saved." (Matt. xxiv., 12, 13.) Love thy God and love thy neighbour being the greatest of all commandments, we find in Matt. xxii., 39, *αγαπησεις τον θεον*, for love thy God, and *αγαπησεις τον πλησιον*, for love thy neighbour. St. Paul generally

* Cf. the authorized translation, where *Krisis* is rendered judgment: "But woe unto you Pharisees! for ye tithe mint and rue and every herb and pass over judgment and the love of God."

reserves *πιστις* for love of God, and *αγαπη* for love of neighbour. (I. Thes. v. 8; I Cor. xiii. 13.) It is curious that the scriptural meaning of faith as love has survived in common English in the expression "faithful dog."

Paul explained that faith or love of God, which is an essential element in, a *sine qua non* of, spiritual progress, was to be developed till, attaining the state of Christ himself, the perfected saint became one with God in love—"in the *unity* of the *faith*," as he termed it (Eph. iv. 13), and "in the acknowledgment (or full knowledge) of the mystery of God" (Colos. ii. 2). "He that is joined to the Lord is *one* spirit" (I. Cor. vi. 17).

Thus is it clear that faith is not supernatural; that in the first instance it is the love of, or attachment to, a spiritual guide, evoked by his power of inducing conviction and raising the fruits of the spirit (Matt. vii. 16; Gal. v., 22); and that it is to be developed into an absorbing love of God, by a graduated system of instruction in what is known in India as Brahma Vidyá, or the *science of the spirit* and the *art of establishment in God*, so that the carnal man passes at last into the spiritual man (I. Cor. ii., 14, 15), "unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. iv., 13.)

Then will be experienced "the Christly *love* which passeth knowledge" (Eph. iii., 19.)—the *peace* that passeth all understanding (Philip. iv., 7.),—"in its breadth and length, height and depth" (Eph. iii., 18), which is another expression for boundlessness; and when this *experience* of infinite love or peace is gained, the spirit of man, joined to the Father as one spirit (I. Cor. vi. 17), will be "filled unto all the fulness of God." (Eph. iii. 19.)

It remains to add that the "way" of faith begins from the point where our attachment to the pleasures of the senses wanes perceptibly and our interest in hearing (Rom. x. 17.) a spiritual guide is roused, and ends where all "the *rudiments* of the flesh" (Gal. iv. 9), from which evolved the carnal cravings and the distracting desires of sight-seeing and gossiping" (I. John ii. 16), are burnt by the consuming fire of Truth, and righteousness and peace reign with unwavering glory. Then is the "goal" reached. Jesus, John and Paul knew the way to the goal. He who has reached it "in spirit and truth" (John iv. 24) as a matter of actual experience in life,—he who has had spiritual experience of the burning up of the rudiments of the flesh in life on earth,—and so has overcome the world (John xvi. 33),—he only can shew the way to a knowledge of the "mysteries" of our spiritual nature, and lead us to the *inner* chambers of our being, to the very foundation of existence, which is God within us.

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COMPARATIVE RELIGION.

INTRODUCTORY.

NO study is more broadening and elevating than that of religions; and when in such study we seek the common element which links them all together and find it in the heart of man himself, we realize still more how helpful such knowledge must be. As we journey through life we are all more or less guided by what we call our religion—which, in the majority of cases is an inheritance, far older and more complex than our perception of it implies. We realize as we study race evolution that man in his primitive stage already possesses in embryo the correspondence between three planes of consciousness. He is connected with the external world through his senses, with the plane of intellectual development through the dawning intelligence of his mind, and yet further is dimly aware of intangible and impenetrable possibilities in the ideal. In order to make a just comparison of the religions of the world it is above all necessary to state clearly what we mean by the term religion. Many definitions have been offered, one of the latest, and as it seems to us best, is as follows: "Religion is that which relates man to the intangible, to that of which he has no direct knowledge through the senses. His relationship, in short, to what he can neither hear nor see but can feel."

This definition has much to commend it, and offers but one serious objection in that it shuts out scientific religious conceptions as science is interpreted to-day; *i.e.*, all religions based upon observed and classified objective facts. But after all, these religions are in so great a minority that one might almost call them non-existent; or at any rate, only partially recognized, and wanting in one essential religious element, the assurance of immortality. Strictly speaking, Buddhism would come under the classification of scientific religion, but the modifications of Buddhism have been so continuous since the death of its founder that practically it has assimilated all earlier and almost all later conceptions, and stands to-day, in many lands and among many peoples, for ideals the reverse of those of Gotama the Buddha. As the modern expressions of scientific religion we have had Comtism and to-day are faced by Monism, a religious ideal based upon purely objective experience, the scientific antithesis, one might say, of Buddhism, which was subjective and metaphysical in its original concepts. Apart from these extremes or rather within their

immense area, we have religions which may best be classified as Ethnic or as Universal, each of which well repays study and consideration. Ethnic or race religions are those which in historic evolution have not passed beyond the people among whom they originated; they are religions promoted by slow growth, through normal race experience, and are readily traceable through the various stages of Animism, ancestor and nature worship, polytheism, and in almost all cases attain final monotheism or recognition of one God as sovereign over all other gods. Ethnic religions are never attributable to one founder, nor can they claim to be revealed, although of necessity their own adherents frequently consider them so. Religions which may be called universal, in that their influence extends far beyond any one tribe or people, are referable to individual founders and may be regarded as rather the florescence of long antecedent conditions, as growing out of older traditional religions. If we attempt to classify religions upon such a basis we readily see that Mongolian religions (as Shintoism, for example), are purely race religions, as are also those ancient Hindoo beliefs which antedate Buddhism, and which, while they have sacred books, have no historic originators. In such study we are confronted by a mass of evidence, by many facts of presumptive value, yet of apparently contradictory import; we come at once into the stream of discussion and disputation, of considerations of magic, as antedating and underlying religious concepts, and of religious eccentricity and abnormality of every kind.

But our definition of religion as that "which relates man to the intangible," "to that which he can neither see nor hear but can feel," at once clears the way for us by reminding us sharply of what we are perhaps often in danger of forgetting, that man is a complex being in his organic relation to the universe at large. For the purpose of the present study it is sufficient to consider him in a three-fold correspondence to the world in which he lives, to look upon him as consisting of body, mind and soul, or as material, intellectual and spiritual. When we adhere closely to this broad analysis we readily see that all religions, primitive or advanced, ethnic or universal, contain the three elements which respond to these three components. We might, without any undue straining of our point, suggest that these three components in human nature represent three "*hungers*" which must find equal satisfaction before any religion can fulfill its mission. For man "*hungers and thirsts*" not only after "*righteousness*," which may be called the ultimate of religions, but after physical and mental satisfactions. Now, we find upon analysis, that every religion, no matter, as has been said, how primitive or how advanced, contains that which responds to these three needs of the human being; contains, in fact, the *equivalent in expression*, of man's three-fold necessity.

All religions, we find, respond to the material necessities of man, through ceremonials; to his mental demands through creeds; to his spiritual hunger or aspirations, through ideals. As might naturally be expected, more primitive religions contain that which appeals to man upon the purely physical plane of experience, in ceremonial, in that which shall at once recognize and allay natural fears of the unseen intangible universe. The early mantras of all religions prove this incontestably. All early songs, prayers and incantations are for protective purposes, and while the character of these mantras is always the same, they differ in an essential element due to race experience. If we attempt to state this difference broadly we should say that the ceremonials of primitive peoples are either objective, dealing with purely external conditions, or to a certain extent (as some cases, markedly, as among the early Africans), *subjective*, or dealing with the underlying subjective impressions not yet definite enough to be called intellectual. Although vague, these differences can be traced as our knowledge of race evolution extends; we begin to see that every religion has its own distinct ideal, reaching towards which, a tribe, nation or people follows the laws of its earliest growth or inclination. Among Aryan nations we find the conception of unity as almost certainly the accompaniment of religious longing—whereas the tendency in Semitic races is to the more clearly defined conception of strong individuality, demanding more exclusively a moral ideal, becoming purely ethical only after ages of evolutionary experience has prepared the way for subjective idealism.

While we can include under the broad generalization of Aryan and Semitic, many of the more widely reaching religions, as Brahmanism, Buddhism, Judaism, Christianity, and Islam, we are not justified in carrying our generalization further. Zoroastrianism presents features which are neither purely Aryan nor purely Semitic, nor the Mongolian religions again, whose peculiarities are found neither in Persia, India, or in the Western world, and when we glance backward towards Egypt we are confronted by alien considerations due to race, climate and experience. Thus, in the broad field of comparative religion, we are more struck by differences due to experience than by similarities due to ideals. We might justly say, that while all religions, with the exception of early Buddhism and the religion of Ancient Greece, are more or less concerned with a future life, it is in Egypt only that we find the concrete idea of Immortality, personal individual immortality, as the *dominating* ideal of the religious cult. Both in Ancient Greece and Rome and among purely Semitic peoples life beyond the grave was not a primary consideration. These religions dealt rather with external and temporary conditions.

The burning question of our own day does not appear to have disturbed the ancient world. It is after the philosophical period in Greece that the fate of the soul becomes a dominant question. Heavens and Hells are found in all religions and some scholars assert that no primitive peoples have been found without a belief in a future life—but such primitive beliefs are not matters of reflection or reason, but rather of an incapacity to conceive of existence differing from that of daily experience. The founder of Buddhism, giving his message in a philosophic period, denounced all speculative inquiry as of no value, and continually remonstrated with those who concerned themselves with questions about the Infinite, the future existence of the soul, and indeed all arguments for and against immortality, by his teaching of Arhanship or the gaining of Nirvana in this life. A people must be far advanced in civic life before the question of individual, or rather, personal immortality occupies the mind: race evolution in fact determines the view of life and death, and only when through long and varied experience a race has reached ethical evolution do we find consideration of reward or punishment as *personal*. In Shintoism, a religion in which ancestral worship reaches its ultimate, we still find vague and indefinite considerations of the fate of the soul. The dead were always conceived as still living in their old haunts, continuing, as it were, the earthly life without a body. With the one exception of Brahmanism, early religions do not afford satisfactory proof of any "longing of the soul," either for righteousness or for immortality, and we cannot, of course, consider Brahmanism as in any sense primitive. It is already decadent when we meet it upon the historic field: so too, with the religion of Zoroaster—it is in itself a florescence of earlier, more primitive cults. In Egypt alone the fate of the individual soul is made dependent upon its moral and ethical virtues. It is the central object around which ceremonial, creed and ideal are built. The soul, as such, is of more importance in the Egyptian cult than anything else, and we are perhaps justified in saying that the only other religion of which this can be asserted is Christianity, which from the first concerned itself with the soul's relation to the Father, but which was in no sense an ethnical faith as that of Egypt was. Transmigration as a belief, of course, included the recognition of the soul's existence, but transmigration in itself was the accompaniment and not the object of the religious cult in India and Persia.

In such brief survey as has been made we are restricted to the exoteric content of religious belief. Should we go further it would bring us within the region of the esoteric and mystic, and in that vast field, distinctions which go to the construction of comparative estimates are of necessity lacking. We enter then the plane of universal unity, and

are brought face to face with the deeper laws underlying the experiences which are, in fact, all that we meet with in what we call Life. For existence is, after all, but a series of experiences, having its beginning in causes far beyond what is tangible, or can be weighed in the scales of comparative thought; we are halted upon its very threshold by the intangible and sacred mysieries of Being itself, and perforce restrict ourselves in a brief survey of religious ideals to those which history has shown us to be inseparable from the journey of human beings through the Valley of Life. Thus far, then, our introduction brings us; it should enable those who are interested in the underlying causes of religious evolution to follow the historic records as later papers will present them. For while the retrospect of scholars has gained much by continual research, they still find it wise to retain conservative estimates of human experience. In our Western world, at all events, we are not invited to consider timeless Manvantaras, cycles, or epochs, but rather to restrict imagination, and if in this way we lose something of vast perspective, on the other hand we no less certainly gain in definite approval of human effort. We are better able to follow these steps, slow and feeble it is true, by which man has risen from primitive conceptions to the high ideals which have led a Buddha or a Christ to re-inspire his race, those elevated conceptions of eternal goodness which are the inheritance to-day of all civilized nations. To follow such ideals from their earliest seed in primitive ignorance to their florescence in majestic purity as the blossom of evolutionary growth will be our task, and an account of the pathetic efforts of primitive peoples to express tangible longings after unknown possibilities will be the subject of our next paper.

JANET E. RUUTZ-REES.

THE SCIENTIST AND THE BISHOP.

IN the *Hibbert Journal* for April, 1904, a very pretty quarrel began between Sir Oliver Lodge, of Birmingham, and the Bishop of Rochester, the Rt. Rev. E. S. Talbot, whose articles are signed "Edward Roffen." Sir Oliver Lodge began with a desire to modify some of the formal statements of theology, recognising the fact that in all such statements there is generally some element of truth more or less distorted and obscure, which might be made more apparent and more acceptable by a different mode of expression. He begins by attacking the doctrine of the Atonement although, as he admits that the fall of man and the redemption by blood "in a measure go together," it would seem more logical to begin with original sin. He quotes from Prof. Gilbert Murray's translations of Euripides the statement that a curious relic of previous superstition remained firmly imbedded in Orphism, a belief in the sacrifice of Dionysus himself, and the purification of man by his blood, and he shows how close to the same pagan doctrine came the hymns of the Christian Church celebrating the efficacy of the blood of Jesus in washing away the sins of men. "As a matter of fact," says Sir Oliver, "the higher man of to-day is not worrying about his sins at all, still less about their punishment. He is more concerned with finding out his right work in the world and how he can best do it, and as to "original sin," as a matter of fact it is non-existent, and no one but a monk could have invented it. We have been helped now and then on our way upwards by bright and shining individual examples—*true incarnations of diviner spirits than our own*,* notably by one supremely bright Spirit who blazed out nineteen hundred years ago, and was speedily murdered. Human only on one side, the orthodox fable must have been,—'only half man say some, only quarter man say others.' " * * * So the hope of a higher humanity is to be taken from us, in order that man's sins may be superhumanly atoned for, and an angry God illogically appeased. And as to the inherited taint of original sin, says Sir Oliver (referring to the fact that the Catholic Church found it necessary to postulate a miraculous birth for the Virgin as well as for her son), what is the virtue of semi-parentage? "If for a Divine incarnation

* I have put in italics the sayings of Sir Oliver that closely resemble the theosophical teachings.

we admit human parentage at all, we may as well admit it altogether. If a taint is conveyed by bodily inheritance, that taint appertains to motherhood as well as fatherhood, and the only way to avoid the imaginary stain is to postulate a being sprung like Pallas from the brain of Zeus, a *pure embodiment of thought*. * * * It seems to me going too far to deny that a divine spirit can enter into any body except one that has been produced in an exceptional way. Whatever the mysterious phrase Son of God means, and it probably means something mighty and true, it cannot mean that."

The vicarious expiation, the judicial punishment of the innocent, and the appeasement of an angry God, are surely now recognizable as savage inventions. And so likewise, says Sir Oliver, the superior virtue of a one-sided human origin for any redeemer of mankind, seems unworthy of this period of spiritual awakening.

The truths underlying the great mysteries of the appearance and work of Christ, Sir Oliver considers to be three: I. *Incarnation with Pre-existence*. II. Revelation or Discovery. III. Continuity and persistent Influence. He claims that the utterance of science on these heads is at least not negative. Spiritual existence "before all worlds" is a legitimate creed.

No science maintains that *the whole of our personality is incarnate here and now; it is in fact, beginning to suspect the existence of a larger transcendental individuality, with which men of genius are in touch more than ordinary men. We may all be partial incarnations of a larger self.*

Granting the advent of as lofty a Spirit as we can conceive, perfectly human on the bodily side, with all that that implies, and perfectly Divine on the spiritual side, whatever that may mean; what sort of result may be expected to follow? The immediate consequences of course we know, but what in the long run would be the permanent consequences? Surely a discovery of the truer nature of God; the beginning of a real at-one-ment between man and God.

But this is not to contradict the recognition of the majesty and sacredness of Law, and the necessary suffering that must follow any infraction of that law, whether voluntary or unconscious. Nor does it ignore the perception of something in the Universe which not only makes for righteousness, but which loves and sympathises in the process. That love is the quickening force of the spiritual world; we are no aliens in a stranger universe governed by an outside God; we are parts of a developing whole, all enfolded in an embracing and inter-penetrating love, *and this sense of union with Divinity, is what science will some day tell us is the inner meaning of the Redemption of Man.*

So far, and as nearly as possible in his own words, very much con-

densed, I have followed the lines of Sir Oliver Lodge's paper in the *Hibbert Journal*. In the next number (July, 1904) appeared the answer of the Bishop of Rochester, very tolerant, considering all that his opponent had said (much of which I have been unable to quote), but still fully equal to the situation, and not above providing a refuge "in the sanctuary" when the conflict grew too hot.

The Bishop begins by assuring us that Sir Oliver Lodge welcomed his attack, and with a gentle hint that there is a certain amateurishness in his opponent's thought and expression, as in that of all men of science when they venture upon theological ground, he plunges into the fray. He gives Sir Oliver due credit for all his admissions as to the nature of the Divine, and other points upon which they could agree, and then, moved by the question of the Atonement, confessed that he thinks Sir Oliver has dealt hardly with theology in two ways. He has credited her with what is not really hers, and he has refused on insufficient ground what she rightly maintains. The Bishop asserts that his opponent is wrong in considering that the Atonement implies the propitiation of an angry God, and the infliction of punishment upon the innocent that anger may cease against the guilty. All such ideas the Bishop asserts, were cleared away by the purified religion of Israel long before the Christian era, although he is obliged to admit—in a foot-note—that the element of caprice "re-entered with the terrific doctrine of election, in the Calvinistic sense." All ideas of caprice, of bad temper, of anger, are now gone, but "the wrath is there in all its awfulness, and goes on through the Bible."

It is very shocking, perhaps, but one cannot help being reminded here of the famous Cheshire Cat, who could entirely disappear, leaving only the grin behind. The angry God drops out of the Bishop's theology, but the wrath remains. The all-forgiving finds a way for that forgiveness in which it should not clash with other moral necessities, that is, should not cancel the results of sin. Christian thought, contemplating the Death of Christ, says the Bishop (always spelling Death in the above connection with a big *D*), has realised with intense conviction, how the Lord, though He could not be punished, did enter into, and identify himself with, and bear, the whole of the suffering and misery, even (as it seems) to the sense of separation from God, which are in men the punishment of sin." Having summed up thus clearly the doctrines of the Church, it seems to have suddenly struck the Bishop that to the reasoning mind, there are therein sundry irreconcilable propositions, and he dextrously slides out of the whole thing by asserting that "There are depths here which are matters rather for the meditation of the sanctuary than for controversial discussion," which is a neat and ingenious method of ending a dispute upon dogmas.

He thinks that Sir Oliver "has rejected an element or elements in the truth of the Atonement which his reverent spirit and his method of spiritual induction may lead him later to recognise as a legitimate and necessary part of theological interpretation, and of the power of the Cross over life." And he concludes by giving us to understand that he has used the word "amateurish" in connection with Sir Oliver's remarks, in a strictly Pickwickian sense, although naturally the Bishop uses a more sacerdotal expression.

In October Sir Oliver had another innings, and this time he begins with "Sin," which is the extremely concise title of his paper. He begins by saying that the most valuable criticism of his former article asserted (1) that an evolutionary treatment of sin minimises unduly the sense of sinfulness; (2) that he appeared to deny the wrath of the Holy One against sin; (3) that he was heretical as to the relation between the humanity and the Divinity of Christ, and (4) that he failed to realise the true significance of the doctrine of the Atonement.

He clears the ground by defending both the right and the ability of serious thinkers, albeit laymen, to criticise the doctrines and the exegesis of the clergy. He thinks it possible for the clergy to overestimate the crudity and ignorance of the laity, and that it is not wise to assume too invincible an ignorance on the part of habitual worshippers. He would unobtrusively remark that such expressions as righteous vengeance, angry Father, wrathful Lamb (all of which the Bishop used), do not seem satisfactory forms to represent what the Bishop himself calls "a stately and austere conception of order." And he objects to the Bishop's frequent refuge in "mystery," saying that it may be a help to the spirit of worship, but it is certainly not a help to the intelligence, and that he disagrees with the Bishop's statement that the mystery connected with the Death of Christ "helps to satisfy the mind" that it was a Divine work, as having too much the air of the old *credo incredible* type. "I would rather urge," says Sir Oliver, "that on the intellectual side we should cultivate faith in the intelligibility of the universe, and on the religious side should regard every true work without exception as Divine," which quite leaves the Bishop without any chance to take refuge "in the meditation of the sanctuary."

As to the Immaculate Conception, one must admit, thinks Sir Oliver, that if a Virgin Birth is necessary for the purpose of cutting off the entail of original sin, it only half accomplishes that purpose, and the doctrine of the Immaculate Conception of the Virgin is a necessary and logical completion to that of her Son. But if inheritance of sinfulness could be arbitrarily checked after one generation, why not after another?

As to the question of Divine Wrath, Sir Oliver cannot think it likely

that a Deity operating through a process of evolution can feel wrath at the blind efforts of his creatures struggling upward in the mire. The fierce wrath of Christ was against hypocrites and pharisees, not against ordinary human failings. But he wishes to explain that when in his April article he appeared to suggest that Christ's body was human, his spirit divine, it was making an untenable distinction between the vehicle and the manifestation. He wished to urge that among the results of the thorough incarnation of a truly Divine Spirit would be the beginning of a real atonement between man and God, but further than that he did not intend to go. As to affirming that Christ was either God or was not God, there are few complex propositions of which so simple a positive or negative affirmative can be made. There are those who say that Christ was very God in the absolute sense; and subjectively they may be right. It is a statement, not of what they conceive of Christ, but of what they mean of God. One cannot define or explain the known in terms of the unknown. The real effect of the life and death of Christ, was in that stimulus which the spectacle of any noble, self-sacrificing human action must always give. All religions worthy of the name are based upon some heroic and self-sacrificing life, upon some man with clearer vision than his fellows, one who is in closer touch and sympathy with the Divine.

And Christ showed how the sting might be taken out of all suffering by meeting it with a spirit of undaunted faith. The power of sin lay in the presence of an evil and rebellious disposition. Rid of that, and though pains and sorrows would come as before, they could be faced in a spirit, not of submission only, but of undying love and hope and almost joy. Nor does our essayist wish to confine this attitude of contempt for mere physical well-being to Christians alone, nor do Buddhism, Brahmanism, Mohammedanism, or Confucianism, exhaust the category of religions more or less efficient in this particular. It is a part of the truth of God, and is limited to no age or creed. "And in countries which by superficial outsiders are said to have no religious faith it is to be found. The Japanese soldier throws away his individual life by the thousand, in order that his nation may take a noble place in the world and begin its destined work of civilising Asia; * * * He must be dominated by a living faith in perhaps he knows not what. He may not be able to express it, but his faith may be none the less efficient for lacking the outward precision of an Athanasian formula."

Sir Oliver's conclusion seems to be that we have finally, and through the sacrifice of Christ, learned that sin is something foreign to the universe; that the sin of the creature involves suffering in the Creator; the whole of existence is so bound together that disease in one part means pain throughout. This is the element of truth in the vicariousness of

suffering, and in the extension of suffering to the Highest; but it is not vicariously penal, nor is it propitiatory. And as for forgiveness, it removes no penalty; it may even increase pain, though only of a regenerative kind; it leaves material consequences unaltered, but it may achieve spiritual reform.

After all, in reading these essays of a great scientist, who is trying so hard to find some fragments of the truth among the Church doctrines, it seems a pity that he does not accept more than he does from the teaching of the older religions. The old legend of Vishwa Karman, the Creator, who is said to sacrifice *himself* to *himself*, is one of the earliest forms of the atonement, and the fact that as the "Artificer of the Gods" he was also called "the Carpenter," links him closely with Jesus of Nazareth. The Ray of the Divine that becomes flesh in every one of us, and is crucified upon the cross of our lower nature, is the Christ that through this sacrifice brings about our at-one-ment with the Divine. "My Father that is in Heaven and I are one," says the Christian Scripture, and the old fish-symbol of Divinity was made amphibious, to denote that it could manifest on both the material and the spiritual planes. The Monad of every living being is a distinct, individual Spirit, one with the Universal Spirit, whose vehicle, the Spiritual Soul, is part and parcel of the Angelic Essence; and it is in this that the mystery of the double nature of the Christos lies. "We may all be partial incarnations of a larger self," says Sir Oliver, and Theosophy affirms that the Higher Self may inspire many beings on this lower plane. There is nothing penal, nothing propitiatory here, only the sacrifice of the Higher Nature to raise the lower to its own level, as part of the great scheme of evolution. Only when the idea of a personal God comes into theology, does his mighty shadow darken the intellects of men, and the attitude of unconscious faith, unlimited by dogmas and distinctions was what was meant by the saying, "Unless ye become as little children ye shall not enter the Kingdom of Heaven."

KATHARINE HILLARD.

THE ONE RELIGION.

EDITORIAL NOTE.—This is the fourth of a series of addresses, the first three of which have appeared in *The Theosophical Forum*, given by Mr. Myron H. Phelps before the Mōnsalvat School for the Comparative Study of Religion, at Green-Acre, Eliot, Maine, during the summer of 1904.

IV.

BRIEFLY resuming the prior addresses, we have resolved true religion into the practice of Love to God and man—we have traced general manifestations of spiritual force in religions to the presence of Sanctified Spirits or Christs—we have seen that as taught by the Sages of India, and also those of Baháism, written scriptures cannot be understood as they were intended unless supplemented by the oral tradition, that is, by the interpretation of such Sanctified Spirits from their own spiritual experience;—and we have considered the possibility that the Christian Church, having lost its oral tradition, might restore it by the aid of Sanctified Teachers found among those of other faiths. Then, for the purpose of determining whether this would involve any sacrifice of belief on the part of those who hold to the New Testament, we undertook to draw a parallel between the teachings of the Wise Men of India and those of that book. We have seen that these agree in teaching that God is light and Love; that Souls being immersed in darkness or corruption, the Lord sent His Holy Spirit or Active Power to rescue them; that this Power endowed the soul with powers or instruments of sense, action, thought, reason and the like, created the universe as a theatre for the activity of those instruments, and set in motion a system of Law by the operation of which the capacity and disposition to love others is developed in the soul.

Proceeding now with our comparison:—Equally essential, says the Indian Wisdom, to the soul's progress towards God, with the development of Neighborly Love, and naturally accompanying it, is its weaning from attachment to the things of the world. This attachment usually engrosses the entire attention of men as we know them. The pleasures of the senses, the pleasures of the intellect, the gratification of ambition and vanity,—these are the objects for which most men live. Deprive them of these and nothing is left for them in life. If one's care expands from the self to the family, still the center of attachment is "I" and "mine"—"my" wife—"my" sons—"my" daughters; and the soul is hardly less bound to the world than when the individual ego only was considered.

This entanglement in worldly desires is the "Darkness" which prevents the soul from seeing and knowing God. In other words, that which obscures the soul is the influence of material things, understanding by

that expression not only tangible matter, but also that subtle form of matter in which the mind functions.

God in His Providence has provided means for rescuing man from this entanglement. The experience of life tends to destroy the illusion that any real happiness is yielded by it. All material joys are found to be fleeting and to leave behind them dissatisfaction, bitterness or unrest; so that the despairing inquiry "Is life worth living?" is quite familiar to our ears.

This state of mind borders upon a profound truth in human nature; for it is necessary that man should arrive at the conviction that nothing material is of any real value to him before he can possibly free himself from material things and rise above them; and the world is so ordered that this conviction must inevitably be reached in time.

When material attachments have dropped away, so that a man, although perhaps living in the thick of the world, surrounded by and using all the comforts and conveniences of the world, holds himself free from them, does not live for them but makes them subservient to his use, "rejoices not when they come and grieves not when they go," he is in a position to understand that in reality nothing belongs to him—neither houses nor lands nor friends nor relatives nor powers of body or mind—that all belong to the Lord, and have only been loaned to him for his use and to accomplish his redemption. In the language of the Sages of India, he abandons attachment to the fruits of his acts, and performs works only because it is his duty to perform them—as a sacrifice to the Lord. He loses the sense of having possessions of his own, of I-hood and my-hood, of being the doer of deeds and the enjoyer and sufferer of worldly experiences, and comes to realize that the Lord is the only actor, and that the enjoyer and sufferer is the body—not the spirit.*

The teaching of the New Testament is, according to Sri Paránanda's† interpretation, sufficiently explicit as to the necessity of forsaking the world—forsaking it, that is, in the same sense as that intended by the Indian philosophy, by divorcing oneself from it in interest—holding oneself apart from it while in it—valuing spiritual things above it—not by running away from it. Christ Jesus declares it in the four parables of Matthew XIII., 44-52.

"Again, the kingdom of heaven is like unto a treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field" (v. 44).

He who hears true doctrine and *discovers* its meaning is like him

* This is the great crux of Indian philosophy—a conception very difficult for us to grasp. How can it be said that I (the spirit) am not the doer? Because all acts are done by the mental and bodily instruments, actuated by the Lord, while I, the cognizer, the spirit, am only the passive witness. How can it be said that I am not the enjoyer, the sufferer? Because pleasure and pain are experienced only by the mental and bodily instruments—not by the spirit. It all hinges upon the perception of the distinction between the spirit which *knows* and the mental and bodily instruments, which *think, act and feel*.

† Better known to us under the name of Ramnáthan.

who finds a treasure hid in a field. Hoping to find other such treasures, and thus the Kingdom of God, he turns away from everything else.

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it.

"Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away" (45-48).

The two parables of these verses teach the same lesson.

"Every scribe who is instructed unto the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old" (v. 52).

"Every scribe," that is, every intelligent person who has been aptly taught and who intelligently understands the principles relating to the kingdom of God, will throw out of the storehouse called mind (bring forth out of his treasures) and renounce (cf. Matt. XIX., 21) for ever the possessions of the world" (Commentary on Matthew, p. 123).

"Bringeth forth," Sri Paránanda considers a wrong translation of "*ekballei*" which obscures the meaning of the passage; it should be rendered *throw or cast out*, as in Matt. XV., 17.

"*Throws out of his treasures*" means *renounces at heart*. There is no necessity for deserting the duties of worldly life in order to attain the kingdom of God. If a person flying from home and friends is still under the bondage of the scenes he left behind, Rest or Peace is impossible. In such a case it is the body which has run away; the spirit continues to be 'bound' by carnal ties. To 'free' oneself from such ties is to 'renounce' the world. *Renunciation* of the world is thus not a displacement of the body from one sphere of action to another sphere, but is a *particular experience* of the spirit. It *commences to be felt* when the notion of 'mine' relaxes its hold upon the 'I' of human existence. If your servant steals your watch, and your sense of loss is feeble; if your sense of gain is not great when a better watch is given you; if men abuse you and your sense of pain is weak—and also your sense of pleasure when you are praised; if friends who have shared with you the joys and sorrows of life fall off and even die and your grief from separation is neither keen nor enduring; then know that such states are among the earliest of your *spiritual experiences*, illustrating how 'my' property, 'my' reputation, 'my' friends have ceased to appear as quite mine. They are in truth foreign to 'I,' and yet they thrived on 'I.' When the 'I' affords poor soil for their growth, when the spirit becomes too 'poor' for its carnal or earthly surroundings (Matt. V., 3), it is said to renounce or throw away the possessions called 'mine.'" (Commentary on St. Matthew, p. 123.)

In Matthew xix., 21, it is recorded that Jesus said to the rich young man who, claiming to have kept all the commandments from his youth up, asked him, "What good thing shall I do, that I may have eternal life?" . . . "if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasures in heaven; and come and follow me."

"Jesus meant to say that the mere keeping of the commandments was not sufficient, but that renunciation of the world ('sell that thou hast'), and spiritual instruction thereafter ('follow me') as to the nature of the soul, world and God, and as to the practical methods of establishment in God, were absolutely necessary.

"The injunction to the young man to sell all his worldly property and give the proceeds to the poor, was only to bring home to him the fact that *he* was very far from a heart-felt renunciation of the world. For it is not necessary to sell or give away our worldly goods to others, if as a matter of actual experience we feel that the worldly goods which surround us do not belong to us, and that our happiness does not depend on them." (Commentary on St. Matthew, p. 168).

"Therefore, while you love the kith and kin of your body without a sense of property, even as you would love the children of others, owing to their own respective merits, you should bear in mind that your only kith and kin is God and none else. If these truths be borne in mind, there will be a gradual abandonment of the old ideas regarding *self* and its worldly treasures. Though in the world, we should learn to be not of the world" (ib., p. 172).

"Know ye not," said St. James (iv., 4), "that attachment (friendship) to the world is hostility to God? Whosoever loveth the world is inimical to God." In Matthew x., 34-36, it is recorded that Jesus said:—

"Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against the mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. Interpreting these verses Sri Paránanda says:

"The verses mean—I am not come to sow the seeds of Peace in earthly or carnal minds, but to bring a sword upon them. Jesus said so because the doctrine of Peace was not intended for those who find enjoyment in worldly pleasures. It was intended only for the unworldly persons mentioned in the fifth chapter of Matthew. Being unworldly, they are godly or on the threshold of 'heaven;' whereas the worldly, being earthly or carnal, are 'on earth.' The seed or doctrine of Peace, when cast into an unworldly soul, will sprout unto God, bursting through his worldly surroundings, such as 'father,' 'mother,' 'mother-in-law,' 'household,' etc. Then will these try to hold him down to their own level, he longing to rise and give his whole love to God, and they in dread of the

very name of renunciation offering every obstacle to his heart's desire. Hence trouble and sorrow to all concerned. It is then that the 'poor' soul (James ii., 5) will find that his worst enemies in the way of his attainment of Peace are those whom he has hitherto called his own kith and kin.

"*I came to send a sword*, that is, my doctrine is like a sword, because it will demonstrate the truth that one's kith and kin are not his parents, wife, children, brothers, sisters, or other carnal relations, but God and those who love Him with all their hearts. Compare 'The sword of the spirit is the *word* of God' (Eph. vi., 17). 'The word of God . . . is sharper than any two-edged *sword*, piercing even to the separation of the subtle flesh (psyche) from the spirit (pneuma), (Heb. iv., 12).

"The word of God communicated through Jesus as the doctrine of Peace—Peace that passeth all understanding—the Peace that transcends all thought—will not only show that our truest friend is God, but will also be effective enough to free or separate the spirit from its fleshly bonds (Gal., i, 15) so that it will never again be in bondage to worldliness." (Gal. iv., 3). (Ib., pp. 86, 87).

This teaching of renunciation is also a cardinal doctrine of Baháism. "The servants of God," said Baha Ullah, "cannot reach the shore of the ocean of the knowledge of God unless they fully cut themselves free from all that is created, in heaven or earth. (Life and Teachings of Abbas Effendi, p. 138).

And again: "Ponder carefully upon this supreme word, which was before revealed by the August Pen—'O Children of Knowledge! The physical eye will be hindered from seeing the world and what is in it by a very thin veil; then what will follow if the veil of attachment covers the eye of the heart!' (ib., p. 235).

"Say! The sword of Wisdom is stronger than the summer heat, and sharper than the sword of steel. Draw out this sword in My Name and Power and invade with it the cities of the hearts of those who are fortifying themselves with the fortifications of desire" (ib., p. 235).

I have already quoted Abbas Effendi's comments upon the New Testament passage narrating how Satan lead Jesus into a high mountain and tempted him, which he regards as a parable, and in which he identifies "Satan" with the sensual or fleshly nature, against which Jesus struggled and which he overcame (Life and Teachings, p. 137).

He has further said:—

"Sense indulgence is evil because it keeps the soul away from God. Unless it is held in check progress towards God is quite out of the question. You cannot serve two masters" (ib., p. 161).

The same principles are declared in the great doctrine of the Old Testament that The *Lord Reigneth*—that *all* power belongeth to Him,

and consequently nothing is "mine." Obviously, this is a central theorem of all true religion, since it *must* be realized before the soul can get rid of its attitude of separateness and be prepared to become identified with the Lord.

This form of statement of the doctrine of non-attachment to the world, found so often in the Psalms, that great treasure house of spiritual wisdom (e. g., in cxi., 10, "the fear of the Lord is the beginning of wisdom;" ciii., 22, it is the Lord "who works in all places of His Dominion;" lxii., 11, "Power belongeth unto the Lord;" xcvi., 10, xcvi., 1, and xcix., 1, "The Lord reigneth;") is also given a most prominent place by Jesus, since it is the burden of the one prayer which he prescribed. With regard to this prayer Sri Paránanda says in his Exposition of St. John:—

"Thy kingdom come," said Jesus, should be our daily prayer in life so as to deliver ourselves from the Evil or Sin of *estrangement from God* (Matt. vi., 10, 13)—from the evil of being not one with God. '*Thy Kingdom come,*' means 'mayest Thou cause Thyself to reign within me, in the place of *myself*. And '*Thy will be done!*' means, 'Do Thou make my spirit lowly enough to eschew the foolishness that 'I' am powerful for any purpose; and grant to me the knowledge that all forms of power, whether in the worldly or spiritual plane, are Thine, and Thine alone! Then indeed does sin vanish *because, being one with the Lord*, no thought or act of yours can be said to be tainted with worldliness. It is steeped in Godliness" (p. 167). And again:—

"The perception of this great truth of the Lord's incessant Reign is the one consummation for which man was brought from the darkness or sleep of ages to birth or light. It is the one prayer which Jesus taught should be daily in the mind of every spiritual person: '*May Thy kingdom come! Thine the Power, Thine the Glory for ever!*' (Matt. vi., 10, 13). When the Kingdom *has* come—when one *has* awakened to the fact that God, and not man, 'works in all places of His Dominion' (Ps. ciii., 22)—when one sees that what is called *human endeavor* is nothing more than the use of the Power of God lent for the attainment of certain objects, and that, whether one desired it or not, the Lord would of His Own accord (because He is the omnipresent Ruler of the Universe), distribute pain and pleasure suitably to the needs of each soul—then indeed would thoughts of every description run down to the calm, and leave the spirit within beautifully restful, yet keenly responsive to the inflow of God's energy for His own purposes. Then indeed will one recognize the full meaning of the words: '*Be still, and know that I am the Lord!*'" (ib., p. 189).

I do not wish to pass on without dwelling for a moment upon the great importance ascribed by the Sages of India to *disinterested action*, or, to use their form of expression, to abandonment of attachment to the

(personal) rewards of action. So long as one works for rewards, he is entangled in his works, and his perception is clouded and distorted by intimate association with the material things which his supposed interest fosters. But by disinterested action, action as duty, action done as a sacrifice to the Lord, the mind is purified, and so becomes capable of clear vision, of understanding true doctrine.

"Do His will," said Jesus, "if ye would know the doctrine;" and Abbas Effendi has given expression to the same teaching in words which I must quote here for the second time:

"The face of nature is illumined, the grass, the stones, the hills, and valleys shine; but they shine not of themselves, but because they reflect the rays of the sun. It is the sun which shines. In the same way our minds reflect God. Those who live thinking good thoughts, doing good deeds and with love in their hearts—the minds of these become ever clearer, reflecting more and more perfectly the love of God, while the minds of those who live in ignorance and desire are clouded and obscured and give forth His light but meagerly.

"A stone reflects but slightly the rays of the sun; but if a mirror be held up, though it be small, the whole sun will be reflected in it, because the mirror is clear and bright. Just so is it with the minds of men and the Sun of Reality" (*Life and Teachings*, p. 173).

Thus from disinterested or righteous action comes clarified vision and ability to perceive the true relation of God to man; and then comes resignation to His will, which the Sages of India and of Israel agree is the state of mind in which the most rapid progress toward Him is possible. Commenting upon Jesus' words in vi. Matthew, 25: "Therefore, I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on . . . Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" Sri Paránanda says:

"Single-hearted devotion to God and faithful resignation to His will lead directly to abatement of thought in some of its most troublesome aspects. If the vulgar notion that the powers we possess are our own, and that what we have as worldly belongings are the creations of our own activity by methods independent of the will of God, be not rooted out of our minds as an error of the rankest description, peace-making will be impossible, and thought-making will carry us on more and more into the realms of worldliness. We indeed seem to be doing what *we* like, and to be moulding our lives in the manner *we* choose, but the truth is transparently clear to *the poor in spirit* that we are driven through storm and sunshine unto salvation by the all-powerful and all-merciful Deity. Even arrogant egotism will admit that men are not brought to life in this

world because they wished it, nor fall ill and die because they wished it, nor become poor or rich because many of them wished it, nor lose or attain greatness because many of them wished it. Egoism will also admit that the morrow does not always bring what it seemed to work for, and that it is the unexpected which occurs; but yet its arrogance and faithlessness will make it contend that God, if He exists, does not interfere, except occasionally, with the affairs of men.

"Through growth of love, resulting from the discipline of the law, detachment from the world, resulting from experiencing its sorrows and so-called joys, and purification of the mind consequent upon disinterested action, man arrives at that important period in his career when he is fitted to hear and understand and profit by, and therefore entitled to receive instruction and guidance from those sanctified spirits who are 'the stewards of the mysteries of God.'"

Jesus, says Sri Paránanda, has enumerated the classes of persons who are "entitled or qualified to hear and understand the truths of the Kingdom of God" in Matthew v, as follows:

"(1) The 'poor in spirit,' *i.e.*, those who in spirit are 'poor of this world' (Jas. i. 5), those who feel emptied of worldly cravings" (Exposition of St. John, pp. 17, 18).

"Poverty of spirit is the very reverse of the inflation of mind which characterizes the worldly man. Though possessed of wealth, high social position, rank and all other things generally valued by the multitude, the man who has become poor in spirit feels, as a matter of *actual experience*, that such things do not belong to him, and that no personal satisfaction accrues from them. His 'interest' in them is not greater than his interest in the belongings of other persons. This sense of poverty or emptiness in regards to worldly thoughts is due to the melting of the conceits called "I" and "mine," so that worldly possessions yield little or no pleasure. Jesus refers to this class of *unworldly* persons, or persons detached from the world, as *entitled* both to receive the truths relating to the Kingdom of Heaven and to attain it, even as naturally as a half-ripe fruit passes on to the state of a full-ripe fruit." (Commentary on St. Matthew, p. 27).

"(2) The meek. Those who are poor in spirit—are also humble, ever ready to efface themselves. Such meek-minded persons will be blessed, said Jesus, 'for they shall inherit the earth,' that is, they shall be heirs to the fruit of incarnation, namely Peace or Christhood. (Eph. ii., 14. Compare Pt. xxxviii., 11:—"The meek shall inherit the earth, and shall delight themselves in the abundance of Peace')."

"(3) Those who hunger and thirst after righteousness:—that is, those who crave for a life free from wrong-doing of every kind, and who therefore anxiously consider the claims and needs of others before their own.

“(4). Those who are merciful:—that is, those who do not take advantage of their opportunities to the detriment of others, and ever try to smooth down the difficulties of others and make their position more pleasant for them.

“Mercy in man is a melting of the heart through neighborly love, which, being next to the love of God, is the stepping stone to it. The mercy of God is His Infinite love of the soul, displayed by the numerous blessings showered on it, notwithstanding its shortcomings.

“(5). Those who are pure in heart:—that is, who have no guile and are not swayed by self-seeking in their dealings with others.

“(6). Those who make Peace:—that is, who always promote pacification of thoughts or calmness of mind in themselves and others. (Exposition of St. John, p. 138).

“*Peace-making* is the making of the Peace which passeth all understanding (Phil. iv., 7), and is identical with *love-making*, the love which passeth knowledge, and has neither height nor depth nor length nor breadth. (Eph. iii., 17, 18).

“‘Peace,’ from Latin, *pax, pacis*, is derived from Sanskrit, *paksha*, love, and means oneness in love.

“The lowest form of peace-making is the healing of dissensions between quarreling persons. Even this requires an effort at unification. *Discord-makers* promote differentiation, which is the opposite of unification. But the peace that is spoken of here is the calming of *one's own soul* by a process of ‘never-minding’ what has happened. If thoughts are eliminated from consciousness as they arise, one after the other, the residuum will be Peace. *Pacification of thoughts* till perfect calm or rest is attained is a work of profound difficulty. It must be cultivated as a fine art by daily ‘exercises in Godliness’ (I. Tim. iv, 7) during spiritual communion or the practice of unity (yoga). ‘Ye that are heavy laden . . . learn of me . . . and ye shall find Rest’ (Matt. xi. 28, 29), are the assuring words of Jesus. But his teaching in regard to the way of making Peace, Love or Rest, has not been traditionally preserved. Modern Christendom knows of concentration of mind in arduous works of philanthropy by the aid of science, religion and politics. It knows also how to raise its voice in praise of the Lord. But these forms of activity, which are most conducive to *refinement* of thought, do not lead to *stillness* of thought, in which state of mind only will the Peace referred to by Jesus and Paul be experienced. ‘Be still and know that I am the Lord’ (Ps. xlv. 10) is the mandate against thought-making in spiritual communion” (Commentary on St. Matthew, pp. 29, 30).

“(7) Those who suffer revilement and persecution with cheerful resignation, especially for the sake of a Sanctified Teacher.

“The foregoing classes of persons are suitable spirits for receiving

the Word of God. Though in the world, they are not of the world. The waning of the love of self and what belongs to the self, and the waxing of the love for others, indicate a certain *growth, maturity, or ripeness* of the spirit." (Exposition of St. John, p. 178.)

"It is open to all men to see the 'ripening' of *the body* by the wrinkles of the skin, the grey hairs of the head, and the stoop of the shoulders. But the Lord only knows the *ripening of the spirit*, for often the spirit itself does not know that it is ripening. The ripening of the spirit is like the ripening of the juice in the fruit. The spirit that is selfish, or thinks of its own good, is sour, is imbued with hate; and the spirit is said to *grow* or *mature* when it frees itself by degrees from worldly attachments and gains proportionately the sweetness called Love. Can one say, without proper instruction, how much or how little selfish and attached to the world one is? St. Paul, for instance, did not know his spiritual condition when he persecuted the Christians. *They* thought him full of hate; the *Jews* believed him to be working for the national cause; while *he himself* records his feelings in those days to be exceeding zeal for the traditions of his fathers (Gal. i. 14). But the Lord knew that he had great poverty of spirit and that his enthusiasm was not engendered by hate, or racial and sectarian bias, but was rooted solely in love of God, and of those whom he conceived to be wandering away from God. He was, therefore, chosen out of his generation of men to know or realize within him the Love which is without height or depth, length or breadth. He was chosen for this great blessing only because his soul was 'ripe' " (ib. p. 106).

"It is only when the spirit has arrived at this degree of maturity (*helikia*, Eph. iv. 13) or state of self-denial and neighborly love—in a word, of Unworldliness—that it can receive and understand the doctrine of Grace and Truth, otherwise called the Principles of Light, so as to attain the state of Fullness (*pleroma*). Till the spirit is mature enough to be included in one of the classes specified by Jesus, it is said to remain in Darkness, because it cannot understand the Principles of Light. Therefore, said St. John in impressive words, "He that is not of God heareth not us; *hereby know we* the Spirit of Truth and the Spirit of Error (I. John iv. 6). The very fact of any one being unwilling to hear or unable to understand a Sanctified Teacher is proof positive that he is not of God" (ib. p. 178).

The next address will speak of the final step of human progress, namely, attainment of Christhood or Knowledge of God.

MYRON H. PHELPS.

SOCIALISM AND ITS RELATION TO THEOSOPHY.

(EDITOR'S NOTE.—As *The Theosophical Quarterly* desires that both sides of a question should always receive a hearing, we print the following article on Socialism as being the best which has been sent us on the subject. The notes are by Jasper Niemand.)

Since the *Theosophical Quarterly* has opened its pages to a discussion of Socialism, as well as Theosophy, we desire to have the opportunity (I.) of setting forth the basic principles of both subjects, and, by this means, bring out a few points which have not as yet been considered. In attempting to judge the right or wrong of any science it is advisable to thoroughly understand that science before coming to conclusions. (II.)

The articles contained in the *Quarterly* thus far that were opposed to Socialism demonstrate a lack of knowledge on the part of their authors, of the Socialist philosophy. Further, they also demonstrate that their authors neglected to consider the basic principles of human progress as set forth in Theosophic teachings.

Broadly, Theosophy teaches two sub-divisions of manifestation: namely, Spirit and Matter. True, the progress of manifestation to its form of greatest concretion necessitated the development of aspects and phases of these two. That is, on the one hand, Spirit emanated from itself vehicles that more nearly approach a condition wherein the term, Substance, can be applied to them with some degree of correctness. While on the other hand, Matter is subdivided into a series of vehicles that reach up to and meet those of pure Spirit. But for the purpose of this

I. The basic Principles of Theosophy, as stated by H. P. B., its chief exponent in our era, are:

1. The omnipresent, eternal and boundless Principle of Being, or Life.
2. The absolute universality of the Law of Periodicity, of flux and reflux, of ebb and flow.
3. The fundamental identity of all souls with the Oversoul.

It is difficult to see what these basic Principles have to do with the make-up of the tentative theories set forth by modern socialists. The effort to base the economic theories of Socialism upon the first Manifestation of The Absolute—the dual Spirit-Matter, shows a robust conviction, but—! *Quem Deus vult perdere!*

II. "Science is not the word to apply to a theory, or set of theories, which, however interesting they may be to the student of modern Thought, are as yet wholly theoretical. In almost every nation, authors of high calibre who have given close attention to Sociology in all its departments, have disputed the conclusions of Socialists on the data taken by Socialists themselves. The essence of a "Science" is that it shall have been observed and recorded in all its workings. Socialism is still a child of the brain only.

article it is not necessary to analyse or even consider what these subdivisions are. It is sufficient for our purpose to recognise the two main divisions. Some may claim that in the final analysis even these two divisions do not really exist, but are the effects of Maya; but to commence from such a premise necessitates either a preliminary course in metaphysics or a power of intuition that is granted only to the few. One cannot teach the Higher Sciences to those who have not had sufficient preliminary training. We must in consequence admit the presence of matter and argue from that basis. (III.)

The next principle we have to deal with is that of Purpose. Assuming our former premise to be correct, it naturally follows that we should demand a reason for this subdivision. Theosophy teaches that this reason is the gaining of conscious knowledge. (IV.)

From the above we deduce the fact that harmony is a requisite quality for the gaining of that end. By harmony, as used here, is meant a perfect co-relation between all the sub-divided parts of Spirit and Matter necessary to the successful fulfilment of the purpose of this sub-division. Discord, inco-ordination, abnormal development in any of these parts is a hindrance to the fulfilment of that purpose for which manifestation was begun. (V.)

III. This reminds us—*que ça ne vous déplaïse*—of the excellent village wheelright: "Passon, hur doa be sayin att God hadn't th' form of a cartwheel in's mind when hur wor a maakin' th' round world. Passon's a rale good mon—but a doent knaw everythin."

IV. Purpose cannot be said to be a basic Principle: it is a motive power. Apparently the authors are feeling after the Law of Periodicity, which does, indeed, apply to the subject under discussion, but not as they might suppose. It is by virtue of this Law that spiritual Principles, when in material manifestation, "cast their shadow;" i. e., their polar opposite, their "shadow side," comes also into manifestation through the operation (under the Periodic Law) of what Jacob Boehme called the "Auge," the Eye, or astral screen, which reflects upside down. From our point of view, such is the relation of modern Socialism to Theosophy. True Brotherhood is a Reality on the spiritual planes of Being: the identity of all souls with the Oversoul is "*fundamental*;" it is not found in differentiation, but lies back in the Unity. Its only manifestation upon material planes is in the great soul attributes, the *sum total* of which is *Dispassion*.

V. These deductions do not logically spring from the premises: this makes the thread of the argument difficult to follow. True Harmony is not a matter of the material planes. The human idea of Harmony at present seems to mean, agreement in Thought. From our point of view there may be a radical difference of mental view—the Mind, Manas, being always dual—and yet entire Harmony, or unity of soul, may subsist. True Harmony arises of itself, out of the coördination of opposites in the Unity of Being; it is wholly undisturbed by the discords—or the accords—of the material planes. Against the modern idea of Harmony,

Theosophists may take exception to the assertion that it is possible to in any way hinder the progress of manifestation on its journey to its ultimate goal. Their chief objection will probably lie in the belief that any arrangement which might produce a seeming discord is not so in actual truth. But that all phases of manifestation have for their purpose the one ultimate end, and though seemingly not directed to that end when viewed by reason, the above must be accepted because it is a logical consequence of the second premise. This we also allow to be true, and in making the assertion that it was possible to in any way hinder the purpose of manifestation we mean that the hindrance is possible with regard to time only. (VI.)

This assertion must be admitted when we remember how many times an experience must be repeated by the majority of us before the lesson of that experience is learned. We need have an experience but once to learn the lesson that it teaches; any additional indulgence in the same experience acts as a delay to our progress.

Admitting the purpose of manifestation to be the acquisition of consciousness by the manifested (and to reduce this to more definite terms, namely, human beings), there are several things which act as agents to retard or advance the fulfillment of this purpose. The first thing it is necessary to consider is the fact that some period of a life-time must be given to the analysis of the purpose of manifestation. And a state of society which compels the major portion of that society to devote its entire life-time to the perpetuation of its physical existence prevents those so placed from continuing to advance. (VII.)

as arising from agreement, is directed the word of Jesus: "I came not to bring peace, but a sword." Division, and the suffering springing from division are necessary before the True can be discerned from the false, the Permanent from the impermanent, the Light from the Shadow. *Demon est Deus inversus*. What is right action at one period may be wrong action at another period: it depends upon the *immediate* purposes of the Soul. Through suffering man learns to eschew sin and to obey the Soul: thus suffering restores the harmonic action of the Soul.

VI. If by "theosophists" the members of the T. S. are meant, then these are of all shades of belief. Some students of Theosophy, as taught by H. P. B., would say that it is perfectly possible to hinder the progress of individual human units towards the ultimate goal, but that this hindrance comes from within the human unit itself, and that it is impossible for any one unit, or congeries of units, to hinder any other. "Manifestation on *its* journey to *its* ultimate goal" is a personified hybrid with which we have no acquaintance.

VII. Here we take issue squarely with the authors. Analysis is of the brain mind only, and no "period of a lifetime" need be given to consideration of the purpose of Manifestation by its light. That any period is so given, is precisely what has given rise to all these automatic ideas of social amelioration. Synthesis is needed, the unifying and profound

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This condition is the cause of the existence at the present time of so many false doctrines of life. While society is so arranged that in order to be one of its members it is necessary to devote so much attention to the material, it naturally follows that the religion of that society will be built upon a material basis.

Of course, it will be assumed that even admitting this condition of affairs to exist, which all students of Sociology must admit, that it is but an effect of causes engendered by those who suffer. And since that be the case the remedy must likewise be provided from the same source. This Socialism aims to do. (VIII.)

Another phase we must consider. The greatest concretion of matter was reached by a gradual descent from its opposite, or Spirit, and the return thereto must be a gradual ascent from matter. Consequently, the present stage of manifestation, as far as human beings are concerned

method of the intuition. It is only by the intuitive and trained INTERIOR faculties that the purposes of manifestation can be sensed at all. Being spiritual, these purposes require the use of spiritual Discrimination. How many of those whom it is proposed to benefit by the proposed solution of the economic and other problems raised by modern Socialism, are capable of thought upon these spiritual problems? Finally those who *are* capable of such thought are not in the least affected in their use of the spiritual faculties by any conditions of the material plane, as witness Epicurus dragged through the streets in chains, Socrates about to drink the hemlock, and many a martyr who has "smiled amid the torture," as said in *The Gates of Gold*. We suggest that the authors should study with intuitive care the chapter on Pain in that book.

VIII. That the remedy must be provided from the same source is precisely our contention. That source is the heart of man, "deceitful above all things" of which the prophet spoke. In all the scriptures of the world, as in all systems of spiritual philosophy, all the voices of mystics, saints and seers, we find that it is only through the purification of the human heart, only through the cessation of sin, that suffering upon earth can end. But each man should purify his own heart, and needs not to concern himself with the sin of his neighbor at all. No cut and dried system of Sociology or any other brain-made system can do this for us. **THE WORK IS INTERIOR TO EACH MAN.** If man were to cease from sinning, suffering would disappear of its own accord and law. But to be sinless we must bear an equal mind to ALL that lives. Not to those whom we take to be victims of society only. Man is in truth the victim of himself alone. But the sinless man sees that the oppressor stands in as much need of his sympathy as the oppressed. We confess that modern Socialism appears to us to be an epitome of human nature at its present stage of Evolution, possessed of many kindly impulses, of some conditionally generous instincts, but also compounded of many conflicting emotions, partaking of extreme bias, anger and rooted injustice. It confessedly divides all mankind into two classes—the oppressor and the oppressed—and claims to be alone able to arbitrate between these. *Reductio ad absurdum* is all that can be said of this argument. Nor has it been found that the influx of greater ease ennobled the moral nature of man.

at least, is an ascending stage, and can only be made by a series of progressive steps. This assertion is true only when the whole of humanity is the subject of our consideration. Theosophy teaches that there are two roads leading to the goal: one, a straight, narrow path, and the other, a gradual ascent by easy stages. Only the exception reaches the summit by the first path. The major portion travels by the latter.

Another factor we should consider is that since society as it exists to-day, and the suffering accruing therefrom, is the effect of causes engendered in a physical life, the remedy that shall remove these hindering causes must likewise be engendered in this physical life. It would be unjust to demand that unrestricted souls should suffer for causes engendered in a restricted body, and vice versa. To accept this theory would be a reverting to the now almost obsolete belief in a tangible and concrete heaven and hell.

Let us briefly analyze the major points of the Socialist philosophy. The first thing it considers is that society, in order to serve the interests of each individual member thereof, must act as a unit. For society as it exists to-day, this is impossible. This is the first point Socialism takes note of. (IX.)

Let us carry the point further. Upon investigation we discover that society is divided into two distinct classes: One class owning all

IX. This, in common parlance, is putting the cart before the horse. The individual member must first learn to act as a unit of the Unity, which he can only do—not by deeds in the outward—but by identifying himself with The Oversoul. In other words, he first unites himself with the Soul. Before he can do this, he must find his own soul. The first step towards this is the purification of his heart by Obedience, by submission to the Divine Will, by the acceptance of “the woes of birth,” pointed out by *The Voice of the Silence*. “The first step in *becoming* is Resignation. Resignation is the sure, true and royal road. Our subtle motives, ever changing, elude us when we seek it.—After Resignation follow (in their own order) Satisfaction, Contentment, Knowledge.” So speak the Letters that have helped many. We are told elsewhere that we should step from the sunlight into the shade to make more room for others, but not that we shall insist upon ejecting from the sunlight those who may still be disposed to linger there, or those whom we opine have no right to be there. This saying has also been much misunderstood. Reference is not had to prosperity, nor is the “shade” ordinary sorrow: the text alludes to the mystical “valley of the shadow”—the “Silence”—into which the neophyte must enter. The sunlight from which he steps is not of the material plane. “Follow the wheel of Life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the Law of Karmic retribution.” So ever speaks the Heart Doctrine. It is not a question of our fearing Karma: we cannot escape it: all men must exhaust it. And this Law is that which will forever stand across the path of the reformer—Socialist or other—who thinks to provide equal opportunity for all men. The equality lies back in the Unity: each man must regain this for himself.

those things which society as a whole requires to perpetuate its material existence; the other class, which constitutes by far the major portion, being solely dependent upon the owning class for its life on earth. (X.)

This forms a system of slavery and slave ownership that is more subtle for evil consequences, and presents a smaller field for true progress than has existed before in the known history of the world. Socialism recognizes that men made the laws that bind them to this arrangement of things, and knowing this, Socialists have started an educational propaganda that shall educate Society so that it can first see clearly the evil consequences of its present arrangement and know the cause to be of its own making. This knowledge in itself holds the remedy, which is a revolution of the present order of things, substituting for the two-class arrangement, one single class; in fact, to make society a unit that shall work for the interest of each individual member.

If this is opposed to Theosophic Philosophy, we have to learn wherein that opposition lies.

This preamble may seem lengthy, but since we are to consider the question from its basic principles, it is requisite that we should first state those principles before making any assertions based thereon.

Under "Notes and Comments" the assertion is made "— that none of these questions can be solved either theoretically or practically without taking into account both Reincarnation and Karma." Both of

X. This is a loose statement. There are many more than two classes, as stated. There are innumerable shades of difference: all these are karmic; all come under the head of Cause and Effect. These classes range from that which "owns all those things which society requires to perpetuate its" (*material*) "existence;" through those who have such possessions in varying degree, down to those who have none of them. (How do these groups of people come into such possessions or want of them, if not under the Law of Karma?) But no class is bereft of that which the Soul requires to achieve Its purposes, for which purposes all these differences exist. The authors appear to argue from the basis of one life only. How if it be true that each human life be but a day in the cycle of Manifestation of the human Ego? How if the oppressor of to-day be the oppressed of to-morrow: if the slave of to-day be to-morrow's Emperor? Is it not apparent that this is the Wheel of life, of Action and Reaction? That the Soul evolves by means of the Successive action of "the pairs of opposites"? The authors seem to associate suffering with the idea of disadvantage, of loss. In the life of the Soul, pain is the great educator. The remedy for this pain is not found in any material plane conditions. It is only as the human creature realises that he is only the shadow of the real man—the Soul—that the remedy—Soul Knowledge—is found. This does not mean that we should not relieve suffering where we find it. It does not mean that suffering can never be reformed or planned out of existence. As to "charity": it may be at one time our karma to be relieved by the sympathy of our fellow men, and at another time to afford such relief. So we learn another of the great lessons: Humility, that right arm of the Soul.

these laws are the outcome of the purpose of manifestation, and merely indicate the method of its fulfillment along the lines of justice. If we have proven that the Socialist Philosophy is in harmony with the purpose of manifestation, we have also proven that it is not in discord with any of its subsidiary laws. (XI.)

Again the assertion is made that Socialists claim the following: "The Universe is bad, and I will go out and reform it; I will cure these terrible conditions which God allowed to come about." Any Socialist reading the above would feel assured that its author had been very much misinformed upon the Socialist Philosophy. In the first place, as Socialists, we do not believe the Universe is bad, nor that any individual can reform it. What he might say is, "The system under which Society lives is not founded upon true principles. We must revolutionize it and substitute for the unwise, wise and true principles." (XII.)

Again we quote from the same place: "We can be charitable with both money and deeds; we can interest ourselves in all altruistic movements; we can take part in philanthropic work; above all, we can go out to all who suffer with a heart full of love and sympathy and desire to help, which in itself is the greatest power we have to assuage grief and lessen trouble. But one does not have to be a Socialist to love and work for his fellow men." Charity and the giving of money makes dependents.

XI. From our standpoint the verdict must be, "not proven." The Purpose of Manifestation is the Evolution of Souls, which comes about, in first instance, through the Involution of Soul. "Alas, alas, that all men should possess Alaya,—and that possessing it, Alaya should so little avail them.—Alaya—yet fails to reach the heart of all." Here again we see that the Soul is evolved—as an individual Soul—through right action, right knowledge.

XII. With this we are in accord, but the Principles must be Spiritual: material reflections and make-shifts will not answer. Our attitude in this respect is that of *The Gates of Gold*. "We have the instinctive desire to relieve pain, but we work in externals in this, as in everything else. We simply alleviate it; and if we do more and more drive it from its first chosen stronghold, it reappears in some other place with reinforced vigour. If it is eventually driven off the physical plane by persistent and successful effort it reappears on the mental or emotional planes where no man can touch it.—Man comes into this world surely on the same principle that he lives in one city of the earth or another.—And all the blendings of human life which cause emotion and distress exist for its use and purposes, as well as for those of pleasure. Both have their home in man, both demand their expression of right." From this point of view, which is ours also, it is far better that each man shall endure the expression of his karma upon the physical planes of Manifestation, than that this karma shall be driven inward, perhaps thrown back upon the Soul itself—which is of all agonies the worst.

He who would take the kingdom of heaven by storm must needs stand on his own feet. In other words, he must be dependent upon his own efforts to fulfill his life's purpose. Socialism would eliminate once and for all the need of any member of the co-operative commonwealth being dependent upon any other unless physical disability prevented him from earning his own livelihood. If we can interest ourselves in altruistic movements without injuring Theosophic principles let us learn that the Socialist movement is purely altruistic in the true sense of the word. And he who loves his fellow-men and at the same time realizes the value to the progress of manifestation of united effort to that end is a Socialist. (XIII.)

Under "Socialism and the Soul," which is another article that appeared in the October issue of the *Theosophical Quarterly*, the writer refers to the many groups of Socialists. Let it be understood that many groups of Socialists exist not because there are many differing fundamental principles of Socialism, but because there are many people who differ in their methods and tactics for the gaining of the Socialist aim. To enter into a discussion of the whys and wherefores of this would occupy too much space. But we feel it necessary to state that the writer is thinking of the subdivided groups in England and France; for in America there are only two distinct groups, and these are quickly being made one. We might remind the writer of the many groups of Theosophists that exist. (XIV.)

XIII. What, then, is true altruism? We venture to think that it is Justice. Not human justice, but the Divine: That which seeth every sparrow that falleth. In this conception we must be as just to the oppressor as to the oppressed: we shall not coerce any man: we shall not come between any man and the duties of his place in life: above all, we shall never seek to relieve the material sufferings of mankind at the cost of the Soul. We shall not assume that only in the shade is there suffering and trial: we shall know that in the sunlight of material life—which is the false refraction of the true—there are also pains, tests, responsibilities, the immanence of that educator, the Soul. Under the absolutely Universal Law of Periodicity, each human being is tested now at one pole, now at the other: to-day by pain, to-morrow by joy: now by loss of all, now by possession. The *Bhag. Gita* gives us this ideal of Justice in many places, of which one is Ch. III.: "Therefore perform thou what thou hast to do, at all times unmindful of the event; for the man who doeth that which he hath to do, without attachment to the result, obtaineth the Supreme. Even if the good of mankind only is considered by thee, the performance of thy duty will be plain—." And then the teaching passes on to that sublime conception of perfect equality of mind and heart towards all.

XIV. Again a characteristic touch. The authors say positively what a previous writer was thinking of—yet that writer is unknown to them. We understand that the writer in question had in mind the Socialistic movement in its entirety, viewing it as one. Why do the authors omit Germany, where Socialism is more aggressive—with greater proportionate

Further on the article in referring to Socialism states, "— its aim extends from the material to the mental plane and does not pass beyond: it deals wholly with effects: it eschews causes." Let us remind the writer that there are many Theosophists who accept only the principle upon which the Theosophical Society is founded, and deny many of the premises of Theosophy proper. The Socialist Philosophy does not eschew causes. It frankly states the cause to be man himself: not as an individual, but as a whole; and looks for the cure to emanate from the same source. That some members of the Socialist movement do not admit that man is what Theosophy claims him to be, does not change the value of the basic principle any more than the Theosophic principle is changed because some members of the Society do not believe in it. (XV.)

Again, the writer admits that individual members may "— take such steps as may seem wise to us towards the alleviation of existing evils. To do this is a part of our life training." Socialists have simply taken this advice, united their efforts, and are working for the alleviation of existing evils, and are in consequence, according to our author, performing a part of their life training. (XVI.)

The author also claims: "Socialism posits the material equality of men as a good to be desired, sought after." Socialism posits no such

power—than in any other country Emil Reich gives them three millions of votes out of a total of between ten and eleven million votes. Denmark, Austria-Hungary, Italy, Russia, why omit these? No prominence was given to American Socialism (where the so-called "two distinct groups" are really subdivided by individual shades of opinion), because American Socialism receives its main inspiration from Teutonic sources. The German mind has carried analytical intellect to a very high degree, as in specialisation of detail, grouping and so forth. But over-specialisation of function robs—may easily atrophy—the co-ordinating powers. That which prevents the union of all these groups of reformers is the duality of the Manasic Principle.

XV. The question whether some theosophists do not agree upon the main Principles of Theosophy has nothing to do with the existence of these Principles. They are to be found in all the scriptures of the world. Beneath the various aspects shown by one or another trained interpreter, the coördinating principle is always discernable. It was not claimed that difference of opinion among socialists invalidated their theories, but that these theories deal with a certain plane—the material plane—of the universe, and do not rise above that. And to deal on the material plane with effects generated by the heart of man is pure waste of energy. The human heart must be changed first. How is this to be done? Would you legislate purity into that heart?

XVI. It is no part of their life training to denounce those who have under Karma the duties, the trials, the tests of a certain opulence or ease in life to undergo. Or to seek to remove, under human law, the conditions imposed by Divine Law.

thing. Socialism recognizes the inequality of man, and attributes to that inequality the present condition of affairs, to some extent at least. Socialism does posit, however, that inequality should not be allowed to become a tyrant; and this it declares can be prevented when men understand the facts of the case. It does not seek to curb human expressions by violence, as may perhaps be understood by the above. It does seek, though, to educate man into a realization that superiority of brain or muscle are not acquisitions to be used at the expense of those whose corresponding development is less. (XVII.)

Socialism is a system wherein it will be possible to carry out this assertion: "Each man is standing precisely where he has placed himself, and from that point he must work out, evolve out, assisted by his fellow men, and in his turn assisting." In fact, Socialism simply outlines a plan, based on the principles stated in the first part of this article, wherein all men may work for this end together. (XVIII.)

XVII. This is hair splitting. Why seek to provide equal opportunity, if equality of condition be not regarded as a good? From the point of view of the Soul, Inequality can never become a tyrant, for that Soul itself seeks the conditions necessary to its work—under which it most desires to work—in each life. While each man should seek to show sympathy to *every* other (not only to those of whose conduct he approves), and to help to lift, so far as in him individually lies, the burdens of others, he can never do this until he recognises that all men equally are under this burden—the rich as well as the poor. Each man's burden is himself. No corporate action can remove it. Only the man himself is able. Material opportunity does not affect his ability: he rises by the aid of adverse circumstances quite as much, if not more, than by the aid of easy ones. Did not Jesus point this out when he said that it was not easy for the "rich man" to enter the kingdom of heaven? A man may be "rich" in the mystical sense, without having material possessions: Jesus meant that adversity is the great strengthener of man: it is the weight we pull against that makes us morally, spiritually, as well as physically strong.

XVIII. The difference of view lies in a nutshell. The socialist seeks to equalise opportunity. The theosophist seeks to equalise his own mind and heart. To "make the event equal" is to trust above all things, and *for one's neighbor as well as for one's self*, the Divine Law. Whether we take the ancient ideas of social discontent and social amelioration, or whether we take the Communal Idea, or the system of Sociology by which the individual is subordinated to Society; or the revolt against present social and economic conditions; or Industrial revolution; or the development of Democracy; or take all of these as more or less included in the Socialistic Idea, we always find that the tendency is to break the thread of continuity with the past and the present conditions which are the outcome of the human heart: and these, according to the theosophist, must be worked out. They cannot be removed by education. They cannot be suddenly or quickly altered: the last industrial change took over two centuries to accomplish. Nor can we, consistently with phil-

Again Socialism is in full sympathy with the author: "He who will not strive, as far as in him lieth, to remove the sorrows which he sees about him, is not worthy of the name of man: he is sub-human." Born in pain and travail, built upon the instincts of men whose hearts the burning human tears of anguish had fallen, nor could be brushed away until the pain that had caused them was removed, the philosophy of Socialism came into being. And in consequence we have a science of economics whose basic principle reaches down to the heart of things irrespective of the different beliefs of its adherents. (XIX.)

Again the author says: "What is wanted, what is sorely needed, is that each in his own place shall do all the duties of that place before he turns to scrutinize the life record of his fellows." Let it be understood that Socialism does not question individual life records, or declare any individual to be singly at fault, but instead blames all men alike for present conditions, and admits that a change can only be affected by man's united effort, when the result is for the benefit of Society as a whole.

To quote again: "To frame just laws is good: to touch the human heart to issues so divine that spontaneously it will rise up to benefit its fellows is better still. — then let the lover of his kind set about his task." Every Socialist will agree with that, and it can in no way be used as a reason for discrediting the Socialist movement.

osophy, remove responsibilities of money, rank, place or any other responsibility, and charge, from the individual: we cannot make society responsible for the free will of a single human soul in any single respect. We claim that for the well being and the contentment of mankind a quite other system is needed. What a commentary, for example, is afforded by the national life of Japan. All writers have commented in amazement upon the simplicity of the rich, the contentment of the poor, the health and the civilisation of this land. No Socialist idea has ever penetrated there. On the part of all classes there is an acceptance of the conditions of birth and life which has unified Japan in the hour of her struggle for her very existence, so that we see that Japan has a Soul!

The *Bhag. Gita* gives us the ideal to which we look. "When in every condition he receives each event, whether favourable or unfavourable, with an equal mind which neither likes nor dislikes, his wisdom is established, and having met with good or evil, neither rejoiceth at the one, nor is cast down by the latter."

XIX. We venture to think that "the heart of things" would be vastly amazed by its supposed contents—an amazement only equalled by that of the mountain which brought forth a mouse.

The Socialist Ideal excludes wholly that of the Divine Immanence in Life. And of the working of the Law of Continuity—that which Drummond has called "The Law of Laws." If we had a Socialistic Commonwealth to-day, and were to follow the Old-World recipe given for a distressful country not unknown to us—which was, "to tow it out to sea and let it drift"—we should in no short time expect to find it under some autocratic form of Government, due to the working of the Law of Reaction.

We might take many more points from this article to show that while the writer discredits the work of Socialists, the philosophy at the basis of their efforts has still remained a sealed book to her. In fact to summarize: the whole article consists of advice to do what the Socialists are doing, but not to admit that you are a Socialist while doing it. Of course, we understand that to the Theosophist to whom the Real and Unreal is a daily diet, possibility of getting lost in metaphysical speculation to the detriment of their ability to gain a clear-cut conception of human progress is a probable sequence. (XX.) Broadmindedness, so requisite to the true student, does not consist of a process of elimination,

XX. It is not correct to say that the previous writers have sought to discredit the work of Socialism. An effort has been made to show the superficial and automatic nature of the Socialistic Ideal, as compared with the Ideal of the Soul Knowledge. Nor is it correct to speak of the work of Socialism, since you cannot call a destructive energy a "work," nor expect to see it build when it has finished tearing down—or educating out—certain instincts inherent in the human heart. For all men come in the ripeness of time to this—all, all: they come into their own, and know that each is alone responsible for all that he has and does: that corporate Society cannot take the place of the Evolution of Conscience. Even where the man resolves to disobey that Law, he has had his opportunity: he has stifled the sweet voice himself: he has developed his own responsibility. A perfected Sociology is not the thought close to "the heart of things," but the involution of the august and free Soul. Man cannot govern himself to-day: how then should Society—made up of faulty men—govern him, select his philosophy and edit his responsibilities? Socialism is based upon Appearances, not upon Realities. We have tried to demonstrate that, *from the standpoint of soul*, the Socialistic theory is unsound. This view does not affect the other point, that people of good and kindly instincts, people of good-will, may yet be misled by Appearances: we all may be so. We do not deny that the social structure may benefit by wise change, but also we hope that the time approaches when such changes shall be based, more or less, upon the laws of Soul. And we do deny that the true man—the Soul, is dependent upon such change. As the *Gates of Gold* has given it: "Man is a powerful consciousness who is his own creator, his own judge, and within whom lies all life in potentiality, even the ultimate goal."—"Let us consider why *he causes himself to suffer*." (Italics ours.) "For the soul of man is of that order of life which causes shape and form, and is unaffected itself by these things." Think of it! Unaffected by industrial conditions! Unaffected by the relations of Capital and Labour! Unaffected even, perhaps, by the bait of unrestricted franchise. Can our Socialist friends believe in such an entity, so careless of these material things? In truth, it is difficult, in this material age. And yet we have seen such things, in other lands nearer the East, as this belief in the Soul. "How can that which is external satisfy or even please the inner man, the thing which reigns within and has no eyes for matter, no hands for touch of objects, no senses to apprehend that which is without its magic walls?" Our precise objection to Socialism is that its theory perpetuates the Ideal of *material* well being, as a test of the well being of the real man.

but an addition thereto, and correct placing of all the phases of manifestation with the reasons for their existence attached. Probably one of the chief stumbling blocks to Theosophists in their study of the Socialist philosophy is the fact that one of its forefathers detailed at length what he was pleased to call "The Materialistic Conception of History." To the Metaphysician, who is purely such, any materialistic conception appears very much as a red flag to an angry bull. But let us analyze this a little. We will all admit that our present environment is the product of the united acts of Society. Further, this environment has grown, by due process of Karmic law, to be so vast a thing that it has at present the power to keep the majority of its creators in a position wherein the providing for the material being is the only deed that can be accomplished in a lifetime. In other words, the Souls who exist in the majority of Society's constituents are held in chains, by the environment they have created, to an extent which actually prohibits them from attempting anything else in a lifetime further than keeping their unity with the body. This statement the student of economic conditions will agree with. And to the Theosophist let us advise a study of existing conditions before they attempt to refute it. In what does this differ from the materialistic conception of history as set forth by Karl Marx? On one side only: he neglects to make any statement that man is not only a physical being. It is not the subject of this article to investigate the reasons which lie behind this neglect. It is sufficient to point out, as we have already done, that since it is possible to create an environment so strong that it acquires the power to rule its creator, it is not unwise to devise and work for the fulfilment of a plan which shall put out of existence the monster we have created. Upon the Socialist philosophy is built a plan whose purpose it is to accomplish that end. Prof. George Herron says: "Socialism is a means and not an end. The end of economic liberty is the liberty of the yoked and prisoned human spirit."

In concluding this article let us say that since Socialism has an end in view, and that the materialization of the end lies in the near future, while on the other hand, the Theosophical Society is aiming for something which only the conclusion of human life on earth will see the fulfilment of, these two bodies should not unite. Long after the co-operative commonwealth has been reached and the aim of Socialists accomplished, there will still be need for the Theosophical Society to continue its calm and tranquil efforts to lift higher and higher the Souls who are struggling on the road to consciousness. To do this successfully the slogan of the Socialist Party: "No fusion, no compromise," might well be adopted as a motto for Theosophists.

Still nothing need hinder individual workers in the Theosophic field from lending a hand in the economic. We might here commence a rhapsody of phraseology, as the author of "Socialism and the Soul" does, in

order to give added weight to this meager presentation of facts. (XXI.) But this article is not written for sentimentalists, but for thinkers; and if we have presented the subject in a light that some few at least have not before considered it, and if our words prove a stimulus to a more careful consideration of the subject by those thinkers our aim is accomplished.

XXI. The remarks about rhapsody and sentimentalist are personalities, but are not unwelcome to our point, showing as they do the animus bred by Socialism, against those who do not see eye to eye with its votaries.

We do not deny that it is possible to pattern sociological requirements nearer to the needs of the Soul in Evolution. When H. P. B. was asked, as she frequently was, what is the ideal form of government, she always replied: "A benevolent Despotism: the reign of Adept Kings." But we are not to be understood as *advocating* that! The main factor of true education escapes formulæ: it is that perfect charity which thinketh no evil: this alone conducts a man to the synthetic Ideal of Life. Co-equal with this is another factor: right dependence upon the mandate of the Soul.

The standpoints of the Socialist and the theosophical student differ radically: it would not appear that an agreement can be found. And yet there is a synthetic Ideal back of this difference even: each may admit that the other longs to aid his fellow man. We differ in method; we do not *necessarily* differ in heart. And though it is true that we aim at something "which only the conclusion of human life on earth will see the fulfilment of," yet the Socialist, without knowing it, does the same. Never was the word *Finis* written above the gates of the earth-worlds. No finality is here. "Until the sky is rolled up like a hide," the effect will follow the cause. He who gives predominance to the Ideal of material well being, has instituted a cause—has raised a materialistic shape, which will not down at his bidding through the eternities.

M. L. FIRTH.

A. P. FIRTH.



REVIEWS

THE WONDERS OF LIFE, by Ernst Haeckel. Perhaps no work of the closing years of 1900 arrested more attention than *The Riddle of the Universe*. The author in the preface to his new book, *The Wonders of Life*, tells his readers that while he considered it final and proposed to close his "study of the monistic system" by its publication, he was so besieged after it appeared by letters of denunciation and enquiry (amounting since the publication of a popular edition to over 5,000) that he felt impelled to re-present his subject, and more particularly that part of it regarding biological enquiry. That the presentation of a monistic theory of the universe should interest every thinker is easily understood, but when we find that Dr. Haeckel still considers it necessary to tear down a belief in miracles and in supernaturalism we realize that the closing years of a life devoted to research have dulled a perception of facts as they exist in the world of experience to-day. One might justly ask where are these believers in miracles and in the supernatural? Upon every hand the plaint arises from the churches, from the teachers, from the schools, that the spirit of sceptic enquiry is now fully grown, that if ministers will attract hearers it must be in some other name than that of supernaturalism and that with throes and cries of pain the human race is entering upon the age of reason. Is it true any longer that opposing camps are arrayed against each other as he asserts? that the old battle between faith and reason is still raging? Is it not rather the fact that the battle ground itself has been swallowed up, and that the question of moment to-day is no longer that of the laws of nature or of super-nature, but rather one as to the quality of the law itself?

Dr. Haeckel with an unexpected appreciation of humor, remarks that "a subjective theory of the world can naturally never hope to have a complete objective reality," which is very much like saying that the half can never be the whole. "My knowledge," he continues, "is incomplete like that of other men," but it does not seem to have occurred to him that this very incompleteness was suggestive of a possible completeness apart from the individual. While the presentation of a monistic theory of the universe is more or less new to readers familiar only with the greater philosophers of the Western world, it certainly presents no radical novelties to students of those of the far East. That the approach to the subject should be different is naturally to be expected, that terminology should be more definite is also natural, that the essential result should be expressed in formulas of the Western world is a logical correlative of the enquiry, but, if the net result is compared with, say, the conclusions of Gotama the Buddha, it would be hard to show much difference in such conclusions. The monism of Gotama denied personal and transient forms; it went further and recognized qualities and faculties as also transient expressions of an eternal energy for ever expressing in change an inexhaustible Infinity, and we find our modern monist asserting that soul is energy. Dr. Haeckel bases his monistic system upon the universality of the law of substance, and at once conceives of matter and force as inseparable attributes of substance, thus a trinity is in reality established as substance, matter, force. The trinity of substance, in his opinion, provides the safest basis for modern monism. He has in fact a formula for his theory which in itself suggests older Eastern conceptions. (1) "No matter," he says, "without force and without sensation. (2) No force without matter and without sensation. (3) No sensation without matter and without force." The basis of a common spiritual bond is thus made to lie in "sensation." "When sensation in the widest sense is joined to

"matter and energy as a third attribute of substance we must extend the universal law of the permanence of substance to all three aspects of it. From this we conclude that the quantity of sensation in the entire universe is also eternal and unchangeable, and that every change of sensation means only the conversion of one form of psychoma into other forms." The "psychoma" has its roots in the sensations of every individual."

The concluding chapter of this book is the most vital as it is the most interesting. It sums up the result of modern research in many fields, twenty different branches are passed in rapid review, and in every case monism is presented as offering a satisfactory solution of problems which in each field have affected or retarded the prayers of the human race towards a higher civilization. That in the deeper regions of thought differences tend to amalgamation is perhaps the most satisfactory conclusion at which it was possible for our author to arrive. That, in short, the monism of the rationalistic school should coalesce with the tendency to Pantheism; one is reminded of Emerson, "Substances at base divided in their summits are united," and one closes the volume with the idea that words are more misleading than ever, and that the more consistent a theory may be with itself the more certain it is that the author of it will find its reflection in the very traditions against which it is, in the first instance, supposed itself to be arraigned—There is "nothing new under the sun," either in philosophy, or in experience; which is only saying that in an ever-changing phenomenal universe, the same combinations will re-appear from time to time, the same problems will present themselves, the same solutions will be offered, for in very truth at the heart of the Universe is *that* which is for every one, which Dr. Haeckel may designate as substance implying sensation, but which a deeper insight has characterized as Feeling, which is in fact the ultimate of sensation.

J. R. R.

*Do We Believe? A Record of a Great Correspondence.**

Perhaps the most interesting thing about this correspondence is the fact that it took place in the London *Daily Telegraph* and lasted for three months. That such a subject should occupy public attention for so long a time is in itself a remarkable example of the intellectual unrest of our time. The letters included in this volume represent the best of the many thousands which were received in answer to the one which started the subject by Oxoniensis, who, upon the assembling of a church congress in Liverpool, wrote to the *Daily Telegraph* a strong letter of protest against the assumption that the platform of the meeting was universally accepted, that in short its fundamental concept of Christianity was a matter of acceptance by the English world. "But," he demands, after denying the assumption upon which it proceeds, "Do We Believe? and, if so, What? Are we Christians and, if so, in what sense of that ambiguous term?" We can readily see that such a protest, involving, as it does, many points of intimate relation to every day experience, would be provocative of discussion. Unfortunately the form of the letter limits the discussion from the start to a consideration of belief in a certain form of religion. It is not a discussion of Scepticism versus Faith upon the broad ground of human evolution, or of evolution of Thought, but is in fact an arraignment of the Christian Creed as non-productive of Christian results—a fact most reasonable people, even Christians, will not dispute. It is true that Oxoniensis founds his arraignment not upon the *formal* creed, but upon the contradiction between the *Ethical* creed of the Sermon upon the Mount and the conduct of professed believers. "A religion," says Oxoniensis, "must necessarily issue in Morality," a statement unfortunately not founded upon fact, unless we limit the meaning of the word religion or qualify it by an adjective, and he then draws a parallel between the ideal morality of Christ and the ideal morality of the world, and asks which of these opposing "creeds," as he calls them, do we believe?

The seven ideals of Christ are poverty, humility, absence of revenge, self-sacrifice, loving an enemy, innocence, sexual purity. As opposed to them, he gives as the ideals of the World's Creed, wealth, notoriety, self-assertion, success gained at the expense of others, personal enjoyment, compromise, sowing wild oats, etc., fashionable impurity.

It is easy to see that such an arraignment against professing Christians would call forth answers of many kinds, and in the volume before us these answers are

* London: Hodder & Stoughton.

arranged under different headings, and this gives a certain unity and consistency to the book. No doubt the most rambling of the answers received have been left out, and we have fairly representative opinions under the captions of Faith, Unfaith, and Doubt, and in addition, many extracts from sermons and addresses called forth by the correspondence.

It is difficult to criticize a book of this kind upon its merit as a serious publication. Newspaper correspondence is in its very nature ephemeral, and these letters are neither better nor worse than those which appear in our own daily journals. In an introductory chapter the main details of the controversy are considered by W. L. Courtney, and it is but justice to accord it a prominent place, for it is in all respects a far better presentation of the question than any one of the many replies. Mr. Courtney, instead of limiting himself to the standards of Christianity carries the question farther and analyzes the "religious instinct" of humanity at large, thus at once entering upon the wide field of evolution in its many aspects. His conclusions are vital and interesting, whether universally accepted or not, for he reaches them through a consideration of the fundamental relations of man to the universe, and in this way builds up his own idea of individual responsibilities. "On us," he says, "are laid at once the privilege and burden of first discovering and then helping in the fulfilment of a world-wide Moral order, of being in the truest sense fellow-workers with God."

Thus in the introduction we are led far beyond the conclusions of the letter writers, with the exception of those like Edward Clodd under the caption Unfaith, and of Thomas Shairp under the heading of Doubt. This, however, is only saying that some few of the correspondents approached the subject from the broad standpoint of universal humanity and others from the inner circle of their own Christian belief.

J. R. R.

The Ethnic Trinities, by L. L. Paine.*

One of the best evidences of a growing liberalism is the interest in the comparative study of Religions as shown in our theological seminaries. Dr. Paine in his latest book upon the Ethnic Trinities has rendered a marked service to the student by his unprejudiced account of the earlier forms of Trinitarianism as shown in the ancient Scriptures of India and Persia and in the fabled Homeric Legends. His research is thorough, and by strict adherence to the historic method he places before his more conservative readers unchallengeable proof of the antiquity of a belief in the Trinity of the Deity. Unfortunately, while his methods and scholarship would lead logically to a universal view of a coming world religion, he is forced by his position as theologian to the limitation of the Christian ideal. To him a universal religion means the ultimate triumph of Christianity, the loss by all other religions of their spiritual hope and the final absorption of all earlier faiths in that which he conceives (and rightly) to be the latest message to man.

But to the Theosophist accustomed to a far wider view the final arguments of the book are puerile and unsatisfactory. To find the source of all religious hope in the moral nature of man himself is of course a step in the right direction, but it would lead us no further than Judaism, which in the Decalogue laid down for all time the essential elements of morality, a morality, moreover, recognized and subscribed to ages before in the teachings of the elder Gautama of India. Why not realize that it is not in the higher morality of a people (which may be purely an intellectual evolution) that hope for the future of the race is to be found, but rather in the awakening of higher *spiritual* perception, or in the language of Theosophy, in the attainment of *Buddhi* or Wisdom. What the world needs is a recognition not only of material evolution with its irrevocable law (evolution which Dr. Paine considers historic), but of the spiritual evolution which demands the final awakening of spiritual consciousness, which alone can make of all races one universal brotherhood in the Unity of Spirit.

Any consideration of a World Religion which is limited to the recognition of a material or purely intellectual evolution must of necessity include dogmas entirely irreconcilable with that absolute freedom, which is the Soul's heritage, and no religion which includes a single dogma can ever be universal. Only that Spiritual Insight which is the result of the spiritual evolution of man can evangelize the entire race, and this Insight will grant to every people upon the earth the right

* Houghton, Mifflin : Boston.

to its own religious concepts, its own religious form, its own religious hope, its own spiritual development in accordance with the universal laws of Spiritual Evolution.

J. R. R.

The Great Law. Williamson.*

One might almost say that the status of an individual has indirect accordance with his recognition of a dominating law. Unquestionably the truth set forth by Gotama the Buddha was that of the Universality of a Law, which being behind the phenomenal world, organized and controlled all its operation. That this law is within the self is abundantly proved by W. Williamson in his correlation of all known religious ideals. This conclusion that the Great Law is the Law of Sacrifice inherent in the very nature of Being itself is, of course, not new to Theosophists, but in some important respects the presentation of the subject is both new and striking, and on that account the book will have a value for many who will find in it an account of conceptions differing in externals but bearing an essential likeness to each other. Thus in the treatment of symbolism the author brings together within the limits of different chapters, the varying meanings of signs and their allied suggestions in the early religious history of the great nations of antiquity. Symbolism, in itself one of the most interesting studies, is here handled so sympathetically that a relationship between religions is shown as an actuality and not as, in so many books, a mere chance coincidence. And while *The Great Law* itself is shown to be independent of any one definite symbol, and inherent in the very texture of human life, we still feel in reading Mr. Williamson's theory of religion that each symbol in its time has been the evolutionary expression, if one may so phrase it, of man's spiritual ascent. One of the most interesting chapters is that upon the Ark in its three aspects, with its co-related history among the many nations, which are not limited to the greater nations of the ancient world, as Babylonia, Assyria or India, but include the legends and myths of Scandinavia and Great Britain. We are led by the simple path of history to the value of the Ark as symbol in initiations, and we recognize that in all its versions it represents the preservation of life, the bearing of the seed of the Divine Hope through the darkness of temporal experiences. So in the treatment of symbols of the Trinity we find them to be universally conceived and represented in accordance with the condition of a people. A knowledge of symbolism would be the key to the inner history of the Race, and when as in this book the whole is dedicated to a consideration of the underlying Law of Sacrifice we find at once illumination and guidance. If in our experience, and in that of the author, greater Light is shed upon the Past by a study of the Religions of the East than of others, we are yet reminded that every religion, in its own way, is a link in the great chain of causes, by and through which nations are guided and led into the higher paths of conscious communion with the great religious teachers of every age and country.

J. R. R.

A Peculiar People. The Doukhobors, by Aymer Maude. Mr. Maude is well known in connection with the immigration of the Doukhobors to Canada and for his former advocacy of Tolstoy's somewhat extreme views about this peculiar people.

The Doukhobors are usually spoken of as a sect persecuted in Russia because they aspired to lead the actual life of Christ; this presentation is not altogether true. Rather it might be said that the point at issue was the question of patriotism versus a love of humanity. Patriotism to the Doukhobors was not the highest virtue, and their objection to conscription was a very real offence in the eyes of autocratic Russia. They were, in fact, in the position of a class of avowed enemies to the accepted tenets of government, and in some ways found themselves in much the position of English Quakers at issue with those, who by their positions, were bound to visit insubordination with punishment. In many of their expressed religious views they remind the reader of the Quakers, in their belief in the Inner Light and in their opposition to anything having the semblance of authority. They detested forms of all kinds, and considered all religious ceremonies as useless. The best account of the origin and progress of the sect is found in the writings of a student, Orest Novitsky, whose thesis for a doctor's degree concerned this subject, and his summary is fair and unprejudiced. He traces them back to the second half of the Eighteenth Century as the spiritual descendants of the Juddizers, a sect who

* Published by Longman & Co.

repudiated the doctrine of the Trinity and who are heard of as early as the Fifteenth Century. Some scholars think that the actual founder of the Doukhobors was a Quaker, but this is uncertain. It is, however, easy to relate their doctrines to the Gnostics, the Manicheans, the Pauliceans, the Anabaptists, and the Quakers, any one of whom might have stood sponsor for them.

The religious opinions of the Doukhobors appear to have been more or less respected by the Russian Government, until their objection to war, or conscription, as its natural outcome brought them into conflict with the authorities. They were exiled to the Caucasus under the expectation that there they must resort to arms for self-protection. The actual outbreak of hostilities, however, was ultimately between the Doukhobors and the officers of the army when in 1887 a conscription was introduced into the Caucasus. Like many other sects whose original impulse has been toward freedom of thought and action, the Doukhobors accept from individuals government they refuse from corporations. They not only reverence but worship leaders, and one of these, Peter Verigin, has exercised an extraordinary influence over them. Through his advice they finally refused service in the army, and at his bidding, when persecution followed, they submitted and died. Not content with punishing individuals, the Russian Government broke up the colony of 4,000 men, women, and children, and they suffered greatly before permission to emigrate led to their final removal to Canada. The narrative, as given in Mr. Maude's book, suffers from the fact that he interrupts the course of his story by interpolations of more or less length about Canada and the general outlook for prosperity under existing laws. Then in the third and fourth chapters the author goes back to the sources of Doukhobor peculiarities and the general history of the movement, before continuing the actual account of the arrival and settlement of the colonists in Canada. This took place in 1899, and the success of the enterprise seemed assured when in 1901 a curious fanaticism exhibited itself, and under the guidance of an enthusiastic eccentric named Bodzamsky agitation succeeded agitation, and the peaceful Doukhobors suddenly showed a restless and demoralized spirit, objecting to the laws of Canada and exhibiting the same independence of spirit and action which had marked the original movement. The zealot awakened in some 1,600 of them a desire to return to absolutely natural conditions. Pilgrimages were set on foot, horses and cattle were set free from labor, and the sect was hopelessly divided; matters going from bad to worse until, as the pilgrims insisted upon nudity, police interference became necessary, and after much trouble and turmoil, the wanderers were returned to their community.

The Doukhobors are now, apparently, settled permanently, at Winnipeg, Canada, and enjoy a communal form of property holding. They are under the leadership of Peter Verigin, a most remarkable man, whose arrival in Canada took place when everything was in confusion and the pilgrimage craze at its height. The Doukhobors now call their settlement The Christian Commune of Universal Brotherhood.

The interest of this book lies rather in its subject matter and in the fact of Tolstoy's connection with the experiment of the Communal Life than in the method of treatment. The volume is made up of detached accounts and does not make easy reading, is in fact a sort of apologia for former enthusiasm upon the part of the author, but the account of the experiment is of value to all students of sociological conditions, and to all who realize that such conditions everywhere are in the main at once dependent upon and the outcome of religious ideals.

J. R. R.

Towards Democracy, by Edward Carpenter.* This volume of poems arrests attention for two reasons, first from its relationship to the writings of our own Walt Whitman and again because it carries the ideal of our poet higher than, so far, any secular writer has done. If we eliminated all but one of the lesser poems, "The Carter," we should possess in it one of the deepest religious utterances of our own or any age. All our modern seers have voiced more or less clearly the claims of man, individualism has found many to endorse its deepening value, but few have risen to the height of Universality as Edward Carpenter, in this short poem, has done. It is its "own excuse for being," it is at once the cry of the old world and of the new, it contains within its twenty-five lines the whole of the teaching of the world's sages, and the keynote of all Theosophy and religion. That the form of this short poem is somewhat archaic in no way detracts from its value or its mes-

* Labor Press : Manchester, England. Price, \$1.50.

sage, it is the uncut gem of spiritual reality offered without setting or polish. The book, as a whole, is somewhat unequal, but in every word, in every line, there breathes the purpose and sincerity of one whose spiritual perception is fully awakened, whose message to his race is clear, definite and of infinite value. J. R. R.

Among the myriad publications now put forth about Eastern folks it is refreshing to come across a modest little series which, under the title of *The Wisdom of the East Series*,* is doing an invaluable work. The great stumbling block of Progress in Religious thought is, as we all know, Ignorance, and no one who is fortunate enough to meet with this set of books can ever plead want of knowledge as to the fundamental concepts of Eastern religions. The volumes that have already reached us are: The Sayings of Laotzu, The Sayings of Confucius, The Odes of Confucius, The Teachings of Zoroaster, The Duties of the Heart, Rabbi Bachye, and The Awakening of the Soul, Ibn Tufail. We are specially interested in the last-named because they form a link, as it were, between Eastern or Aryan and Mongolian thought and Semitic religion. We are accustomed to associate fundamental breadth of thought with purely Eastern wisdom, and to expect in Semitic writings a more concrete, defined, and perhaps crystalized system of morality. These two little volumes give us a deeper insight into the ethics of Judaism, and in the last named, *The Awakening of the Soul*, we have one of the most illuminating allegories of the Arabian philosophy of the Eleventh Century.

Magazine Literature.—The Hibbert Journal easily maintains its originally high standard. The subjects considered by it are always of value and the manner of their treatment unexceptionable. In the April issue W. H. Mallock, in *The Cross of Theism*, enters a protest against the theory of Romanes who, from being one of the most ardent followers of Darwin, experienced before his death a great desire to return to the theistic position. It is to be expected that the author of the article would approach his subject from a different standpoint, the interest of his protest lies in the fact that he agrees with Romanes in the possibility of a rational defence of the crucial point. A very interesting article in this number, by H. W. Garrod, *Christian Greek or Goth*, maintains the superiority of the Northmen in the evolution of character; he considers that religious "self-respect, independence and courage" are virtues derived from our Northern ancestry and are neither Christian nor Greek. The article is stimulating, and it affords a relief from the ordinary Eastern and Western controversy. The author is bold, too, in his reprehension of the ideal of Duty which he considers as less satisfactory than that of Honor. W. R. Sorley, in *The Knowledge of Good*, tries to prove that the ethical concept is based upon the primary facts of the moral consciousness, in which most thinkers would agree with him, but we must also ask how does the moral consciousness itself evolve? Other articles of interest are: The Historical Jesus and the Christ of Experience, The Religion of Rome, etc.

The Theosophischer Wegweiser (Leipzig), is, as usual, full of good things: papers by Franz Hartmann and Edwin Böhme are always of value, and the explanation, as well as translation, of Sanscrit words must be very helpful to the general reader.

Theosophisches Leben (Berlin), is largely made up of translations from W. Q. Judge, Jasper Niemand, and Mabel Collins. The selection from Judge is of particular value, dealing as it does with the universal question of Existence itself. There is also a good paper upon the teachings of Persian scholars, illustrating the philosophy of Abad. The April number contains among other interesting matter a paper by Charles Johnston, on *The Tree of Life* (a commentary upon a verse from the Katha Upanishad), and a translation by D. S. Ch. Rader of a portion of the Maitreya Upanishad.

Der Vahan (Leipzig) is of special interest for its paper upon the question of instructing the young in the philosophy of Theosophy. Its department of Questions and Answers is full, not only of important information, but of valuable suggestions to students of every standing and class.

A pamphlet from Berlin by Willi Boldt, *Universal Philosophy of Religion*, gives in convenient form a resumé of the subject and an explanation of Sanscrit and of other unfamiliar terms met with by the student of Philosophy.

* John M. Watkins, 22 Cecil Court, London, 1/6 net.

Blätter zur Pflege des höheren Lebens. Paul Fremsdorf Schweidnitz in Schles contains a brief account of The Secret Doctrine, a translation of Annie Besant's Teaching of the Heart and the conclusion of an interesting account of The Physiology of Laughter and Tears.

Dharma (Venezuela) contains short pithy articles and a translation of W. Q. Judge's Ethics of the Orient, and the first paper upon Primordial Life which promises to be of value.

Sonnen Strahlen, a magazine for the young, comes to us from Berlin. The first number (April) is enriched by a translation of Jasper Niemand's child's story, "How Troll, the Water Spirit, Became a Man."

From the Chirag Press, Bombay, we have *The Theosophic Gleaner*, which gives as a supplement a most valuable chart of the Geological strata of the Earth in relation to Life, the earlier and prehistoric races. The subjects treated in *The Theosophic Gleaner* are of universal interest. P. B. Vachha has a paper upon Glimpses of Occultism which repays perusal. Quoting from Goethe, he says: "Life may be said to begin with self-renunciation, self-annihilation"—and finds the necessity of his assertion in the secret teaching of all religions.

Sophia (Madrid.) The April number gives us a translation from Sankaracharya, but apart from this and a selection from Molinos this magazine shows a delightfully independent spirit, and provides its own literature without depending upon well-known Theosophical writers. This is a refreshing fact, for many Theosophical publications are in the main reprints of matter already familiar to their readers, which is regrettable.

The Theosophical Review (London and Chicago) gives as usual a general idea of Theosophical activities, mainly intellectual. A noticeable article is by Powis Houlton upon "The Purport of Pain," taking the ground that the stimulus of suffering is needed to force the ego from the monotony of the circle into the ascent of the spiral; an account of the mystic William Law, whose works should be better known to all Theosophists, and a continuation of the Perfect Sermon of *Hermes to Aesculapius* are among the more notable contents of the March number.

The Lotus Journal seems in the main rather beyond the average intelligence of young people, for whom it is intended.

Occult Review (London.) This is one of the most important of recent magazines. It is in the hands of those whose interests are mainly scientific, but who are broad-minded enough to realize the trend of modern investigations of the occult. The April number offers papers by Andrew Lang, Mrs. Campbell Praed, who writes of World Memory and Pre-Existence; Sir George Lane Fox, Bart., whose subject is the Sublime Mind, and others. The conclusion of W. L. Wilms-hurst's article upon "The Present Aspect of the Conflict between Scientific and Religious Thought" is of great interest for Theosophists.

The Light of Reason (Ilfracombe, Devon, Eng.) for April contains among other good things a continuation of Divine Dialogues between the Master and the Disciple, by Filius Lucis, dealing with Renunciation.

The Open Court (Chicago) for May is devoted to a study of Schiller as Poet and Philosopher. This tribute is well written and extremely well illustrated. To philosophers a parallel is drawn between his conclusions and those of Gotama, the Buddha, which is of considerable interest. Among what are known as publications of the New Thought movement we have received *Harmony* (San Francisco, Cal.), which gives weekly lessons in its principles, and *New Thought* (Chicago) whose motto for April is "Let your soul work in harmony with the Universal Intelligence." *The Nautilus* (Holyoke, Mass.), which gives, in its May issue, an interesting account of the work of Luther Burbank in the creation of new vegetables, plants and flowers. We have also to acknowledge *The Temple Artisan* (Oceano, Cal.), which devotes attention to the Great White Plague and enters upon a missionary attempt to benefit the victims of tuberculosis. *Notes and Queries* (Manchester, N. H.) full, as usual, of odds and ends of most valuable information. *The Prophet* (Lamott, Pa.) made up in the main of religious verse. *Country Time and Tide* (Montague, Mass.) the organ of a new social movement in country life. *The Fairhope Courier*, which reaches us from Fairhope, Pa., and is devoted to the Single Tax Conference. *Beauty and Health*, (New York) devoted to physical perfection.

The Literary Collector (Greenwich, Conn.) offers biographical and critical notes upon Longfellow's Hiawatha.



QUESTIONS AND ANSWERS

QUESTION 32.—*What do the adepts teach regarding the condition of the interior of our globe beyond the crust of the earth?*

ANSWER.—This query is entirely absurd, and any reply must also be absurd. It is based on a mistaken idea that the adepts are a delightfully and thrillingly mysterious collection of individuals, who “teach” many peculiar theories to certain other peculiar persons, who in turn “give out” these teachings to any one sufficiently curious to listen or sufficiently credulous to believe.

In fact, the querist’s idea of adepts is based on, or has been vitiated by, the perusal of the noxious fiction which has been constructed upon the doings of modern “disciples” and “drawing-room adepts” whose ignorance is their only hope of pardon.

Such basis necessarily underlies the query because it embodies the assumption of a sort of *personal acquaintance* on the part of the answerer with the “adepts” and assumes that their “teachings” consist of extraordinary statements regarding the material universe, similar to the explanation elsewhere given that the moon consists merely of green cheese.

This query would be answered most satisfactorily (in the opinion of the querist) by some such person as a certain lady with whom I am in a way acquainted. This lady lectures, and would simply revel in just such a query as this one. But when she lectures, she is “helped,” for the “Master” stands at her side and tells her what to say.

There is nothing regarding the “adepts” and their “teachings” which she cannot relate and explain, always remembering, of course, that she merely “gives out” the words of “MASTER.”

But there are adepts AND ADEPTS, also disciples AND DISCIPLES, and the querist will be directly answered only by the adepts or disciples whom he or she *prefers*. Any direct reply embodying knowledge obtained from “adepts” such as used to be meant by the term when it was first made public and before it was prostituted to its present vile uses WILL NEVER BE GIVEN and the query can never reach them.

The ADEPTS teach that “*ignorance is better than head learning with no soul wisdom to illuminate and guide it,*” and no possible direct reply to this query could tend to develop soul wisdom, nor the desire for its possession.

A direct reply could only gratify an utterly useless and objectless *mental inquisitiveness*, and thereby aid in *increasing* the obstacles which lie between every individual and those adepts.

I tell you I was offul glad
 To have my Pa about
 To answer all the things I had
 Been trying to find out.
 And so I asked him why the world
 Is round instead of square
 And why the piggies tails are curled
 And why don't fish breathe air,
 And why the moon don't hit a star,
 And why the dark is black
 And jest how many birds there are
 And will the wind come back.
 Etc., etc., ad. inf.

If the querist really wishes to obtain knowledge regarding adepts and their teachings, a beginning must be made from an entirely different standpoint.

As is said in "Light on the Path," *"Those that ask shall have, but, though the ordinary man ask perpetually his voice is not heard, for he asks with his mind only, and the voice of the mind is only heard on that plane on which the mind acts."*

To obtain knowledge of adepts and their teachings it is necessary first to be VITALLY interested in the science they represent, which differs from material science.

Man has been scientifically described as a *"fortuitous concourse of atoms,"* the atom being *entirely unknown*, and material science may similarly be described as a *"fortuitous concourse of facts."* The FACTS being as entirely unknown as the ATOMS.

The science of the adepts is not concerned with the *"facts"* of material science, nor are the adepts engaged in adding to the bulk of the *"fortuitous concourse."* They simply *utilize* material science so far as it can be made subservient to their objects.

Their science is the knowledge of that of which all facts, atoms, and materials are the vehicle.

Their science has been said to *"begin with the realization of the necessity for the investigation of consciousness and NOT OF FORM."*

The obtaining of "knowledge" at all worthy of the term is a *progressive realization* and not any form of *reception*, which is negative.

Therefore, if the querist is sufficiently interested in adepts and their teachings to undergo the necessary process of *realization*, their teachings on this and other points will in due course be known as part of the whole Truth. *But will never be told as an outlandish Theory.*

The science of the adepts is the knowledge of Truth, and the only way to reach their science is by the pursuit of Truth. *"Religions are many, Truth is One."* A persistent search for Truth necessarily leads to its progressive realization, and must remain *progressive* until the searcher also is ONE.

"If with all your hearts ye truly seek Me,
Ye shall ever surely find Me,
Thus saith your Lord."

J. M.

ANSWER.—The "teachings" of "adepts" have always been freely given to all to whom such teachings are due. But those teachings are never asked for, nor are inquiries reliably replied to, through the medium of any Literature, Theosophic or otherwise.

The purpose of all true Theosophic literature is really to enable sincere individuals more and more to become reflectors of the Light of the World.

This holds good even in the case of such a book as the "Secret Doctrine," which embodies more "Secret Wisdom" than will be understood and realized probably during centuries. Yet if perused by mere curiosity hunters, it will be found quite "stale, flat, and unprofitable."

If wisdom could have been imparted by means of words, it would have been long since accomplished. But it can only be reached by realization.

As knowledge of the "Being" of man is realized, more will be known of the earth and of the universe.

But all mental knowledge is strictly commensurate with the condition or state of the learner.

And inquiries such as this regarding the physical body of the earth must be as misleading as are investigations into the physical body of man.

Putting aside the idea of man as a physical animal, he is himself a Universe in miniature. He is, individually or collectively, a "centralization of forces." He is a "Sphere" and an "Atom."

Only as accompanying a knowledge of this "centralization of forces," its nature, polarization, action, etc., could any information, further than that already obtainable from our current science, regarding the physical body of the earth, be usefully given or intelligently comprehended.

If the querist is able to hear with the ear, *and understand with the heart*, let him, or her, read rules 14, 15, 16, 17 and 18, in Book II., "Light on the Path."

MAN KNOW THYSELF.

J.

QUESTION 33.—*In the stanzas of Dnyan we read that "Seven times seven Shadows of Future Men were born, etc." Does this refer to the seven Root-Races or the Seven Sub-Races of the first? If the former, then, were they evolved on the "Imperishable Land" which is now the North Pole, or were they each on his own continent?"*

ANSWER.—We know very little of the processes through which the seven globes of our world evolved during its first two manvantaras or rounds. We are told that evolution during the lunar manvantara produced seven classes of beings, technically called Fathers or Pitris, since it was they who generated the beings of the terrene manvantara. These entities (lunar pitris) entered the earth-chain to ensoul the elemental essence and the forms shaped by the Builders (innumerable intelligences, hierarchies of beings of graduated consciousness and power who on each plane carry out the actual building of forms). By the end of the first round the archetypal forms of the mineral world have been brought down. At the close of the second round the first-class pitris have reached the incipient human stage. Man has all the principles latent in him from his birth. (S. D., II., 177; I., 253). In the third round they become definitely human in form. In the fourth round the evolution of humanity on globe D offers in a strongly marked form the continual seven-fold diversity often alluded to. Seven races of men had shown themselves in the third round. On globe D, fourth round, humanity begins with a first race, usually called a *Root-race*, at seven different points, "seven of them, each on his lot." (S. D. II., 81.) These seven types, side by side, not successive (II., 96), make up the first *Root-race*, and each again has its own seven sub-races. Evolutionary law compelling the lunar pitris to pass in their monadic condition through all the forms of life and being on this globe, they projected on seven different zones their astral figures (S. D. II., 418-421), these zones being the seven distinctly separate regions of the only Earth then existing at the Arctic Pole, called the "Imperishable Land." This home of the first race, we are told, exists to this day. There are seven stages of the reproductive process in every race.

M. W. D.

QUESTION 34.—*What relation does each individual Soul bear to the Soul of a Nation? What relation does each individual Soul bear to the Soul of a movement—such as the Theosophical Movement? What relation does each individual Soul bear to the Soul of the Universe?*

ANSWER.—The relation which each individual soul bears to the Soul of a nation, a movement or the Universe depends upon what is meant by "individual soul."

An individual soul is not a detached fragment nor even a temporarily separated portion of the Over Soul. For the Soul of a Nation, a movement or of the Universe is indivisible and inseparable at all places and under all conditions, and the soul of an individual or person is merely a link, a point of contact between the Great Soul and the phenomena of material, mental and psychical activity, in which the personality, illuminated by the soul in question, happens to be.

A man knows the world through his physical senses, and so through all of us the Universal Soul knows mankind; through some it feels, through some it sees, and through some it hears.

Analogies have their limitations, but they usually afford a viewpoint which is not obtained in any other way. The Universe is like unto a vast and extensive mosaic. Each little stone represents an individual soul or group of souls; some black, some red, some green, a few yellow, etc.; each by itself means nothing, in its place it is a part of the whole and fulfills a definite and useful purpose. Each assists in its own peculiar and characteristic way in expressing the subject, the idea of the design which is the Soul of the Universe.

R.

QUESTION 35.—*In an old number of the "Path" these words appear: "The idle word condemned by Jesus is inactivity of Being. It is the cessation of homogeneous resonance, the Logos or Word. The Word in its highest activity is pure spirit If a man denies it, he is lost, for by it alone he lives."*

Is this denial a conscious thing, or does the individual unconsciously choose either way, as the natural result of his past?

ANSWER.—Let us reply to this question Oriental fashion:

Once upon a time there was a man who became very proud of his shadow. In fact, his daily prayer was "May my shadow never grow less." In consequence he imparted some of his enthusiasm to the shadow, and it, in response, grew to vast proportions. As the man's conscious effort was directed mainly toward the shadow, it became conscious of the effort, and developed a consciousness of its own self, which, of course, puffed it mightily, and then it denied the value of the man who cast it. Then did the shadow wander away from the man, and, becoming entangled in the sunlight, was slain by that which produced it. In the maze of self it became unconscious of its source, and "nature unaided fails." The poor shadow was lost, but the man grew a new one, because he could not help it; there was plenty of sunlight left.

F. A. B.

QUESTION 36.—*What can a man do to recognize his duty?*

ANSWER.—It would appear that this question covers a vast deal of ground, that it has to do with several planes of human nature. We may suppose, for example, that almost all men who think at all, who are not absolutely brutalized, recognize their elementary duty, as we may call it. They know that they must keep the law; that they must not commit crimes; that they must provide food for their children and for those dependent upon them, and so on. But when all is said and done, we come at last into a zone where duty is nebulous, and where it may seem that there are many pros and cons, many debates in regard to one's duty in respect to openings and occurrences in human life. This zone we must acquaint ourselves with: we have got either to master it and to light it up, or we shall become its slave, when we are liable to be led into action by the blind forces of the universe, of which by far the most insidious play about the mental plane; also the psycho-mental—that where emotions and sentiments have their injurious sweep, and where they are cloaked and masked by pseudo-ethical fancies. The question would appear to have reference to this zone, the building ground of man; the battlefield on which he conquers his immortality, and where he takes on the Captaincy of his own Soul. Here he finds the essence of his Being, and with that, his own duty. In the first place, before he engages in the battle at all, he will see to it that *all* the duties of his place and station in life are fulfilled. His first duty is **WHERE HE STANDS EMBODIED**: he came there for that, and for no other thing—to fill to the utmost every call made upon him in *that* place. He is not to change places: that were to shirk the mandate that put him there. If the Soul wants him anywhere else, it will put him there. If he be poor, and the Soul wants him rich, he cannot escape riches, try as he may; if he be exalted, and that high Soul wishes now to try him at the other pole, he may be sure he shall be brought low; he cannot escape. And in order to know his whole duty, he must remove, one by one, the impediments between himself and his Soul; he knows his evident sins; let him sin no more. He knows some, at least, of his faults; let him lay them all upon the altar: he will watch and ward and "pray without ceasing." He will address himself to his Soul and to the God within, and will ceaselessly ask for light; will unflinchingly follow that light when it shines from within himself. He has a conscience; let him hearken to that; but also let him not mistake his own emotions, his sentiments and his fancies for that august voice. Let him meditate on the true aspects of the soul qualities: on that Justice to ALL which is the only true Compassion. On that Love Divine, which can be resolute as well as tender. On that Mercy which is Strength. And so on through all the great round; let him lift his own ideals to higher regions still. It is an unending work, but as the man strives and struggles—mainly against himself, apparently to the undoing of his mortal mind—he comes at last into some touch with his own Soul. Then from that Soul he may hope to learn his duty. For the true duty of man is that at base: first to know, then to follow, his Soul.

K.

What is meant by the Gates of Gold? How can a man pass through them?

ANSWER.—By the Gates of Gold, the interior nature of man is meant:—his Soul is found within those Gates. The Soul is That Which shines through them. In order to pass through, the man must watch, meditate, and pray: the question about Duty answers to describe the first steps. Further steps cannot be described in terms

of mind, but they may be found by the man who has taken the first steps, the man who is bent upon doing his whole duty toward The Supreme. K.

QUESTION 37.—*Why do members of the T. S. speak so little about the question how to control the lower nature and passions of man, and so continually about the teachings of Theosophy?*

ANSWER.—The question appears rather paradoxical or contradictory, for how can members speak continually about the teachings of Theosophy and not about how to control the lower nature and passions of man? What, perhaps, the questioner means is, that while members speak much about the teachings of Theosophy, they neglect that part of the teachings relating to the control of the lower nature, etc. Where and when this is a fact, it is no doubt more an oversight with a few only, and not wilful neglect. I can only add, that this part of Theosophy, sometimes neglected, is an extremely important and essential part, and should never be lost sight of nor neglected, for unless we control our lower natures and kill out our passions, we cannot gain discrimination and a clear knowledge of the Truth, which is only another term for Theosophy. We shall not be able to rightly understand the Theosophical teachings unless we rightly control our lower natures and gain discrimination. "He is possessed of spiritual knowledge whose senses are withheld from objects of sense." "The man who restraineth the senses and organs and hath faith obtaineth spiritual knowledge," and, "There is no purifier in this world to be compared to spiritual knowledge." (See *Bhagavad Gita.*) M. W. D.

QUESTION 38.—*In what manner can the way of disposing of the body of the dead (cremation, burial, etc.) affect the state of the departed soul still clinging to terrestrial life?*

DR. F. HARTMANN.

ANSWER.—From the teachings of Theosophical and Kabalistic works, it would appear that,—as all the operations of Nature are very gradual,—so after death, the magnetic or fluidic cord which connects or ties the astral to the physical very gradually disintegrates; but, not until its ultimate snapping does the final separation between the two bodies take place. Therefore, up to that time, the Entity will be living in his astral, in close vicinity to the dead physical, so that, if at all conscious, the Entity will see his physical, and still dimly feel sensations connected with it. Thus it is said that one of the horrors of burial, for certain material souls, is to have to witness the gradual decomposition of their physical body. In a similar manner, a material person will pass through mental tortures while witnessing the dissecting of the physical. Consequently, cremation must also cause a shock and mental agony if done too soon after death, before the magnetic cord is nearly ready to snap. But, of course, all these mental worries are spared to the pure and spiritual, who are no longer bound to the body by earthy desires; in them, the snapping of the cord takes place much quicker, and in the meanwhile they remain in a kind of blissful unconsciousness. Premature cremation will also affect a soul still clinging to material life, by forcing it out of its astral, before it is really ready for that next step in posthumous evolution. A. M.



ELEVENTH ANNUAL CONVENTION

OF THE

Theosophical Society in America

THE eleventh annual convention of the Theosophical Society in America was held at the Lafayette-Brevort Hotel, New York City, on Saturday and Sunday, April 29th and 30th, 1905.

The convention was called to order at twelve noon, Saturday, April 29th, by the Secretary of the Society, Dr. T. P. Hyatt, who was elected Temporary Chairman. Committees on Credentials and Resolutions were appointed, and an adjournment taken until the afternoon.

The afternoon session was called to order at 3.00 P. M. The Committee on Credentials reported 133 members present in person or by proxy.

The permanent organization of the convention was then effected by the election of Mr. M. H. Phelps as Chairman and Mr. A. B. Russ as Secretary of the convention.

OPENING ADDRESS.

Mr. Phelps, on taking the chair, said:

"Sir, Brothers and Sisters, I thank you warmly for this honor, both very unexpected and very welcome. If I can be of any assistance in guiding your deliberations, I shall be most gratified.

"I believe that Doctor Johnson is credited with the observation that a second marriage is a triumph of hope over experience. It is indeed true that everything which is ideal—and the man contemplating a second marriage undoubtedly thinks that he is looking forward to an ideal state—that everything which is ideal, and therefore everything which is of real value, is a triumph of hope or faith over experience. We who are here to-day, representing a mere corporal's guard of what our Society in America once was, are here solely because we and those whom we represent believe firmly, unchangeably, both for each of us individually and for the race at large, in the ultimate triumph of the ideals of life which we hold over that experience which is determined by material influences and conditions.

"Since I last had the privilege of attending a Theosophical Convention, I have had the good fortune to spend much time in India, that *Jnana Bhumi*, that land of spiritual knowledge, which we all love. And it is a land indeed very different from that in which we live, a land where men actually recognize the fact that, and live as though, the purpose of life were not the enjoyment of material comforts and pleasures, but the making progress toward God. This recognition is in the very atmosphere. It is breathed forth from the actions and customs, character and speech of the people.

"The rule of life in India is the minimizing of comforts and the extension of sacrifices. Comfort is a despised word there, for worldly comforts withdraw one from the Lord. Serjeant Ballentine, a famous English barrister, went to India to defend a Maharajah charged with murder. After traveling over all the country

he remarked that there might be in some of the languages of India a word for comfort, but he had not heard it, nor had he found the article. He did not, however, go deep enough to learn the fact that comforts are indeed showered upon the Sages of India,—upon those who have attained the goal of Freedom,—for it is known that to them comforts are not a danger, that they cannot be seduced.

"If you come into confidential relation with the people they will soon show you that this attitude of devotion is their most marked characteristic. As they reach middle age, it is their habit to so arrange their affairs that they can retire into seclusion and devote *all* their time to finding the Lord. On a certain occasion I made the acquaintance of an Inspector of Police in Southern India. He was a vigorous man of about fifty years. In the course of a short conversation he remarked that he was becoming very desirous of withdrawing from the world, which he hoped soon to be able to do. He wanted to live so that he could think only of God. A Police Inspector, remember. We have few of that sort, I imagine.

"For the sake of peace, intelligent natives of India are even reconciled to English rule, although it involves some great evils, and the sacrifice of national pride. 'We are,' said to me a gentleman whose wide acquaintance gives to his words a representative value, 'we are quite content that England should possess the country, since without her there would be endless wars between rajahs and maharajahs, who, as a class, at present are worldly and unprincipled men. The English at least give us quiet and security. They take the task of governing the country, which they do fairly well, and leave us free to worship the Lord.'

"Until one has been in India one does not appreciate how dear to the heart of the Hindu is the Theosophical Society. To be a Theosophist is almost equivalent to being a Hindu; at least it ensures that if the fact is known you will receive the treatment of a brother. The Theosophical Society has done much for India, and it is not forgotten. The corrupting and demoralizing influences of Western civilization upon ideals of thought and character was very rampant there thirty years ago. Its apparent success and splendor outshone the mild and austere glow of spiritual illumination, and widely impressed those of the rising generation of India whom it reached that their fathers had been following shadows, and that genuine and actual knowledge was only just arriving with the science of the West. That a European and American should now come forward to reassert the old national ideals was a fact of immense significance and potency, and did much toward restraining innovation and maintaining loyalty to Indian institutions and traditions.

"A year ago I was in surroundings very different from these. In order to emphasize and impress upon you some of the things I have been saying, I will briefly relate an experience I had at about that time. It is one that made a profound impression upon me.

"While in India I had the great privilege of being all the time the pupil, and part of the time the guest, of a very great spiritual teacher, known to some of you by his given name of Ramanáthan and his assumed name of Paránanda, and whom we look forward to welcoming in this country in July. One day I was sitting on the veranda of this gentleman's bungalow, when two singular figures approached through the compound. They were dressed in yellow cloths and turbans. Their faces had rather a sanguinary appearance, due to a free application of red chalk, and they displayed other rather bizarre sorts of adornment and equipment. Their general appearance at a distance reminded me of our own Red Indians, but I soon found that they were the gentlest and kindest of men. My host entered into conversation with them in their native tongue, and later told me that they were Sannyasins, old friends of his, on their way to assist in the celebration of the festival of Shivarátri at Rameshvaram, a spot highly venerated by all Hindus, where Rama made his great sacrifice on his return from the conquest of Lanka (Ceylon) some two million years ago; and he added that if I should accompany them I would have an excellent opportunity of observing a most important phase of Indian life and one rarely seen by foreigners. After some consideration I assented to the suggestion, and arrangements were forthwith made that I should embark with the Sannyasins on the steamer on which they were to sail the next day.

"It would take too much time to tell you of the incidents of that journey, how I lived and slept on the open deck of the ship with my new friends, how I passed three days as the inmate of a Sannyasin monastery in which there was no other human being with whom I could converse, and amid very novel conditions. These things I will pass over, since what I now wish to describe to you is the *mental and*

spiritual atmosphere in which I found myself. Here one has penetrated below the surface of Indian life, and sees that the spirit which vitalizes it is that of devotion, love and assiduous service to the Lord. This is the real life of India. It has an immense force and depth which sweeps on forever quite unaffected by the ephemeral goings or comings or doings of any or all Western nations. How different that spirit is from that of the West, even Theosophists can hardly realize until they come into contact with it. It was pulsating here before me in all its purity and strength.

"As you witness those throngs of eager worshippers from all parts of India pressing upon each other in that vast temple, those troops of pilgrims bringing the water of the Ganges a thousand miles to flood those shrines, those enthusiastic crowds lining the streets and dragging effigies of the World-Energies enthroned in state and garlanded with flowers around the temple, those bands of yellow-robed Sannyasins rushing singing through the streets and majestic temple corridors to prostrate themselves before those altars, whatever you may think of the way in which it is expressed you cannot doubt the fervor, the intensity, of the devotion.

"And we must never forget that this wonderful inspiring spectacle of spiritual life in India would not have been open to our eyes but for the self-sacrificing labors of that first of our benefactors, to whom we can never be sufficiently grateful, that noble and too little appreciated woman, H. P. Blavatsky, blessed be her name! There are few possessions greater than the capacity to disregard names and forms and creeds and to seize the germ, the kernel of truth irrespective of all names and forms and creeds; and that capacity I have never found in the West except in those who had been trained in the teachings of Theosophy.

"Witnessing the scenes which I have described one feels that he is in the presence of a great Power—a Power that has been aptly called by a writer in one of our journals 'Love as an Energy.' It means a live religion as distinguished from one from which the life has departed. It represents the very essence of religion. We all know this in our hearts. We are all striving to reach that state in which we shall feel this flame within us, in which it shall shine forth in our lives. This is our ideal. The doctrine of the heart is to us the nearest and the dearest. When we have reached its realization we shall indeed have achieved a triumph of hope, of faith, over experience, of life over death. Then and then only may we expect that this movement which is so dear to our hearts will become a power and a contagion among men.

"I thank you again for the honor which you have conferred upon me, and for the courteous attention with which you have heard me."

The Chair then called for the report of the Treasurer.

REPORT OF THE TREASURER OF THE T. S. A. FOR THE
FISCAL YEAR ENDING APRIL 30TH, 1905:

Receipts.

| | |
|--|------------|
| Back dues | \$ 12 00 |
| Dues for year ending April 30, 1905..... | 424 25 |
| Dues for year ending April 30, 1906..... | 92 00 |
| Donations | 417 95 |
| Subscriptions and donations to Theosophical Forum..... | 135 65 |
| Total receipts | \$1,080 95 |

Expenditures.

| | |
|--|------------|
| Convention Hall, April 30, 1904..... | \$ 20 00 |
| Theosophical Forum Publishing account..... | 575 33 |
| Theosophical Forum Editorial account..... | 165 00 |
| Postage | 4 50 |
| Secretary's office | 233 37 |
| Treasurer's notices | 2 00 |
| Uncollectable remittances charged off..... | 19 00 |
| Total expenditures | \$1,019 20 |

Cash Statement.

| | | |
|-------------------------------|-------------------|-------------------|
| On hand April 30, 1904..... | \$ 20 60 | |
| Receipts for fiscal year..... | 1,080 95 | |
| Expenditures | | \$1,019 20 |
| On hand April 30, 1905..... | | 82 35 |
| | <u>\$1,101 55</u> | <u>\$1,101 55</u> |

Liabilities Chargeable to Year 1904-1905

| | |
|---|-----------------|
| Advance payments on dues..... | \$ 92 00 |
| Forum Publishing account (estimated)..... | 45 00 |
| Secretary's office (estimated)..... | 45 00 |
| | <u>\$182 00</u> |
| On hand April 30, 1904..... | 20 60 |
| | <u>\$202 60</u> |
| On hand April 30, 1905..... | 82 35 |
| Estimated deficit for year 1904-1905..... | \$120 25 |

(Signed) H. B. MITCHELL,
Treasurer T. S. in A.

In commenting upon this report the Treasurer pointed out that no mention had been made therein of *The Theosophical Quarterly*, the total expenses of which had been borne by one member of the Society, who had thus contributed from \$700 to \$800, in addition to the time and labor involved in the chief editorship of the magazine. Under the present arrangement no subscription price was charged for the *Quarterly*, but such donations and contributions as had been received for the magazine had been credited directly to the Society's Treasury. If the cost of publication had been charged to the Society the year's deficit would have amounted to approximately \$900.

The Treasurer added that a plan of consolidation of *The Theosophical Forum* and *The Theosophical Quarterly* would later be presented for the consideration of the Convention which, if adopted, would result in an annual saving to the Society of approximately \$750, and which he believed would also tend to raise the standard of literary and philosophical excellence in the Society's publications.

On motion duly made and seconded the Treasurer's report was accepted with thanks.

The Chair then called for the Secretary's report.

REPORT OF THE SECRETARY OF THE T. S. A.

During the past year there has been a larger amount of Theosophic Activities among Branches and individual members, though no new plans or methods of work have been started.

Two new Branches have received charters, and fifteen new members admitted. We have lost through resignation sixteen, and by death six. Over 1,200 letters have been sent out, without counting official notices, and about 900 *Forums* each month and the same number of *Quarterlies*. Upward of 1,500 letters have been received, a large number of them being from foreign countries. Our faithful and tireless worker, Mrs. Gregg, has continued devoting her entire time in attending to all the details of the office.

(Signed) THADDEUS P. HYATT, *Secretary T. S. A.*

On motion duly made and seconded the Secretary's report was accepted with thanks.

Letters of greeting and reports from affiliated Societies and Branches were next read.

REPORTS AND GREETINGS
FROM GREAT BRITAIN.

To the Delegates and Members of the T. S. in A. in Convention assembled:

The members of the Newcastle-on-Tyne Branch of the Theosophical Society in England send cordial and fraternal greetings, and heartiest good wishes.

The activities of the Branch have continued without intermission throughout the past year, meetings being held weekly. These meetings are devoted to the consideration of papers written by members and friends, and a very wide field, both philosophical and ethical, has been covered in this way.

The Study Class here still continues to meet, the "Stanzas of Dzyan" and the Commentaries in Vol. I of the "Secret Doctrine" being the subject of study.

The Branch membership continues about the same: new members have come into the Branch, and others have left the District to work elsewhere, leaving the number on the roll much about the same.

Our meetings are fairly well attended, and of late, we have had a somewhat large attendance of strangers, some of whom have continued to attend. In this latter respect, it is encouraging to notice the spirit of enquiry regarding Theosophical matters which has recently shown itself here.

We further wish to say that we truly appreciate your assembly in Conference, believing as we do, that it will be a centre of true Spiritual force; and we also wish to express to all who are in attendance our hearty sympathy with them in this, as in all that tends to maintain the solidarity of Theosophical workers, and to keep our great Ideal constantly before the world.

Yours fraternally,

(Signed) EDWARD H. WOOF, *Hon. Sec. Newcastle-on-Tyne T. S.*

To the Secretary T. S. in A.:

Dear Sir and Brother—In accordance with your request, I send you herewith the report of the work of the T. S., *Scottish Branch in Glasgow*.

Our fourth syllabus was issued during March, 1904, and ended in June. It consisted of sixteen lectures, all essays of more or less originality. I may say I was then the only speaker. With the fifth syllabus which was issued during July and lasted from August to December, a new era began in our Branch work. We had several visitors from Newcastle, including Mr. and Mrs. Jasper Fawcitt and Mr. E. H. Woof. This change improved the meetings to a great extent. Of the Glasgow members who undertook to speak were Mr. F. P. Fawcitt and Mr. J. H. Reid. From Edinburgh we had Mr. James Moore. The editor of the "*St. Rollox Express*" published Mr. Jasper Fawcitt's lecture on "The Mahatmas" in full, this being the first time that such a thing happened here. Mr. Thomas Green also figured on our syllabus with his able and lucid paper, "The Bud of Personality." During this syllabus the average attendance was twelve as against seven or eight previously. Our sixth syllabus has since been issued and like the fifth is due to the efforts of Mr. F. P. Fawcitt. As speakers he secured a number of our co-workers from Newcastle, this time including Mr. and Mrs. P. Douglas. Also Mr. T. Green from London and Mr. James Moore from Edinburgh. Our Glasgow speakers are Mr. J. H. Reid, Mr. Alexander Duke, Mr. F. P. Fawcitt, Miss Macmillan and Mr. B. Samuel, these two last being non-members at present.

Along with the Sunday meetings, which are held in Drummond's Temperance Hotel, 28 Glassford Street, we have continued the study-class, with occasional breaks. The subject for study is the "Key to Theosophy." This has been a great help to many of our members and has also served to remove a lot of misconceptions and put our understanding into order. This class has since been removed to the residence of one of our members, Mrs. J. Mackie, at 1 Wendover Crescent, Mount Florida, Glasgow, S. S., where it is held on Thursday evenings at 8 P. M.

In Gourrock, on the Firth of Clyde, is a little centre consisting of Mrs. Campbell and Miss E. Clarkson. All papers given in Glasgow are forwarded to Gourrock, where they are read at the house of our friends at 17 Royal Street.

I may add that our public meetings are open to questions and discussion, for which we provide ample time.

Yours fraternally,

(Signed) ALEXANDER DUKE.

Comrades—The *H. P. B. Lodge of the T. S. in England* has been holding weekly meetings throughout the past year, but the number of attendants has fallen considerably. In many cases this is owing to members moving their residence out of London and therefore being unable to attend more than once or twice in a session. The work has been carried on as usual in spite of the lack of numbers, and there is now some amount of interest being taken.

The work of propaganda goes on steadily, thus assuring the attention of a goodly number when the time arrives to bring them together.

We have had some very good discussions and have now adopted the plan of dealing with subjects which are of interest to the general public, and preferably subjects that are being discussed by the public.

It is the wish of the members of the *H. P. B. Lodge* that I should convey their hearty fraternal greetings to the Convention, and with their best wishes for the success of the work.

Yours fraternally,

ARTHUR D. CLARKE, *Hon. Sec. H. P. B. Lodge, T. S. in England,*
78 Wigmore Street, London, W.

FROM GERMANY.

Berlin, Germany.

To the Members of the Theosophical Society in America in Convention assembled:

Dear Comrades—It is always a source of pleasure for us to send greetings each year to our American brothers and sisters. It is as if we felt in advance the brisk activity, the joy of some and the deep earnestness of others. Many of us here in Germany believe that another spirit, more real and more divine, prevails at the time of the Convention in America, and permitting our hearts and minds to be pervaded with this feeling, we partake of the same spiritual elements.

May the present Convention be accompanied with the same success as its predecessors; may the proceedings impel the Theosophical Movement forward, not only in America, but also in Germany and other parts of the world.

We are able to give a good report of the Theosophical Society German Branch during the past year. Our work has been crowned with success and a right comprehension of the aims of the Theosophical Society has been aroused, so that it is more generally recognized where the true success of the movement lies. Formerly many believed that success was to be found in drumming together many thousands and persuading them to join the society. It is now recognized that this is only *form* and success is measured by the progress of mankind in *inner* wisdom, so that all men may recall and become conscious of their divine souls. No drumming together of members, no advertising, no fine lectures or public meetings can offer success, but "*living Theosophy*"—"*living the life of the Soul.*" The few who have recognized this are striving to act according to their belief.

Where this *inner* success has been attained, outer success has not been wanting. The Theosophical Society German Branch has increased in membership during the past year, and a new branch has been formed in Breslau, with Dr. Wolfgang Bohn as president. The statutes of this branch are essentially the same as those of the Theosophical Society German Branch and of the Theosophical Society of America.

On September 24th and 25th the Third Congress was held in Dresden, at which the undersigned was present. Such Congresses might have fulfilled an excellent aim by offering opportunity to the numerous Theosophical societies to meet and exchange ideas concerning the movement. Many, however, have probably secretly hoped that these Congresses would lead to a reunion of all Theosophical societies here in Germany, but this can never take place until the several societies are united in *principle*; in other words, until the principles have their source on the spiritual plane, where all men are truly "brothers," where alone "universal brotherhood prevails."

On October 22d and 23d the IX. Convention of the Theosophical Society German Branch occurred, and the success was notable. The proceedings which took place between the society of which H. S. Olcott is president and ours are worthy of mention. A re-union of the two societies was planned, but failed on account of the autocratic basis on which the former society was built; their constitution disagrees greatly with the principles of the original society.

Another mark of progress is to be found in the publication of two new periodicals, for which a want is felt. One is a Theosophical magazine for young people, entitled *Sonnen-strahlen* (Sunbeams), edited by Mrs. Dora Corvinus, an active worker in the Society for many years and one who has recognized the need of such a magazine for a long time. She will be assisted in her work by her children.

The other periodical is a fortnightly and bears the name of *Black and White*. It is devoted to the social and mental progress of mankind and hopes to form a bridge between *Theosophisches Leben* and the many daily papers. The magazine will be published in a large edition and no effort spared to make it popular.

May the "Lord of the Vineyard" and the Masters of Theosophy give their blessing to these undertakings.

Once more wishing you the best success and assuring you of our sympathy in all your proceedings, we remain,

Sincerely and fraternally,

PAUL RAATZ, *Secretary of the Theosophical Society German Branch.*

Berlin, Germany.

To the Members of the Theosophical Society in America in Convention assembled:

Dear Comrades—It gives us great pleasure to be offered the opportunity of expressing our sincere sympathy with the work of our American brothers and sisters. This is no polite phrase, which we are accustomed to use on special occasions, but the language of true feeling.

We know that you are glad to hear of the good results in the public work of THEOSOPHICAL SOCIETIES and we, therefore, report to you the progress that we have made.

The attendance at our public lectures, which take place twice weekly, has been excellent; our library, containing almost 1,000 volumes, has enjoyed an extremely large circulation.

An especial source of pleasure is to be found in the constantly increasing list of lecturers. This includes not only our own members and those of other Theosophical societies, but also members of other organizations. The last-named lecturers have brought newcomers, enthusiastic ideas and theories, increasing thereby the interest extremely, as well as offering a grand opportunity of displaying tolerance. This signifies healthy life in the society.

May the work of your Convention refresh and strengthen you for the great cause, and may the One Light, the Source of all, illumine your hearts and minds.

With fraternal greetings, Theos. Society Branch, Berlin,

SANDOR WEISS, *Secretary.*

Berlin, Germany.

Dear Friends—Recognizing the great significance of the mission which has summoned you together, the members of our society unite in wishing that your efforts may serve to arouse a comprehension of the everlasting truths in the minds of the people of your continent, and so aid them on the upward path of evolution.

A great sea lies between us on the physical plane, but as faithful, earnest comrades in the difficult task of promoting universal brotherhood, we feel very near you.

May the united forces of sympathy from all parts of the world combine to cause glorious results, which may serve to increase the welfare of the whole human family.

With brotherly greetings in behalf of the members of Theosophical Society, North Berlin Branch,

ERNST JOHN, *President.*

Leipzig, Germany.

To the Annual Convention of the Theosophical Society in America:

Dear Friends—To your Annual Convention the "Theosophical Society (International Theosophical Brotherhood) in Germany" sends hearty greetings and best wishes.

Our greatest wish is that the true Theosophical spirit, the spirit of love and

freedom, of tolerance and self-government may live and work in all Theosophical organizations. The Elder Brothers of Humanity want to establish a nucleus of Theosophical Brotherhood on Earth. This nucleus is the Theosophical Society. It is not restricted to any external organization, but embraces all brotherly men and women on earth. We call this nucleus "International Theosophical Brotherhood" or General Theosophical Society, and we endeavor to uphold this spiritual and wholly unsectarian meaning of the Adepts and H. P. B.'s work. The Theosophical Society which is to fraternize the races, nations, sexes, confessions and social groups of mankind has nothing to do with quarrels as to questions of the external organizations. The external Theosophical societies, groups of workers, circles and centres are to be only tools and bodies, through which the Holy Ghost of the Theosophical Brotherhood can become manifest. They are perishable, and they are genuine Theosophical Societies only in the same degree as they possess the genuine theosophical spirit, and it is without any importance by whom and at what time they have been founded. But an intolerant Theosophical Society is a *contradictio in adjecto*, though it had been founded by Buddha himself or by Jesus of Nazareth.

The free, self-governing Theosophical Societies in all countries ought to become more acquainted with each other as co-workers. We should remember the old fable of the bundle of sticks, and therefore stand firmly together on the basis of the free and brotherly principles of the Theosophical Society. An exchange of experiences and reports will promote this. An International List of the addresses and meetings of the self-governing, unsectarian Theosophical Societies will also be good. (The first international list of this kind has been issued by the office of the T. S. in Germany in this year). Finally international general theosophical congresses would promote our mutual acquaintance. Such a Congress for all countries will be held at Nuremberg, in Germany, in 1906, on a free and general basis. May all free Theosophical Societies help in this work.

As to the activities of the "T. S. in Germany" a full report will be given after our Annual Convention, which will be held at Whitsuntide at Leipzig.

To-day only the following may be reported: The T. S. in Germany is a *federation* of 25 autonomous local societies with about 500 members. In the whole there exist 63 autonomous local societies, circles and centers in Germany. Most of the organized societies and many of the circles have public free lending libraries and weekly public meetings. Our *method* is, first, a center, *i. e.*, a person that understands and acknowledges the principles of the Theosophical Society, and is willing to work for them. Second, a great public meeting, at which we gather the addresses of those who wish to know more of the theosophical movement. Third, a public lending library is established. Fourth, a reading circle (family circle). Fifth, perhaps after years a public Theosophical Society forms itself.

Lecturing tours were made by Dr. Franz Hartmann, Mr. E. A. Krause, Mr. Hermann Rudolph, Mr. Wilhelm Storost, and by the undersigned. The office of the Society (Leipzig, Blumengasse 12) has done much work by answering questions, spreading pamphlets, lending books (Theosophical Central Lending Library for Germany), etc.

The books of Dr. Franz Hartmann have proved most valuable, for they teach the religious meaning of the theosophical movement, and not only its scientific aspect.

The highest aim of all of us is the holy THEOSOPHIA, the Divine ATMA-VIDYA, which is the knowledge of the essential ONENESS of our existences. This is the basis of BROTHERHOOD. H. P. B. said: "Be Theosophists, work for Theosophy, united yet independent;" let us therefore work for the realization of this common ideal, for the salvation of the great family of HUMANITY.

Truly yours,

EDWIN BOHME,

General Secretary T. S. in Germany.

FROM HOLLAND.

AMSTERDAM, Holland.

Dear Sir and Brother:—

It was not possible for me to send you quarterly report before February 15, therefore we send you a yearly account of our work.

We regularly had our weekly meetings, where different subjects were treated of and read.

The first half year of our group's existence we had five public meetings in Amsterdam, and one in the country (Ilversum). Though the interest was not very great, they yet were visited quite well.

On the occasion of the half-yearly existence of our group a printed report of our work and purpose has been issued, which was distributed on a large scale, after having been announced in several papers. Many questions for information were asked as a result of our effort.

For the second half-year a locality has been let to hold once a month a public meeting, of which we have had three. Continually the number of visitors is increasing, and several of them have asked to be notified regularly of further meetings, and the subjects to be treated, which is also announced in five newspapers.

A meeting with Edwin Bohme, of Leipsic, and John Hoving, as speakers, was visited by an audience of more than 100 persons, and had much success.

Our group has as yet but seven members, but by our meetings we can perceive that the propagation of the free interpretation of the Theosophical ideals is much appreciated.

The Society which acknowledges Annie Besant and Olcott as its leaders is very large here.

This year we were visited by some of our friends in Newcastle, which contact we have kept unbroken.

One of our members went as deputy to the Congress in Dresden, the consequence of it was that several ties with the foreign country were acquired. The appearance of Brother Bohme was also due to it, whilst Dr. Franz Hartmann promised to visit us this year for a lecture.

After two meetings in Ilversum we succeeded in forming a group there.

We think you will conclude from this that the interest in the work on a free Theosophical basis is growing here.

With best wishes we are

Yours fraternally,

A. J. DE VOS, *Secretary.*

REPORTS FROM BRANCHES OF THE T. S. A.

To the T. S. A., in Convention Assembled:—

Dear Brethren—The Cincinnati branch is greatly pleased to be able to report very substantial progress. The dissensions of the past, which caused a temporary suspension of the old society, have been allayed. The old members quite generally unite with us, and have turned over to us all the surplus on hand to be used by us for library purposes. In fact, we consider that we are now a united society, and propose to devote our efforts to the dissemination of the principles of Theosophy, pure and simple.

We meet in the Lecture Room of the Vine Street Congregational Church, each Tuesday evening. The subject for consideration for the evening is treated of in a paper or an address, after which a general discussion follows. Average attendance is about forty. We also have a flourishing class in the Secret Doctrine, which meets each Sunday afternoon. Attendance about fifteen.

In short, there seems to be a general revival of interest in Theosophy in this city, and we look forward to a prosperous future. We hope to be able to send a delegate to the next convention. Assuring you that we are with you in spirit,

We are, yours fraternally,

The Cincinnati Theosophical Society.

(Signed) W. A. R. TENNEY, *President.*

F. C. BENNINGER, *Secretary.* . .

To the Secretar of T. S. A.:—

Dear Sir and Brother:—

The Dayton, Ohio, Branch of the T. S. A. has been holding two meetings each week, one on Sunday evening, which is open to the public, and a members' meeting, for the study of different religions. At the Tuesday evening meetings, invitations are given to different speakers to lecture on their views, and the attempt is made to

have new speakers each evening. Each speaker that accepts is allowed thirty minutes for his discourse. Questions are then asked and answered by the speaker. Our own members have nearly always touched upon the laws of Karma and Reincarnation, and in concluding their addresses have dwelt upon the Universal Brotherhood of Man.

The Branch has moved its meeting place to No. 112 South Broadway Street, and the Tuesday evening meeting has been changed to Wednesday evening. A majority of the Spiritualist Society here meet with us, and are taking great interest in Theosophy. Several of their mediums have given up holding seances, and their leader is lecturing along Theosophical lines, doing our cause much good.

Our members are doing individual work by lending books, giving out circulars, and talking to people wherever there is a chance to spread the Truth.

Fraternally yours,

(Signed) HAMLIN GARST,

Secretary and Treasurer Dayton Branch, T. S. A.

To the Secretary:—

Dear Sir—The Fort Wayne Branch, T. S. sends the following report of the year's work:

The Society has held a regular weekly meeting, with one exception, that being on account of bad weather. Three notices are sent the daily papers announcing this meeting.

The subjects have been articles taken from *The Forum*, or the *Quarterly*, or have been suggested by outsiders or members. Some of the most helpful have been meetings for conversation on Theosophical subjects.

Although we have not enrolled any new members, the interest does not seem to have lessened.

We feel that correspondence between members and other local societies would be of mutual benefit and would gladly answer any letters sent us.

Respectfully,

(Signed) L. F. STOUDEUR,

Secretary Fort Wayne Branch T. S. A.

Secretary T. S. A.:—

Dear Sir and Brother:—

The Indianapolis Branch is holding regular meetings every week—a lecture on Sunday, and a Study Class on Tuesday evening. The active members of the Branch are doing all they can to advance the Theosophical Philosophy.

Trusting that the annual convention will be both harmonious and successful.

Fraternally,

(Signed) GEO. E. MILLS,

Secretary Indianapolis Branch T. S. A.

To the Secretary T. S. A.:—

Members of Syracuse Branch T. S. in A. send forth their friendly greetings and best wishes for the success of the Convention, and trust that all members there present will work in harmony for the best interest of the T. S.

The Syracuse Branch has been established some twelve or fifteen years, and has had quite a number of ups and down, downs and ups, but is still hanging on, as the saying is, with "bull dog grip."

Though few in number we hold meetings every Tuesday evening. Our readings have been from such works as the *Bhagavad-Gita*, *Voice of the Silence*, *Light on the Path*, *Letters That Have Helped Me*, *Ocean of Theosophy*, *Key to Theosophy*, *Isis Unveiled*, *Secret Doctrine*, *The Forum*, *Quarterly*, and other books. We have no library of our own, but quite a number of Theosophical books can be had at our City Public Library. I believe much good could be done if all members residing in different parts of the country and states would give their book dealers a list of Theosophical works, as so many "New Thought people" call at the book stores for such books, but the dealer, as I understand, does not know what to give them. I made out such a list for our local dealer, who was much pleased to receive it.

With best wishes for Peace to All I remain Yours fraternally,

(Signed) CHAS. H. DOWER,

Secretary Syracuse Branch, Syracuse, N. Y.

To the Secretary T. S. A.:

The *Blavatsky Branch of Washington, D. C.*, has held its weekly meetings during the past year, as usual, and good work has been done. Our hall is large, well lighted, and cheerful, especially adapted to the giving of lectures. Two lectures have been delivered recently, and have been well attended. Subjects of lectures were: "Emerson" and "Optimism." Visitors show interest and frequently join in discussions. Each member selects his own method of participation in meetings; papers are prepared, or readings from works pertaining to the topic chosen, or remarks are made followed by general discussion. A syllabus has been distributed giving dates of certain subjects to be considered, also printed cards of invitation to lectures. We have a weekly advertisement in a daily paper. The aim is to have the meetings informal and of a living interest. An excellent library adds to the thought of helpfulness in view.

(Signed) MARIAN F. GITT, *Secretary.*

Dear Co-Workers in T. S. A.:

Feeling sure that you will be glad to learn of anything of interest to our work, I send you the following notice of our Sunday lecture, April 3, 1905, by a Hindu Brother, who has spoken for us for several weeks to full houses.

Queen City Theosophical Society in America—Pioneer Block, A. O. U. W. Hall, Sunday study class at 7 P. M., "The Secret Doctrine"; lecture, 8 P. M., subject, "God and Creation," by A. K. Mozumdar, of Calcutta, India. The last lecture here.

As Mr. Mozumdar presents the philosophy along the exact lines we are working on, considerable interest has been awakened in Theosophy, though he himself calls his teaching "Universal Truth."

We, the members of Queen City T. S. in A., feel encouraged to keep trying to hold the open door for all who wish to come our way.

With best wishes for all our Fellows everywhere, we remain,

Fraternally yours,

Queen City T. S., Seattle, Wash.

(Signed) JENNIE S. CLARK,
CHAS. J. CLARK, T. S. A.

To the Secretary T. S. A.:

Mr. Secretary: Kindly allow me to say that *San Pedro Branch* is still in active service. Membership increasing. We have a free lending library, and have presented several volumes to the public library of this city. We hold two public meetings each week, Thursday and Sunday evenings; also Secret Doctrine class Wednesday evening for all members of the T. S. A. (but for members only).

At our Thursday evening meetings, after the transaction of business (which consists chiefly of reading minutes and paying dues), a question given at a previous meeting is answered by the members, and another question given to be answered the following Thursday evening. The balance of the meeting is taken up by the reading of some paper or article by the member whose turn it is to contribute something. A few minutes are allowed before the close for discussion and questions.

Sunday evening meetings for the past three months have been devoted to the gospel of St. John.

Fraternally,

(Signed) FRED HOWERTON, *Secretary.*

Discussion of the several reports followed. Upon motion duly made and carried, the Secretary of the Society was instructed to inform the various Branches of the T. S. A. of the suggestion of the Svracuse Branch that local book dealers be furnished with lists of Theosophical publications to be kept on hand or recommended to inquirers.

Upon motion, duly made and carried, the Secretary of the Convention, in consultation with the Committee on Resolutions, was instructed to draft cordial responses to the reports and letters of greeting, expressing the appreciation of the

Convention for the good wishes extended and congratulating the senders upon the excellent results they reported.

General business being now in order the Convention considered the proposed consolidation of the *Theosophical Forum* and *Theosophical Quarterly*. Mrs. Johnston spoke at length of her experiences as Editor of the *Forum*, and the reasons which led her to advocate the stopping of the *Forum*, as at present published, and the concentration in the *Quarterly* of the full literary talent and energies of the Society. Mr. Mitchell also advocated the consolidation and concentration as practically necessitated by the Society's financial condition, and as also tending to the maintenance of a higher standard of excellence. He pointed out that the *Forum* had now completed the seven-year cycle since its revival, in 1898, and paid a high tribute both to the place it had filled during this entire period and to Mrs. Johnston's work since she became Editor.

Upon motion duly made and carried, the Convention approved the consolidation of the two magazines into the *Theosophical Quarterly*; and the matter of the relations between the Society and the *Quarterly* was referred to the Executive Committee for determination and arrangement, and with power to act.

Upon motion duly made and unanimously carried, a special vote of thanks was tendered to Mrs. Johnston, for her devoted work in editing the *Forum*.

The Chair then announced that the election of officers for the ensuing year was next in order.

Upon nomination, duly made and seconded, the following were unanimously elected:

Executive Committee:

| | |
|-----------------------|--------------------|
| MR. CHARLES JOHNSTON. | MR. M. W. DEWEY. |
| MRS. VERA JOHNSTON. | MR. J. D. BOND. |
| DR. T. P. HYATT. | MRS. E. D. MOFFET. |
| MR. A. E. S. SMYTHE. | |

Secretary:

MRS. ADA GREGG.

Treasurer:

MR. H. B. MITCHELL.

In nominating Mrs. Gregg for Secretary, Dr. T. P. Hyatt spoke of her long and devoted service in assisting the Secretary, and taking charge of the details of the Secretary's office. Mr. Johnston was then recognized by the Chair, and said:

"Mr. Chairman, before this motion is put I should like to express the gratitude which all members of the T. S. A. feel to Dr. Hyatt, for his work as Secretary during several years. Dr. Hyatt found chaos in the Secretary's office, and created order. The records were like leaves scattered by the wind; the threads of affairs were like a ball of wool, after a kitten has played with it, and this tangle Dr. Hyatt straightened out. He worked with great self-sacrifice, and now, with like self-sacrifice he hands the work on to his successor. For no one can do Theosophical work of this kind without finding its tendrils twined around his heart, and it is a genuine sacrifice to give the work over to another.

"Therefore, on behalf of the Society and the Executive Committee, I wish to express the sincere gratitude which we all feel to Dr. Hyatt for his most effective work."

An enthusiastic vote of thanks to Dr. Hyatt was then passed by the Convention, and Dr. Hyatt made a feeling and appropriate reply. The Convention then adjourned till 8:30 P. M.

The evening meeting was devoted to informal talk and discussion, adjourning about 10:30 till Sunday afternoon at 3 o'clock, when the Convention met for its last session to hear from the Branch representatives and visiting delegates.

Mrs. M. F. Gitt, of Washington, spoke of the work there, and made a special plea for children and the necessity of doing something for them in the way of teaching the principles of Theosophy.

Mr. A. B. Russ, also of Washington, emphasized the necessity of paying more attention to the beliefs of other people so that members could approach them more intelligently, and talk with them on their own ground without the handicap of ignorance of their beliefs and terms.

Mr. Mitchell spoke of the special features of work in New York City, and at some length of a point touched upon by Mrs. Gitt—the close parallelism between Theosophy and Christianity once the latter had been stripped of theological addenda.

Mr. Albert E. S. Smythe, of the Toronto, Canada, Branch, spoke of the spirit of brotherhood as the essential feature of the theosophical movement. He had endeavored, he said, to maintain the mental attitude of paying no attention to artificially constituted limits or boundaries. They existed not as means of separation, but as aids to attainments, and those who regarded them otherwise were not fulfilling the law of love. He declined to adopt a policy of exclusiveness with regard to workers in any cause for the benefit of humanity. This spirit of brotherhood, he held, had made great strides in the past thirty years, and the Theosophical movement could reasonably claim a large share in the result. He instanced the drawing together of the Christian churches, three of the large Nonconformist bodies in Canada having a plan of union under consideration.

He found that the opportunity for theosophical work had never been greater than at present, nor were people ever more ready to listen to reasonable and simple presentations of the philosophy of life embodied in the wisdom-religion. He did not think it necessary or advisable to tag everything one had to say with the label of theosophy. It was much more essential to remember that, as the "Key to Theosophy" has it, the duty of theosophists was to keep alive the spiritual intuitions of humanity.

Antagonism to the churches was unwise, and to be deplored. All who were in earnest and conscientious in their faith and creed had some measure of truth conveyed to them in the form to which they adhered. By sympathetic endeavor to place oneself in the place of others it was possible to understand what they saw, and perhaps to place a fuller measure of the truth before them, and in a garb which they could appreciate.

In newspaper work, and in other ways, Mr. Smythe said that he had been able to overcome many prejudices against theosophical ideas, and had been invited to address various societies and clubs on subjects in which a theosophical point of view was involved. People would thus listen to statements of philosophy and ethics, which they shunned if identified with a system they supposed to be hostile to religion. He had been able to approach professional and university men on occasion with suggestions appropriate to their particular sphere which aroused interest in the philosophy from which the suggestions sprang.

Mr. Smythe thought that less attention than was required had been given to the fundamental and simple teachings of theosophy. He doubted if many of those present at the Convention could pass a creditable examination in "The Key to Theosophy," and it was useless to pass on until the student was familiar with the ground covered therein. He had found short course classes of great benefit in fixing the interest of inquirers. If a class could be induced to meet once a week for six weeks and study a chapter each week in such a little book as Mrs. Lang's "Elementary Theosophy," the impression made would be indelible. It mattered not whether such students allied themselves with a society; they bore away an influence which would never forsake their lives.

In conclusion he expressed a hope that members should not fail in earnestness, enthusiasm and optimism, and presented the fraternal greetings of the Toronto branch.

Mrs. Corduan, of Newark, deplored the sectarian spirit still lingering in some churches, and gave several amusing instances.

The convention formally adjourned at 5:30 P. M. Sunday, April 30, but the members and delegates remained as guests of the New York T. S., to hear a lecture entitled, "The Kingdom of Heaven," delivered in the evening by Mr. Charles Johnston, to a large and very appreciative audience.



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MORE money is made out of the ignorance of other people than by the attainments of the scholar. Fortunes have been made by trading in glass beads and such treasures with the untutored savage. The untutored American is a more accessible and equally lucrative source of income to hosts of merchants in modern glass-bead philosophy. "A little learning is a dangerous thing," is a sufficiently hackneyed quotation; but the principle underlying it is the means of livelihood to the glass-bead merchants. One of the great branches of the glass-bead business is the sale of vibrations. The quasi-civilized American has heard of wireless vibrations, and electric vibrations, and musical vibrations; he has held the handles of sundry galvanic machines; he has experienced the shudder which his grandmother told him was caused by someone walking over his grave. He has heard it stated that the humming of a bee will cause a blossom to burst into bloom. While in this intellectual attitude the glass-bead man comes around and offers to thrill him in any direction, to any extent, according to the amount of loose cash he is prepared to relinquish, for the cashless vibration is not dealt in by the glass-bead vibrator. You can receive vibrations daily (it is alleged) or three times per day, or continuously or intermittently, for health or for disease, for love or hate, for success or failure, or anything else you please. It all depends how deep the savage instinct for glass beads may be rooted in your nature. If you are "a person possessing sterling qualities, ambitious, energetic, and very anxious to make a mental and financial success; if you wish to better your position, increase your business, develop your talents, or obtain a higher social standing," you may derive the benefits which are to be obtained by parting with your spare funds to a thousand convenient agencies. "Our members are to be found in every country on earth," is the assertion of one of these glass-bead companies, following up the scriptural statement that the poor (in common sense) ye have ever with you. A highly intelligent man

approached the present writer some time ago, and related how he had spent \$200 here, and \$50 there, and \$150 somewhere else, in the quest for magical knowledge. "I'll give you \$100 if you tell me what you know," he said. "I have told you over and over again from the platform everything that can be told, and because you got it for nothing you did not value it. There is no more to hear. You must live the life to know the doctrine." He admitted that he had learned more from the platform than from all the dear-bought systems. Wealth is nothing, and success is nothing, and social attainment is nothing, and even love in itself is nothing. The experience gained and the power attained in getting one or another of these, and in using them, is everything. We live to become, and not merely to have or to do. This is the priceless secret. No knowledge or wisdom can ever be bought for money, and the delusion that success or ability may be imparted by any glass-bead merchant sending bumble-bee vibrations across the continent at so much a hum is merely evidence of our latent barbarism. That money is in question at all is sufficient to overthrow the preposterous claim that great spiritual forces are concerned. And should any assert that they have been benefited by vibrations it will be found that it is the self-originated vibrations of aroused expectation, increased attention, and concentration that have been effective.

The wisdom of Socrates is rarely more clearly revealed than in his remark that it is not difference of opinion which causes estrangement and enmity among men, but difference of ideal. If we differ, he says, about the length of a grass plot or the weight of a stone, we measure the one and weigh the other, and our difference is quickly reconciled. But when we differ as to what is honorable, or pious, or pleasing to the gods, then—as there is no measurement, and as we have lost the habit of listening to the gods—there is no reconciliation, and bitterness is born between friends.

The Editors of the THEOSOPHICAL QUARTERLY were well aware of this danger when the subject of Socialism first entered these pages. For not only is this a matter intimately concerned with ideals, but there is the further ambiguity involved in the term Socialism itself. Unfortunately for the purposes of discussion, the Socialistic movement is in just that half-developed condition where it means many different things to different people, and it is impossible to use the term with any certainty of the meaning it will convey. To one it is an Utopian theory—an ideal from which all that is bad is by hypothesis excluded. To another it is a question of practical politics—the platform of some socialistic party. Even in this latter case the ambiguity still exists for us, for the socialistic parties

of different countries have different platforms, and this is an international journal.

But in one thing at least we find agreement. All socialistic activity aims at a redistribution—in general, by legislation or force—of material prosperity, whereby those that now have less shall have more, and those that now have more shall have less. And it is a further indisputable fact that the majority of its advocates are those who think they now have less. If the propaganda for this redistribution were based solely upon economic arguments their discussion might well be out of place in this journal. But such is not the case. The appeal is made to those high sentiments of compassion and sympathy which have gradually evolved in our civilization and are the first flowers of its spiritual growth. Beyond this emotional appeal there is a further pseudo-religious one. Many of the principles for which the Theosophical Society has stood for the past thirty years are now quoted as evidencing the moral righteousness of this collective self-seeking, and the great spiritual fact of universal brotherhood, of the identity of all souls in the over-soul, is represented as an argument for communal ownership.

It is this appeal to the principles of religion which gives Socialism its significance in the Theosophical Movement, and compels its examination. But this appeal is like the appeal unto Cæsar: it is ultimate, and cannot be withdrawn. Yet so judged, Socialism appears as but another illustration of the most elementary of religious misconceptions—the inability to realize that “the Kingdom of Heaven is not of this world,” that “to gain the soul the world must be surrendered.” This is the first misconception that has confronted all religious teachers, as witness these words of Jesus. To the time of the crucifixion his disciples looked for an earthly kingdom. In another form it is also the first trial, temptation or initiation through which the neophyte in occultism must pass. After some little power or knowledge is gained of spiritual things there come three distinctly marked temptations, through which we make this power or knowledge permanently our own. These can easily be recognized in our own experience, for in their lesser forms they recur again and again. They are symbolized in the three temptations of Jesus in the wilderness. It is the first that is exemplified in Socialism as in another form it is in Christian Science. It is the temptation to use spiritual power or knowledge for material gain.

The spiritual development of a people or a civilization exactly parallels that of the individual. We have gained some knowledge of the brotherhood of man and of the unity of soul. Now comes the test as to how we are to use it. We can use it to aid us to self-surrender or to self-seeking—to the sacrifice of personal material ambitions or to their furtherance.

This, in its ultimate analysis, is the choice the socialistic movement presents to our civilization to-day. Its actual character is concealed by many subtle arguments. But in reality these do not touch the question. It does not matter if the material well-being is to be shared in by others as well as by ourselves. It does not matter if in itself it be a good. We may even grant that if all men were self-sacrificing and spiritually illumined, the resulting civilization would differ little from a socialistic state. Still this admission would not affect the issue. For the question is not would this be good as the outward expression of self-sacrifice, but are we self-sacrificing in seeking it? Are we in this seeking material or spiritual well being? For there are many things it would be good to have which it is not good to seek.

The appeal has been made to Religion, and Religion answers in no uncertain voice, "Ye cannot serve two masters," . . . "to gain the soul the world must be surrendered." This has been the message of religion in all times and places. It is as true now and here as two thousand or twenty thousand years ago. To some it seems a hard and cruel teaching. But it is neither hard nor cruel, it is the simple truth. The world of spirit is not the world of matter. The call of the inner world has reached and quickened us. It speaks to us in the teachings of all the prophets, seers and mystics. In all the silent places of our lives we hear its voice, singing of its fulness and infinite richness. It calls us to the great adventure. Is it any hardship that to follow to the other world we must surrender this. Did not Columbus do the same? And all our forebears who settled this new world in which we live. And is our courage less, our hope and faith a smaller thing than theirs. Surely all growth, all motion, is this same surrender of the present to the future, of the material to the ideal. We need to be of stronger heart and firmer faith, realizing that each circumstance of our lives has been moulded by the soul for its own purposes, and that the road to freedom is through duty and obedience.

We cannot do better than quote again an extract from *Light on the Path*, which must be familiar to all our readers, but which, perhaps, has not been read in this connection.

"For the voice to have lost the power to wound, a man must have reached that point where he sees himself only as one of the vast multitudes that live; one of the sands washed hither and thither by the sea of vibratory existence. It is said that every grain of sand in the ocean bed does, in its turn, get washed up on to the shore and lie for a moment in the sunshine. So with human beings, they are driven hither and thither by the great force, and each, in his turn, finds the sun-rays on him. When a man is able to regard his own life as part of a whole like this, he will no longer struggle in order to obtain anything for himself. This is the surrender of personal rights. The ordinary man expects, not to

take equal fortunes with the rest of the world, but in some points about which he cares to fare better than the others. The disciple does not expect this. Therefore, though he be like Epictetus, a chained slave, he has no word to say about it. He knows that the wheel of life turns ceaselessly. Burne Jones has shown it, in his marvellous picture; the wheel turns, and on it are bound the rich and the poor, the great and the small, each has his moment of good fortune when the wheel brings him uppermost; the king rises and falls, the poet is *fêted* and forgotten, the slave is happy and afterwards discarded. Each in his turn is crushed as the wheel turns on. The disciple knows that this is so, and though it is his duty to make the utmost of the life that is his, he neither complains of it nor is elated by it, nor does he complain against the better fortune of others. All alike, as he well knows, are but learning a lesson; and he smiles at the Socialist and the reformer, who endeavor by sheer force to rearrange circumstances which arise out of the forces of human nature itself. This is but kicking against the pricks, a waste of life and energy."

All theosophical books and magazines, without exception, since the Theosophical Society was formed in 1875, down to the present day, have spoken of the effort which is made at the end of each century to impress certain fundamental spiritual truths upon the consciousness of the human race. The validity of the theosophical movement is based upon this idea, for it lies at the very root of its being, as the Society, an outgrowth of the movement, would not exist save as the result of this effort. Yet the slightest examination of this recurring spiritual phenomenon shows how far the world really is from a general acceptance of even the simplest of theosophical beliefs, for one almost instinctively asks: "Who makes the effort to reimpress spiritual ideals upon humanity?" And the theosophist is compelled to speak of the Lodge of Adepts, than which there is no theosophical teaching more ridiculed, and further from even tentative general acceptance.

Reincarnation and Karma, two more of the principle ideas of the theosophical philosophy, have made astonishing inroads on the unbelief of the time. The idea of recurring lives on this planet is now accepted as probable by many, and believed in by not a few, as a logical corollary of the general theory of evolution as taught by science; while the law of Karma, the law that results flow naturally and inevitably from causes, in the moral as in the physical world, appeals to minds trained by generations of teachers who believe in Cause and Effect, and the law of Conservation of Energy; but outside of the avowed Theosophists there are still

but few who profess belief in the adepts. Perhaps the Roman Catholic has most sympathy for this belief, which does not differ materially from his own idea of the saints.

It is simple and reasonable enough. It is merely the belief that evolution does not stop with the production of man, but that there are an indefinite number of stages in advance of man, and that those beings who have reached these stages and whose existence has given rise to the legends and traditions of saints and magi, wise men, prophets and seers, with which both Sacred and Profane Literature is full, still busy themselves with the welfare of humanity, of which they consider themselves a part, but from which the laws of their being require them to preserve a certain aloofness. Whether they be thought of in the orthodox fashion as saints and angels of the Lord, or in the Theosophical fashion as merely wise men who have perfected themselves in knowledge and goodness and gained thereby great power, the fact remains that we have been told many times that once every century these men, known collectively to Theosophists as the Lodge, make a special effort to teach certain spiritual truths to Humanity which it is in danger of forgetting; very simple truths, most of them, truths taught by Krishna and Buddha, and Jesus, and all other great and wise men who have ever lived; ideals about Honor and Unselfishness, and Love, and Charity, and Obedience, and Faith, and all the other things we think we know so well and which we think about so little and follow still less.

The original Theosophical Society had three degrees,—the first, public and general; the second, secret, but open to nearly any applicant, and the third for tried and tested disciples; for among other things given out by the adepts was the very wonderful information that anyone who wanted to, and who was willing to give up the world and all it represented, could enter upon a period of special study and preparation which in the end would lead to full membership in the Lodge. The Theosophical Society was the gateway from the world to the Path leading to Adeptship. Although these three degrees have passed through many changes in form during the thirty years since the Society was founded, the original ideal and purpose have been preserved. The two inner secret degrees are no longer officially connected with the Theosophical Society, indeed they are very expressly declared separate and distinct, but they still exist, and will continue to exist.

THE GOSPELS OF THE KINGDOM.*

IN much of our popular theology there is some danger that teachings about Jesus have somewhat overshadowed the teachings of Jesus, and that we are too often asked to accept certain statements concerning the Master, when our attention ought rather to be directed to the Master's words.

If we accept this thought, and determine to occupy ourselves first with the teachings of Jesus, rather than with teachings about Jesus, we shall find a fertile field immediately opened before us. We shall see that the teachings of Jesus have a distinct organic unity, so that, if they were given to us mingled with the words of others, let us say of Socrates and Krishna, we should presently be able to select the teaching of Jesus from the whole, by its inherent quality, its clearly distinctive note; just as any one with a trained ear for verse could pick out separate lines of Shakespeare, Shelley or Burns from a general collection of poetry. This distinctive note is in every saying of Jesus recorded in the four Gospels, even though each of the evangelists gives a slightly different coloring to what he records, so that John has one shade, and Matthew another. The unity of the author shines out manifestly through the diversity of the reporters.

The recorded teachings of Jesus are unequally grouped. We have two long discourses, and a number of shorter sayings, some only a single sentence or a few words. The two long discourses are: the Sermon on the Mount, which stands at the very beginning of the mission, and the Discourse of the Last Supper, reported by John, which marks its close.

The remaining discourses are comparatively brief. If we go through them all, we shall presently be struck by a very remarkable phrase, which runs like a golden thread through many of the discourses, binding them together in unity of thought. This phrase is: "the kingdom of heaven." It would seem that this phrase was not originally created by Jesus, but was at first the rallying cry of John the Baptist. John used it as the text of his sermons: "Repent, for the kingdom of heaven is at hand." Jesus, coming to hear John the Baptist, and to receive from him the symbolic rite of baptism, was struck by this phrase, and adopted it. We find him using it himself in his earliest teachings, and then passing it on to his disciples when he sent them forth to preach and to teach. Finally the disciples used it also, and from them it passed to Paul.

* Outline of a Lecture delivered at the Convention of the T. B. A., New York, Sunday evening, April 30, 1905.

In the teachings of Jesus, the phrase, "the kingdom of heaven," presently gained a prominence surpassed, perhaps, by one other phrase only: "the Father in heaven." So much is this so, that, of the thirty-five parables recorded in the Gospels, fifteen are explicitly recorded as "parables of the kingdom," while several more evidently belong to the same class. This is the case with the parable of the pounds, for instance; it is simply told as a story in Luke's gospel, while Matthew expressly numbers it among the teachings of "the kingdom of heaven."

The "parables of the kingdom" thus form the most homogeneous, indubitable, and distinctive element of the teachings of Jesus: that part of the record which has the clearest individual note, the most easily recognizable inherent unity. It is further characteristic of the teachings of Jesus that we should not find it easy to understand these parables if we took them by themselves and tried to learn their import in a superficial way. It is quite easy to study them somewhat closely and to miss their true message altogether. As was said of certain other records, they contain the mystery, but they do not reveal the mystery. Taking the matter superficially, it is difficult to conceive of anything which is at once like a pearl, a net, a king, a grain of mustard seed, leaven, wheat, and other equally diverse matters to which the "kingdom of heaven" is likened. Nor can it be said that the matter is completely settled in the few cases where the Teacher has himself given the interpretation of the parables, as for instance in the parable of the tares, or the parable of the sower. In the former, we are told that the time of reaping is "the end of the world," and we may, perhaps, think that we know exactly what this means; but the more we ponder over it, the more we shall be convinced that the matter goes somewhat deeper; that there are many "ends of the world," in varying senses, in different spheres.

And so with all the parables. Indeed we shall have made our first great step in advance when we have convinced ourselves that we are far from knowing exactly what they mean. Then we shall be able to set about seeking their meaning, with better hope of success. There is a passage in the gospel of Luke which may serve us as a clue. We are told that Jesus was asked by the Pharisees when the kingdom of heaven should come; the Teacher replied that the kingdom of heaven came not with observation, "for behold, the kingdom of God is within you." Paul has a phrase which approaches this: "The kingdom of God is righteousness and peace."

Let us take this clue for our guidance at the outset of our study. It has often been noted that the gospel of John contains no parables; the reason evidently being that this gospel is chiefly occupied with the more intimate teaching, the teaching to disciples, to whom the Master himself said: "To you it is given to know the mystery of the kingdom of heaven.

but to them in parables." The long discourse of the Last Supper is direct, it is without parables; it contains the most complete revelation of the Teacher's inmost thought. We may seek here, therefore, for the meaning of the parables, as here the mystery is more fully disclosed.

Compare, for instance, the words, "The kingdom of heaven is within you," with the following: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." It is evident that we have the same thought differently expressed; for if the kingdom of heaven be within us, we may believe that we shall find the king within his kingdom.

Exactly the same thought is expressed in slightly different words in another part of the same discourse: "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and we will come unto him and make our abode with him." Here is a restatement of the same direct kind: if we do certain things, we shall find certain results follow. If we wish to learn the meaning of the message, the path is pointed out to us with simplicity and unmistakable clearness. By doing certain things, we shall be in a position to learn the meaning of the kingdom, the meaning of the words: "the Father in heaven." Our knowledge will be the result, not of dialectics, but of experiment, in the last degree scientific and trustworthy.

The lines of our search are laid down in the words: "He that hath my commandments," and then, not he that assents to them, or approves of them, or believes them; but he that "keepeth them" will find certain results. It is, therefore, a question of finding what these commandments are, and then of keeping them, of carrying them out.

Many variations in the details of the commandments are recorded in the four Gospels; yet we shall find that they all fall into two groups, clearly marked and distinguished from each other. The first group may be indicated by the words: "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon." The same thought is differently expressed thus: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

The meaning is sufficiently clear. To serve mammon, to love one's life, means, evidently, to devote oneself to worldly success, to the pursuit of riches, to ambition; in a word, to seek the goal which the vast majority of people see before them. If we were to ask a thousand young men, in our day and generation, what was their aim in life, we should probably be told a thousand times that the goal was "success," and it would be assumed that we were sufficiently answered; that success was a thing so generally understood that no further explanation could pos-

sibly be needed. To love one's life, to gain success; this is unquestionably the gospel of the day; yet at the very outset of our inquiry, we find Jesus pointing us in exactly the opposite direction. We cannot serve God and mammon; he that loves his life shall lose it.

Those who hold the gospel of success, the vast majority of our day and generation, try to attain success by following certain lines, by relying on certain principles. They believe in studying natural laws in order to take advantage of them, in pushing forward in the struggle with nature and with their competitors, in shrewdness, in zealous self-seeking, in having an eye to the main chance, in looking out for number one, as the phrase goes. It is easy enough to see that these are so many translations of the phrase: "to serve mammon;" and that their professors are doing exactly what Jesus tells us is incompatible with the service of God; are, in fact, turning their backs on the path which Jesus came to point out. For those who wish to learn his doctrine by keeping his commandments, it will be necessary to go in exactly the opposite direction. They must cease to force themselves forward in the struggle for life, the struggle against nature and other men; they must cease to rely on shrewdness, on mastery of natural law, on material skill; they must begin to rely on divine law, on the law which springs from within; and they must rely on divine law to the point of staking their lives on it, as against the natural law of the struggle for life.

It is very much as in the case of young men choosing a profession. At first, all paths are equally open; they may think of themselves as soldiers or sailors, lawyers or bankers, merchants or artists, or whatever they choose, from the wide range of human activities. But the time comes when they must make up their minds to one course and stick to it; they must elect to follow one road, and leave the others untrodden. They must make their choice. So with the kingdom. A time of choice will come, unsought very often, when it will be manifest that two ways are open; that one may either follow the lower path, of reliance on shrewdness, natural law and the struggle for life; or choose divine law, inspiration and sacrifice. This will mean that we are to trust to divine law for the future well-being of our lives, for our future fortune, so to speak; that we must have the courage to believe that our fate comes from above, and that we shall be provided for. And we must have the courage to see that what is provided for us may well be unceasing sacrifice, privation, want; that this may be the divine law in our case; and that, being the divine law, it is infinitely better for us than wealth and success, as these are reckoned among men.

One always feels a great unwillingness to write of this time of choice, lest perchance the matter should thus be brought to the minds of some who are not yet ready to choose well; and that thus they may

see the alternatives and fail to take the better way, through weakness making the great betrayal. Nevertheless, it is better to state the matter clearly.

All that usually passes for worldly wisdom must be taken into account; "the triumphs of modern science," and such great matters. These all belong to the lower way, the way of success through obedience to natural law and the struggle for life. He who relies on these has not yet found the beginning of the way.

But let us suppose that the right choice is made; that faith in divine law outweighs calculation on natural law; that the seeker boldly launches his boat upon the waves. He determines that his life, whatever may be given to him to live, shall be devoted to divine law, to obedience to divine commands; that this is his purpose, this his success; and that he will trust to this higher law for his well-being and his reward, knowing well that that reward may be sacrifice, that well-being unending privation.

If the choice be thus made, certain results will immediately follow. Faith will make way for knowledge; instead of believing that there is a divine law, which will support the conduct of his life, he knows this law; he rests in a power which touches him from above, and on which he can lean spiritually, as he leans physically on this material earth. He is backed up, as it were, by spiritual power, he has found his resting place, a resting place not for slumber but for work. He has entered the kingdom and passed through the "birth from above," without which, the Teacher affirms, it is impossible to enter the kingdom. For him, it is a matter, not of theory, but of experience.

Considered thus, it is no longer so hard to understand the sentence: "He that loveth his life shall lose it, and he that hateth his life in this world, shall keep it unto life eternal." To adhere to natural law and the struggle for life, to take the way of nature, is to take the way of death; for everything in nature dies. To adhere to divine law, to cast in our lot with the spiritual side of life and trust to that, is to take the way of life, of a life which is deep and enduring, a life not subject to the death of the body, but extending upward and onward illimitably.

If we are fond of speculation, we may, at this point, raise numerous doubts and questionings concerning the Way, and the laws which rule there. But we shall be wise if we postpone our questionings until after we have made the first steps on the Way itself; then, living the life, we shall be ready to know of the doctrine, whether in truth it be divine. If given to casuistry, one may spend ages at this point, debating and discussing; raising endless questions which the mind can never solve, but which, at the first step on the Way, will solve themselves.

We have thus to some extent made clear the first element of those commandments, the keeping of which is the condition of wisdom and of

the indwelling of the divine. Let us pass to the second. This second element is of the most vital import; and, in a certain sense, it is much more intelligible than the first, in that it deals with things of common observation, and strongly appeals to the best side of the emotional nature. For this reason, perhaps, it tends to become the more conspicuous of the two, and to obscure the first in the general understanding.

This second principle is embodied by Jesus in certain stories or parables, so clear and direct that it is wholly impossible to mistake their meaning. There can be no doubt about the import of this: "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." There is nothing vague here, nothing "metaphysical" or remote, nothing speculative or abstract; nothing that the simplest heart of man can fail to understand. Though easy to understand, this command is not easy to keep; yet the Teacher declares that "he that hath my commandments and keepeth them," and he only, is sure of his reward. It is sometimes suggested that these are symbolic commands; that we are expected to grasp a principle, to practice charitable thought. This also is true, yet I am most firmly convinced that each act enumerated here is to be taken literally, and literally fulfilled. After such fulfilment, another and a deeper significance will be found in the words of the Master; it will be seen that there is another nakedness than that of the body; another hunger, the hunger for human love, the yet greater hunger for spiritual life. These too must be ministered to, and in due time all effort will be given to these. Yet I can conceive nothing that would so surely bring the Teacher's disapproval as the pretence that one has no need to obey the literal commands, but may pass on at once to the abstract principles.

The second condition of the Way is thus seen to be unselfishness, a genuine devotion to the interests of another. It would seem that Jesus held egotism to be the chief sin, the greatest impediment to spiritual life, to the entry into the kingdom. It is significant that two of the most distinctive and most widely known passages in his teachings are directed against egotism in the field of religion. There is, first, the parable of the Pharisee and the publican, which is, besides its other merits, one of the finest and most compact pieces of dramatic characterization in all literature. Then there is the parable of the Good Samaritan, which is of such superb literary quality that it has perpetuated the name of an obscure and long vanished tribe, raising that name into a universal symbol, and giving it currency in all western tongues. In exactly the same way, the parable of the "talents" has changed the name of a coin into the symbol of a moral or intellectual gift.

The persons against whom these two matchless parables are directed

are neither Dives nor Cæsar; neither the man of boundless wealth nor the man of worldly power; they are aimed at the separatist in religion, at the vice of spiritual egotism and self-righteousness, the quality of bigotry which has been such a fruitful source of evil and pain.

In yet another passage does Jesus attack the same fault, a passage seldom quoted, yet worthy of perpetual quotation. The third evangelist narrates that Jesus was invited to dine at the house of Simon the Pharisee. While host and guest were seated at table a certain woman of the city "which was a sinner," entered the house, bringing a costly box of ointment, and that as she stood behind the couch on which Jesus reclined, she wept, and washed his feet with her tears; then, kissing his feet, anointed them with ointment. The host wondered that she was not instantly rebuked and dismissed; he even thought that his guest could be no true seer, since he permitted a sinner thus to approach him. The Master at once read the unuttered thought, and thus replied to it:

"Simon, I have somewhat to say unto thee;" and then he told the story of the two debtors, to one of whom a debt of five hundred pence was forgiven, and to the other, of fifty. Then he turned to Simon, with these words: "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."

Here are the two principles, the two "commandments" which we are called on to keep. There must come the death of self-seeking, of reliance on natural shrewdness and natural law; there must come the death of self-righteousness, of the sense of spiritual separation. Instead arises faith, reliance on divine law, a reliance even to the death; and with faith comes devotion to the interests of others, even to the point of entire self-sacrifice. These open the portal of the Way, the door of the "kingdom of heaven." The new spiritual life which then springs up in the heart within, the luminous consciousness of divine law and power, Jesus calls "the kingdom of heaven;" and to further instruction in the secrets of this new life, the "parables of the kingdom" are directed. Experience must come, rather than criticism; and with experience will come understanding, and the fulfilment of the promise.

CHARLES JOHNSTON.

THE RELIGIONS OF PRIMITIVE PEOPLES.

PRIMITIVE peoples have fully entered upon the first stage only of spiritual evolution. They are completely awakened to sense perceptions, but not so fully either to intellectual concepts or to spiritual ideals. The external world is thus known to them mainly through sense vibrations, and the unknown largely outweighs that which contact reveals to them. Hence, in their dormant condition of mind all that is intangible is more or less terrifying or at best confusing. The familiar is dear to them, the unfamiliar inspires them with dread. Through these contrary emotions religious instinct is born, for we conceive religious instinct to mean the dim perception of a something outside the range of immediate experience which inspires anticipation or reverence. As evolution proceeds, those in any tribe who are in ever so small a degree in advance, assume importance; they, through fuller development either of sense perceptions or of dawning intelligence lead, and at once the embryo of priestcraft attains conception. The results vary according to opportunity afforded by environment, but in the main they follow in logical sequence, until through acceptance of such superiority a religion is slowly built up in strict accordance with the earliest needs of a people. These needs are necessarily dependent upon environment, upon climate, loneliness, and the degree to which a tribe or people is influenced by outside enemies or by friendly advances.

We have scant evidence as to the earliest races of our globe, none at all as to the first inhabitant. It matters comparatively little in which direction we may turn our attention, when history becomes reliable all traces of the anticipatory gestation and birth of a group is already merged in its contemporary history. And this is true whether we turn to East or West, to North or South. All peoples in such survey are alike, all have an ancestry lost in the mists of past ages. We gave these peoples names, but it is a question whether they would acknowledge our nomenclature could they emerge from these eternal spaces which conceal their history. As race evolution proceeds and the powers of the mind slowly awaken, there must, of course, be a corresponding growth of ideas, but of all this we know very little. Such primitive races as remain with us to-day have, in almost every instance, reached the third stage of evolution, that of an ideal conception, necessarily in very imperfect measure, still far enough to be concerned at the fate of the dead. Certain so-called savage peoples in Australia, among whom no "religious" observances of any kind were

discovered, and who were upon this ground condemned as having no idea of a Creator or divine judge, and therefore as incapable of the religious instinct, were yet found upon further inquiry to attribute disease to "an evil spirit, Budyah, who delights in mischief,"* and it will be conceded that wherever man has conceived of evil or good spirits he has already the ideal conception of "an intangible possibility." Among other primitive tribes of Queensland, Australia, human sacrifice (of young girls) was intended to propitiate some unknown evil demon. And while scholars here asserted again and again that certain natives of South America were found without any religious ideas whatever, the same authorities will instance burial of the dead as accompanied by preparations for a future life, proof in itself of the existence of a religious conception.† Again, in South Africa the Bechuanas, among whom a future life was declared to be undreamed of, yet had a word for the shade or manes of the dead, which they called "Liriti."‡ Such facts among the primitive peoples of modern discovery lead us to better judgment of those records of the past through which we strive to build up theories of comparative religious estimates. We learn to go cautiously, and realize that the people we classify as primitive have already lived through experiences which have lifted them from the plane of purely sense vibrations to that of consciousness, mental or spiritual.

Still less can we accept the historic classification of pagan as applied to all peoples who have no recognized worship of a supreme being. The elements of religion may be found among races whose grade is but little, if at all, beyond that of animals, and this for the reason that a sense of the invisible and intangible already indicates the awakening of a consciousness not entirely dependent upon sense perceptions but rather upon feelings incapable of expression yet sufficiently defined to indicate a super-consciousness. We have evidence of this among those ancient peoples whom we indefinitely call Accadian, Sumerian and Turanian. The relics of their civilizations give us glimpses of those efforts of humanity, so pathetic in their feebleness and in their unanimity to reach after the cause of feelings of expectation and of dread which are the accompaniment of every stage of progress from the first faint cry of fear to the wondering exaltation of the mystic and the saint. Such footsteps as we meet in the historic records of early peoples oblige us to believe that the first effort of intelligent expression is by means of symbols; and these symbols are audible as words, or visible as tokens: in the first case we have the origin of language, in the second of religion. We may justly claim that the one is never found without the other. The language may remain for centuries mere words, unrelated to each other; the symbols may

(* Tylor, *Primitive Culture*, p. 418)

† Azara, *Voyage dans l'Amérique*, vol. 2, p. 3.

‡ Moffat, *South Africa*, p. 261.

appear and reappear in different co-relations, but words and symbols alike play their part from the moment that man's evolution reaches the second stage of mental apprehension, even if such stage be but imperfectly defined. And when in process of time, through the influence of environment or of interrelation man rises to the conception of an unseen universe, surrounding and co-related to his own, religion is already passing from the primitive to the organized stage. A chief, a king, a leader has become sacred; the priest or holy man is born, and from henceforth the voice of authority is raised in the sacred formula, rite, or observance. That which is unusual becomes *taboo*, sacred, separated, hence revered, and, in short, regarded as without the pale of the common law of life and experience. We constantly see in our own immediate contact with life this process of separation between that which is in any degree superior, or even different, from the common doings of men, leading to myths and legendary conceptions of a person who is no longer closely associated with his own circle. Human nature differs in degree not in kind. The same laws govern in primitive life as in complex civilizations—one man differing in force from another, having as we might express it more personal magnetism, becomes the leader, and, from leadership, the step is short to deification—the idol of the modern populace would have been the god, sacred and taboo, of a primitive tribe. And as in infancy such superiority need not be of the mind, it need not among primitive races; it suffices to be different, an extra finger or toe, an unusual conformation of body or of head will be sufficient to centre observation upon an individual, and as in later centuries a witch would appear among a small community, so in group or tribal life, the medicine man, the magician, the soothsayer probably antedated the priest. He led, the group followed and obeyed, and whether we seek results among the aborigines of some modern continent, or among the records of an ancient people in their primitive evolution, we shall find recurrence of the same phenomena, a worship of the irregular, of the unknown, and of the fantastic.

When, seeking evidence in language, we try to interpret the stumbling and halting speech of long forgotten peoples, we find as many similarities as differences. The attempt to prove through such similarities a wide-spread intercommunication of races, or an interrelation of ideas seems less satisfactory than that of expecting similar expression at similar stages in human development. It is, none the less interesting to find phonetic agreement among primitive languages in relation to natural phenomena which have been regarded as divine. But such examples are, relatively speaking, few, and later scholars are reducing rather than adding to the numbers of these. The most familiar and most often quoted examples are: "Sans., Dyaus=Sky, becoming god of the sky. G., Zeus. Lat., Jupiter. Teut. Tiu, Zio. Or, Sans., Ushas. Zend, Ushah. G., Eôs.

Lat., Aurora. Lith., Auszrà. Teut., Austro. A. S., Eostra." By easy transition evolution to a higher plane of consciousness is shown in the conception attached to the words in religious symbolism. Sans., "Dyaus Pitá. G. Zeus patér. Lat., Jupiter—giving rise later to the children of the originals as Sans., Deva. Lat., deus, etc."

We know that Father Sky is among the very earliest conceptions of humanity, and that but a little later Mother Earth attained divine proportions as "prithivi mâtá."

But while Sanscrit and Zend, equivalents, point undeniably to the fact of the deification of Nature herself we are without proof that this was the earliest form of worship. Rather it would appear that natural instinct found its first god in that which caused man *dead* to appear unlike man *living*. The dead must by the very law of disintegration have arrested the attention of the living, and in all probability the germ of mythological religion must be sought in a natural fact, rather than in observance of natural phenomena. Man, in however primitive a condition, was familiar from birth with the sky and earth, but until he saw death he could not know that it would come. Reasoning, then, from strict analogy, it would seem that the greatest "intangible possibility" (a recognition of which we hold to be the first step in religious evolution), the first awakening of a higher consciousness than that due to sense perception, the first awakening of *fear* in the sense of instinctive dread and repulsion would be the result of the first death brought home to the mind of primitive man. If this be so, we have no difficulty in accepting the proposition that there are three stages in all early religious evolution, a belief in a departed spirit, a belief from that to one in spirits generally, and later in spirits as becoming gods.

It seems a natural deduction from primitive experience that the man living should go on living when dead; it is in the nature of the human mind to regard the unknown as being similar to the known. All early ancestor worship verifies this, the man no longer seen is in every respect the same as the man known—hence he is in need of food, of clothes, of all sense satisfactions—and, therefore, in all early cults we find these good things provided for the being who unseen can exercise his power for good or evil, who can return the attentions paid to him by watching over those he has left. If our view of human evolution is correct, it would seem to follow, as a matter of course, that the first question of primitive tribes should concern itself with the startling phenomena of a man dying rather than with the accustomed phenomena of a sun rising or of a sky reaching beyond human sight. Such an assumption brings successive experiences easily within range of our imagination. That which was true of the dead man would be thought true of other things: trees and plants, living, disappearing and reappearing; stars seen by night, invisible by day; fire

mysteriously appearing in some forest or wood would all strike upon the awakening intelligence and re-echo the first question. That such questioning should find answers given by the more advanced is easily believable. The man who among the uneducated can give a *reason* is always a leader. The relation of the reason to the fact has nothing whatever to do with it. Coincidence, the unexpected but apparent relation of one event to another is the cause of many deeply rooted beliefs. A clap of thunder, for example, coincident with death would lend cogency to the belief in a demon behind the clap; the sudden rise of a river or any natural phenomena arresting attention at a critical moment would forever after be associated with the same occurrence. And as we study the dim past of man's emergence from savagery to primitive evolution we become aware that utility itself has played no uncertain part in determining his beliefs and in arousing in him the intellectual necessity of worship. We are already entering upon the higher phases of his development when religious observance has become a cult, for that in itself implies progress upon the ideal plane of consciousness. The ideal conception must have been already existent when totemism reigned supreme, the unknown something which escaped the man at death was to early races one of two things—breath, or blood. And we find these two uncertainties clothed with visible and concrete symbols. Totem worship and sacrifice bear close relation alike to each other and to the natural experience of death. The one represents the possible home of the dead man's soul, the other the possible inoculation of the dead man's quality. For sacrificial observance probably began with the blood-drinking which should communicate courage or efficiency of some sort, and it was natural that such ceremony should cement the tribal community, and thus in time suggest kinship, that mysterious bond of fellowship and community without which no social evolution would ever have been possible. Robertson Smith has pointed out that whereas the *origin* of religion might and probably did lie in fear of the unaccustomed, its growth was dependent upon the existence of friendly relations between a tribe and its gods; in fact, it became the extension of family relationship in its ideal phase.

We are probably within reach of the truth when we take magic and magical incantations and rites to represent those periods of fear and dread which formed the antechamber, as it were, of more definite religious or ideal conceptions, for magic in its early forms is met with in all early races, and, no doubt, through its agency the priest first obtained an authority which could never have been gained among a rude people by one whose whole considerations were elevated. Magic, in fact, dealt rather with the relation of each member of a primitive community to his god, demon or genii, and religion represented the united spirit of such a people striving in fellowship together to reach the higher power, unknown yet

divinely perceived. The god slowly assumes ideal proportions, becomes the Father or Mother of a community, later on the King, Ruler, Guide, a sacred unknown quantity, not only one to be dreaded and placated, but one to be revered, held in awe in sacred moments, in short, worshipped.

The original idea of kinship next loses ground, while the physical facts of human experience, generation and death are never entirely lost sight of. Symbolism proves conclusively that these known incidents receded in popular thought before imaginations which called up remoter possibilities, until underlying causes became of more importance than everyday experience. Psychologically speaking, such a difference in the point of view suggests an immense interval in time—an interval in which man slowly awakened from the stage of pure sense perception to that of the higher plane of consciousness, upon which it became possible for him to receive the first impulse of inspirations communicated to him by one of the older brothers of the race, either directly or indirectly.

Before such possibility met him primitive man expressed the innate qualities of his dawning intelligence in accordance with his peculiar experience and environment. Race, as such, reveals itself very early in point of time, induced by causes we cannot fathom, but determined by accidents of environment such as climate and race intercourse of which evidence is not lacking. It is difficult to decide of which races we actually possess the earliest records, nor can we say of any ancient people at what time or in what manner the individual rose above the brute—when, in fact, evolution finally decided the path in which such race should proceed. But history clearly establishes the fact that when once that direction was fully established, nor time, nor chance, nor event could change it. Modified it may be, but in essentials it remains forever one with that which was its initial impulse. So true is this that even in countries where race amalgamation has been most successful it is possible for the ethnologist to dissect and analyze the mosaic of nationality with the separate groups which are, as it were, its concomitant atoms. In this way we finally realize that the object of spiritual evolution is the individualization of nations through amalgamated experiences.

Just as the individual man attains spiritual advance through experiences co-relating him to other souls, so tribes and nations obtain the necessary opportunity for spiritual advance through interrelations, brought about by wars, defeats, conquests, slaveries, empires and dissolutions. Only through such intermingling can any primitive people survive the infancy of race existence, and develop the primary religious instinct of perception into the spiritual element of freedom.

And we find that the progress of any race from primitive conditions to this freedom which is man's inheritance must be traced in religious history. If we study, for example, the evolution of ancient Japan, we

realize that we can find in Shintoism the evidence of man's longing, and in fact the religion known as Shinto is in many respects the best representative of this slow growth. And this for the reason that among our authorities upon the subject the Japanese *Ko ji Ki*, or Record of Ancient Matters, appears to be most representative, not because it is more ancient than much else that has come down to us, but because, of its kind, it seems to have been less subjected to priestly interpretation or to other influences. It is true that some trace of Chinese habit can be found in it, but this is easily separable and we find ourselves in close contact with the plain, unadorned record of a primitive conception of gods and worlds. It is not an elevating record, but it is unquestionably a true one and gives us insight into the slow evolution of Man's unceasing quest for the intangible possibility which is the open sesame of his spiritual nature. These records were only put into their present shape in the eighth century of our era, but they must have existed in the same form for many ages. They are songs written phonetically, and are as little interesting in style as in matter. They are, in fact, to the last degree prosaic, and if we compare them with the early songs of ancient India, or the ancient languages of Persia, we shall be greatly disappointed in the result for they belong to an earlier style of development. The ancient Japanese simply transferred their own primary emotions to the region of their gods. The creation of the world follows the union of two gods, a brother and sister, *Izanagi* and *Izanami*, their children being islands, continents and lakes. Continually intermarrying gods and goddesses succeed each other promiscuously until we find a greater deity, the Fire God, who causes the death of *Izanami*, while fresh gods and goddesses spring from the clothing of the widowed *Izanagi*. We have a glimpse of primitive conceptions of the after-world for *Izanagi*, like *Orpheus*, descends to the shades to find his wife, who half promises to go back with him, but must first ask permission of the gods; she tarries so long that *Izanami* rushes within the sacred precinct, to find her, and behold, she has become a mass of corruption and in her midst are the gods of Thunder. Nothing in these ancient records suggests an ideal,—Man has not reached the stage in which imagination shall transcend fact.

That which is true of Japan is also true of China. Turanian culture exists in its original form to-day; its religion remained, as it were, always within tribal limits; family relationships and records are its archives. Taoism, which might have elevated its conceptions, appears to have degenerated in early times and both Japan and China afford instances of lack of vitality in original conception, which made it possible for an alien faith, that of a race entirely different in initiatory impulse, to override its own. Buddhism usurped and overshadowed the religious field in both countries, presenting a very singular instance of lack of religious

initiative among Turanian nations. Both Persia and India afford proof of more speculative impulse, or in the vast antiquity that veils them, the crude prosaic beginning has been lost. Iranians and Asiatic Aryans lived long together after they parted from European Aryans. When we first meet the Persians as Medes they are already fire worshipers, and their subjugation of Shalmanezar and his successors has already semitized them to some extent. Their own Ahura is not unlike Assur of the Assyrians, but be this as it may, they have reached the reflective period in which the great facts of everyday life are symbols of a greater existence—as daylight and darkness prefigure to them purity and impurity. The high idealism of Persian religion is an early as well as late characteristic, but we realize that a people must have been far on in experience and development before purity as transcendent quality was recognized and worshipped by them. Primitive conditions must have been long outlived, for while we find no definite conceptions of the soul's immortality the Fravashi are at once more than the shades of the ancient Greeks, or the manes of ancient Rome. No ancient religion gives us clearer ideas of spiritual evolution through experience than that of ancient Iran. India herself has reached no higher concept, for in spite of her professed dualism Persia reached in the ages of the long ago the fundamental concept of an all-embracing quality which, as purity, was in essence one.

Many ages must have passed before this idealism was confirmed. And in the same way we are well aware that among the ancient Hindoos the conception of unity must have been the result of centuries of analysis and consideration.

We are, nevertheless, in a better position with regard to the religions of ancient India than of all other complex theories of belief. We can trace, for instance, the primitive idea of Agni, the fire god, almost from its earliest conception to its later development, and, no doubt, the worship of fire, wherever we meet with it, arose in the first instance as it must among the Aryans, in its usefulness. Fire, so necessary in every relation, became by natural evolution the god of the tribal home, and in the Vedas we find the dawning recognition of an invisible agency in the intermingling of lightning from heaven with fire upon earth. In all its aspects it has been and yet is recognized by the worshippers of India, and whether we consider it as god of the Hearth or as Inspirer of the hearts of men, it is always that within which speculative and practical religion ensconced its ideals. From the beginning to the end of the Vedas we meet Agni, "divine, appointed priest of sacrifice." Through him are all gods approached and worshipped; he is "the mighty one," yet found among the lowly. As lightning he rides in the thunder cloud, borne along in the arms of the Maruts, but to him arises the call for help: "I call upon Agni first for weal;" great are all the gods of the Hindoo pantheon,

but greatest and probably earliest of all is Agni. One of the most thorough of our Oriental scholars* makes a three-fold division of the Vedic gods, as the upper, middle and lower deities, i. e., as representing the sky, the atmosphere and the earth, so that we have for example, Varuna and Surya among sky gods; Indra and the Maruts among storm and rain gods, and Agni and Soma as earth gods, most powerful of all. But Agni is always more than mere earth god, for in Agni are all the gods; he is inclusive; Indra is two-fold, for he is lightning and Agni, but Agni is from very early days a complete trinity. He is fire, lightning, heat—or Agni, Indra, Surya—three in one. Thus Agni to the poetic heart† of the Hindoo is the mysterious Trimurti, or Trinity. "There is only one fire lighted in many places." Agni is the friend of all men, and it is in this relation that we are carried back to primitive times. He came with the Aryans when they entered India, and he remains among her people as best loved and most trusted of all early gods.

And we find the origin of this belief connected with known facts as in human life. Agni is born of father and mother, typified in twirling sticks, sometimes the god is "born with the fingers" that twirl the sticks; in the sun he lights the earth, as lightning he destroys, as fire he befriends; he is near and dear to man. We easily realize that the practical is destined to become the divine. Agni rises to the highest ideal conceivable to growing humanity. He is all three-fold: he is the sacrifice, and he is finally the fire within the heart which binds man to the eternal and spiritual element in the pre-existent and creative worlds.

The smoke that arises from fire has been worshipped by many primitive peoples with the breath. Hence it has become an object of worship and the vehicle of sacrifice. Rising heavenward it carries away the sorrow and ills of the people. The actual flame as it can be seen‡ "writhing, roaring, devouring like a live animal," is worshipped by the rude barbarian, who later on perceives in it an elemental being or definite fire god; it rises from fetichism to polytheism; it plays its part in worship long after it has ceased to be the object of worship, as for instance among sun worshippers. In ancient Mexico the fire god is a very distinct personality, distinct from the sun god, more intimate in his relation to the people who cast the first morsel and libation at every meal into the flame; so, too, among the American Indians the worshipper in moments of distress will throw his food into the fire and bid it "smoke and be pacified."

The survival of primitive cults among peoples whose evolution has suffered arrest is of deep interest. Such we find among the Chinooks in Northwest America, where the spirit which dwells in fire is still wor-

* Hopkins, *Religion of India*.

† Hopkins.

‡ Fraser, vol. II, 277.

shipped as powerful both for good and evil, rather the latter, as many offerings serve to propitiate him.* In Mexico, too, we find a fire god, as Huehuetotl the Old God, associated with sun worship, to whom at every meal the first morsel is thrown, and in whose honor are yearly festivals; so, too, in Polynesia a subterranean god is found in Mahinko, who keeps the volcanic fires, and in West Africa there is a fire fetish who dwells in a pot of fire placed in a room to which sacrifice is offered that it may live there and do no harm elsewhere.† Like ancestor worship, or the cult of spirits, fire worship is found almost universally. In the South Sea Islands only have scarcely any traces been found, and there may be climatic reasons for this.

It would be of great interest in comparative study if it were possible to determine accurately which of all natural phenomena came after ghost worship. But this, unhappily, is in the nature of the case impossible. Water worship in many forms is found among primitive peoples whose homes are on coasts or islands, but Taylor whose exhaustive study may well be relied upon, says that he has not found in any lower races divinities whose attributes shew them to be original or absolute elemental water gods. He considers this to be due to the incapacity of the primitive mind to generalize, and so bring water in its myriad forms into one great conception. This is probably true.

Fire and earth are more easily definable, and we find the earth worshipped as mother in many different races. Yet earth worship is less definite than that of sky, and we readily appreciate the reason to be the greater uniformity of experiences in connection with the earth. The sky is ever familiar yet ever changing, is more responsive to emotions, more kaleidoscopic—in a word, more definitely inhabitable by storm gods, wind demons or exquisite creations as dawn goddesses and winged charioteers. Heaven reigns supreme as primitive conceptions of the sky father broaden into vague ideas of pervading deity.

Among Tartar races religious ideals cluster round the prominent conception of a supreme sky god. The nature deities of these rude peoples are but men, characterized as ghosts, elves, demons, potentates of earth and air, within the wide domain of a divine heaven, which administers punishment or justice. Among the Tunguz, Boa the heaven god, rules the world by his lesser powers, the sun, moon, stars, earth and fire; and the Mongolians, as China has well evidenced, shade their ideal of the sky god into a universal spirit which becomes, as ages pass, a conception of eternal purity and elevation. Thus a general similarity accompanies the religious ideal in consonance with the general humanity in which it has been born. Its development is curiously like and yet unlike. Among analytical races questions relating to life and destiny arise comparatively

* Irving, *Astoria*, II, ch. 22.

† Taylor, *Primitive Culture*, s. 279.

early, among others of more practical instincts perhaps the time for questioning is delayed many centuries, or never comes.

The Arabs were probably the most objective of all races, and in Semitic religions we find evidence of this practical tendency throughout the history of the races in which it has developed. And here again our study of primitive characteristics induces us to a belief in the recognition of the quality of usefulness in early gods.

An attempt has been made to prove that the gods of any tribe or people illustrate the economic relation of worship to necessity. And this is probably true. Dr. Jastrow divides early religions into savage and primitive, taking the former to be of those who as yet have no division of natural resources, among whom men work singly as animals do for their absolute demands of hunger and sex, and the second to be represented by tribes beginning slowly to organize pastoral or agricultural or, we might add, hunting associations, banding together, in fact, for a common purpose. Following up this line of thought, Miss M. Morris,* in an able paper upon economic study of religion, tries to prove that all early gods among primitive peoples bear strict relation to their necessities. Thus she would find totemism more general among those who were dependent upon wild animals for food, hunters and hunting communities, tree worship as among ancient Prussians, Druids, and ancient Italians, Swedes and Norwegians, the Gilghit tribes of India, and the Semites, all of whom were more or less dependent upon forests and shade. Spirits of the woods figure in many religions. The Wainkas in East Africa worship the cocoanut tree, each tree having its own inhabitant. Fish worship, a form of totemism is found among tribes dependent for food supply upon the waters; the Indians of Peru† “adored the fish caught in greatest abundance, in one place worshipping skate, in another sardines.” But if utility figures as the motive of some primitive cults, we realize that fear has still more often led to worship of strange and uncouth things, snakes, crocodiles, cobras, harmful and hurtful creatures against whose ravages man craved protection. Again “we find in the records of ancient Egypt and Greece what must be the survival of primitive religion in the bull Dionysius, or the ram Apollo, or Demeter represented in Phigelia with a mare’s head, and the black bulls Apis and Mnevis.”

The worship of the products of the earth is found among all agricultural people, the author of the “Golden Bough”‡ finding the motive of many religions in the death and resurrection of the grain, death playing the part we have already suggested of awakening the religious instinct in man.

* *Proceedings A. O. S.*, vol. 24, 405.

† *Morris, Proceedings A. O. S.*, 24, 411.

‡ *Frazer, Golden Bough.*

Death obtruded itself in different ways. Primitive man realized its presence in animals, insects, flowers and in every form of conscious and unconscious existence. So, too, the disappearance and reappearance of vegetation was associated in his mind with dissolution in animal and man; and again we can conceive that he carried the one idea of death into all relations, and imbued rocks, stones, trees, sun, moon and stars with life. From such suggestion it is easy to foresee the dawning idea of personality, and from this of attributes, especially that of power to harm, to heal, or to protect. If it is exceedingly difficult to determine the first religious ideal, it is no less so to decide whether magical rite or religious ceremony sprung first into being. They are, in fact, like the twin offshoots of a common seed, and are found universally together. As it is impossible to find a primitive group entirely destitute of a vague, intangible perception, so it is no less impossible to find a religion which in its earliest form has not contained the element of magic. Early invocation shows us this: it is the survival of the natural impulse to call upon that which, once visible as living man, has faded into the background of recollection. The Mantras of the Far East, the ceremonial magic of North and West Africa, the loathsome observances and rites of the Earthmen of Africa, are all survivals and suggestions of primitive desires to propitiate and flatter the unseen arbiters of destiny. Life in its simpler form yet contained complex suggestions, and we find man everywhere seeking to bring about correspondences between the known and the unknown, between the fact which impressed itself upon his waking consciousness, and the dream or imagination which through association of ideas ruled his understanding. By the light of later knowledge of human capacity alone can we hope to spell out letter by letter the syllables of this first religious language. Through psychology and continued experiment we gain insight into those dim hopes, those pathetic efforts through which man has reached from Nature as realized in his actual experience, to Nature's god faintly outlined and suggested in that experience, as the laws of the known were slowly transferred to the unknown, so through ghost worship, communion and fetish worship we trace the slow evolution of the human mind, until from early fears and hopes man rises, always through more complex relationships, to the conception of many gods, of one god, of the Impersonal, and finally of the one essential Divine Unity, including, regulating and transforming error, hope and fear into love, demanding and obtaining satisfaction through worship and obedience.

It must always remain a question when, in spiritual evolution, the exact moment of realization, either for race or individual, comes. If we may reason from analogy, a period of darkness, as of sleep, anticipates the dawn of the inner Light. That this day-dawn comes at last no observer

of human life, no student of history can doubt. And when the moment does come which shall bring the dormant soul to birth, the Master most surely appears; "He stands waiting," as it were, and whether he be known as Saviour among men, or remain forever unrecognized, the torch of Truth has been borne aloft by him and applied to the spark already latent in the hearts of men.

Then in life, as in history, we realize that a new day has come, old things, old beliefs, old prayers, old woes, have passed away; all things have become new. In other words, Man, whether as individual or as race, has entered a higher plane of consciousness, his mind responds to finer vibrations, his soul or higher mind is seeking satisfaction; a new "*intangibility*," if we may call it such, has dawned upon him, he aspires to wider hopes, to new relationships, and his religion is no longer that of the individual or race in childhood, but attains the full stature demanded by manhood.

All history teaches us, all observation confirms the knowledge, that every stage of development passes through decadence into higher form. In the world of thought we can mark such stages in the literature of any people that has outgrown adolescence. There comes invariably the moment of pause, when old religions, old ideals lose their hold, and those years of gestation pass in which philosophy reaps what the priest has sown, and so prepares the harvest and garners the sheaves, until the Voice is once again ready to proclaim a new truth. Then the student looks back upon the past of buried hopes, fears and joys, and strives fruitlessly to disenter the seed which lies forever hidden in the ages of antiquity, but which, none the less, fructified and bore forth flower and fruit in the days of Primitive Man.

JANET E. RUTZ REES.

ON THE OTHER SIDE OF SLEEP.

I SAW a man of very wise and noble mien, standing by a huge heap—a mound—of glittering gems. In the daytime I had seen the Taj, and thought, "It is as if all the precious stones of the Taj had been changed into rare gems." I came up to the guardian of this treasure, and he said to me:

"The Lodge offers you this heap of jewels. They mean not only fortune but immense power to do good; to do everywhere all the good you have longed to do; to give everywhere all the heart's desires of others which you have longed to grant. If you will, this shall be your reward!"

I looked at the jewels. I did homage to the Lodge Messenger. Then I said:

"Being ignorant, I should use this reward ignorantly. I refuse."

The messenger's face was lit as from within by a smile like the light of a star. He said:

"The Christs have always refused."

He waved his hand, and an angel, before unseen, opened in the rock a hidden door and stood back for me to enter. The messenger saluted me, and I entered the small, dark door.

Inside was written:

"The door of the dead."

"The flower is renunciation of the self's purest desire. The fruit shall be that Self which is the whole." Further on was a small iron box, and in it a parchment on which was written this tale:

"THE BURNING GEM."

Upon the wayside stood a man who offered to wayfaring crowds something concealed in a box made of *red iron*. This something, when the iron box was opened, proved to be a yellow diamond, shining with a glowing lustre. "This gem," said the bearer, "is iron in fusion, afterwards hardened in silence and darkness, being buried, when fused, in an underground tomb among the dead. Let him who can bear its burden receive the gem."

The mass of the crowd passed by unheeding, being immersed in their own concerns. A few curious ones gathered round the man, but did not take his offer; some feared a trap and ridicule; some said, "it is glass, or he would not offer it;" others again said: "he is a thief seeking to dispose of stolen goods;" others again feared the government was for something in this offer, and still others were too lazy to move, too slothful to think. The educated said, "only the ignorant would be attracted by

such talk," and the ignorant said, "the book-wise may be thus taken in by the learning from over seas, but not the people or the people's priests."

Presently there came a group of disciples, pilgrims voyaging to an unknown shrine which they sought. One among them reached out and took the box from the hand of the bearer. At once his arm fell, and he exclaimed, "it is far too heavy a burden," and the iron casket would have fallen to the ground had not the bearer caught it as it fell.

"Not so," said a second disciple. "The essence of the thing lies in taking the gem and leaving the casket in the hands of the bearer." So saying, he took the gem, placed it in his bosom, saluted the bearer gratefully, and turned to go on his way. He made but one step, when he cried out that the jewel burned into his flesh, and with a great cry of agony he tore it forth and cast it away. Then he and his fellow, with mutual recriminations went their ways and became lost in the throng of wayfarers, and were soon indistinguishable among them.

But there was yet a third disciple who had stood by, carefully observing, saying nothing, and he continued still to observe. He now saluted the empty-handed bearer, for, said he, "this bearer who now appears empty-handed is one who has fulfilled a mission, and who will now return to the master who sent him, bearing with him this my salutation, which thus will reach the feet of the Master. For all men are ready to salute him whose hands are seen to be full, but those who see by the light of wisdom *know* that he who empties his hands is he who stands nearest to the Master."

The bearer, having returned the salutation, vanished among the crowd as one who would say that the matter was now at an end, and the gem lost. But before he departed he handed the iron box to the disciple.

Now this box shone with a red lustre and was beautifully worked, and despite its weight, the thought came into the mind of the disciple that this box was worthy of the gift of kings, and was only second to the gem itself. Then he said: "I distrust my mind." At once a vision passed before his inner eye, and he seemed to see the Master bestowing this rare box upon the bearer. He said: "I distrust the psychic vision." So saying, he cast the box away. On this a voice arose from his heart and seemed to whisper: "I seek a hidden shrine, a shrine unknown; perhaps that gem was this shrine." On hearing his voice, he turned to seek for the jewel in the jungle, barely marking that the iron box dissolved into a mass of coral snakes, poison-bearers, hissing and stinging as they crawled away.

After some search he found the gem and placed it within his robes. Its burning soon became intolerable. Yet he would not cast it out, for he said: "the jewel surely does not burn me, but its pure light, acting upon my human nature, burns up all the mortal refuse in that; acting

upon my mind it becomes the conscience within that mind and shows the errors of the past ; this fire is the energy of sin and the sense of sin." And then again he said : "Let not my mind dwell upon the burning, nor my conscience upon the sense of sin, but let both reflect upon that one pure light in which both shall be absorbed."

Having said this and acted upon it with the strength of his heart, the pain, mental and physical, of that disciple disappeared, and he began, little by little, to see along the clear ray shining from the concealed jewel he bore within his human raiment and which shone along the small path which he trod.

"The light shineth in darkness, and the darkness comprehendeth it not."

At the present stage of the disciple, that darkness is the human mind.

That mind is better dark than light, for the true purpose of the disciple. When the mind energises, it is far more difficult to see the concealed light.

He who has learned that the light of the mind is ignorance and is darkness, and who thus refuses to use life's treasures by that light, he is ready to pass along yet another part of the way which lies beyond the concealed door. That door is called :

THE DOOR OF THE DEAD.

Behind that door is hidden the Life.

JASPER NIEMAND.

THE ONE RELIGION.

ATTAINMENT OF SANCTIFICATION OR CHRISTHOOD.

V.

BRIEFLY resuming the prior papers, we have resolved true religion into the practice of love for God and man; we have traced general manifestations of spiritual force in religions to the presence of Sanctified Spirits or Christs; we have seen that, as taught by the sages of India and also by those of Baháism, written Scriptures cannot be understood as they were intended unless supplemented by the oral tradition—that is, by the interpretation of such Sanctified Spirits from their own spiritual experience; and we have considered the possibility that the Christian Church, having lost its oral tradition, might restore it by the aid of Sanctified Teachers found among those of other faiths. Then, for the purpose of determining whether this would involve any sacrifice of belief on the part of those who hold to the New Testament, we undertook to draw a parallel between the teachings of the Wise Men of India and those of that book. We have seen that these agree in teaching that God is Light and Love; that souls being immersed in darkness or corruption, the Lord sent His Holy Spirit or Active Power to rescue them; that this Power created the universe and inaugurated a plan of salvation for souls in this unhappy state whereof some principal elements are the development of neighborly love from selfish love by means of the discipline of law; the breaking of the attachment of the soul to the world by means of the experience of the pains and so-called pleasures of life, resulting in the capacity for and practice of disinterested action and the recognition of the fact that all the activities of the world and of man are activities of the Lord, that the Lord only reigneth: from which come purification of the mind and capacity for the understanding of true doctrine and profiting by the instruction of a Sanctified Teacher. This point was reached in the last paper.

The next step, the attainment of Spiritual Birth, Resurrection or Christhood, the culminating experience of human—indeed, of all—life, is the leading subject of the present paper.

Indian tradition affirms that this step cannot be taken without the aid of a teacher who has himself attained to knowledge of spiritual things—a sanctified or anointed spirit—a Messiah or Christ. For not only is it necessary that the meaning of the Scriptures should be orally explained, but only by the influence of personal character can be called into existence the confidence of the pupil in the Teacher necessary to enable him to make the final and supreme effort. The surest test of genuineness on the part of the Teacher is possession of the graces of the spirit; of amiability, of sweetness of character, and power of convincing exposition.

It is therefore taught that there is ordinarily no possible substitute for oral instruction.

Jesus said, as recorded in *John xv*, 5, "I am the Vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; *for without me ye can do nothing.*"

That is, I am the Sanctified Teacher from God. Like the branch that is allowed to continue on the vine stem, the disciple who remains under the influence of the Sanctified Teacher and establishes his thoughts securely on God and Christ will bring forth the spiritual fruit called Peace; but *without a Sanctified Teacher no man can gain Christhood.*

I understand Abbas Effendi to refer to the same necessity when he says: "All things have qualities which are created with them—which are innate in them. The brilliance of the stars, the beauty of the trees, the brightness of the ocean, the fragrance of the flowers—all these qualities are innate in the objects to which they pertain. Man, also, has innate qualities; but there is in addition a perfection, not innate, which may be acquired by him. Therefore man needs a Teacher; for, in order that he may acquire this perfection, some one must aid him in bringing it forth. The gaining of wisdom requires a Teacher." (*Life and Teachings*, p. 217.)

The Indian Sages assure us that the ripe pupil and the Sanctified Teacher are brought together by the direct agency of the Lord. Jesus taught the same doctrine, as in *John vi*, 44: "No man can come to me except the Father who has sent me draw him." In v. 45, he proceeds: "It is written in the prophets, 'and they shall be all taught of God.' Every man, therefore, that hath heard and hath learned of the Father, cometh unto me;" that is, "Every man who truly seeks me for instruction must be held to have followed the guiding direction of God in doing so."

And in verse 65 he says:

"No man can come unto me except it be given unto him of my Father."

The pupil having found his Spiritual Teacher, if he is a thoroughly earnest aspirant, and the call is therefore of the highest significance, there springs up between the two a relation of the character of which there seems to be at present no knowledge—not even the slightest inkling—indigenous to the West.

That relation in which the function of the Teacher is, by his instruction and tender care, to ripen neighborly love into Infinite Love—into Christly Love, "which knows no distinction between 'your' hand and 'mine'; which turns the left cheek to the man who smote the right cheek; which loves not only friends and neighbors, but 'enemies' also; which blesses them that curse it, does good to them that hate it, and prays for them that despitefully use it" (*ib.*, p. 169)—the relation of which this

spiritual birth is the object is the closest and most sacred of all human relations; the Teacher becomes the spiritual father of the pupil; and an affection and devotion arise between them equalled in no other relation of human life.

The Spiritual Birth which the Teacher seeks to bring about in the pupil has received many designations in the Christian Scriptures, as the Arising or Awakening of the Soul, the Resurrection, Raising up of the Dead, Coming of Christ, or Rebirth. The meaning of these words has been the occasion of great controversies. "But," says Sri Paránanda, "those who have had godly experiences, as distinguished from wordly experiences, have never disagreed on the subject, to whatever race or country they may have belonged. The exposition of the doctrine of the 'awakening of the asleep,' or the 'raising of the dead,' commonly known as the resurrection, may be differently worded by the saints of each country, but in meaning they are always found to be in agreement, *for the simple reason that they speak of a great spiritual experience.*" (*Exposition of St. John*, p. 115).

In Buddhism this experience is called Illumination, Enlightenment, Attainment of Arahatsip, Attainment of Nirvana.

The Sanskrit term is *moksha* or freedom (from the wheel of rebirth—from the material world)—Attainment of *Jnanam* or spiritual knowledge—*Shiva* or *atma darshanam*, beholding the Lord.

By Abbas Effendi it is termed Attainment of Knowledge of God, Enlightenment, Receiving the Breath of the Holy Spirit. This passage from his teachings no doubt refers to this experience:

"This repentance, this longing for the virtues of God, is the means whereby are acquired the inner sight and enlightenment. The man comes to know the qualities of truth and the qualities of untruth—His capacity to feel and to perceive increases; by the gift of God he gains insight and receives inspiration. These are the means of his development and progress—the means whereby his nature is changed and purified—the means whereby he is trained and educated to understand. Then he comprehends the mysteries of God; without instruction from any, he penetrates the real Divine mysteries; without a teacher he receives understanding and learns the realities of all things. When he has attained to this state he is satisfied; he is content in God into whatsoever conditions he may be thrown—he feels himself drawn into the ocean of grace.

"At that time, also, God is content with him. The host of the Supreme Concurrence is content with him. The angels of heaven (holy human souls) are content with him. He himself will be one of the angels, whether in or out of the body.

"In this estate he becomes a center for receiving the power of the Holy Spirit. In this state his spirit bears to the Holy Spirit the relation

which before his body bore to his spirit. He becomes like a polished mirror. When he speaks, he gives forth the rays of the Sun of Reality. All the light which is reflected from this mirror is the light of the Holy Spirit." (*Life and Teachings*, pp. 186-188.)

Turning now to the account of the matter given by Sri Paránanda, which is at much greater length than I have found it treated elsewhere, I shall not venture to make any paraphrase of his words, but will give them throughout precisely as they stand, and without material omissions. He is commenting upon *John v*, 21: "For, as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will."

"When," he says (*Exposition of St. John*, p. 115), "the dead or asleep are said to be roused or awakened, it is not their flesh that is roused or awakened, but their soul or spirit. The words of Jesus are emphatic on this point: 'It is the *spirit* that quickeneth, the flesh profiteth nothing' (*John vi*, 63). On another occasion he explained that resurrection referred to an awakening *to God*—a coming to *know* God. His words are: 'As touching the resurrection of the dead ye do err, not knowing the Scriptures. Have ye not read that which was spoken unto you by God, saying, "I am the god of Abraham and the God of Isaac and the God of Jacob?" God is not the God of the dead, but of the living' (*Matt. xxiii*, 29-32). Unless, as taught by Jesus, we associate the terms Resurrection or Awakening with the *Spirit*, and not with the flesh or body, we shall go wholly wrong in our endeavor to realize the truth.

"The next point to be borne in mind is that the Awakening or Resurrection of the spirit to God is effected only through one Anointed (see i, 41) of the Lord. 'I am the Resurrection,' said Jesus in *John xi*, 25, where the Greek word for resurrection is *anastasis*, which literally means 'causing to stand up or rise.' 'I am the resurrection,' thus signifies, 'I, Christ Jesus, am the resurrecting agent—I can teach you how to rise to, or attain, a realization of God' (see chap. xi, 26). 'I am the way' (*John xiv*, 6), 'I am the door,' he once more explained (see chaps. x, 7, and xiv, 6). 'By *me* if any man enter in, he shall be saved' (*ib. x*, 9). These verses show clearly that it is through the teaching of a Christ only that resurrection can take place.

"A pious man, or a man well read in theology, may often persuade a person that God exists and rewards man with salvation; but this is only a belief, a well-defined thought firmly grasped. It may often be no more than a lip-phrase. It falls far short of knowledge. He does not *know* that God exists. He *thinks* he knows, and therefore is liable to doubt the moment other reasons are marshalled. But no reasons can avail where there is *actual* knowledge. It is this *actual knowledge* of God that is not to be had except through Christ. Unlike other teachers, Christ has known God, and having known God, He is able to show to

suitable pupils the way to know God. To those who persevere in that way, God will manifest Himself.

"Another phrase for 'knowledge of God' is 'attainment of Eternal Life.' 'This is *Life Eternal*,' said Jesus, 'that they should *know the only true God*' (*John xvii*, 3)—not the many false forms of God that are entertained in thought, according to the beliefs of each person, but the God without form, the Infinite Be-ing, the Be-ing Absolute. To know God so, as a matter of actual experience, is attainment of Eternal Life.

"How is True God—God as Be-ing True—to be known? What is the way to Know Him? To know Him, said Jesus, you should renounce animality and become pure spirit. 'He that hateth his *Animal Life* (*psyche*) in this world will watch it (*phulasei*) until *Eternal Life*' (is reached) (*John xii*, 25). 'Blessed are the poor (or emptied) in spirit, for theirs is the Kingdom of Heaven' (*Matt. v*, 3). Deplete the spirit of animality or worldliness, and it will most assuredly become pure, 'rise' to God, attain Eternal Life. Animality is *SENSE LIFE*, living to gratify the senses. It involves worldliness within, ever prompting the soul to look outwards, to look on the world without, for purposes of gratifying the senses. This is the condition of the vast majority of mankind, and therefore animal life or sense life may well be called the life natural to man, or his *NATURAL LIFE*. 'There is a natural body (*soma psychikon*), and there is a spiritual body (*soma pneumatikon*),' said St. Paul (*I Cor. xv*, 44). The former is sown in weakness and dishonor, and the latter in power and glory, he explained. Now conceive the importance of the words of Christ Jesus already cited: 'He that hateth his animal life, his natural life (*psyche*), in this world will watch it until eternal life' (is reached). Is there any doubt that one who distrusts his animality and mounts guard over it—one who finds little or no enjoyment in the pleasures of taste, smell, sight, hearing, and touch—which constitute the sum and substance of 'worldly' pleasures—will not be glad to hear that *in him* are other pleasures of a far higher order, which need only an earnest and vigorous effort to flow forth into a peaceful tide? These *spiritual* pleasures are to be experienced by those who are 'dead' to worldly or natural (*psychikon*) pleasures.

"Just as the natural pleasures of man are rooted in worldliness, his spiritual pleasures are rooted in something that is the very opposite of worldliness, viz., Godliness. 'Know ye not,' asked St. James (iv, 4), the great truth 'that attachment (*philia*) to the world (sense life) is hostility to God? Whosoever loveth the world is inimical to God.' The same truth was expressed by Jesus, as follows: "Whosoever loveth me (Christ) will not abide in darkness, for I (Christ) am come a Light unto the world' (*John xii*, 46). Worldliness is darkness: Godliness is light.

"Worldliness or darkness is the cause of the natural life of man. It

must fall off or 'die' before Godliness or Light can appear. The 'death' of darkness or worldliness is a mysterious fact or phenomenon in our constitution, and has its analogy in the life of a plant. Lord Jesus said, 'Except the flesh of corn (*kokkos tou pitou*) which falls into the earth, die, it remains there forsaken (*monos*); but if it die, it beareth much fruit' (*John xii, 24*). And St. Paul asked, 'How are the dead raised?' and He immediately answered, the dead are raised even as the embryo (*sperma*) is raised, *after the death of the integument (soma)*. His words are: 'That which thou sowest is not quickened, if it does not die; and that which thou sowest (what is it?)—thou sowest not the integument that shall be born, but the naked kernel (*gumnon kokkon*), it may be, of wheat or some other grain' (*I Cor. xv, 35-37*).

"How mysterious is the quickening of the kernel or flesh in the vegetable and animal seeds! In vegetable life we see the seed is composed generally of two coats or integuments over the nucleus or kernel, called the embryo, and the embryo sprouts only when the integuments disintegrate and die. So, in animal life, when the spermatozoon in the semen enters the ovum and impregnates it, it is carried to the womb, and there undergoes several transformations before the embryo appears. In how occult a manner are these changes carried on, without which the birth of natural life from the flesh cannot take place! How much more profound is the mystery of the birth of spiritual life from natural life! of Godliness from worldliness! of Life Eternal from 'Death' or Life Natural!

"And yet this mystery has been made known (*Eph. ii, 5*) to those who have attained Christhood (*ib. 17, 18*; *ib. iv, 13*). It is made known, it is revealed to the *ripe* spirit in *the twinkling of an eye*, even as a man who, having gone to sleep in the dead of night, and *awakening* at dawn, finds the moment he opens his eyes that the light is shining. In this example drawn from objective life, the shining of the light is around him, is without him; but in the *Awakening*, called Resurrection, the Light of the Spiritual DAY STAR (*II Pet. i, 19*)—the great Spiritual Light—is seen *within* man, even though his eyes are shut, and his body is in a dark room! It is not his carnal eyes that see this Spiritual Light called INCORRUPTION or the Kingdom of God; but it is his cleansed soul that knows it, realizes it, experiences it, the very second its last vestige of corruption or uncleanness falls. This realization, this knowledge, this actual experience of Incorruption is the Resurrection of man.

"Up to the time of this experience man is of the earth; thenceforth he is of heaven. Now read what St. Paul says in *I Cor. xv, 47*: 'The first man is of the earth, earthy; the second man, the Lord (*Kurios*), is of heaven (ver. 48). As we have borne the image (*eikon*, likeness, from *eiko*, to be like) of the earthy, so we shall also bear the image of the heavenly (ver. 49). We shall all be *changed* in a moment, *in the twink-*

ling of an eye (ver. 52). The dead shall awake incorrupt (*aphthartoi*, from *a*=not, and *phtheiro*, to corrupt, destroy, perish), and we shall be changed, for it is decreed (*dei*, it is binding on us all) that the corrupt shall put on (enter) incorruption, and the mortal shall put on (enter) immortality (*athanasia*) (ver. 54), not that flesh and blood can receive as its portion (*kleronomesai* from *kleros*, drawing lot, and *nemomai*, to distribute among themselves) the incorruption called the Kingdom of God (ver. 50). We shall be changed each in due season, 'each in his own order' (ver. 23).

"The sudden CHANGE (*I Cor. xv*, 52) from Darkness to Light—from Death to Life—from Corruption to Incorruption—from the earthy man to the heavenly man—which takes place 'in the twinkling of an eye,' is associated with many signs, as the Lord in His mercy has willed that, of all experiences, *this particular experience* of the spirit shall be unmistakably *the grandest in man's life*. The Change or RENEWAL (*Eph. iv*, 23), or REGENERATION (*Matt. xix*, 28), or re-birth (*John iii*, 3) of the earthy man into, or as the heavenly man is otherwise called the COMING (*parousia*, lit., presence or appearance, from *pareimi*, to be present) OF CHRIST (*Matt. xxiv*, 3, 27); or the coming of the Kingdom of God (*Luke xvii*, 20).

"And the SIGNS OF THE COMING OR APPEARANCE, said Jesus, will be as vivid 'as the lightning which cometh out of the East and is seen even unto the West' (*Matt. xxiv*, 27). The signs are visible within, not without, the spirit. 'If any man shall say unto you,' said Jesus, 'Lo, *here* is Christ or *there*, believe it not. . . . If they shall say unto you, Behold, he is in the *desert*, go not forth; behold, he is in a mountain *cave*, believe it not' (*Matt. xxiv*, 23, 26); for Christ is *within you* (*John xiv*, 20); *Gal. i*, 16; *ib. iv*, 19): you are the Temple of God (*I Cor. iii*, 16), *you*, the Spirit, which is within the body. The signs occur in the spiritual temple. Therefore you have *not* to look for them *outside* of you."

With "you are the Temple of God" compare the following from Baha Ullah's "Jewels of Wisdom:—"

"O Son of Humanity! The temple of thy life is My Throne. Cleanse it utterly, that I may occupy it.

"O Son of Existence! The heart is my house; sanctify it, that I may enter it. Thy Spirit is an aspect of My Essence; purify it for My Appearance."

Sri Paránanda continues:—

"It is not meet that spiritual experience should be divulged too openly, but Jesus has specified some of the signs (*Matt. xxiv*, 29-31); and so have Peter (*II Pet. iii*, 10-12) and Paul (*I Thess. iv*, 16). These signs

(witnessed by the spirit at its resurrection) consist of *sounds* like trumpet blasts and blowing of gales, *sights* like lightning flashes, and the *feeling* of all one's I-ness or I-hood *consumed* in a great melting furnace.

"Then amidst the distressing sense of a general conflagration and crumbling up of the very foundation of one's existence comes an indescribable *Calm*, accompanied with a great and hallowing *Effulgence* which, growing every moment in all directions, stands forth presently as Love Absolute, as *Love without a second to love*, permeating all through the now *infinitely* extended Be-ing. This is the RESURRECTION of man; the Appearance (*parousia*) or Manifestation (*John xiv, 21*) of the Healed Spirit; or the COMING of CHRIST; or ATTAINMENT of CHRISTHOOD; or as St. Paul speaks of it, the Fulness of Christ (*Eph. iv, 13*). This is knowledge of Christ (*John xvii, 3*). This is ALONE BECOMING (ib. iii, 16) unspotted of the world (*Jas. i, 27*). This is the OVERCOMING OF THE WORLD (*II Pet. ii, 20* and *John xvi, 33*). This is the victory over the grave (*I Cor. x, 55*). This is SANCTIFICATION (*John x, 36; xvii, 17*). This is the PEACE WHICH PASSETH ALL THOUGHT (*Phil. iv, 7*), or the Love which knows no height or depth, length or breadth (*Eph. iii, 18*). This is rest (*Matt. xi, 28*), or FREEDOM from Evil (*John viii, 32*). This is PURITY (*Matt. v, 8*), or PERFECTION (*Matt. v, 48*), or INCORRUPTION (*I Cor. xv, 54*).

"This transcending *experience* in life (when body and soul are together in this world)—of Imperfection changing in the twinkling of an eye into Perfection—this *Knowledge* of the purity within you—this *Manifestation* of the sanctified soul within the body—this Finding of Christ while in spiritual communion—is Resurrection."

"As an illustration in *actual life* of a man whose spirit was resurrected or risen, and which found God as Absolute Being and Bliss, may be mentioned the case of Paul. He had never seen Jesus, but had only heard of the doctrine that Christ was in man, and that, if Christ were found subjectively, God would also be found through that channel or doorway. One day in spiritual communion he found the Christ within him, and thereafter found also the Lord within him (*Gal. i, 16*). Paul thus knew that he had risen from Darkness, Ignorance or Non-knowledge of the Spirit, and passed into light or Knowledge of the Spirit. In other words, he knew that, in the language of wisdom, he had risen from the dead. He says so in express terms in *Gal. i, 1*: 'Paul an apostle from God, *who raised Him from the dead.*' Being blessed with Resurrection or Re-birth, he was able to explain to the Athenians the nature of the God whom they 'ignorantly' worshipped as the 'Incomprehensible God' (*Acts xvii, 23*). He knew God not as an object of sense or thought, not as a Finite Being, but as Infinite Being permeating the wide universe in every direction as Love, Light and Power, all in one, boundlessly. He

was therefore able to tell them that the Lord Absolute dwelleth not in Temples made with hands, nor is to be served by hands."

"The expression, 'THE FATHER RAISETH UP THE DEAD' (Chap. v, 21) means, God causes such spirits as do not love the world (*I John* ii, 15)—as are depleted of worldliness (*Matt.* v, 3)—as are not carnally minded (*Rom.* viii, 6)—to rise to incorruption or perfection.

"AND QUICKENETH THEM. It is the function of the Father not only to awaken such spirits, but to give them substantially the knowledge of their own purified condition, i. e., Christhood.

A person roused from sleep may sit up in bed and even look about, but for all that he may know nothing of his own condition or surroundings. With a little more trouble on the part of the awakener, the vacant stare of the person awakened may be made quick with knowledge. Even so is the Lord's mercy. In deep spiritual communion the Lord does not allow the unworldly spirit to remain in non-knowledge—to be unconscious—but endows it with the knowledge of itself and His own Eternal Presence and Glory. Thenceforth the fully awakened spirit says with absolute certainty, 'Now I *know* the Father and myself. All else is false.'

It is of much interest to examine a number of passages in the Old and New Testaments which have been held to refer to the end of the physical world and the objective coming of Christ, but which Sri Paránanda interprets in accordance with the doctrine set forth in the passages which I have just quoted, to describe only spiritual and subjective experiences.

Such passages are the twenty-fourth chapter of Matthew, especially verses 29-31; *II Peter*, iii, 10-12, *Isaiah*, xiii, 6-12, *Psalms*, xvii, 6-17.

In the next paper I hope to examine with you the nature of what St. John calls "worship in spirit and in truth," since such worship is said to be the most potent means for arriving at that final experience which we have been considering.

M. H. PHELPS.



REINCARNATION.

In this introductory paper on Reincarnation the writer has purposely avoided introducing such questions as the nature of the Reincarnating Ego, and the process of Reincarnation, as these are often very confusing to an inquirer. While explaining the main idea, two points of importance have been insisted upon:

1. That there is an Immortal Principle in man which persists from life to life; and
2. That the result of each life's experience is not lost, but inheres in this Immortal Principle.

The writer is largely indebted to E. D. Walker's *Reincarnation*, O. G. Smith's *Short Views*, and the *Key to Theosophy*, to which books he would refer those who wish to pursue the subject further.

Behind Will stands Desire. That irresistible power which impels all things ever onward; in Man it is the Desire to exist, to expand, to know, to pierce the gloom which shields the mysteries of Being.

There are those who say: "Why trouble about these things; what does it matter?" As well ask why, throughout the ages, the great mass of mankind has always troubled about these things. Not all the periods of darkness, ignorance, crime and passion through which the races have passed, have blotted out that Inner Consciousness of Immortality, that undying faith in the Divine. Springing from this, men have always *known* more than they *were*; have always had high ideals far in advance of themselves, which they have pursued unswervingly and triumphantly. Faith in the unseen, and the desire to know, still dominate mankind and are as much a part of the great Cosmic Scheme as the laws which guide and control our earth and its atmosphere. Man looks within and without and questions. In questioning, he obeys a law of being, and he demands an answer. And as he demands grows the consciousness that within himself are the answers to be found; that within is the imperishable scroll upon which is written the Divine Purpose of existence.

But when he has looked within himself, and without at the Universe "with its energies, beings, forms, sounds, worlds, suns and stars,"

he cannot build up any intelligent conception of existence until he has decided one question. It faces him at the very threshold, and demands an answer, for it goes to the root of all other questions. It is this: Is all we see a Cosmos, an orderly system, in which everything is governed by rigid justice and unerring law, or is it a mere chaos, without justice, law or order? Is Justice a real power in our relations to our fellow men, and to the Universe in which we live; or are we where and what we are by mere chance, or the whim of some extraneous all-powerful being? Order or disorder, law or chance? There is no third course. We daily accept the idea of order, our lives are based upon it; we know that Summer will follow Winter, that day will follow night, that fire will always burn, that when the sun sets it will rise in the morning, and that when we rise in the morning we shall not step out into space. Yet strangely enough, when it is sought to bring the whole man and his actions, his mental powers and moral qualities, under the same Law, objections are raised, and most people are content to think that all that we are and all that happens to us is mere chance. But we cannot separate man from the world in which he lives; he is an integral part of it, and the same unerring Law which applies to his body and the world in which he lives, must also apply to his emotional, mental and moral nature. All must come within the scope of the Divine Law, nothing can be excepted.

"It maketh and unmaketh, mending all.

What it hath wrought is better than had been.

Slow grows the splendid pattern that it plans,

Its wistful hands between.

This is its work upon the things we see;

The unseen things are more. Men's hearts and minds;

The thoughts of peoples, and their ways and wills.

These, too, the Great Law binds.

It is from this point of view, that unerring Law and Justice rule the world, that this paper is written. From any other point of view it will appear unintelligible. In fact, granted a Chaos, to write would be wasted energy. In the first place let us clearly understand what is meant by "Reincarnation."

To reincarnate is to embody anew, or to re-embody. It follows, then, that there is a body apart from the thing embodied; that this something has been embodied before, and is embodied again; that while this something *persists*, the body does not. This something which re-embodies is called by various names, but for our purpose we will call it "the Soul."

The main idea involved in the theory of Reincarnation is this: This

body or coat of flesh which we wear is not the real man. The Soul is the real man, and the body is like a garment which it puts on at birth, and casts away at death. This eternal and indestructible principle, the Soul, existed before birth, and will continue to exist after death. The real man, the Soul, therefore, enters this life, not as a new creation, but as an adult, after a long course of previous existences on this earth, in which it acquired its present inherent peculiarities and powers; each period of activity and experience here in a physical body being followed by a period of rest and assimilation in a non-physical state.

Infancy brings to earth, therefore, not a blank scroll for the beginning of a new earthly record, nor the mere cohesion of atomic forces in the form of a brief personality soon to dissolve again. The child opens its new period of activity inscribed with ancestral histories, and with characteristics derived from anterior lives, stretching back into the remote past. In its passage through each life, the aroma or sum-total of its experience is indelibly impressed upon the Soul. This truth has been symbolized as a string of many colored gems which, when joined in one setting, blend and radiate as a brilliant whole. The tendencies of each life are stored away in the secret memory of the Soul; the principal attributes remain as energies, and these mould or color the succeeding life, and thus the Soul ever persists from age to age, building up character and accumulating wisdom and power, which, as a totality, blossom forth as the man we know. "Passing from strength to strength, from the beauty and perfection of one plane to the greater perfection and beauty of another, with accessions of new glory, of fresh knowledge and power in each Cycle—such is the destiny of the Immortal Ego or Soul."

Every man is therefore, the result of his past. All the qualities which he now possesses result from the use of past opportunities. He is the heir to all the ages and is responsible for his own inheritance. To-day, as he pursues his great journey, he stands at some point in the endless path of progression. Behind him is the path he has trodden, stretching away into the dim past; before him, it stretches away into infinitude. In the past he has made his present, and to-day he is making his future. To-day he is reaping what he has sown in the past, and he is now sowing his future harvest. Each moment he is making for himself weal or woe, and adding to the sum-total of good or evil in the world.

Thus he is his own maker. His state and condition in life is the result of an eternally beneficent law, that as he sows, so shall he reap. *He* is responsible for his imperfections and his virtues; it lies within *his own* power to determine what he shall be, and he alone shall actually so determine; for he is truly the creator of his own destiny.

So far as I know, there are only two other theories which are seriously put forward to account for man's existence, and it will be neces-

sary here to briefly refer to them. They are, first, that of materialism; and second, that of a Special Creation.

Now, if I understand the theory of materialism rightly, it is this: Man, as a conscious being, begins life at birth, and ends it at death. The great variations, the enormous mental, moral and physical differences are accounted for by the variety of atomic qualities. These variations are the result of unknown forces, acting through what is known as "the Law of Heredity." But no explanation is given as to how these qualities inhere, nor how the same particles of matter produce such stupendous variations.

According to Materialism, then, Man is the product of the Law of Heredity and the blind forces of nature, of which he has no knowledge. He is born without his own consent, and, without being consulted, he is endowed with good and evil qualities for which he is not responsible, and into conditions and environment which he does not merit and which he did not seek. Produced without his consent, by a blind force, as an idiot, maimed or diseased, with the mental development of a dullard or the intellect of a Shakespeare, with the nature of a degraded savage or the moral qualities of a saint, he toils, suffers, enjoys, rejoices, loves and hates, in the grip of an inexorable fate, for a brief space, and then, again without reference to his wants or wishes—*Darkness*.

The fool, the sot, the thief, the murderer, are not responsible for these evil qualities. They came from their ancestors, *they* are but the victims of nature's malevolence. The good man, the genius, the reformer, the saint are nature's favored ones. *All* of them get what they have not earned. Man's evil is the gift of his ancestors, he is not responsible; why blame him, why punish him for the sins of another? There is no state in the world where the sense of justice falls so low as this. *This* doctrine appears to be utterly opposed to any idea of moral responsibility and human justice. It is the Doctrine of Absolute Fatalism.

The theory of Special Creation differs from that of materialism in two particulars:—

- 1st. That a new soul is created at birth for every new body.
- 2d. That this soul *becomes* immortal, and survives the death of the body.

This second idea seems to carry a contradiction on the face of it. If the Soul began at birth, it is *not* immortal. Immortality means: "without beginning and without end." But if the body and soul are created new at birth, why all the mental, moral, and physical inequalities, and the variations in condition and environment? Surely, in common fairness, all are entitled to the same chance of a fair start. But apart from the doctrine of a special creation, we have here again the doctrine of fatalism. The substitution of a special creator for "nature" or "ancestors" does not

alter our difficulty. We only transfer the responsibility from one to the other. Man, in this case, is not produced by a blind force, but is *made*, and what he is rests with the maker, not with the thing made.

Justice requires that Man shall earn what he gets, and shall not get what he has not earned. That he shall reap what he has sown, and shall *not* reap what he *has not* sown; that he shall take full responsibility for his own deeds, but not for those of another. But if either of these two ideas put forward be true, man does *not* reap what he has sown, does *not* get what he has earned, and he *is* responsible for the deeds of another. He is in the grip of a blind and merciless fate: the victim of malevolent forces from which there is no way of escape.

But the Doctrine of Reincarnation will not only fit the facts of life as we know them, but it will also explain many things which the other theories fail to explain. It is scientific, reasonable and logical, and it is not only in harmony with the great theory of Evolution, but it is an extension of it, and completes it. It explains the enormous differences in mankind, all being in various stages of evolution, and sets no limit to man's powers and possibilities. It enthrones Law and Order and Absolute Justice as the ruling powers of the Universe. It puts the responsibility for what he is upon every man, and all have an equal chance. If things are unequal, it is within his power to begin to retrieve now. It ensures that he will reap what he has sown, here and now. He can escape nothing; throughout his lives every act must be brought to fruition, every cause finds its due effect. The evil-doer cannot escape the consequences of his acts; he is morally and entirely responsible, and to-morrow or after many days retribution must be met. Man is his own judge and executioner. No system of bribery and corruption can purchase immunity from his acts, no hasty giving of ill gotten gains will avail. Causes once set up cannot be stayed. "The *ripple* of effect, like the great tidal wave, must run its course. No effort, not the smallest, whether in right or wrong direction, can vanish from the world of causes."

This doctrine of Reincarnation is neither a new-fangled idea, nor an Eastern superstition. It has been traced back to the remotest antiquity. It is to-day, and always has been the belief of the great majority of mankind, and it has formed an indispensable part of every known religion.

Says Mr. E. D. Walker in his book on this subject:—

"From the dawn of history it has prevailed among the largest part of humanity. Over all the mighty Eastern nations it has held sway. The ancient civilization of Egypt was built upon this fundamental Truth. It was taught by Pythagoras, Plato, Ovid and Virgil, and generally

accepted by Greece and Italy in their days of learning and culture. It is the keynote of Plato's philosophy. Cæsar found its tenets propagated among the Gauls. It was an essential principle of the Druid faith, and was known to the Celts, the Gauls and the Britons. It was favored by the Arab philosophers. In the old civilization of Mexico and Peru it prevailed universally. It was the main portion of the creed of the Gnostics. In the Middle Ages many Scholastics and Sects advocated it. In the seventeenth century the Cambridge Platonists gave it wide acceptance. Many great philosophers, such as Kant, Schelling, Schopenhauer and Fichte upheld it. Geniuses like Giordano Bruno, Lessing and Goethe fathered it. Great scientists, such as Flammarion and Brewster, have earnestly advocated it. Many great theological leaders have maintained it, as have nearly all the great leaders of idealistic thought, and nearly all the great poets have expressed it."

Says Wordsworth:—

"Our birth is but a sleep and a forgetting,
The Soul that rises with us, our Life's Star,
Hath had elsewhere its setting
And cometh from afar."

Says Walt Whitman:—

"As to you, life, I reckon you are the leavings of many deaths.
No doubt, I have died myself ten thousand times."

Says Longfellow:—

"Mysterious change
From birth to death: from death to birth:
From Earth to Heaven, from Heaven to Earth,
Till glimpses more sublime
Of things unseen before,
Unto his wondering eyes reveal."

Says Tennyson:—

"All this hath been, I know not when or where;
So friend, when I first looked upon your face
Our thoughts gave answer each to each so true."

Says Browning:—

"I shall never in the years remaining
Paint your pictures; no, nor carve your statues.
This one verse alone one life allows me,
Other heights in other lives, God willing."

There are several well-known objections generally raised against the theory of Reincarnation. Most of these are based on sentiment, and in no way destroy the arguments in its favor. There is one objection, however, of a more serious nature, one which cannot very well be passed over. It is 'that we do not remember.' Lessing, one of the greatest of German thinkers, says: "Happy is it for me that I do forget. The recollection of my former condition would permit me to make only a bad use of this. And that which I forget now, is that necessarily forgotten forever?" That we do not remember *now* is no proof that we cannot remember. The memory of the past is not needed to prove that we have lived it. What do we remember of our periods of deep sleep? Yet we lived all the same. The physical brain was unconscious, that was all; and the Real Man was functioning on a higher plane of Being, as he will be during the greater sleep which follows death. In a well-lit room we cannot see the pictures thrown on a screen from a lantern slide, yet the pictures are there. The aroma of the past is in the Soul; the pictures of the real past are there, but in the full glare of the sense-world they are unseen, or, in some cases, but dimly recognized.

Plotinus says: "Body is the true River of Lethe, for Souls plunged into it, forget all." The new body has a new brain: the old brain in which the old memories inhered, is gone. The new brain only registers the memories of the present external life. The previous life experiences are stored as reminiscence in the imperishable part of man, and manifest as intuitive perception, or the memory of the Soul. It is this memory or reminiscence which gives to those who have reached it an absolute assurance of having lived before, or of Immortality. It is different from the ordinary memory of the present brain which possesses the function of reproducing past impressions of things learned and seen by an association of ideas. It is said that it is possible so to attune the brain that it will register what it is stored within, so that flashes of the past come through. And who has not experienced such flashes? Some instant recollection, some strange flitting memory of something in the dim past.

"A something so shy, it would shame it to make it a show;
A something too vague, could I name it for others to know;
As though I had lived it and dreamed it,
As though I had acted and schemed it,
Long ago."

But the petty details of a life are not stored. Let us go back over our present lives; we can see only the landmarks, the moments when the whole man was deeply moved by some striking incident. The golden grain remains, the chaff is scattered to the winds. It is said that it is a

wise and beneficent law which veils from us the past until we are able to bear the sight of it.

"But in the real sense each man is the epitome of his own past. His thought, courage and moral substance show what his past has been." "In every line of his form and character we can read his story. The volume is open for all men who can read it. In it are concentrated the sum and the results of all lives." The boy musician who composes sonatas is only expressing this inherent memory. The great intellect which controls the masses, and moulds the destiny of nations, is a thing of ages. The great artist with his subtle conception of form and color harmonies, and his creative power (in fact, the *Soul* in his picture, which enwraps us and which no words can express) has put upon the canvas the essence of ages of effort.

The noble lives of great religious founders, their God-like utterances and their power for good, are but the shining through of the Divine Wisdom won by ages of self-sacrifice and devotion to their fellowmen. They have lived the life, and they know the doctrine. The great weaver, the Soul, has at last woven the garment of immortality in uncounted fields of trial and suffering, and they reveal the full glory of the Divine in the flesh.

This doctrine of rebirth, of true Immortality, is the keystone of the three great fundamental truths which have always been alive in the world, and which will be found to underlie all the great religions. "They are as simple as the simplest mind of man, and as great and lasting as life itself."

"The soul of man is immortal, and its future is the future of a thing whose growth and splendor has no limit."

"The principle which gives life dwells in us, and without us: is the undying and eternally beneficent."

"Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment."

JASPER FAWCITT.

THE GENIUS OF THE WAY.

ONE early morning I started to walk along a wonderful Way which had opened before my abode during the night. This Way was wide, level and pleasant to walk upon; the sun shone brightly and my courage—the courage of the wayfarer—was full of power and will. As I walked, the road began to narrow, but I did not notice this, being intent upon the scenery about me. All at once I stepped off the now narrow path. A sharp sting in my foot caused me to spring back, and jumping too far to the other side. I got there a cut which caused me to lose my self-control. And now the heat of the sun seemed to eat into me; I tried to throw it off, but the hot rays bent backward, returning, as it were, with the greater power. In my pain I bewailed myself. In that moment I felt a hand upon my shoulder, and looking up, I saw a radiant Genius gazing deep into my heart. As her hand still rested upon my shoulder, my pain began to lessen; my courage and will returned under her touch. I asked her name, but without replying to my question, she pointed along the Way. The sun had disappeared; the shades of night seemed to be closing in along the road, but as she pointed out the path it became radiant like herself. Then I saw that it was the light which shone from her which made the path radiant, and I asked, "What is this light shining from thee which brightens all the path?" With a smile that was eloquent of many a joy, she answered, "It is Resignation."

I resumed my walk along the Way, and the darker the shadows, the more radiant was my friend. Pondering upon this, I asked her why she had not been at my side during the first part of my journey. She said, "I have always been with you, but at first the sunshine was so much brighter than I, that you could not see me."

Still we went onwards, and around us a smoke began to arise. I did not see whence it came, but it was a narcotic gas, and I began to look backward over the road, and to stand still in order to think about the past, and to dream, and again to dream. My friend tried vainly to rouse me; then she came closer to me, a torch in her hand, and she sent a fire-gleam up the road to illumine it. I saw then a Great Dragon; the smoke was his breath. "We cannot pass that way," I cried. But the Genius answered, "Yes, go on!" And she shook my dreams one by one till they fell away from me. The closer we came to the Dragon, the closer did the Genius draw to me, and when at last the Dragon made a spring to devour me, the Genius leaped into my heart—I was in her, and she in me; we were one. Then I saw with her eyes; there was no Dragon; it was

only a dream illusion—one of the illusions I myself had builded as I paused and dreamed along the way. The night too, was a dream; I had woven it about me. The sun that scorched me once shone still, no longer with that fierce heat, but with a revealing beauty; now that I examined these rays which seemed to burn me before, I saw that they would indeed have injured me had not my friend protected me, herself unseen, unknown. This was because I had at first resisted those rays, bending them backwards with my irritation and distrust. Seeing this, I said to my Protector, "Tell me now thy name, that I may bless thee." And the name that she whispered within my heart was "Patience!"

So I abode with Patience in my heart and learned of her, and she showed me that when we are one with our Genius the rays from the true sun pass easily through our nature, healing the sick parts of us, burning dead parts away, expanding all the germs of our true interior power and beauty. Thus, refreshed, rested, strengthened, we are given back to our daily life-work, and the rays from the sun are still with us—those sun-rays whose spiritual names no man may utter, but whose symbols in this world of ours are Love, Sympathy, Truth. These, guided and illumined by our Genius, Patience, are given to us that we may achieve the Way.

Our daily life and work are the Way. There we can always find our Genius, Patience, and hear her joyful voice. The darker the path, the more radiant is our Genius, and her answers to our questions is life itself, that life whose lessons are given directly to our hearts.

BIRGER ELWING.

THEOSOPHY AND EVOLUTION.

THE etymological significance of the word *é*volution implies an unfolding—a gradual development, by successive steps, from the simple or rudimentary to the complex or complete. In all forms of organic life the beginning of the development of the individual is in the germ which, as now known and demonstrated, pre-exists in the parent, and which contains within itself all the possibilities of the future fully formed organism.

From this it follows that the thing evolving or unfolding must be contained in that which is evolved. And further, as all evolution is made possible by the co-existence of life and consciousness, therefore everything or substance which is made to contribute to an unfoldment must also be endowed with vitality and consciousness. In the growth and development of all organisms every kingdom of Nature takes part. The plant draws from the mineral kingdom the elements needed, and, with the aid of heat and moisture, synthesizes them into chemical compounds which it builds into its own organic structure. In like manner does the animal kingdom derive the material for growth from both the vegetable and mineral world. This is a portion of the idea, only, that is conveyed by the word *evolution*, but it will serve as a starting point.

If, then, all things can be and are made contributory to the manifestations of life and consciousness, all things must possess a life and consciousness of their own, and this postulate carries us at once into the domain of the Universal, and the fact is at once recognized that evolution cannot be limited to any one form or specialization of existence. This is the Theosophical teaching as given in the *Bhagavad Gita*: "Whenever anything, whether animate or inanimate is produced, it is due to the union of body and soul. He who seeth the Supreme Being existing alike imperishable in all perishable things, sees indeed. . . . As a single sun illuminateth the whole world, even so doth the one Spirit illumine every body."

The conception of existence, therefore, may be summed up as the idea of consciously being and becoming. The consciousness here referred to need not be, and in fact, except in the higher and more complex forms of life, seldom is, accompanied by intelligence. But that consciousness does exist apart from a rational intelligence is abundantly proved, not only by every-day observation, but by the results of scientific research. It is inconceivable that what we know as inanimate matter, which enters so largely into animate things, and without which life itself could not persist, should be devoid of the qualities and attributes which it so largely

confers; for, in the constant exchange of material which is inseparable from the processes of physiological life, and even of mental activity, inanimate matter would be incessantly undergoing a transition from the living and conscious to the not-living and unconscious states. Even if this could be considered possible, the fact that every organic structure can be and is finally resolvable into inanimate elements, mineral and gaseous, which are rapidly utilized in the inception or growth of new forms, only emphasizes the existence of vitality and consciousness in all things.

These facts force us to the conclusion that what is recognized as the evolution of the individual is merely a part of the application of a general law which controls all things, in other words, the Universe. What this law is, science has failed to make clear; its workings and results have been studied and fully recognized in its effects as probably due to a force inherent in living things, but like the operation of other forces of Nature, its scope and application are limited to the most obvious demonstrations; outside these limitations, there has been mainly speculation.

Theosophy, recognizing the existence in all things of Body and Soul—Life and Consciousness—bases the law of progress or evolution upon the struggles of the Soul, which is divine in its origin and essence, to give expression to itself in intelligence; in other words, each Ray of Consciousness, being a direct emanation of the Divine, must return to its Source, and in its efforts to do so it must elevate itself by successive stages to a point where such reunion is possible.

The reasons why these Rays from the Divine are imprisoned in matter and must make the obligatory return pilgrimage, are given in the "three fundamental propositions" of the Secret Doctrine which, as giving the best and really only conceivable rational basis for any theory of evolution, may well be repeated here in summary:

"I. An Omnipresent, Eternal, Boundless and Immutable Principle, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought—in the words of the Mandukya, "unthinkable."

II. The Eternity of the Universe *in toto* as a boundless plane, periodically the playground of numberless Universes incessantly manifesting and disappearing, called "the Manifesting Stars," and the "Sparks of Eternity." . . . "The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux."

"This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments

of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental Laws of the Universe."

III. The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation, or Necessity, in accordance with Cyclic and Karmic Law, during the whole term.

"In other words, no purely spiritual Buddhi—Divine Soul—can have an independent, conscious existence before the spark which issued from the pure Essence of the Universal Sixth Principle—or the Over-Soul—has first passed through every elemental form of the phenomenal world of that Manvantara, and second, acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts, checked by its Karma, thus ascending through all the degrees of intelligence from the lowest to the highest Manas, from mineral and plant to the holiest Archangel."

The essential character of these three fundamental propositions of the Secret Doctrine—as a perfectly logical basis for any possible conception of a harmonious, progressive evolution, is shown in the fact that they are supported by any conceivable illustration from all departments of philosophy or physics.

Do we question the existence of an "Omnipresent, Eternal, Boundless and Immutable PRINCIPLE?" No very deep thought is required to show that it must be accepted as a premise for all speculation and as the basis for all being. Upon this conception, whether expressed or implied, are founded all systems of religion or philosophy; "dwarfed" it is true, "by human expression and similitude," as the personal God of the Church, but more often postulated in the profounder philosophies as the "Absolute," the "Unknowable" and the "Eternal All."

Is there doubt of the law of periodicity as one of the absolutely fundamental Laws of the Universe? The existence of a present and a future implies the necessity of a past, for there can be no endless succession of presents and futures. If there is a future to be lived in, there must have been a past that was lived in and that past must have been a future to some antecedent past, and so on back to Infinity. If we descend from universals to particulars and consider the manifestation of individual life, we find as stated above, that the germ of each individual pre-exists in the parent; so, as each parent had in turn also parents, we again arrive by the same route, at the same destination—Infinity. What Infinity is, defies speculation since it "transcends the power of human conception." It must be accepted, however, as the **source and end of all**

things, since any line of reasoning, whether looking to the past or to the future, leads us inevitably to the Infinite and Unconditioned. This is the central idea or concept, running through all systems of philosophy, to greater or less degree, though appearing under different names and varying with the point assumed as the beginning of specialization.

Spencer, whose system of philosophy embodies the culmination of all that is best in the thought of the world, gives great emphasis to the conception of evolution as a process of change from the Universal to the Particular, from the Homogeneous and Undifferentiated to the Heterogeneous and Specialized. His recognition of the universality of this law, applying it to the individual as well as to solar systems, grouping all evolutionary processes under the one all-embracing term, Cosmic Progress, although differing in the point of view, is identical with that of the fundamental propositions of the Secret Doctrine. Like the Secret Doctrine also, his philosophy carries with it no conception that any process of evolution is actually unlimited as to time, but that the process of differentiation from the Homogeneous once begun, goes on from the simpler to the more and more complex to final completeness, when the reverse process carries back all things to the state of homogeneity from which they were evolved. This cycle of manifestation and disappearance, he refers to as evolution and dissolution and, in a limited sense, it is seen to be closely analogous to the Theosophical teaching of the Manvantara and Pralaya.

None of the accepted theories of evolution recognize the existence in so-called inanimate things of either life or consciousness, dating their first appearance in those organic beings endowed with a nervous system; differing widely in this from the third fundamental proposition of the Secret Doctrine.

The use of the terms matter and force is closely analogous it is true, with the corresponding assumption embodied in the Theosophical teaching, but it is not identical. Matter and force are assumed to be permanent and indestructible, but also unchangeable except in manifestation, conditioned solely by environment; in other words, by their relations with other forms of matter and force. Both remaining always the same, the only theory of evolution that is possible under this hypothesis is that progress is synonymous with complexity and that complexity has an inherent tendency to simplicity. This might be accepted as a theory if it provided for the absolute harmony of relation in the gradually increasing complexity of structure which is such a necessary factor in the continuance and reproduction of special types. Although in all forms of the idea of evolution, from that of the early Atomist down to the theories accepted in our time, force is recognized as inherent in matter and inseparable from it, and that one is inconceivable apart from the other,

there is entire absence of the conception of a superior controlling power—superior in the sense of being above, though not necessarily separate from structure.

If, however, we follow closely Spencer's speculations upon the evolution of specialized forms from the Universal to the particular, on through all grades of progress from the lowest to the highest and back to the Universal or Homogeneous, we shall find that we need not accept his conclusions as to sub-vital conditions, for his own statement that the idea of the Universal is a purely subjective one, seems to carry with it the key to the whole problem of evolution.

Thus, each specialization from the Universal, carrying with it a more or less definite conception of its own subjective existence as a direct inheritance, and inseparable from it, must necessarily and by virtue of the very impulse to differentiate which gave it birth from its parent substance, continue under the influence of its own subjectivity, to the point where re-absorption in to the wholly subjective is possible. This would seem to supply a reason for the Cycle of Necessity, and, as each ray of subjective consciousness must be continuous from its first differentiation to its final re-absorption, manifesting in all grades and gaining all experiences, a succession of re-births—the Eternity of the Pilgrims—reincarnation is a logical necessity.

Man, as a physical organism, is supposed—and rightly so—to be the consummation thus far, of material evolution. Having reached the point in physical perfection where further evolution is impossible as a direct result of the first impulse to evolve—the determined out of the indeterminate, of Spencer—he entered into a further portion of his heritage ages ago, and became a living, rational Soul, having acquired the Fifth Principle. From that time on, his regaining the Sixth and Seventh Principles necessary to the complete and Divine Man, has depended and will depend upon his own "self-induced and self-devised efforts." This, as I understand it, is Karma; automatic in its action in the lower grades of existence and recognized as the law of cause and effect, but coming more and more under the direction and control of the human will and aspiration as the individual acquires greater and greater responsibility.

This may seem a broad statement, but in the light of some of the most recent demonstrations of modern science, it will be found to be susceptible of at least logical proof.

No law of Nature ever acts alone and independently of all other laws; all are mutually interdependent to such a degree that if one fails in action all Nature falls into chaos. Imagine what would follow even a momentary suspension of the law of gravity, or of any of the laws regulating chemical affinity, the diffusion of gases, or the proper order of the vibrations constituting the solar spectrum! We should have at once an illustra-

tion and in an universally disastrous manner, of the automatic action of the equally universal law of cause and effect.

As a matter of fact, it is upon the automatic action of this law that all the physical sciences, as mechanics, hydraulics, etc., are based, and it is in his ability to intelligently control, divert and utilize this law of cause and effect that man proves his inherent right of mastery over Nature—in other words, his Divinity.

In his “self-induced and self-devised efforts” at material and intellectual progress, man always finds himself as subject to Nature’s laws as are the least evolved of Nature’s creatures, and in his search for the causes of the effects which he observes, he is confronted by no law more important or more far-reaching than that of heredity, and in none will he find to be more important the injunction to “help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance. And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom.”

The more deeply we investigate the subject of heredity, the more we shall find that, like all other laws of Nature, it cannot act alone, but is dependent upon the harmonious action of all other natural laws. It might be assumed on first thought that the persistence of vicious or perverted tendencies and of abnormal physical structure might serve to disprove this statement; but if we will stop to inquire just what heredity means and what are the purposes and limitations of the forces which determine its action, we shall see that there is no stronger proof of its truth than that furnished by the existence of these deviations and their hereditary transmission.

Heredity has been defined as “that biological law which is essential to the preservation of species, whereby individuals transmit to their descendants all the physical, physiological, racial, instinctual and intellectual traits which are characteristic of the species to which they belong.” It will be at once seen that the transmission of any hereditary trait or characteristic is thus limited to the species or family in which it took its origin, and, as Nature never proceeds by jumps, but always in a perfectly uniform and harmonious progression, we are forced to the conclusion that the manifestation of heredity in man, taken as the culmination of evolution, must represent the sum total of all the heredities of all the kingdoms of Nature below him. Thus, while it is true that the mineral elements which are so essential to the structure and physiological welfare of man, as iron, phosphorus, sulphur, sodium, etc., are in no way different from the same substances wherever found, it is equally true that, upon their proper combination with other elements and compounds of elements

found in the vegetable kingdom, man is capable of functioning as a physical and intelligent being.

While it is true that the causes back of structure are among the hidden mysteries of Nature, we are justified in believing that in no case can these causes transcend the particular kingdom and even species to which they give rise, and at no point is it possible to say, "here has branched off a new species." The transmission by heredity of traits and even of physical structure acquired in an attempt at "adaptation to environment" is a well-known scientific fact, but if any new species has ever arisen in this manner, it has been by a process so gradual and of such duration as to constitute in itself an evolutionary cycle. And right here enters the question of Consciousness and its manifestation in the different kingdoms of nature.

Without going into the question of what Consciousness is, except in so far as it is a characteristic of matter that is the cause or bearer of heredity, it may be defined as that "state of being aware of some object, influence, action or agency." Such a conception of Consciousness will do very well as a starting point, for, if evolution begins with a specialization of the Homogeneous, each conditioned form or substance so specialized must carry with it a distinct sense of special function as well as of form, and thus we are able to recognize this sense among the elements and in the mineral kingdom as "the state of being aware of the influence, action or agency of cohesion, chemical affinity, magnetic attraction, etc."

To say that these "forces of nature" are outside substance and not inherent in special forms of substance, is not true, for in that case all things would be under their influence or agency and none could escape from them, as in the case of that force of Nature which we know as the law of gravitation. All things belonging to the earth are held within the earth's sphere by the action of this law, but all things are not subject to magnetic influence, while cohesion and chemical affinity are limited and modified in their action by peculiarities of molecular and atomic structure. If we accept the specialization of the undifferentiated or homogeneous of modern evolutionary philosophy as the beginning of evolution—which, by the way, is the distinct Theosophical teaching—we must assume the existence in the undifferentiated or homogeneous of all future possibilities of development, "the ultimate homogeneous units" of Spencer.

This conception of the ultimate homogeneous units brings us back to the Third Fundamental Proposition of the Secret Doctrine, which will well bear re-quoting in this connection.

"The fundamental identity of all Souls with the Universal Over-Soul . . . and the obligatory pilgrimage for every Soul through the Cycle of Incarnation and Necessity, in accordance with Cyclic or Karmic Law."

The existence of any quality in the thing evolved which did not have

prior existence in the source of its evolution is manifestly impossible, and, on the other hand, it is an equal impossibility that the qualities inherent in and arising from the Homogeneous, should not be ultimately acquired and possessed by the Differentiated. The Absolute and Unconditioned, therefore, must be not only All-Consciousness, but all forms of Consciousness, and the first differentiation must carry with it its own ratio of this quality as well as the last. It would probably be more nearly correct to say that each manifestation of the Absolute is this quality, and that its physical appearance is only the objective aspect of the purely subjective Consciousness.

Each specialization, therefore, even the simplest and most elementary, must of necessity be endowed with its own "spark" of the Universal Consciousness, and manifests it as the so-called forces of Nature, but which again, according to Spencer, "must not be taken as realities but as our symbols of the reality. They are the forms under which the workings of the Unknowable are recognizable to us—modes of the Unconditioned as presented under the conditions of our consciousness."

This "Spark of the Divine" is the consciousness which pervades, or rather ensouls all things and is often referred to in speculative science as "the soul of things," or, according to German philosophy, "the thing in itself."

It is the Universal Sixth Principle—Over-Soul of the Secret Doctrine, which must pass "through every elemental form of the phenomenal world of that Manvantara, and must acquire individuality," and it is through its union with its lower or reverse aspect on each plane that makes it objective on that plane. It has been claimed within the last few months—and probably correctly—that, under certain electrical conditions, matter can be and is reduced to its "primary state" and thus ceases to be objective as matter; but it must be noted that its return to the objective condition is always on the same plane from which it is started—that is, platinum or aluminum would always re-become platinum or aluminum and nothing else.

It is this union of the subjective or noumenal and the objective or phenomenal—soul and body, positive and negative—that gives duality to all Nature, and through which consciousness manifests itself in the first differentiation as the first of the seven macrocosmic and microcosmic principles, i. e., form, body, or structure—the Sthula Sharira of the Hindus.

It would be difficult to trace heredity here except as it would appear in the direct and automatic relations of cause to effect, for, although in one sense there are gradations even among the elements, relating to atomic weights, combining power, etc., there is still no evidence that the elements or the minerals have increased either in number or in quantity since their first appearance. It is a fact, however, that they always main-

tain their chemical identity, no matter in what inorganic or organic combinations they may occur.

Each evolution is limited to its own cycle of consciousness and, as the manifestation of consciousness enlarges, it extends to higher types, and new orders of life or existence appear. "In the mineral atom it is connected with the lowest principle of the Spirits of the Earth—the Six-fold Dhyanis; in the vegetable particle, with their second—Prana (Life); in the animal, with all these plus the third and fourth; in man, the germ must receive the fruitage of all the five." *S. D.*, Vol. I, pp. 244-5.

There can, therefore, be no transference of consciousness from one kingdom of nature to another until each cycle in which consciousness is manifesting is complete. That is, each "spark" or "ray" of consciousness must have acquired "the absolute perfection" of its own cycle of existence before it can pass on to a "higher standard of excellence in the following period of activity—just as a perfect flower must cease to be a perfect flower and die, in order to grow into a perfect fruit." *S. D.*, Vol. I, p. 74.

As in the greater cosmical evolution of the differentiated from the homogeneous—the gradual expansion of consciousness—there is the necessary return to the homogeneous, so there is the same rhythmic or cyclic action "in all the minor changes throughout the Universe." (Spencer, *First Principles*.) And as each cycle, no matter how small and apparently unimportant, must be complete in itself, and as each period of activity must be followed by a corresponding period of rest, it would follow that in the transference of consciousness from one kingdom of nature to another, or even from special types or species within any kingdom, such a change must be preceded by a return of the evolved or specialized to its primary state, the homogeneous. Thus iron is always iron and can never directly become anything else, just as sheep consciousness always manifests as sheep, and never as goat, horse or man.

Each species is thus limited to its own cycle of existence, and, in accordance with the Theosophical teaching in regard to cycles, it would seem more probable that an Ego, manifesting in one species, having achieved the perfection of that species, returns to its source to again issue forth carrying with it the accumulation of past experiences to a new and larger existence, rather than that such an Ego or ray of consciousness abandons its physical form in order to accommodate other Egos passing up from lower planes. This is borne out by the well known disappearance of types and species where the action of the law of the survival of the fittest can not apply and where, without some such hypothesis as the completeness of all cycles whether small or great, we should be forced to the other alternative—an enormous waste of energy.

Viewed from this standpoint, there would seem to be complete har-

mony between the three accounts of creation most generally accepted by the world to-day—the Biblical, the Puranic and the modern evolutionary.

Science recognizes the evolution of the Universe as a harmonious progression from the Unmanifested, on through increasing degrees of manifestation back again to the Unmanifested, in endless succession, but so far has refused to accept the necessity for the same rhythmic change, equally perpetual, in the minor evolutions or cycles of evolution, and which is equally essential in the atom as in the cosmos. As such harmonious progression the "days" or periods of Creation of Genesis are seen to be identical with the Creations of the Puranas, each "day" or period bringing forth a further unfoldment in proper evolutionary ratio.

In tracing a line of heredity in the continuity of life or consciousness through the successive evolutionary cycles, it may be well to recapitulate: The first physical stage of differentiation from the homogeneous—although Esoteric Science recognizes one preceding this—is the nebular or "fire-mist, the first stage of cosmic life after its chaotic state, when atoms issue from Laya." The next stage would be that wherein consciousness crystallizes into concrete form under the influence of the dual manifestation of itself, known as attraction and repulsion which, as previously quoted, "must not be taken as realities, but as our symbols of the reality."

The first "ultimate unit" of consciousness, having passed through, and gained the full experience and acquired the "absolute perfection" of its cycle, passes on to a "higher standard of excellence" in the next period of activity, in union with the next ultimate unit—Prana, or organic life—in the vegetable organism. In this stage of evolution we have then consciousness capable of manifesting as form plus vitality and of transmitting through the medium of a "germ" by which this form and vitality are perpetuated, inherited traits and characteristics.

This vegetable cycle completed, its evolution having been perfected, its Nirvana earned and enjoyed, the now enlarged consciousness re-emerges from its period of Nirvanic or subjective obscuration, united to the third, and this again to the fourth ultimate unit—each expansion of consciousness bearing with it inherited traits acquired in previous states of specialization. Each inheritance thus belongs not only to its own cycle of evolution, but to the cycles of all the forms through which it has passed, each in turn the microcosm of its macrocosm.

Consciousness has now evolved to the plane of the animal kingdom, and here we find the first distinct evidence of a conscious and a subconscious sense of individuality—the first being the endowment of the animal soul—Kama—the second being astral and subjective. These qualities, or rather the peculiar character in structure of the organs through which

these qualities are manifested, as well as the peculiarities of physical form, are transmitted as a direct inheritance from one individual to its successor by means of a germ which is not distinguishable from that which serves to perpetuate the characteristics of vegetable life.

The consummation of evolution in the animal kingdom is reached, as before stated, in man—that is, the purely animal man. Having reached “absolute perfection” on the strictly animal plane, man is now ready to have breathed into him the “Breath of Life,” Manas, and he becomes a “Living Soul.” This is the last “creation,” and in this creation is embodied the sum total of all the heredities of a gradually enlarging Consciousness of individuality through all the cycles—elemental, mineral, vegetable and animal—which preceded him. “Thus in man alone having received the fruitage of all the five” principles or creations, the “Jiva—the aggregate of all the ultimate units of consciousness—is complete.” “As to his seventh principle, it is but one of the Beams of the Universal Sun, for each rational creature receives the temporary loan only of that which has to return to its source.” (*S. D.*, vol. i, p. 245.)

H. A. BUNKER.



REVIEWS

DE PROFUNDIS, OR THE BREAKING AND THE MAKING OF A MAN. This is not a review. It is a talk about a man and a book. I have been reading the book with profound emotion—if sympathy can thus be described. It is the revelation of a man's soul, as it was before and as it was after the fire of life had purified it. And by Oscar Wilde.

Many years ago I met him. I was very young, and what struck me about him chiefly was his bulk and his supercilious manner. Older men who had talked of him in my presence had admitted that he had genius, but they had ridiculed his eccentricity. I was confused, but was too young in any case to judge for myself.

His earlier books have a wide and not always healthy influence. They have been translated into several European languages, and in Germany have become almost popular.

Most people preserve a hasty recollection of his story: well-born, the leader of the æsthetic movement in England, a poet, dramatist, novelist, art critic (or guide), and in that capacity a keen fencer with Whistler. Brilliant success, and then a libel action, in which he sought to defend himself against a charge of gross immorality; his arrest, when his defence had failed, and finally his imprisonment and awful disgrace.

He wrote this book while still in prison, in order to unburden himself to a friend. The crime he had committed was perverse and unnameable; but men who deplored his offence stood by him to the end, when, some two years after his release from prison death robbed them of all but his memory. To that also his friends have been loyal.

"It is impossible, except very occasionally, to look upon his testament as more than a literary feat. . . . This is not sorrow, but its dexterously constructed counterfeite. . . . But it enables us now to know absolutely—what we had perhaps before guessed—that Oscar Wilde, however he may have begun life, grew to be incapable of deliberately telling the truth about himself or anything else. . . . One of the most artificial natures produced by the nineteenth century in England."

Thus speaks the *London Times*: It is what one would expect from such a source. But the *Times* and the people it represents never libel deliberately. They merely fail to understand.

Was Wilde insincere? I doubt if he ever was, even in his unregenerate days. But he deliberately followed his moods, and his moods sometimes were as far asunder as the poles. Whether or not, after his release from prison, he lived in the light of what he wrote while there, I do not know. But I am certain that he tried, and I am certain, too, that he often succeeded. If at other times he failed—it is better to fall short of an ideal than to have no ideal at all. It is difficult, as he said, "to keep 'heights that the soul is competent to gain.'" But that he had won some vision of the Light, and that he had bowed down in adoration before it, no Mystic who reads his book can doubt.

Is this insincere?

"I bore up against everything with some stubbornness of will and much rebellion of nature, till I had absolutely nothing left in the world but one thing. I had lost my name, my position, my happiness, my freedom, my wealth. I was a prisoner and a pauper. But I still had my children left. Suddenly they were taken away from me by the law. It was a blow so appalling that I did not know what to do, so I flung myself on my knees, and bowed my head and wept, and said: 'The body of a child is as the body of the Lord: I am not worthy of either.' That

moment seemed to save me. I saw then that the only thing for me was to accept everything. Since then—curious as it will no doubt, sound—I have been happier. It was, of course, my soul in its ultimate essence that I had reached. In many ways I had been its enemy, but I found it waiting for me as a friend. When one comes in contact with the soul it makes one simple as a child, as Christ said one should be."

"To accept everything;" and he did not talk it; he did it. No one who had not done it could have written that passage.

His life had been one of selfish gratification.

"The gods had given me almost everything. But I let myself be lured into long spells of senseless and sensual ease. I amused myself with being a *flâneur*, a dandy, a man of fashion. I surrounded myself with the smaller natures and the meaner minds. I became the spendthrift of my own genius, and to waste an eternal youth gave me a curious joy. Tired of being on the heights, I deliberately went to the depths in the search for new sensation. What the paradox was to me in the sphere of thought, perversity became to me in the sphere of passion. Desire, at the end, was a malady, or a madness, or both. I grew careless in the lives of others. I took pleasure where it pleased me, and passed on. I forgot that every little action of the common day makes or unmakes character, and that therefore what one has done in the secret chamber one has some day to cry aloud on the housetop. I ceased to be lord over myself. I was no longer the captain of my soul, and did not know it."

Suffering and sorrow of every kind he shunned and hated. "They had no place in my philosophy."

In these circumstances, what did Life, the great compassionator, do to him? Life, or the Soul of things (of which his soul, too, was a part, let us remember), seems to have thought that there was something in him which made him worth saving; something, in any case, which entitled him to a chance to save himself: for Life went to work, elaborately, to break his heart, to break his vanity, to break his stubbornness. It melted him. But it was not punishment that Life inflicted. Wilde punished himself. Life granted him opportunities. In other words, the Soul loved this man whom the world cursed; and loved him with so great a love that it never left him, never deserted him, but stood by him daily and momentarily until "right out of" himself, as he says, came these conclusions:

"I find hidden somewhere away in my nature something that tells me that nothing in the whole world is meaningless, and suffering least of all. That something hidden away in my nature, like a treasure in a field, is Humility. . . . One cannot acquire it, except by surrendering everything that one has. It is only when one has lost all things, that one knows that one possesses it."

"One realizes one's soul only by getting rid of all alien passions, all acquired culture, and all external possessions, be they good or evil."

"At every single moment of one's life one is what one is going to be no less than what one has been."

"Far off, like a perfect pearl, one can see the city of God. It is so wonderful that it seems as if a child could reach it in a summer's day. And so a child could."

"I am completely penniless, and absolutely homeless. Yet there are worse things in the world than that. I am quite candid when I say that rather than go out from this prison with bitterness in my heart against the world, I would gladly and readily beg my bread from door to door . . . as long as I am free from all resentment, hardness, and scorn, I would be able to face life with much more calm and confidence than I would were my body in purple and fine linen, and the soul within me sick with hate."

That there would have been excuse for scorn—yes, for the sinner to scorn the world—this will show:

"On November 13th, 1895, I was brought down here from London. From two o'clock till half past two on that day I had to stand on the centre platform of Clapham Junction in convict dress, and handcuffed, for the world to look at. I had been taken out of the hospital ward without a moment's notice being given to me. Of all possible objects I was the most grotesque. When people saw me they laughed. Each train as it came up swelled the audience. Nothing could exceed their amusement. That was, of course, before they knew who I was. As soon as they had been informed they laughed still more. For half an hour I stood there in the grey November rain surrounded by a jeering mob. . . . Well, now I am really beginning to feel more regret for the people who laughed than for myself . . . to mock at a soul in pain is a dreadful thing."

It is dreadful even to repeat such a story, but it reminds one that the unthinking brutes who jeered were more to be pitied than the man who suffered—and learned. One could weep for them: for him, or rather for his triumph, one must rejoice.

It is a book to read; more than that—to bind into one's soul.

H.

*Multiple Personality,** by Bores Sidis, M.A., Ph.D., and Simon P. Goodhart, Ph.D., M.D.

Interest in the analysis of personality is one of the keenest evidences of the scientific spirit of our time. Experimental science in France has done much to awaken this interest in the popular mind, and the work of the Psychological Society in England, brought as it were to a focus by the late Frederick Angers, has familiarized the many with the activities of the more learned.

An impartial analysis of the content of consciousness has led by natural sequence to a consideration of the relation of consciousness itself to the physical organism. Dr. Sidis, who is already known as a psychologist of the new school, presents in this volume a study of a case of double personality which came under his observation, and to which, in association with Dr. Goodhart, he paid the closest attention. Such cases have been brought forward before, and the deeper interest of this volume lies in the attempt to explain what have been looked upon as abnormal conditions, by a law which shall include and cover them and govern healthy conditions equally with those of diseased nervous states. This is, in fact, the serious part of the work, but it would be impossible for a layman to judge of its value in the eyes of those whose knowledge is technical and scientific.

The first part of the book considers the crucial matter of Personality, and attempts an answer to the question, "What is an Individual?" and upon consent to the answer to this inquiry the interest of the book for the critical reader must depend. From the concrete question Dr. Sidis passes to a consideration of evolution in relation to personality and suggests in one pregnant sentence the trend of his own ideas. He says, "The general tendency of evolution is from structure to function and from bondage to freedom of the individual elements." This law, if universal (as it in all probability is), governs the entire field of human experience from the formation of the first cell to the ultimate complexity of relations in the highest intellect. The introductory portion of the book is thus far-reaching and enlightening, and is easily readable by the unlearned, being accompanied by diagrams showing the primitive nervous organizations and leading by easy steps to the relation of the law of structure and function to the same law as operative in psychic life. We readily see that the connecting link in the life of the individual must be in association or memory for a fully "developed personal system must have a continuous history."

The fundamental concepts established, Dr. Sidis gives instances, some of which are already well known, of cases in which the harmonious interaction of psychic faculties has been interrupted, and in which abnormal conditions have given rise to what is known as "multiple personality," or personality in which dissociation has given birth to independent individual centers of memory or association. From these he passes to his main topic, which is the case of a Mr. Hanna, who, through a fall from a carriage became unconscious and upon awakening was found to have lost all memory and all recognition of the external world. He was, in fact, no longer "himself." The history of the case follows and of the long period during which Mr. Hanna was under the close observation of the physicians and finally restored to healthy conditions. The account, which is of great interest, includes an autobiographical sketch of the patient in which his own view of his case is presented.

Not the least important part of the volume is Part III, in which Dr. Sidis sums up the result of his observation and research and offers an explanation of consciousness and multiple personality which will no doubt attract the attention of those competent to judge of its scientific accuracy, which the present writer is not. Taking the book as a whole, it is a readable and suggestive account of a notable case, and must prove of value and interest to the students of abnormal mental conditions.

J. R. R.

* D. Appleton & Co., New York City.

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The Nibelung's Ring, by Wm. C. Ward.* As time passes it becomes more and more evident that Richard Wagner had a spiritual purpose in those compositions which at one time were considered a travesty of music and art. Even when his critics were willing to concede to him the greatest possible dramatic capacity, they were not willing to admit that behind the drama lay an interpretation of human life. In Mr. Ward's careful and interesting study of the Nibelung's Ring this is very fully brought out. The comparative study of myths is of recent origin; to the scholars of the eighteenth century a legend was simply the material for a drama or a narrative; it was ingrafted into national literature and became a part of its inheritance. But in the nineteenth century the evolution of religious thought, and still more certainly the evolution of man himself towards greater individuality, brought about a recognition of deeper interests in folklore. The myths of many alien races were found to contain likenesses of more profound importance than their differences, and to a master mind like that of Richard Wagner, the conclusion was inevitable that in the myths of the human race should be found a key to the history of man.

To all Theosophists who as students of spirituality are necessarily students of human life, Mr. Ward's study of the Nibelung's Ring cannot fail to give food for reflection and for thought.

R. R.

Letters That Have Helped Me, Vol. II., compiled by Jasper Niemand and Thomas Greenf. This is by far the most important Theosophical book published in recent years, and will, in all probability, stand even higher in the estimation of mystical students than the invaluable first series of the letters. It is the intimate revelation of a great soul, a most luminous and courageous spirit, one of the greatest who, by his heroism and wisdom has lightened the path in recent centuries. The first series of the letters was already a revelation of the rarest qualities of light and loving kindness, the keenest and most precious insight into the real laws of human life, its spiritual and recondite powers, its eternal mysteries and splendid possibilities, and the whole was touched and illuminated with the charm of a rarely lovable personality, full of gentle, sparkling humor.

These qualities are all found in the second series of letters in equal fulness and excellence. And with them is found much more: there is the pure and undying heroism of the martyr, the pathetic and loyal charity of the prophet stoned, the invincible spirit of the last great victim of the world's ignorant hatred of spiritual light, the record of one more unconquerable soul, added to the long, undying roll of honor, to the names of those who have suffered even unto the death, that light may be brought down to this nether world of darkness.

Toleration is a good thing; forgetfulness of past griefs is a good thing; a willingness for reconciliation is a good thing. Yet above all these stands, and in the estimation of mystics will ever stand, supreme and unswerving loyalty to the great ones who have labored and suffered for our liberation; and this loyalty must never be dimmed by counterfeits of true charity and toleration. The finest quality of the heart is unswerving loyalty to the Light, and how can it better be shown than in devotion, admiration and love, clear, outspoken, explicit, for those who have brought the Light, and helped to cherish the sacred fire in human hearts.

This volume of Letters is such an offering of devoted love to W. Q. Judge; and in the same spirit this review is written.

CHARLES JOHNSTON.

* Theosophical Publishing Co.

† The secretary T. S. A. 159 Warren street, Brooklyn, 60 cents.



QUESTIONS AND ANSWERS

QUESTION 35 [continued].—In an old number of the "Path" these words appear: "The 'idle word' condemned by Jesus is inactivity of Being. It is the cessation of homogeneous resonance, the Logos or Word. The Word in its highest activity is pure spirit. . . . If a man denies it, he is lost, for by it alone he lives."

Is this denial a conscious thing, or does the individual unconsciously choose either way, as the natural result of his past?

ANSWER.—The "Being" referred to is not similarly and equally active in each and every human individual.

Individually speaking, the consciousness or realization of "homogeneous resonance" must BEGIN before its cessation can involve the condemnation spoken by Jesus, who did not institute an arbitrary penalty, but only stated a law.

An unconscious choice either way, as "the natural result of his past" would be impossible because his past, as also his present and future, is the natural result of his choice.

A man cannot die before being born. Neither can he deny the unknown in the sense attached to the word "denial" in the quotation, which conveys the idea of refusal.

If, then, the "Word in its highest activity is pure spirit," and it is granted that "by it alone he lives," then having once come to life in the spiritual sense of "homogeneous resonance," it will be impossible for him unconsciously to relinquish it; just as he cannot personally revert to an unborn condition, though he might commit suicide.

The principal point involved in the query is the extent of responsibility to which the individual had attained, which is not the same in all cases.

Very young children are not morally responsible to the same extent as full-grown adults.

Similarly among adults there are full-grown and fuller grown, who are governed by different laws according to their growth.

In number iii of the series of articles, entitled "The One Religion," appearing in the *Theosophical Forum* for March, 1905, the Christian teaching respecting the living and the dead in this sense of "homogeneous resonance" is very clearly stated, and the Biblical quotations therein given also help to emphasize the words:—

"BY IT ALONE HE LIVES."

J. M.

QUESTION 39.—What is Theosophy?

ANSWER.—Dear Friend: You ask me to tell you what Theosophy is; and, further, you ask me not to use a mystical or philosophic method of expression, but just tell you in everyday common talk. I will try to do so.

First, then, as Theosophy and the Theosophical Society are to people generally one and the same, I will begin by saying that Theosophy is a great Brotherhood. A Brotherhood made up from all "nations, kindreds, peoples, and tongues," for St. Paul was a Theosophist when he said, "God hath made of one all men to dwell on the earth, and hath appointed their times and bounds."

The greatest in this brotherhood are those who render the greatest service. It is the desire and joy of those who have received this Divine Wisdom to impart it to others. And the great souls in this brotherhood are possessed of a scientific knowledge of the beginning, nature, and evolution of the universe that makes the

greatest knowledge of our twentieth century scientists seem like a child's knowledge compared with that of a college professor.

But its unveiling of the mystery of man is perhaps the most wonderful and interesting. It gives us a complete and perfect exposition of his origin, history, nature, and destiny. It traces his evolution through countless ages and many worlds, and tells us how that evolution has been guided by Elder Brothers who have passed through the same experiences untold ages ago. It shows us, too, how during the present stage of evolution these Elder Brothers take an interest in us and in different ways impart some of their wonderful knowledge to those who earnestly seek for it.

Theosophy tells the story of man's incarnations for the working out of his evolution, and of the great law of action (Karma), which is a marvellous method of administering justice to each individual as well as to nations. Of these two laws I will speak more fully in another letter.

While Theosophy explains man's ascent by the slow way of evolution, it also points out a more rapid method of progress by the law of sacrifice. It reveals to us our own nature and powers—powers undreamed of before. It teaches us how to use these powers, and how to awaken to consciousness the highest part of ourselves, that is our real self. Only by cultivating a loving and charitable disposition, by learning to control the appetites and passions, by casting out selfishness—as Paul puts it, by subduing the flesh by the Spirit do we become free. By this self-forgetfulness we banish illusions and grasp the real. By these statements you will conclude that Theosophy is a religious science and a scientific religion. If its teachings were accepted and practiced by all mankind, what men have dreamed of as the Golden Age, and the City of God would be speedily realized. To be a Theosophist is to live the "Simple Life" that we hear so much about. It is to grasp the real and necessary things of life, and to let go the trivial things, while the multitude trample under their feet the things necessary for body and soul, and strive, and fret, and fight for the things that vanish when you grasp them.

Can you think of anything more important than Theosophy?

J. S.

QUESTION 40.—*Should we regard each circumstance as a test and a means for growth?*

ANSWER.—Like everything else concerning man's nature, the idea of growth is two-fold: in one aspect it denotes the acquirement of personal stature, that is, something which marks a man as different and apart from the rest; and in the other aspect it represents that progress which he makes towards the realization of his broader and higher nature and its purpose, that is, something which tends to bring him more intimately into harmony with the rest. The question is, which does he aim at, greater diversity achieved through personal acquisitions, or greater harmony to be found in his broadened sympathy?

If the former, then his circumstances are divided against themselves—those which make for his projects, and those which hinder them. He invests his conditions and circumstances with false values or powers, the power to endow and the power to take away, to give pleasure and to cause pain. And when, by many modifications of circumstances, he reaches the realisation of his utmost project he sees that these values and powers are illusory and his realisation leaves him unsatisfied and with stronger desire.

But if his idea of growth is that which makes towards greater harmony with the rest, to the widening of that feeling of sympathy which he feels within himself, his circumstances begin to lose their apparently divided nature. He begins to see opportunities for growth hitherto unsuspected, to understand that all experiences afford him an opportunity of foregoing his preferences and emphasizing his higher sympathetic nature, that all circumstances combine in serving his object.

In this way, then, if our idea of growth is that we shall achieve a greater power to love, we must regard each experience or circumstance as a means of growth.

Y.

QUESTION 41.—*Does cremation destroy the Linga Sharira as well as the body? Is it a good method to employ in the case of sudden death?*

ANSWER.—First of all, what is meant by the "Linga Sharira," an ambiguous appellation which ought to have been discarded? Is it the Etheric Double or "Astral Body," or is it the Kamic Body or Kama Rupa? If the Etheric Double

is meant, then the answer is, YES; if the Etheric Double happens to be still in the Physical or very near to it when cremation takes place, because, although "etheric," its particles are still physical and consequently amenable to fire. This is one of the reasons why cremation should never take place immediately after death, as thereby the Entity, expelled from the Astral Body, is left "comparatively naked" in his Kama-Rupa before he is, as it were, "ripe" for that change. Therefore, and very emphatically, cremation is not a good method to employ in cases of sudden death, and more especially still if there be any chance of the individual being merely in trance or catalepsy. Yet a difference can be made in the nature of the sudden death, whether caused by an accident, *i. e.*, fall, wound, shot, drowning, etc., or through a virulent disease, cholera, plague, etc. In the first case, the death is artificial, and consequently the snapping of the cord takes place with greater difficulty, so that the Ego, though stunned, cannot realize his condition and the loss of the physical body; in fact, it has been said that in such cases the release of the individual takes place only after the delay of what would have been his natural term of life, while in the second case, the death is natural and the cord more quickly severed. Therefore—in view of protecting the living—in cases of infectious diseases, cremation may be accelerated, whilst it ought not to be hurried in accidental deaths. There is something of occult knowledge in the liturgic expostulation: "From sudden death, Good Lord, deliver us." A. M.

QUESTION 42.—*Would it benefit the world if the Asiatic peoples, following the example of the Japanese, should adopt modern civilization and make a military conquest of the Christian nations.*

ANSWER.—There was once a very wide-awake giant who was proud of his strength and loved overmuch to show it. Now, just beyond him dwelt a pigmy who was well content to lie in the sunshine and dream of things far removed from his earthly lot. In casting about for a chance to prove his valor the very wide-awake giant spied the sleeping pigmy and he hastened over to him and cried in a loud voice, "Awake, lazy; thou shalt not sleep while there is so much to do. Awake, and take part in the world's work!"

And the pigmy awoke and rubbed his eyes, and he looked upon the giant and was afraid. Then, at the giant's command, he arose and served him sleepily, "for," said he, "It is better to serve than to be beaten."

Now the giant insisted that the pigmy arouse himself fully and do a part of the labor, and to coax from him better service the giant gave him a sip of broth from his own cup. And as soon as the pigmy had tasted the broth he knew that in it lay the secret of the giant's size and strength, and thereafter did the pigmy drink from the giant's cup in secret, and he grew larger and stronger. As the pigmy grew larger and stronger the giant grew weaker and smaller, for it was the secret of the cup that no two could share it without each becoming equal to his share. Soon the giant and pigmy were of the same size and strength and they knew it, and they called each other "brother," and they gladly shared all labors, like and like, as they did the broth in the cup.

But the pigmy continued to take from the cup in secret and he soon was above the giant in size and strength and he then demanded that the giant serve him, and the giant, fearing, did so. Then the pigmy hid the cup from the giant and the giant became small and sleepy. And lo! the pigmy had become a giant and the giant had become a pigmy.

Then he who had been a sleepy pigmy but was now a wide-awake giant, feared lest he who had been a wide-awake giant but was now a sleepy pigmy, should find the cup; so he released him from all labor and bade him go to sleep that he might forget the secret of the cup. And he who was now a pigmy slept in the sunshine and dreamed of things far removed from his earthly lot.

"But," asked he who listened to this story, "what benefit comes to the world by the giant and the pigmy thus changing places?"

"Well," replied he who told this story, "the world yet hath its giant and its pigmy, and the giant shows his strength and the pigmy sleeps and dreams. "And then," he added as an afterthought, "the giant will arouse the pigmy again, some day, and the pigmy will be refreshed by his sleep and the giant will be wearied by his labors; so each will be benefited, each having what he most desires. And what is the world, anyhow? Is it not only 'The Giant and the Pigmy?'"

F. A. B.



EIGHTH CONVENTION

OF THE

Theosophical Society, English Branch

HELD IN LONDON, JUNE 12TH, 1905.

REPORT OF PROCEEDINGS.

MR. THOMAS GREEN called the Eighth Convention of the Theosophical Society in England to order at 2.30 p. m. on June 12, 1905, in the Farnival Hall, Holborn, London.

There were present: Mrs. Betts, Mr. Bewick, Mr. Bruce, Mr. Carrick, Mr. Clarke, Miss de Boer, Mr. Duke, Mr. Farmer, Mr. C. Fawcitt, Mr. J. Fawcitt, Mr. W. J. Fawcitt, Dr. Keightley, Mrs. Keightley, Miss Kempton, Mr. Green, Mrs. Green, Mrs. Jobling, Mr. Kennedy, Miss File, Mr. Hill, Miss Nugent, Mr. Payne, Mrs. Raphael, Mr. Went, Mr. Wilkinson, Mr. Trood, Mrs. Trood, Mr. Woof. Mr. Paul Raatz, of Berlin, was also present.

Mr. Green nominated, and Dr. Keightley seconded, Mr. Jasper Fawcitt as Temporary Chairman, and he was duly elected.

Upon motion made and seconded, Mr. Farmer and Mr. Jobling were elected to act as a Committee on Credentials, and they proceeded to examine proxies.

The Committee on Credentials reported that 48 proxies were examined and found satisfactory, they being apportioned as follows:—Mr. Duke, 2; Mr. Green, 1; Mr. Kennedy, 4; Mr. W. J. Fawcitt, 1; Mr. Wilkinson, 6; Messrs. Carrick and Bewick, 19; Miss de Boer, 2; Mr. J. Fawcitt, 6; Mr. Woof, 7.

Mr. Kennedy moved that the Report of the Committee on Credentials be adopted. This was seconded and unanimously carried.

Mr. Duke proposed and Mr. Clarke seconded that Dr. Keightley be elected *Permanent Chairman of the Convention*. Carried unanimously. Dr. Keightley then took the Chair.

Mr. Green proposed and Mr. J. Fawcitt seconded that Mr. Woof be elected *Permanent Secretary of the Convention*. Carried unanimously.

Letters of Greeting to the Convention were then read.

Treasurer's Statement.

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| Amount received from April, 1902, to April, 1905, including the balance at the former date £24 9 0 | Printing, stationery and postage for three years.....£10 12 7 |
| | Balance, viz.: |
| | With Treasurer...£11 2 6 |
| | With Secretary...£ 2 13 11 |
| | 13 16 5 |
| £24 9 0 | £24 9 0 |

Upon motion made and seconded, the Treasurer's Report was adopted:—

Mr. Farmer proposed and Mr. Carrick seconded that Mr. Bruce be elected *Treasurer* for the ensuing year. Carried unanimously.

Mr. Green, on being nominated for *Secretary*, signified his desire to be excused, but was, however, pressed to allow himself to be nominated. Mr. Duke and Mr. Woof were also nominated. On a ballot being taken, Mr. Woof was declared elected.

Dr. Keightley proposed that the Secretary be instructed to write suitable replies to the various greetings which had been addressed to the Convention. As Mr. Paul Raatz was present, however, he was asked to convey to his members the thanks of the Convention for their letter of greeting and good wishes for their work.

Mr. Jasper Fawcitt—I wish to express my gratitude to Mr. Green for the work he has so well done for the cause in this country during the past seven or eight years. No words can express the deep gratitude which is felt towards Mr. Green, not only by those in this country who have been associated with him, but by others of whom I know elsewhere.

Dr. Keightley—I can only echo what Mr. Fawcitt has so well begun. If there had not been Mr. Green to take up the work, there would have been no present Society. I think that the members of the Theosophical Society owe the deepest debt of gratitude to him who, so to speak, stepped into the breach when everything was difficult. The only thing in which I have dissatisfaction is that Mr. Green is gone.

Mrs. Keightley also spoke on behalf of the members in America.

The Convention then proceeded to consider the various resolutions which had been submitted.

Mr. Fawcitt proposed and Mr. Duke seconded that the Convention of the Theosophical Society be held every year on Whit Monday.

After discussion the resolution was carried.

It was proposed and seconded that each Convention should decide the place of the next. After discussion Mr. Fawcitt proposed as an amendment that the Secretary should write three months before Whitsuntide and ascertain the feeling of the members of the various branches as to where the next Convention should be held.

The amendment was carried unanimously.

Mr. Fawcitt proposed that the Executive Council consist of three members instead of seven as hitherto. After discussion it was decided by majority that the number stay as at present, namely seven.

The Convention then proceeded to elect by ballot the *Executive Council* for the forthcoming year. The following were elected: Dr. Keightley, Mr. Smith, Mr. Woof, Mrs. Fawcitt, Mr. Duke, Mr. Kennedy, Mr. Mansell.

The resolution that each member should contribute five shillings per annum to the funds of the Society was next considered and, after discussion, was rejected unanimously.

Mr. Carrick presented the motion that each Branch should contribute one shilling per member per annum to the funds of the Society.

After discussion a vote was taken and the resolution was declared rejected.

Mr. Carrick withdrew the resolutions that an Official Organ be established, and that a Central Office be established in London, as they were dependent upon the resolutions regarding an annual subscription being passed.

Mr. Carrick proposed that the word "objects" in Rule 9 of the Constitution be altered to "first object." This resolution was discussed at great length, and was still under consideration when the adjournment was moved at 6.40 p. m.

In the evening a public meeting was held at 7.30 p. m., at which Mr. E. H. Woof read a paper, entitled "The Purpose of Theosophy." An interesting discussion followed, the meeting closing about nine o'clock.

The Convention was again called to order at 9.15 p. m., when the discussion which was interrupted by the adjournment was resumed. Dr. Keightley proposed that the discussion upon the Resolution regarding the objects as stated in the Constitution, be postponed until the next Convention on the understanding that it be given first place in the Agenda. Mr. Carrick seconded, and the motion was carried unanimously.

Upon motion made and seconded, it was unanimously decided that the Secretary should make such alterations to the Constitution as were rendered necessary by any Resolutions which had been considered by the Convention.

The Convention was then adjourned.



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

WHY is it that we rather like to hear of a battle in Manchuria in which 20,000 men were killed; that we read with indifference of a tidal wave in Borneo which engulfed 10,000; that a train wreck in Italy in which 200 people lost their lives excites a passing interest but is soon forgotten; that we have a momentary shudder when an elevated train in New York jumps off the track and ten are killed; that we experience a lively horror if we see an accident in the street, while all these emotions sink into insignificance if we ourselves have a toothache?

Each one of the 20,000 men in Manchuria was as much a human being, had as many friends, had mother, wife, sons and daughters, as the man we saw run over in the street. Why does mere propinquity play such a part in our emotions? Is there a mathematical law which expresses the matter thus, "The degree of the emotion varies in indirect proportion with the square of the distance?" It would seem so, and yet is it not rather a shameful confession?

The truth would seem to be that we are still so closely entangled in the purely personal man that what comes close home to him alone has power to excite our livelier emotions. One cannot imagine an angel being less interested in a violent death in Tokyo than here. It is evident that even our higher emotions, our sympathy, our brotherly love, are tainted by our selfishness, are limited by our personalities. We suffer when seeing a man run over because *we* are horror-struck, not because the man suffered. Our sympathy, if we had any at all, was a reflex of *our* suffering, not his. If we are told of an accident to a stranger, the amount of our emotional response varies with the graphic power of the narrator, in other words, how much are *we* thrilled? If not thrilled at all we remain indifferent to the story.

Ours is not a true sympathy therefore. It is not the other man's pain which we feel, but the pain in ourselves excited by the account of

his pain. It is good for us to face these things occasionally for only so can we hope to do better. It is a wise man who knows his own faults.

A young theosophist was talking to a companion lately about reincarnation with the result that the companion said he would talk to his father about it. Subsequently the theosophist inquired as to the result. "I suppose your father thought I was crazy?" he said. "Well, that's just what he did say," was the reply. "He asked me if I had noticed anything else queer about you." The man who understands how he has come to be incarnated on the present occasion has no difficulty whatever in understanding a repetition of the performance.

Most of us, in spite of ourselves, look for results to follow our efforts. We try to control our lower nature; we meditate, we study, we work, and then, after years of labor, we turn to look at our achievement and find it entirely disproportionate to our endeavor. A kind of despair comes over us and we ask ourselves if success can ever be attained.

Of course we ought not to have been working for results; but we are human, and many of us are apt to say: "For so many mortal years I have tried; I have devoted time and effort, uselessly, so far as I can see. Evidently I can do nothing in this body. I must wait, and meanwhile just live my life out as best I can."

To tell such a man that he should work on regardless of results, and that the accumulation of his past efforts may bear fruit suddenly at any time—to tell him this when he knows, to some extent, how powerful his lower nature is and how much remains in him to be overcome, will not convince him while despair is gaining the day. But there is one thought which may help him; if he ceases to try, what will be the effect on his fellows? Those of us who have once joined hands in this work are bound together by inseparable ties. We advance together, and the progress of one assists unmistakably and markedly the development of all. In the same way, if he falls back, out of the line of march, the whole body will feel it, and perhaps his best friend, just on the point of passing into the light, will be prevented by the general retrogression. It is those who have reached a point of choice, of crisis, who are the most susceptible to the influence of their fellows—to the influence, not merely of example and of thought, but above all, of will.

This, I think, should help us to continue in spite of despair, not for our own sakes, but for the sake of those who have tried perhaps harder even than we have, who have sacrificed more perhaps even than we have, and whose success will give them power really to serve humanity and humanity's unseen leaders.

ONE OF OUR READERS HAS SENT US THE FOLLOWING NOTES:

"We have had various things said about Socialism, on the one side or on the other. And some of our readers have thought, perhaps, that the objectors to Socialism are all rich people, who have vested interests and privileges they fear to lose; who are protecting themselves against a movement that would cost them dear, in cash and comfort. Now I, on my part, am not rich, nor ever likely to be. If it came to dividing up, I could lose little, and might gain much. Yet I have a deep-seated dislike of Socialism, for many good reasons. To begin with, Socialism seems to me to be, first of all, a cure for poverty, and then a dig, incidentally, at the rich brother. Let us consider first the cure for poverty. Poverty consists chiefly in two things: Having to do things for yourself; and having to do without things that you would like. As to doing things for yourself, for a long time it has seemed to me that nothing is more profitable, and few things are more pleasant. Taking care of one's rooms, for instance; if you do it yourself, as I do, you get it done exactly as you wish, not once in a while, by accident, but every time. And it is very good for the soul to have to keep things in order. If you have to find things yourself, you will take good note of where you put them. If you can call Mary Jane, and set her searching, you will get the habit of throwing things down anywhere. But if there is no Mary Jane, you will put things where you can get them, orderly and fitly, to save time and temper when you want them. Nothing better for the moral nature could be conceived. It will develop observance, and the faculty will stand you in good stead, when you come to put your inner house in order.

"Then, if you are fairly endowed with sense and feeling, you will soon develop the faculty of decoration, dormant in most people; and you will learn that artistic effects are produced, not by doing things expensively, but by doing them feelingly and well. Most people live in hideous rooms, not from a natural and corrupt love of hideousness, but because they know no better. Look at their wall-papers, bunches of horrid blue roses on a red ground; or trellises and ribbons, with weird flowers; or foolish scriggles and arabesques, meaningless and irritating as the song of the mosquito by night. Yet it cost money to perpetrate these things, and paint, and mechanism, and a certain misdirected skill. How much better to have a plain-toned wall, of some one good color. If cartridge paper costs too much, through the artfulness of the decorated paper makers, then have your walls toned, at a cost of fifty cents a room; or do it yourself, for half the sum. Try some good shade of green or Pompeian red, or a quiet blue; what you will, and the gain is immense. So with pictures. Last week, a lady told me she hated poverty, because it cut her off from art. I at once told her where she could get photographs of all the best pictures in Italy, or all the finest old Hellenic

statues and temples, for a few cents each. As for frames, I have one here, in white and gold, that would set off the Hermes of Praxiteles. It cost ten cents, at a place where they sell ready made pictures, and with it they gave me a garish hunting scene, now departed. The truth is, poverty has never cut anyone off from art. Genuinely artistic decoration is not a question of money at all, but of feeling. Right feeling costs no money, and millions will not buy it.

“Then there is another thing, and a grave one. Socialism, it seems to me, would kill the finest faculty man possesses—the free initiative of the creative will. That is the one thing that has led humanity forward, in past ages. It is a divine gift, and is our only hope for the ages to come. Any government by the inert and uncreative masses, such as Socialism supposes, would cut at the root of this divine faculty, and would be a more deadening and smothering influence than the Spanish inquisition. A few men are born, in every generation, with genuine creative power. You can see it among writers, where only one or two or a dozen count, each hundred years. You can see it among artists, painters or musicians, or sculptors, or playwrights. You can see it just as truly among soldiers or makers of States. These men are born charged with a creative idea. They do not calculate or reason about it, and very seldom do they propose to themselves the general good. Yet through their fiery and unfettered power, though it may cause pain and death to thousands, comes the only progress of our race. These creators must have freedom, and liberty to choose and work, or we are all undone. This is the way divine Providence works, and we shall be wise to see and respect it. The creative power in these men is the light that lightens the world; it is a sacred fire, and we must reverence it.

“Suppose you say that the creators become tyrants? Yes, but when they do, new creative force comes to bring liberation. When the creative men abuse their power, a swift reaction comes. They are getting a lesson at this moment in Russia. They are getting a lesson in New York. In each case, the reaction has come. In Russia, the creative men who shirked their duty are threatened with anarchy. In New York, they are confronted with a rising tide of demagoguery and spoliation. But from these dangers, they can be rescued only by creative men. The mass can never lead. It requires initiative even to propose a resolution, and the Socialistic State would either have to bring forth creative men, or come to a standstill within the first week. Would they really adhere to the desire and purpose of the masses? Or would they begin pulling wires, and rigging majority votes, in favor of their own schemes, just like the politicians of olden times? The masses, as such, can neither propose nor conceive any reform or advance. The clever men among them must suggest, and then they fall in and follow. So we come back to our

creative men. And experience shows that these must either be honest by choice, or be taught honesty by calamity. Then, scourged and chastened, they take up their work, not as tyrants, but as trustees, as the governors of all the nations are slowly learning to do.

“Now another point: is deprivation really a bad thing? I am convinced that it is, on the contrary, an excellent thing. Many and many a time, I have wanted something; some indulgence; some satisfaction; some opportunity. And I have had to go on wanting. And amid the rush and pain and fever of longing I have again and again perceived the truth that what I needed was not to get my wish, but to cease from longing. The soul within was present, able to satisfy all longings, and it behooved me to turn there for satisfaction. And when I did, then I became aware that this was the true way, the way of deep well-being and peace. I had gained a possession which neither moth nor rust could corrupt, where thieves could not break through and steal. A real victory of the will was the result; a permanent spiritual gain. If it would have been unwholesome for me to have had my desire indulged, why should it be wholesome for others?—for the “masses,” as they are called, though they are really made up of single men and women, of separate persons, just such as I.

“Here I have another count against the Socialists. I fear my last thought will not appeal to them, because they seem to me to make very little of spiritual gains, or of spiritual concerns at all. Most of them are heavy-eyed materialists, who propose to themselves but one end: the equaling of bodily satisfaction for all people, as though nothing else were worth seeking. Remember that if we take the thought and wishes of the masses as our guide, we shall have to wipe out all fine and gracious things, all remote and unobvious wisdom and truth, as these things never appeal to many, and sometimes appeal to only two or three in a generation. Yet these remote truths and beauties are the saving grace of humanity. They have never appealed to the masses, and they never will. For as soon as beauty and truth and the fine grace of perfect character do appeal to all, there will be no more masses, but a redeemed humanity, in every one of whom will burn the divine fire. The masses do not work for revelation or for immortal life; though in a dumb way they feel after these things.

“But you may object that the ‘plutocrats’ do not seek these things either, and are more oblivious to them than the dullest of the dull. This only seems so. They follow after immortal and universal ends, though they do it unconsciously. For who are your ‘plutocrats’ after all? Riches are not a malady; they are a symptom. And they are a symptom of power, of creative will. You who attack, see only the

excess of the symptom. You shut your eyes to the creative will behind the symptom. Look at the wealthiest men in our land. One began as an errand boy. Another, as an ill-paid clerk. A third was a factory hand. And so on. You hear about the eternal enmity between capital and labor. Yet these boys all began with labor, not with capital. Through effort and abstinence, they made available their creative power; and what you call capital is only the outer sign and symptom. And creative power may take rude forms. Most European governments began with piracy or highway robbery. The rape of the Sabine women founded the state of Rome. The Angles and Saxons were raiders and marauders; the Normans rather worse. Yet through these crude and harsh forces fine results were wrought, because there was always free scope for creative men, for the creative will. And, in due time, gentleness and justice were also served. With each century, law was purified, security and well-being broadened, and the tenderer side of life brought more into the sunshine.

“With each century, too, advances were made toward what you may feel inclined to call socialistic developments. Very much was done in the Middle Ages by the state, which was not done in the preceding centuries of migration and conquest. Much was done in the nineteenth century, which was not done in the eighteenth. And to-day, we do ever so many things in our towns, our municipalities, our houses even, which the early nineteenth century would have called Utopian. Every year, the towns offer more, and the man who rents apartments must offer more to his tenant. Yes, all this is so; but look at the other side. We can afford to leave these things to collective management, just because they have been so well conquered individually; and more, we can afford so to leave them, because we are pushing into ever new regions with our free creative force. There is a greater total of free creative will now than a hundred years ago; even though at the rear of this advancing army greater regions have been given over to collective management. The saving of the whole thing is the immense volume of free creative will, and I can see splendid wild regions, which it has still to discover, to explore, and to enter, with ever-growing volume, as humanity grows.

“So for me it comes to this: Much of what is said about the evil of poverty seems to me to be mistaken. That is not where the trouble lies, but in a low degree of creative will. So also much of what is said about wealth seems to be mistaken, dictated by envy or self-righteousness. Fix your eyes on creative will, and you will soon cease to fret about the possessions of others. They could do you no good. They can do you no harm. But what does matter, is that the spirit of man should be free; that genius should not be smothered; that strong, creative will should be allowed to work untrammled and unfettered. It may have crudity and harshness, yet it will bring great compensations. Lead-

ership is the vital matter. Without leadership, the masses are as the sheep without the shepherd. Can the sheep lead the shepherd? Can the crew command the ship? Can the rank and file give counsel to the general? or, in small matters, could the passengers, as a body, guide the train? Is it not so through all human life, where work is to be done? Salvation comes through leadership; and the leader draws his force from some new inspiration, which, far from being drawn from the mind of the masses, has never before dawned in the heart of man. This is genius, and genius must be free to obey invisible law. So it is in human life; so also, I hold, in superhuman. The leader and guide sees, the disciples obey. Ever the pyramidal structure; as in human organizations, so in the domain of souls. And if this be indeed the law of the soul, how futile, how more than futile, to seek to thrust the law aside."

FRAGMENTS.

"I have no use for the religion that does not make a man cheerful and happy, nor that does not enable him to do his work gladly and carry his burdens lightly. It is not the higher side of us that suffers from melancholy, surely not the higher side that encourages or indulges it. The melancholy man is the weak man, invariably. Cheerfulness is one of the hall marks of force. That Kingdom of Heaven which lies within us is a place of peace and joy, and when we have found it and live there, we not only experience these, but also express them. Believe me, a man's faith can usually be measured by his happiness."

"There are times and seasons in life when the great tide of opportunity rolls some coveted prize to our feet, and if we are alert and attentive at the moment, we perceive it, and our immediate goal is won.

It behooves the would-be occultist to remember that each day of his life, each rounded circle from waking to sleeping and from sleeping to waking again, brings a gift which it is his to take for the perceiving, and whose particular loss is irremediable once the ebb has borne it away. Could this idea be sufficiently impressed upon the mind it would invest daily living with a dignity and poise rarely found, and enrich the most trivial occurrences with significance and purpose. Moreover coherence would result, for each of these "gifts," if carefully gathered, would be found to fit one into the other, and to contain the key to surrounding perplexities, or the balm for burdens and sorrows. It would then become impossible to hasten through one hour in anticipation of the next, for we would not dare to lose an instant whose passage might contain the object of our search; and so the "killing of time" as you phrase it, would appear for the ghastly travesty it is, since at those periods time in truth is devouring us while robbing us of our best possessions."

CAVÉ

THE BHAGAVAD GITA.*

GENERAL INTRODUCTION.

THE Bhagavad Gita is one of the noblest scriptures of India, one of the deepest scriptures of the world. It is rich in beauty and full of poetic power. The characters stand out in heroic grandeur, in the midst of a splendid setting of martial valor. The figures of Arjuna, very human in despondency and doubt, and of Krishna, majestic, resolute, persuasive, are clear, living, of universal truth. On another side, the Bhagavad Gita is full of inspiration, of religious devotion, of keenest insight into the heart of man. The conflict of motives that beset human action, the clinging fetters of selfishness which check us in the path to the immortal, the subtle evasions of the lurking whisperer in the heart: all are clearly seen and vividly revealed. Yet, withal, the claims of abstract thought are not forgotten; every stage of Indian philosophy, every shade of logic and metaphysics, is given its place; and many practical suggestions are put forward, touching the problems of Indian politics and history, hints as valid to-day in human affairs as they were two thousand years ago.

"Bhagavad Gita" means The Songs of the Master, that is, of Krishna, Prince of Dvaraka, a Rajput of royal line. The occasion is the decisive battle of Kurukshetra, and the opening of the poem is epic and martial in spirit. Only a part of the battle is recorded. We are not told the result. For this work is but a section of a much longer poem, the Mahabharata, which embodies a whole cycle of Indian history, tradition and legend.

The leading events of the great Mahabharata war are historical. They have left a deep mark on all later ages of Indian life, down to our day. The great struggle between kindred branches of the Rajput race recorded there permanently weakened that race, and eclipsed its glory, thus making way for the long dominance of the sacerdotal Brahmans. The growth of the Brahman power forms, as it were, a measure of the passage of ages in ancient India. In the archaic days of the first Upanishads, we find the sacred wisdom wholly in the hands of the Rajputs, the royal races akin, it would seem, to the ancient Egyptians and Chaldeans. Two of the Upanishads record the first initiation of a Brahman into that wisdom. The initiator, a princely Rajput, marks the occasion by declaring that this wisdom had never before been given to a Brahman, but in every region was the hereditary teaching of the Kshatriya, the warrior, alone.

In the days of the Mahabharata war the Brahmans have already gained

much ground, but they are far from being the strong and dominant caste they later became. There are many instances in which the privileges and dignity of Brahmans are somewhat curtly treated; and in many cases, as in the marriages of the Pandu brothers, Brahmanical law is broken in a way that would be unthinkable later on. There is abundant evidence that it was precisely this great fratricidal struggle among the Rajput princes that gave the Brahmans their opportunity, opening the way for the consolidation of their power.

In the days of Prince Siddhartha, also a Rajput of the Solar race, the priestly hierarchy was not only grown strong and great all over northern India, but, in many regards, it had fallen into over-ripeness and decline. One of the Buddha's most eloquent sermons is directed against the many abuses of the Brahman order, and preserves for us a picture, unsparing in its satire, and perfect in detail, of the life of the Brahmans, in spiritual and external matters alike, in the Buddha's day. As we know that the Buddha's long life was lived some twenty-five hundred years ago, we can easily see that the epoch of the Great War, in which Krishna and Arjuna fought, must have been many centuries earlier; and far beyond the time of the Great War lie the archaic days of the greater Upanishads.

In general, we may hold that no man who has been well forgotten, suddenly becomes the hero of a popular poem. The very essence of ballads and bardic songs is that they record doughty deeds still fresh in all memories; and, the world over, the bards have gained glory and reward by singing the praises of warriors, and the beauty of queens, at the courts of the queens and warriors they celebrated, or at least before their children, who shone in their reflected glory. Praise of living princes has always been the business of heralds and bards.

We are justified, then, in believing that every bardic poem, every ballad belauding some hero, was in the first instance genuinely contemporary, though many later changes may have been made. And this is true, no doubt, of the cycle of ballads and bardic poems which form the kernel of the Mahabharata. They were made in the first instance while the echoes of the Great War were in all men's ears; while the victors were still flushed with victory; while the wreaths were still fresh on the tombs of the fallen. And amongst those ballads there was one, if we may trust the great cyclic poem itself, which recorded the Despondency of Arjuna in sight of the armies, and the wise and stinging words by which prince Krishna stirred him to the conflict.

This poem of Krishna and Arjuna, made soon after the battle, no doubt, formed the kernel of the present work. To that kernel many elements were added, and its growth followed the growth of Indian life throughout centuries. Gradually developed and perfected in form, it came at last to stand as a symbolic scripture, with many meanings, con-

taining many truths. This development has taken place, in a large degree, by weaving together the different threads of Indian thought, the work of the great lines of Indian tradition.

There is but one problem of life; throughout all lands, in all ages, it has been the same. It is the problem of the soul and immortality. From difference of temperament or race, or both, there have been certain widely divergent lines in the effort of ancient India to solve the immemorial secret. Each had its growth and development; each its long line of adherents; each its controversies, its commentators, its triumphs. In course of time, the difference between these systems grew more marked than their agreement, and controversy overshadowed appreciation. One great task of the Bhagavad Gita is that of reconciler between these divergent systems, and the revelation of the truth that they all lead to a single goal.

These different lines of thought may have had their origin in difference of race; since a blending of four great races went to the forming of the Indian polity. These are the red race of the Rajputs, the white race of the Brahmans, the yellow race of the Vaishyas, and the black race of the Shudras. The white race was, perhaps, the most northerly, and may have come into India by way of the Hindu Kush. We find the red race of the Rajputs stretching from the Indus to the Ganges, on the west holding Rajputana, and on the east extending to Ayodhya or Oudh, and the Buddha's country in Behar. South of the Rajputs, along the Vindhya hills, the mountains of Orissa, and certain spurs of the Ghats, are the yellow agricultural races from whom the Vaishyas were recruited. And in the southern peninsula, down to the extremity of India, are various black or nearly black tribes and races, who contributed the Shudra element to the ancient Four-Caste system. The local disposition of these four great races was, doubtless, the source of the ancient parable that from the head of Brahma were born the Brahmans; from his arms, the Rajputs; from his middle, the Vaishyas; from his feet, the Shudras.

A large part of ancient Indian law was concerned with the balancing of duties and rights between the four races. Each had its genius and gifts; and the selective force of development had naturally assigned a province of activities to each. For each, there were certain duties, a certain "dharma" by fulfilling which he could obtain fullness of life and salvation; and thus an ideal race perfection was held up to each of the four stems. Further, every barrier was placed in the way of intermarriage, for it was found that, in general, half-breeds failed to inherit the better qualities of either parent. The word mulatto, or mule-like, is used by Manu's commentator, in describing the half-bred stocks, the result of caste-mixture; and the Manu code is most stringent in its prohibition of race mixture.

This is what Arjuna means, when he speaks of mingling of caste, or, more properly, mingling of color, and the social anarchy which would follow it, toward the close of the first book; and it is of the genius and duties of the different races that Krishna speaks later on.

There was another quality which sprang from the original difference of race: a difference in spiritual insight and religious ideal. The Rajputs had their ancient tradition, which is put forth in the greater Upanishads, and which held the twin doctrine of rebirth and liberation. This tradition, as we have seen, was at first the hereditary teaching of the Rajputs alone, and was much later imparted to the Brahmans.

The Brahmans also had their faith. In Indra and Agni, they adored certain great cosmic principles, and the Vedic hymns record the ritual of their worship. They believed in the soul's immortality, but did not hold the teaching of rebirth until the Rajputs disclosed it to them. They conceived the souls of the dead as still present in earthly life, making a united life with the living members of the family, and bound to them by close ties of moral and psychical kinship. Every year, they offered sacrifices to them; cakes of rice to the father, grandfather and great-grandfather; fragments of the cakes to the next three generations; and libations of water to the three still higher. In the extreme theory of Indian law, the inheritance was for the purpose of providing for these memorial rites, and the title to celebrate them was, and is deemed to-day, evidence of the right to inherit. The rites thus depend on purity of line, on a clear title of descent. Any obscurity of birth impedes the rites, so that by this obscurity the ancestors may be "cut off from the offerings of rice-cake and water." On these offerings their spiritual sustenance was held to depend, and they were thought of as falling into the pit of hell, when their sustenance failed. This ancient ancestor-worship runs through the whole of Brahmanical law. It is almost identical with the spiritual system which prevails in China, Korea and Japan; and in Korea the rites and obligations depending on the souls of ancestors are almost exactly what they were under Manu's code.

The yellow race of central India held, and for the most part holds to-day, a somewhat similar belief. To it is added a practical spiritualism, the priests being mediums, who obtain communications from the souls of the departed ancestors, in trances and visions. In modern times, we have been witness of a revival in western lands of this ancient cult of many Asian races.

The black races had their beliefs, but they were wilder and more elemental. Fierce and grimly destructive gods, symbolized from the darker and more menacing powers of nature, of cataclysm and disease, were propitiated in wild emotional rites. Much stress was laid on such forces as mesmerism, hypnotism and the evil eye. The many-armed and fantastic Indian gods are, in all likelihood, the contribution of the

darker races of the south to the common fund. They have their place in that part of the Bhagavad Gita, which describes the transfiguration of Krishna, with many faces and many arms.

Thus each of the four races contributed an element of form to the great composite of Indian religion. There were also profound differences of spirit. There was the great tradition of the Upanishads, in origin belonging to the Rajputs. That tradition was based on the intuition of the soul, the immortal, with its splendid powers and high destiny. The soul and its powers are the secret theme of the greater Upanishads; and they reveal the soul as it is in life, as it is in death. They trace the soul from its fountainhead in the Eternal, in its downward course through the three manifested worlds. In each world it has its fitting vesture, its fitting perceptions and powers. Lowest of these is that physical body with its animal life, which plays its part on the stage of this mortal world. It is but the sheath of the personal, psychical self, of egotism and passion, who is the moving figure in the wars and contests of our human life, and who fills the world of dreams, whether in waking or in sleep.

Above this personal self is the spiritual being, the higher Self, in the sunlight of the eternal. This is the real man, the immortal, and for his purposes are enacted all the dramas of this our life. In his being all gains are harvested, all losses have their purpose and explanation; and in his wider life all mysteries and perils of this our life are but the incidents, the rough material of final and enduring good. We have all of us had moments in which we have caught glimpses of this mighty secret, and felt the brooding presence of the mightier Self. Feeling that we, indeed, are poor, orphaned and insignificant, we are yet aware that there is in us that whose very glory makes our poverty and meanness so sensible in contrast; that these mazes and confusions of our earthly life, with their crying tragedies of wrong and sorrow and separation, are, in truth, no tragedies, but ordered movements in a greater drama, in which we, through our divine life, play a part that is immortal. We have felt the might and majesty of that larger life descend upon us, mantling us in glory, and have known that we are not mere stragglers in the wilderness, but that we are close to the divine heart of being, and that all is well provided for, in power and glory and love.

This teaching of inspiration, of intuition, of faith, is the inspiring spirit of the Upanishads, to which the name of Vedanta, the End of the Veda, was, in due time, given. In historic origin, it is the sacred tradition of the Rajputs; and the Rajputs derived from it the twin doctrines of rebirth and liberation, which formed the heart of their secret teaching. They taught that the psychical, personal man might follow either one of two contrasted destinies. He might remain under the sway of his bodily longings and desires, and blind to the greater spiritual

life above him; a man amongst men, and with all the weakness and failings of fallen humanity. In this case, blinded by passion and fettered by egotism, he was shut off for the time from his larger destiny. At death, he entered a world of dreams, there reaping the harvest of such good and righteous acts as he might have performed, and destined, when this harvest was consumed, to be reborn in this human world, a man once more in the world of men. Stumbling forward along the path, with his blindness still upon him, he met the same fate again and again, falling once more under Death's dominion. And thus it was with him, until the day of his liberation dawned.

When that day came, he began to perceive the brooding presence of the greater Self, who, in truth, had guided the cycle of his births and led him along the devious ways of many lives. He felt that he was no longer alone in the wilderness of the world, but that he was guarded, watched, provided for; and that the guardian was his own divine Self. But feeling this, he came to a dark and difficult region of the path. Personal desires, kinships, claims beset him, and all the longings of personal life. And the immortal claims beset him also, very importunate, demanding perfect sacrifice, and pointing to a path that led away from the level places of the world. Then came the great and immemorial conflict between the personal and the divine will; between the man's self and his better Self. The prize of victory was liberation, and liberation was immortal life, in the sunlight of the Eternal. This was the teaching of the greater Upanishads, and this is the conflict to which Krishna urges Arjuna.

Besides this way of intuition, there was a way of abstract reason, in which we should, doubtless, perceive the genius of the Brahmins expressing itself. This abstract reason approached the problem with the mind rather than with the soul; and, faithfully using the mind, reached very valuable results. Piercing by a powerful insight through the appearances of things, it perceived a single reality, one Being, wherein all rests. In that Being were hid certain powers, which, in due time, manifested themselves; and through their manifestation, all the worlds and all creatures were presently produced. First of these great primal powers was that of causation, which we may conceive as the power of number. For, when we count a series of things in number, we imply much more than that they are different. We imply that they are related, and that they follow each other in orderly sequence. The three stages which we call cause, causing and effect are but one instance of numbering; we think of the second as the result of the first, and the third as the result of the second. Numbering also contains the idea of division, of diversity, and thus implies differentiation in the one Substance, which was originally "alone and without a second." Through differentiation, the one Being becomes many beings. From this principle of numbering,

the system which sprang from it was called the Sankhya or Number system.

The next step in this system was the idea of succession, the root of time, and the marking of a new stage in evolution or emanation, whereby the manifold beings created by differentiation became manifested in time. Finally from time sprang space, which is but the field of many series of succession, conceived as taking place simultaneously; and with space added to time and causation, the frame of the universe was complete. In reality, these three great tendencies, which gave birth to nature, were but mirages, things which seemed to be, as compared with veritable Being; and the way of salvation, for the Sankhyas, lay in a perception of Being, above all differentiation, "alone and without a second." We are only seemingly beings; we are really Being; this was their thought. And differentiation is but the fruit of the many-sided mind, which perceives as diverse that which is really one. Therefore, to reach liberation, we must disentangle ourselves from the net of the mind, and see ourselves as Being, as pure Spirit. Thus by sheer intellect, by abstract philosophy, the Sankhyas sought the final goal of man. And, though few bear the name of Sankhya in India to-day, yet very many, who call themselves Vedantins, are really Sankhyas, thinking that by acts of the intellect the goal is to be won.

Two other forms of faith are outlined in the Gita. There is the way of works, and there is the way of devotional feeling. The first seeks salvation by doing all things as to the Lord, by fulfilling all duties as a ritual of the great religion of service. The others seek to find the way by a certain exaltation of the heart; by carrying into all life a glow of emotion, a rapture, a gladness manifested first in a joyful ceremonial of festivals, and then turning all life into a festival. It might be suggested that the ritual way of works springs from the yellow race, always prone to minute ceremony; as to-day in China and Korea, victims of the ceremonial tendency; and that the way of emotion came from the emotional darker races of the south. But this point need not be pressed.

What is of far more importance is, that each of these ways of worship represents a great primary tendency of the human heart and mind; and that along one or other of them must be sought the answer to the riddle of life. Intuition, intellect, work, feeling: these are the four great methods whereby we can approach the mystery; and the truth is, that they are not rivals but allies; all must be used, if a wise balance is to be maintained.

The author or authors of the Bhagavad Gita set themselves to describe the great conflict, and to show in what way each of the powers may help toward victory. The personal man begins to feel the greater Self above him, with its insistent voice, its brooding power. About him

is the furniture of his habitual life, to which he is bound by many dear, close ties; many things are threatened, if he is to follow that new and imperious voice from within and above; many things are visibly condemned. He had his ideals of worldly success, of wealth, of ambition, of regard and consideration for others. How will these stand if the great silent voice be obeyed? He will then have to set out on a path not that of mortals; and many mortal things must pass away from him as he treads it. How shall he apply himself to the task? How make even the first resolve to undertake it? How shall he substitute for the varicolored lights of the world the quiet light of the soul? These are the questions sought to be answered in the Bhagavad Gita, and nothing more dramatic could be imagined than the position of Krishna and Arjuna on the battlefield, which is made the occasion of their answers.

Krishna points again and again to a certain principle, which will form a safe clue through the labyrinth; a principle which we may call disinterested work. Let us give a few examples:

If an artist finds some inspiring thought of beauty, some insight into the finer quality of things, he seeks to embody this inspiration in a picture. He also has material needs and a thirst for praise. These two tendencies pull him opposite ways. He must center the whole ardor of his will and heart on the pure ideal of beauty, and paint for that alone, if he wishes to paint a worthy picture. If he thinks of personal profit, he will fail.

Again, a general in war should hold in view only his duty to his country, disregarding thought of praise or blame, or safety or death. If he thinks of these, he will be rash or weak; advancing too far, or supinely surrendering in fear. Purely disinterested valor is his one path of honor.

In action toward others, the same rule holds. We must keep clearly in heart the other's real good, and seek to accomplish that, putting away every thought of our own profit. Thus we shall do something clean, holy and sanative, which will cement the bonds of real love.

Finally, in our relation with the Highest, we must put away the thought of personal gain. We must with clear intuition perceive the task set us by the divine Life, and with high valor perform it, leaving all further matters out of sight. The heart's devotion must be laid on the altar, and from that pure offering a knowledge of divine life will arise. This is Krishna's doctrine of disinterestedness, of detachment, to which he comes back again and again. By following it we shall gradually untie the knot of the heart, and the hard and dense psychic nature will become purified and transparent, so that some of the divine light may come down into our hearts and we may hear the quiet voice of our immortality.

Thereafter, born again from above, we begin a new and immortal life. We are no longer creatures of this earth only, but dwellers in the spiritual universe. We work with divine and everlasting law, carrying out the commands of infinite love. A great tenderness and gentleness dwells

in our hearts, and we feel the sorrow and pain of every being, not of men and women only, but of those lesser lives who are also bound to us by close ties of brotherhood. Passing through sacrifice, we shall live in joy, great and evermore increasing, till it fills all life, the heavens and the earth alike. Power will be given us to carry out the things of our immortality, and the vesture of pain and the limits of the mortal will pass away like a curtain that is withdrawn. The Eternal coming to us, and we entering into the Eternal, we shall know ourselves as that infinite All, and know the Self in us as the Self of all beings made one through love. This is liberation, the path of immortal and infinite life.

From the beginning of the way we shall find a threefold expression of power in our spiritual progress. First, through strong aspiration, we shall strive with the whole power of our hearts toward the still but dimly discerned Highest. Then, as the result of long and ardent effort, continued with devotion and sacrifice, we shall find the light suddenly grow into full illumination, knowing ourselves in the presence of the Soul. Gathering into our hearts and memories that revelation, we shall store it for future use, and, the hour of our illumination past, we shall take up again the tasks of our daily life, seeking the realization of our high inspiration. There are these three: aspiration, illumination, realization; the "pistis, gnosis, sophia" of the Greek mystics. And it is held by some students of the Bhagavad Gita that its eighteen books are consciously divided according to this threefold law; six books of aspiration; six books of illumination; six books of realization. It is worth while to see how far this works out in detail, and how close the correspondence may be; but certain it is that the beginning of the poem is concerned with the search for the light; the middle is dominated by the transfiguration of Krishna; and the close by the practical application to life of the laws and inspirations already reached.

At what time was the Bhagavad Gita written? If we are justified in holding the views already suggested, it was written at different times, through several centuries, growing gradually to fuller and fuller completeness. The kernel is that poem or ballad of Krishna and Arjuna, which must have been composed soon after the great battle of Kurukshetra; and to that kernel layer after layer was added, as the ages passed.

In the days of Shankara Acharya, the work was already complete, in its present form. And great Shankara lived, according to the traditions of the schools he founded in southern India, some twenty-two hundred years ago. But we must put the Bhagavad Gita somewhat further back, even in its complete and final form. For some two centuries before the date assigned to great Shankara, Patanjali lived and taught, recording in the Yoga Sutras the sum and essence of his philosophy. And these Sutras are evidently later and more developed than the

Bhagavad Gita, and are, indeed, the final summing up of that long tradition of Yoga teaching, many aspects of which are spoken of in this poem.

Patanjali was, in all probability, a contemporary of Gautama, the Buddha, who lived some five and twenty centuries ago. And the fact that there is no clear trace of the Buddha's mighty mission in the Bhagavad Gita is another reason for assigning it, even in its final form, to an earlier date.

We shall, perhaps, come closest to the truth, if we think of the Bhagavad Gita as veritably recording the teaching and mission of Krishna, though with certain added themes; and of Krishna's mission as but one in a long series of revelations through Rajput sages, which made and continued the spiritual life of India.

Thus, in archaic times, we have the greater Upanishads, with their doctrines of the royal sages, teachings hitherto imparted to no Brahman, as two of the great Upanishads declare; and in Vedic times also we have the hymns of the Rajput Vishvamitra, seer of the third Mandala of the Rig Veda, wherein is contained the thrice-holy Gayatri.

After Vishvamitra and the Upanishads, we have Rama of Avodya, esteemed a divine avatar; and, after Rama, prince Krishna of Dvaraka, hero, sage and seer of Rajput race. Krishna himself insists on this, at the beginning of the fourth book of the Bhagavad Gita: "This imperishable Yoga I have declared to the Solar lord. The Solar lord imparted it to Manu, and Manu told it to Ikshvaku. Thus the Rajput sages and seers knew it, handed down from Master to disciple."

Then, in the fullness of time, if our understanding be right, prince Siddhartha the Compassionate, himself a descendant of Ikshvaku, once more gave forth to the world the Rajput sacred teaching, enriched as of old by the twin doctrines of rebirth and liberation from rebirth—liberation, to which, following the older Indian tradition already recorded in the Bhagavad Gita, the Awakened Siddhartha gave the splendid name of Nirvana.

This great doctrine, thus handed down from Master to disciple, forms the living heart of the Eastern wisdom, and, as a tribute to that wisdom, this rendering of the Bhagavad Gita is made.

CHARLES JOHNSTON.

THE BIOLOGY OF THE "SECRET DOCTRINE."

IT will at once be obvious to those who have read these volumes and strikingly plain to those who have studied them, that the word **Biology** covers the whole plan. It is distinctly stated that **Life** pervades the *whole* universe and that nothing manifested is without **Life** and **Consciousness** of its own kind and degree. In the limits of an article it is not to be conceived that an outline sketch of the **Life** of the **Universe** should be attempted, but it is possible to indicate some of the principles involved and to apply them in some sense to everyday conditions.

The first descriptions commence with a series of negations. They deal with states of which human consciousness cannot conceive. To these succeed in orderly progress the awakenings of **Manifestation**. The "**Monads**" emerge from their "absorption" within the **One**; "the term **Monad** being one which may apply equally to the vastest **Solar System** or the tiniest atom."

Next comes the differentiation into the septenary hierarchy of conscious **Divine Powers**. They are the intelligent beings who adjust and control evolution, "embodying in themselves those manifestations of the **One Law**, which we know as the **Laws of Nature**."

After these "controllers of evolution" we learn of the formation of a **Solar Universe**, a planetary chain, and a single planet, as the case may be. Proceeding onwards we are told of the evolution of one such world and the descent of **Life** is traced down to the appearance of **Man**.

For the details of this age-long process of development there is here no space, even if the writer had the ability to set it down. Let those who have sufficient energy and patience study this most comprehensive and magnificent scheme of "unfolding" for themselves. But all who study will find demonstrated a process of universal ordered **Evolution** in which man takes only his proper place and, further, the evolution of the animal body has its proper place, due weight being given to each.

The first part of this history of **Evolution** is traced down to the appearance of **Man**; for these "controllers of **Evolution**" after guiding the process are stated to descend on to the "worlds" which have evolved to that point to "reign over men *who are themselves*." How such descent comes the reader must study in the original volumes: in the second of these, it is shown that, so far as **Man** is concerned, there is a **Triple** process of **Evolution** at work—spiritual, "mental" and physical, in each

of which a special class of the intelligent Controllers of evolution is concerned. As regards the animal evolution, the utterance is less distinct, but there are passages which argue that there are only two classes of Evolvers so concerned; and in the case of the minerals and the vegetables one only. But the greatest change from the ordinary Biogenesis lies in the entire disappearance of the "missing link" and in the statement that the human body is not the culminating crown of the animal Evolution. The "missing links" are not to be found in the anthropoid apes, and there are many "missing links" in the scale of animal Evolution. Such "missing links" are only to be found in the astral interspaces, whence the forms did not consolidate into their physical counterparts.

There are two curious facts which shine clearly forth from these books. In the Kingdoms "below" man Evolution proceeds in an even, orderly fashion, and is spread over vast periods of time. The hierarchies of the Builders in the mineral, vegetable and animal worlds do their work in such fashion that all goes well. But when the human Kingdom is reached, with its triple Evolution, a different note is struck. "Nature, unaided, fails;" and dreadful have been the results. The *Secret Doctrine* shows that it was in what may be called the "mental Evolution" that the failure took place. The Builders of that order did not proceed upon the appointed evolutionary lines, and, as a result, great disturbances have taken place. When under stress of circumstances such Evolution did take place, the method was unequal. Some Builders entered fully on their work, others "projected a spark," while another class absolutely declined. Doubtless it may be inferred that this irregularity arose from previous evolutionary conditions among the Builders.

With such inequality of Evolution in its origin in our Solar Systems, it can scarcely be surprising that inequalities have persisted. The *Secret Doctrine* describes this as the "Fall of Man," and states that with this inequality came the end of the fabled "Golden Age." But far from condemning the entrance of this inequality as a curse to existence, the Builders who introduced it are stated to be the Saviours of the Race. It would appear that the "disorder" so introduced led of necessity to greater effort and therefore to attainment of greater results in Evolution, and this in shorter periods of time. But the converse was also there: so much the lower could man degrade himself and fall from his potentially high estate. Pure through spiritual origin in the Great Builders, so also could he rush into material existence and lose the sense of his Divine origin. In the scheme, as outlined in the *Secret Doctrine*, this descent into matter is shown as a necessity of Evolution. But the Units evolving in and into diversity lost the sense of whence they came, and became entangled in the meshes of that in which, and through which, they were evolving and entirely missed the purpose of their Evolution. They merged themselves into their existing conditions: and as the senses

evolved and were limited by the evolution of material conditions, they struck the note of sense pleasure more strongly. With this came pain, the effort to avoid pain, and the effort to preserve conditions in which pain was not obvious. The individual was the result of differentiation and the individual then became the purpose of the evolutionary process. Forgetting the origin, they forgot that the universe existed for the purposes of the Soul's evolution and they used the powers of the Soul to pander to the enhancement of all conditions of material existence.

The result of this is described in the second volume. Here are shown the inter-relation of the Evolution of the globe itself and the races which inhabited it. The magnetic conditions of the Evolution of the globe could not endure the conditions created by the "intelligent" races who acted in the manner above described and in the contest of the forces so engendered, cataclysms occurred and existing material conditions were swept away. The evolutionary process does not stand still!

There are two factors which stand out in this Biology of the ever Becoming. The first is the Hierarchical principle. Differentiation, however vast and complicated and minute, is still the Hierarchical principle. Every man is not as good as his neighbour. There are no two similars. There is nowhere identity of condition. The criterion in value between man and man is the evolution of the Soul and its orderly manifestation. This involves inequality of conditions. It may be compared to the splitting up of the white ray into the seven ray-colors of the spectrum: these pass into an infinity of shades. Owing to diffraction and dispersion of the rays, the red ray has conditions of existence quite other than those through which the violet rays have to pass. As rays they are unequal in wave length, but each has its place in the white ray from which they all came. They disperse in passing through the material prism and separate. Let us assume them to be conscious in part. If they turn their consciousness to their origin—the white ray—they are all equal: if they regard their companion rays, they are very unequal. The separated and evolving rays are only equal in the white light of the Soul—the Unit of Being. In regard to each other: again owing to dispersion and diffraction; the rays as they emerge from the prism are in material-form condition as a pyramid. And the ray emerging as the point (or apex stone) of the pyramid, diverges, multiplies, and separates into the multiplicity of rays (or stones) forming the lowest layer of the pyramid. The bottom stone may be bigger than the top stone, but the light has come down to it through the top stone (in our simile) and without it, the bottom stone would not have been. In the familiar phrase, the nearer the bone the sweeter the meat, and the nearer the Soul the greater the Light. This is so whether the manifestation of the Soul be on its outward or its inward path. The Hierarchy exists on either side of material existence. It may be that of the divine Rulers who existed

before the human races and it may be, and is so in the case of men who have passed through the human stages and have recovered the consciousness of and united themselves to their Divine origin, in the Soul. So we find inequality to be the ruling principle of all manifestation; Equality pertains only to the plane of the Spiritual Unit—the One.

The second factor is the value of Association in Evolution. Such Association is one of the necessities of the Evolutionary process of differentiation. Multiplying by rays, it is easily seen that the units of the rays interblend in the proportionate lines of the process, involving a free inter-action. The question arises whether this inter-action takes place in the light of the soul or in the quasi-darkness of the individual differentiations. In other words, whether the sense of union in the Divine Origin of Soul is the guiding principle; or whether the sense of the separate unit struggling for existence shall absorb all the energies.

If we study Evolution, as shown to us by an observer from the point of view of modern science, we find a very abundant evidence that the prevailing law is that which is tersely condensed into the "Survival of the fittest." It is the survival and perpetuation of the physically strongest, and in this sense "physically" would include the application of intelligence to the improvement of physical conditions. Not only is the intelligence so applied, but the effects and results of the moral qualities are so applied. The late Professor Drummond devoted some trouble to elucidating these ideas, and finally in the "Ascent of Man" propounded that the Moral law of Evolution might be condensed into the Ethical law of the "struggle for the life of others" in place of the simple "struggle for life." It is true that these condensations do not cover the whole ground. But they are enough to show that even from a material standpoint there is an Evolution first of the physical and intellectual, then of the moral and ethical. Now the factor which enters into Life and changes the conditions is shown by both the physical and ethical evolution, to be the effect of the Association. In such Association of the unit individuals, the unit is first sunk in the mass. Then comes the "survival of the fittest," according to prevalent conditions, struggle and moral conquest over which are equally open to all. Then succeed further struggles in which the idea of united action dawns on the struggling units, the idea that each has to deal with his own conditions, but for the general good. Then arises the value of association within and through differentiation. Much depends on the use to which the Association is put. Association is not really to be devoted to material Evolution only: it is a great moral factor. If the advantages of material Evolution be sought, then between the units arises the sense of separateness and with it the moral (or immoral) forces of envy, hatred, anger and all those disruptive, separative qualities which divide the units, in place of welding them into the mass. They can only be welded when each, in its own mani-

festation and place, obeys the purpose which placed it *there*. The author of *La Cité Moderne* has traced the effect on Evolution of this principle of Association. He begins from the *gastrula* and the *bacteria* as evolving units and analyses all compound bodies into associations of such units. This association brings out specialization of function, such specialization being subservient to the welfare of the associated units. And the devotion to the unit compound body creates, or draws to it, a life of its own. The author would seem to trace the tendency to perpetuate such life by obedience to and advancement in the laws of such association. The sequence is traced in its effect on physiology, on the moral evolution, on the intellectual, until finally the psychological evolution under the laws of association is traced.

Given equal conditions to start with, the effect is shown inevitably to be, the evolution and singling out of certain units, who, by superior progress in the laws of association become an *élite*. Naturally, even the *élite* progresses until the *élite* principle evolves into the hierarchy, which, by its fitness, rules and leads and evolves and sets the example to those less evolved than itself. This evolution progresses until such *élite* passes from the animal, into the human and finally the ultra-human stages. It clearly shows that when the moral association succeeds to the physical association and the intellectual qualities are not subordinated to the physical, *but are used to develop the moral*, the animal surpasses the human and the human ascends beyond the ultra-human to the divine.

Such considerations complete the picture outlined in the *Secret Doctrine*. Commencing with the worlds the evolution is traced through the divine Builders who are represented graphically as being told "I have clothed myself in thee, and thou art my Vahan (or vehicle) to the day Be-with-us, when thou shalt re-become myself and others, thyself and me. Then the Builders, having donned their first clothing, descend on radiant earth and reign over men—who are themselves." Then comes the association of the classes of Builders, those who gave to man of the astral and the physical and finally of the intellectual or the manasic Evolution. Thus man is the compound unit of these Evolutions. But in the *Secret Doctrine* Biology not only includes Evolution into material existence, but a further process. The Hierarchies evolve and give the impetus on the line of progress which proceeds not merely on a curve but on a spiral. There is an Evolution from the Spiritual into the material condition and also an Involution from the material into the Spiritual—but to a "higher" point in the line of progress.

Biology as so outlined leads us by differentiation from Unity to the Hierarchies of the Builders; then through diversity under laws of association by Evolution and Involution back to the Hierarchies of the ultra-human stages into the Unity again.

To follow this Evolution and Involution we human beings require

to dive into the recesses of our own Being in search of that which is there. We have ourselves made our own conditions, in which we are happy or unhappy, as the case may be. The case is, in fact, as we *will* it to be, since our own attitude toward existing conditions alone colors them. Pain, for example, we name "evil" where it interferes with our personal ideas or desires. That same pain is "good" viewed from the standpoint of the moral force we can evolve from it if we choose. Existing social conditions are labeled "evil" from the standpoint of human theory, but are doubtless the best conditions man has made possible to those in charge of human Evolution. The Evolutionary Purpose, on all planes, would appear to work through differentiation in manifestation, differentiation of function, of force, of attribute, of all material and psychic conditions. It is through this method that the ruling and guiding Hierarchies evolve.

They, like the universe undoubtedly, are shown to evolve through *all* conditions, through Æons of time; but at no given moment, or period of evolution, do we find two precise similars. The ultimate Unity is a Unity in Diversity, a differentiated harmony so long as manifestation obtains. The Hierarchies differ in function; some guide and govern, others build or destroy to build under that guidance; the Unity, the harmony are in fulfillment of divine law. These various attributes or powers are evolved in Associated Work; the purpose is One, but the contributing powers are innumerable, and chief of the specialized functions is that of the Governing Powers. Yet the theories of man, regardless of the plan and pattern of Nature, seek to equalize opportunity and condition in order to Evolve! To one such this phrase must have but little meaning. Yet it is a true one: "The Powers of Nature are all before you. *Take what you can.*" No condition ever yet held down the Unit that *willed* to truly rise. No single man who desired to evolve ever lacks the fruitful opportunity. But it is not at once given to us to see that we only truly evolve, we only rise in reality, through the true Ethical attitude, through specialization of Soul function by and through human and creaturely association at first; then, gradually, by interaction and interrelation with the Spiritual Hierarchies now hidden from us by the screen of Nature.

We cannot make or unmake the happiness of others, happiness can never arise from any material condition. It arises only through obedience, instinctive and profound, to the laws of our Being. While we are learning to contact that True Being and to discover its laws, we had better evolve according to the prevailing laws of Association, guided by the Divine Force which provides such laws and their conditions in order to cause that Evolution, rather than attempt to enforce brain-made theories dealing with physical, material conditions. In this we shall always fail, as "Nature unaided fails." The brain mind *is* one aspect of unaided Nature.

The application of Theosophical principles lies in a broad and enlightened application of the pattern set for Nature, a pattern Hierarchical; a

series of vehicles built from below up and ensouled from above. Nature is evolving, but under the guidance of the Force Divine. We had better unite with Nature and follow the law of Evolution in specialized association rather than attempt to tinker with it. The "Laws of Nature" (the Septenary Hierarchy of conscious Divine Powers) inevitably provide conditions necessary for each and all as we progress. Doubtless Man is not really *Man*; until that stage is reached the laws of association are probably framed for the best advantage of the (as yet) undifferentiated human mass. In order to rise, we have only to evolve Ethical powers, Soul attributes, out of our various conditions.

Each one *is* in the conditions best suited to such Evolution of the great attributes, and this is indeed the sense in which Nature is said to exist for the Purposes of Soul. The Builders and the ultra-human Hierarchies are far wiser and stronger than we are and can guide events with the greatest *possible* good where our puny efforts must fail. True we can retard or we can hasten the evolutionary processes for ourselves and others as we obediently evolve the moral attributes or fail to do so. Some in Atlantis thus failed and the *Secret Doctrine* acquaints us with the strict biological result of such wilful failure.

As human beings at our present stage we are but "dressed in a little brief authority" and our puny efforts to guide the trend of Evolution—that vast Fohatic Spirit—"would make the Angels laugh," if they did not weep at our folly and temerity. We read elsewhere that the Masters are Karma in that they never act without it. They are, in fact and integrally, a part of that Hierarchy of Conscious Divine Powers which now guides the Evolution of Mankind, and the thought that we can combine with them by evolving the Soul attribute (each one out of his own identical condition, lifting his consciousness through obedience, faith and energetic endurance to some kinship with the Consciousness and Purpose of the Divine), must be a source of unailing inspiration to each intrepid heart.

ARCHIBALD KEIGHTLEY, M.D.

A STUDY OF LIFE.

I.

THE ORIGIN OF LIFE.

("The faith which is born of knowledge, finds its object in an eternal order, bringing forth ceaseless change, through endless time, in endless space; the manifestations of the cosmic energy alternating between phases of potentiality and phases of explication."—*Huxley Essays*, vol. 9, p. 8.)

Huxley also says,* that in itself it is of little moment whether we express the phenomena of matter in terms of spirit, or those of spirit in terms of matter; matter may be regarded as a form of thought, or thought may be regarded as a property of matter, though for scientific purposes he preferred the materialistic terminology.

But it is not every one who is able to resolve the universe into the sum of his individual states of consciousness on the one hand, and to find the physical basis of life in a speck of protoplasm on the other. To wield with equal swift directness, both the scalpel and the sword of the spirit is not given to many men. "If," says Huxley again, in the essay just quoted, "if vegetable and animal protoplasm is identical and convertible, then I can discover no logical halting ground between this admission and the further concession that all vital action may be said to be the result of the molecular forces of the protoplasm which displays it. And if so, it must be true that my thoughts, and yours about them, are the result of molecular changes in that matter of life which is the source of our other vital phenomena. What is the difference," he continues, "between the conception of life as the product of a certain disposition of material molecules, and the old notion of an Archæus governing blind matter in every living body? * * * After all, what do we know of 'matter' except as a name for the unknown and hypothetical cause of states of our own consciousness? And what else do we know of 'spirit'?" In other words, 'matter' and 'spirit' are but names for the imaginary substrata of groups of natural phenomena."

And yet in another essay, after speaking of the transformations of energy in the phenomenal world, he says: "The phenomena of consciousness, which arise along with certain transformations of energy, cannot be interpolated in the series of these transformations, inasmuch as they are not motions to which the doctrine of conservation of energy

* On the Physical Basis of Life, 1868 Essays, Vol. I, p. 164.

applies. And for the same reason, they do not necessitate the using up of energy." How can this be reconciled with the universality of the law of the correlation of all forces, with the close relation between nervous energy and electrical disturbance, and the statement by Huxley, himself, that "the forces of living matter are *all of them* correlative with and convertible into those of inorganic nature"? This taken in connection with his other statement that "wherever motion of matter takes place, that motion is effected at the expense of part of the total store of energy," leaves us with the idea of a gamut of force whose laws stretch down into the inorganic world, but cannot rise above that of living matter, and wherein the phenomena of consciousness are outside of the laws of waste and repair.

"All our knowledge is a knowledge of states of consciousness," Huxley says, "and, as Descartes tells us, our knowledge of the soul, taken as the sum of individual states of consciousness, is more intimate and certain than our knowledge of the body." Another very significant passage is that wherein he speaks of "the doctrine of continuity, too well-established to permit me to suppose that any complex natural phenomenon comes into existence suddenly, and very strong arguments would be needed to prove that such complex phenomena, as those of consciousness, first make their appearance in man. * * * The brutes, although their consciousness may be less intense, and from absence of language they can have no trains of thought, only trains of feeling, yet have a consciousness which more or less distinctly foreshadows our own."

Does not then "the law of continuity" compel us not to "interpolate," but to supplement the series of transformations of energy in brain-matter, with a further series of transformations of energy in our states of consciousness, which, it would seem, must be followed by exhaustion of that energy, or by its further transformation into other forms?

Herbert Spencer defined Life as "the continuous adjustment of internal to external relations." But to what is this adjustment confined? A man stands before us in the perfection of physical health; he touches a live wire as he goes about his work, and is instantly killed. An inert form lies before us, that but a moment ago was thrilling with energy. We say that the man is dead.

Let us leave the question of the survival, in some other condition of existence, of that which we call a soul, and look only at the body that we call dead. But within its molecules a change to another form of life has already begun, the cells that tear down, instead of the cells that build up, are at their work of destruction. The tenant has moved out, the house is to be pulled to pieces, and the materials to be used in other ways. "The continuous adjustment of internal relations to external relations," still goes on, but with quite different results. Before death, the myriad cells of the man's body were busy with the work of construction and organiza-

tion, now they are equally busy with *destruction* and *disorganization*, each cell working for itself, instead of the common good. The materials that once composed that human form will soon return to their original elements, and perhaps become absorbed by the trees that shade its resting-place or the grass that covers it. The grass becomes food for flocks and herds, and their flesh in its turn goes to build up the bodies of other men.

And so the great Wheel of Life unceasingly turns, and why should we predicate of its revolutions either a beginning or an end? The biologist says that one speck of living protoplasm is sufficient foundation for the evolution of a universe, any more would be a waste of material in view of the infinite powers of self-division and multiplication inherent in that little speck. But it seems impossible to *begin* with protoplasm. If "to create or annihilate energy is as impossible as to create or annihilate matter," then energy and matter must be alike without beginning or end.

"The existence of the matter of life depends," says Huxley, "on the pre-existence of certain compounds, that is, carbonic acid, water, and certain nitrogeneous bodies. Withdraw any one of these three from the world, and all vital phenomena come to an end. Carbon, hydrogen, oxygen and nitrogen are all lifeless bodies. But brought together under certain conditions, they give rise to the still more complex body, protoplasm; and this protoplasm exhibits the phenomena of life."¹ Set beside this statement this other one. "All living bodies contain substances of closely similar physical and chemical composition, which constitute the physical basis of life, known as protoplasm. So far as our present knowledge goes, this takes its origin only from pre-existing protoplasm." And this: "Whether not-living matter may pass, or ever has passed under any conditions, into living matter, necessarily remains an open question; all that can be said is, that it does not undergo this metamorphosis under any known conditions."

We are here confronted with this dilemma. Either the elements above-named, carbon, hydrogen, oxygen, and nitrogen are all lifeless bodies, which by their union generate life (a theory seemingly in direct contradiction to the axiom that all life springs from life), or those elements are *not* "lifeless" but the "cosmic energy" thrills through them also and brings about the conditions "which exhibit the phenomena of life." It is always from a lower plane that the higher is nourished, but can we dare to say that the very lowest step of the ladder or the highest is the one where life begins? The plant can raise less complex mineral substances to the stage of living protoplasm, while the animal's highest feat of constructive chemistry, says Prof. Huxley, is to convert dead protoplasm into that living matter of life which is appropriate to itself.

(1.) *Essays*, Vol. I. p. 114. (2.) *Ibid.* p. 117.

But can we conceive of such a thing as *dead* protoplasm, or granted its existence, of the possibility of any "feat of constructive animal chemistry" which shall succeed in converting dead protoplasm into living matter?

Huxley's definition of a germ is short and clear: "a germ is matter *potentially* alive, and having *within itself* the tendency to assume a definite living form." The latter part of the sentence suggests Weismann's theory that all development was provided for in the original structureless cell, a doctrine almost as difficult to swallow as Lord Kelvin's explanation that the first germs of life upon earth fell from some meteor, their existence in the meteor being taken for granted. Back of animal life we have plant life; back of plant life, mineral life; back of mineral life, that of the elements, and back of those so-called elements, whose recognized number is increasing all the time, the probability, to say the least, that there exists a homogeneous primordial element whose many aspects we are slowly learning to recognize.

Prof. Crookes and Prof. Huxley have both noted the fact that the elements already discovered fall into groups or series, defined in each section by their regularly graduated atomic weight. "In the living world," says Prof. Huxley, "facts of this kind mean evolution from a common prototype. It is difficult to imagine that in the non-living world they are devoid of significance. Is it not possible, nay, probable, that they may mean the evolution of our 'elements' from a primary undifferentiated form of matter? Fifty years ago such a suggestion would have been scouted as a revival of the dreams of the alchemists. At present it may be said to be the burning question of physico-chemical science." This was written in 1887, and the question is still unsettled, though we are continually drawing nearer to the conceptions of the alchemists. Resolve the elements into different aspects of the one primary unconditioned form of matter, and it will hardly be possible to separate that form of matter from "cosmic energy," or life.

The distinction between organic and inorganic life is fast being obliterated, as the biologist and the chemist learn to trace back the history of the minuter forms of microscopic existence, and become convinced that from "lifeless bodies" no possible combination can produce life. An interesting article by Prof. Heyn, of Berlin, in a late number of *Harper's Magazine*, on the "Life and Diseases of Metals," speaks with much conviction of mineral growth, as seen in the changes in the cellular, or more properly speaking, the crystalline, structure of metals. In the case of metals, Prof. Heyn says that much greater variations of temperature are necessary to produce changes than to release life-processes in plants. By heating a piece of copper its crystals begin to grow by combining to form larger crystals, though the whole piece undergoes no change in form or size. Similar processes are found in other metals, especially in iron. "Iron in general," says Prof. Heyn, "is the metal forming the transition

between the inorganic and the organic world. The life-processes shown in iron, under varying conditions, are exceedingly manifold. * * * A microscopic pathology of metals has been developed similar to the microscopic pathology employed by Virchow in the study of human diseases."

Herbert Spencer says that a living thing is distinguished from a dead thing by the multiplicity of the changes at any moment taking place in it, but the remark lacks value unless we know what he means by "a living thing." A speck of living protoplasm could hardly have so many changes taking place in it at any given moment, as the dead body of a higher organism in a state of decomposition. Of course to the general eye there is nothing so indicative of life as motion. If a body move from an inward impulse, our first idea is that it is alive. A Chinaman whose watch ran down complained that "his time-bug was dead." He recognized motion as indicative of life, but he could not distinguish between inherent motion and applied motion, between the movements of an insect and those of a watch dependent upon an outside and mechanical agency. More than forty years ago Huxley asserted that every amount of nervous energy is accompanied by a certain amount of electrical disturbance in the particles of the nerves in which that action is carried on, and Prof. Albert Mathews of Chicago gives us to-day as one of the latest discoveries of science the statement that muscle-contraction is probably in its essence an electrical phenomenon, and we must say the same of the conduction of a nerve-impulse. But this is really nothing new, for we find that Herbert Spencer in the first edition of his *Biology* (1855) suggested that the redistributions of matter in general are accompanied by electrical disturbances. And as far back as 1806, Humphrey Davy explicitly stated his belief that chemical and electrical attraction are produced by the same cause, acting in the one case on particles, in the other on masses, and that the same property, under different modifications, is the cause of all the phenomena exhibited by different voltaic combinations. Many experiments have shown that the skin and most of the internal membranes can exhibit opposite electrical conditions. Prof. Matteucci constructed a miniature galvanic battery with slices of muscle from a frog's leg cut in opposite directions, the alternating surfaces forming the positive and negative cells of the battery.

Davy having linked galvanism with chemical affinity on the one hand, and with frictional electricity on the other, Ørsted, the Danish philosopher (and following him, Ampère), attached magnetism to the group of correlated forces, and soon afterwards Faraday proved the interconvertibility of electricity and magnetism. He satisfied himself completely of the underlying identity of the various forms of electric energy, and linked together light, chemical affinity, magnetism, and electricity, while he just failed to formulate the law of the correlations and conservation of force. In his essay on "The Electric Theory of Matter," published in

Harper's Magazine for August, 1904, Sir Oliver Lodge says: "Matter appears to be composed of *positive and negative electricity and nothing else*. All its newly discovered as well as all its long-known properties can thus be explained; even the long-standing puzzle of 'cohesion' shows signs of giving way. * * * The physical basis of life still eludes us, and until we are willing to look outside our material environment into another order of things, the full truth concerning life and mind will, I believe, continue to be unrecognizable. But let us always remember that both life and mind have a physical basis, a complete material aspect."

The researches of Prof. Loeb go far to prove that life and electricity are but different aspects of the same force and that "the ultimate cause of muscular action, and it now seems probable of all life-processes, is electricity." But this is not saying that the fact that Prof. Loeb has succeeded in arresting for a few days the death of the unfertilized eggs of the sea-urchin is the same thing as the *creation* of life, as some of his too-ardent admirers have asserted.

In pursuing the search for the principle of Life, then, we find that go as far as we may in the study of its simplest forms, we never get to its *beginning*. Only from living matter comes living matter, and we are forced to conclude with Spencer* and Huxley that there is no beginning, that there are cycles of involution and evolution in the universe, periods of latent and periods of active life, "the manifestations of the cosmic energy bringing forth ceaseless change, through endless time, in endless space." but never a moment when life *in some form* does not exist. All forces have been synthesised as modes of motion, and all forms of life may be described in the same terms. Therefore the Vedantists differed but in phraseology from our modern scientists when they said that all things sensible might be reduced to rates of vibration, and all things supersensible to states of consciousness. And what are vibrations, in the last analysis but changes in our states of consciousness? "In order to be correctly comprehended," says the Eastern school of thought, "life has to be studied in *the entire series* of its manifestations. Life and matter are not natural principles existing independently of each other, but the effects of combinations produced by *eternal motion* in space," and force is said to be simply "matter in one of its highest states."

May we not then consider protoplasm to be the result, not of a combination of lifeless substances, producing life from their union under certain conditions, but as the outcome, under the eternal laws of evolution, of the *latent life* in the elements of which that protoplasm is composed?

* "Apparently, the universally co-existent forces of attraction and repulsion * * * produce now an immeasurable period during which the attractive forces predominate, cause universal concentration, and then an immeasurable period during which the repulsive forces predominate cause universal diffusion—alternate eras of Evolution and dissolution."

(*First Principles*, p 48a.)

And if all forces are but different modes of motion, it surely may be that all elements can be resolved into the One Element, of which all things are formed, "the effects of eternal motion in space," which is our modern vortex theory in another form. That theory may be a dream, as Lord Kelvin, its most distinguished modern formulator, once called it, but it seems likely to be one of those dreams from which we awake to find them true.

To return to the Eastern theories of the origin and nature of life, they seem to resemble most closely in substance, if not in form, the latest theories of modern biologists. But whereas the latter are forced, or consider themselves forced, to begin with that combination of "lifeless" elements which forms "the matter of life," the earlier philosophers maintained that there was no such thing as "dead" matter in the universe; that minerals, as well as plants and animals, possessed life, and that the distinction between inorganic and organic bodies was based upon error. But it is as difficult for us to realise the life of a mineral or a plant as it is to understand other forms of consciousness than ours. One of the Hindu poets in describing the perfected man says: "And he shall know what is passing in the mind of the ant," a knowledge far beyond our present reach.

The Eastern teaching always begins with general and abstract ideas, and comes down to concrete particulars, because we cannot go beyond the realm of physics without getting into metaphysics, and the last analysis of protoplasm inevitably confronts us with abstract Life or "cosmic Energy," primordial Matter, and cosmic Consciousness, or Divine Mind. Behind all manifestation, all existence, is the nameless Cause of all being, the eternal, unchangeable THAT. When a new period of what Huxley calls "explication" (or unfolding) begins, cosmic energy working in eternal Space begins to re-mould the dormant universe. With the first manifestation of Force in Matter (the union of the active and passive principles in nature) the new cosmos begins to be. It becomes first, the "Egg of Brahma," the "eternal cell," carrying within itself the potentiality under varying conditions of all forms of future development. First, the undifferentiated cell, \circ ; then the nucleated, \ominus ; then the expansion of the dot into a horizontal line, the passive force $\omin�$; then the active force \oplus ; and then their union \otimes ; the beginning of all life *as we know it*.

(The negative and positive electrons of modern science are represented by the same symbols, $\omin�$ \oplus .)

The trinity lying at the base of all manifestation is composed of Matter, Force, and Consciousness (or Intelligence), the three synthesised as Spirit, or Life; Matter being the primordial One Element into which Huxley thought all elements might be resolved; Force, comprising all modes of motion, and Consciousness, or directing Intelligence, being a ray of the Universal Spirit. This Universal Life is called in the Eastern

philosophy *Atma*, the Divine Breath, "eternal motion in space;" in the cosmos it is called *Prana*, or the principle of vitality; and *Jiva*, or *Jivatma*, the individual unit of life, is what we call the immortal soul.

As the ray of the Divine becomes more and more closely united with matter, at the beginning of each cycle of evolution, the abstract gradually becomes concrete, the One Element breaks up into many compound elements, and the forces that we recognize begin to mould the world. In his *World Life*, p. 48, Professor Winchell says that it is "the dream of science that all the recognized chemical elements will one day be found to be but modifications of a single material element." The *Secret Doctrine* (vol. i, 452), commenting upon this passage, says: "Occultism adds to this another axiom, that there is neither Spirit nor Matter in reality, but only numberless aspects of the One ever-hidden is (or *Sat*). The homogeneous primordial element is *simple and single only on the terrestrial plane* of consciousness and sensation, since matter after all is nothing else than the sequence of our own states of consciousness, and Spirit an idea of psychic intuition. Even on the next higher plane, that *single element* which is defined on our earth by current science as the ultimate constituent of some kind of matter, would be pronounced in a world of higher spiritual perception—to be something very complex indeed. Our purest water would be found to yield many constituents (besides oxygen and hydrogen) undreamed of by our terrestrial modern chemistry. * * * Surely the elements known to us are not, nor can they be, the *primordial* elements. Those elements had their genesis in the depths of the primordial fire-mist—the masses of incandescent vapor of the *irresolvable* nebulae. * * * The occultist maintains that Spirit and Matter are two *facets* of the unknowable *Unity*, the apparently contrasted aspects depending (a) on the various degrees of differentiation of Matter, and (b) on the grades of consciousness attained by man himself." According to this philosophy, Sound, Light, Heat, Cohesion, Electricity and Magnetism, all but different modes of Motion (in which they are synthesised) work, not as blind forces, but as entities, which, having life have also consciousness or directing intelligence, in some form unknown to us, but none the less real. Consciousness, *as we know it*, is entirely latent in the elemental forces, and in the mineral kingdom, but in the vegetable there is a faint dawn of it, as in the sensitive plant, and the reaching of creepers towards a support, and in the animal kingdom it develops through many grades.

Still, even the consciousness of the dog, for instance, is but a wave of the Universal Consciousness, and not until humanity has reached a certain stage of physical development, does individual self-consciousness begin. When the physical organism has attained perfection, and the brain has developed as well as the body, then at last the Thinker has an

instrument fitted to its use, and with the acquirement of speech the "I am I" consciousness begins.

The evolution of man can never be explained, according to the eastern theory, on a purely physical basis; we must take his mental development into account as well. As we have seen, modern biology speaks of the germ as having within itself the tendency to assume a definite living form. Weismann, not content with "a tendency," would have the elements of *all* future development already provided in the absolutely structureless cell. Hertzog denies that this is possible, and holds that the development of the germ is assisted and modified by external conditions such as climate and environment. Here he is at one with the eastern philosophers, who trace all animal life in this cycle of manifestation back to seven basic types which formed in the Creative Mind the ground-plan, so to speak, of the animal kingdom. From these basic types have evolved the enormous variety of creatures now existing, the product of living germs acted upon by the forces of nature that we know as heredity, natural selection, sexual selection, physiological selection, isolation, correlation of growth, and adaptation to environment (that is, intelligent as opposed to mechanical causation). And behind all this lies what Lamarck called the "inherent and necessary" law of development, the intelligent impulse of life. The rhythm of life on the earth is sevenfold, but not so in the sun or the other planets. That is why so many vital phenomena, unnecessary to recapitulate here, fall into series of seven, and why Crookes and others have found that the so-called "elements" range themselves in groups of seven, a number connected with the moon, the source and "measurer" of our physical life.

The *Puranas* describe the evolution of the elemental forces and the undifferentiated types of mineral, vegetable and animal, up to human germs, in a mystical, but none the less unmistakable manner. The filmy and structureless cells, in which the oriental philosopher sees the beginnings of life in the present cycle of existence, had nothing to fear from any conditions of the earth, which developed with them, under the impulse of what Huxley calls "their tendency to assume a definite living form," and what the occultist would call the Creative Mind, working through and in the forces of Nature, "in eternal order, through endless time, in endless space." According to this philosophy, there never was a time when Life did *not* exist. Between "the cycles of explication," it was in a passive and latent condition, "the one form of existence stretched boundless, infinite, causeless, in dreamless sleep, and Life pulsed, unconscious, in universal space." Then, with the dawn of the new day, Life once more took on the active form, a vibration that thrilled through infinitude swept along, "touching with its swift wing the whole universe and the germ that dwelleth in darkness, the darkness that breathes over the slumbering waters of Life."

In our own system, the Sun is the store-house of vital force, which is the *noumenon* of electricity; and from its mysterious depths issue the life-currents which thrill through space, as through every living thing on earth. In the *Popular Science Review*, vol. iv., p. 148, Robert Hunt, F.R.S., writing on "The Source of Heat in the Sun," and referring to "the Nasmyth willow-leaves," of its photosphere, says: "Whatever they may be, it is evident that they are the immediate sources of solar light and heat. * * * May the pulsing of vital matter in the central Sun of our system be the source of all that life that crowds the earth?" And again (p. 156) Mr. Hunt writes: "But regarding Life—vital force—as a power far more exalted than either light, heat, or electricity, and indeed capable of exerting a controlling power over them all" * * * (all this is pure occultism), "we are certainly disposed to regard with satisfaction that speculation which supposes the photosphere (of the Sun) to be the primary seat of vital power, and to regard with a poetic pleasure that hypothesis which refers the Solar energies to Life."

—Since the foregoing pages were written, a very interesting article, by Sir Oliver Lodge, has appeared in the *North American Review* for May, once more asking the same unanswered riddle, "What is Life?" He does not attempt to answer it, but he implies a belief in "something outside our present categories of matter and energy; as real as they are, but different, and utilizing them for its own purpose." He recognizes the same cyclic progression of things that Spencer and Huxley noted long ago, and that the Eastern philosophers had taught so many centuries before them. The one point that he is willing to call "certain," is, that "life possesses the power of vitalizing the complex material aggregates, which exist on this planet, and of utilizing their energies for a time to display itself amid terrestrial surroundings; and then it seems to disappear or evaporate whence it came. It is perpetually arriving and perpetually disappearing." He shows us that a lump of matter in space can only become a habitable planet when it has grown large enough to retain an atmosphere, and that when the aggregate is as large as, perhaps, a million earths, it acquires the property of radioactivity, and becomes a self-heating and self-luminous body; it has become, in fact, a central sun, a source of heat and light. He then sketches the process of cell-life and development on earth from structureless protoplasm up to civilized man. Assimilation and reproduction, overshadowed by the possibility of death, are, he says, properties of life of every kind, but the power of locomotion and special senses, overshadowed by the sense of pain, are the sign of a still further development into what we call "animal life." The further development of mind, consciousness, and sense of freedom, overshadowed by the possibility of wilful error or sin, is the distinctly human attribute. Here he agrees with Huxley, who said:

“Sin came into the world not because of a fall, but because of a rise in the scale of being.”

The question then arises whether the complex molecular aggregate, capable of so many interesting processes, generated life and mind, as the planet generated its atmosphere? Sir Oliver Lodge thinks this an erroneous view, and one certainly not proven. Furthermore, all effort to secure spontaneous generation, so far, has been a failure, but even if successful, we should only have reproduced in the laboratory a process that must, in some past age, have occurred on the earth (and that the occultist maintains *did* occur), but under conditions entirely different from those of to-day.

And the occultist is not afraid to say what, at no very distant day, the scientist will say after him, that the answer to the question “What is Life?” will be expressed in terms of Electricity, which is the “Life” of the universe; “as an abstraction, the One Life, as an objective and evident reality, it shows itself in a septenary scale of manifestation, which begins with the One, Unknowable Causality, and ends as omnipresent Life and Consciousness immanent in every atom of matter. (*Secret Doctrine. vol. i., p. 139.*)

KATHARINE HILLARD.

“Seek not satisfaction, seek wisdom. Satisfaction is the result of wisdom and in seeking it we seek results; which is contrary to the Law. Who can attain to freedom and not abide by the Law? Satisfaction matters never. ‘He that loveth his life shall lose it.’”

CAVÉ.

THE USES OF JOY.

I N a daydream I saw a man walking the narrow, thronged by-ways of an eastern city. So confined, so crowded and overhung they were to pass was almost impossible unless the street was empty. But it was not empty. So shrill the clamor, so loud the uproar, so fierce the tenacity of seller and buyer, of bird and beast and man; so strong the pressure of the oscillating tide that one who swayed not irresponsibly with it could barely hope to remain upright. Yet in this press one man stood firm. Through this heaving mass one man threaded his way. Undeviating, steady, without pause yet without haste, he pursued his unseen, undoubted path, his face turned to the outlet of the city wall, beyond which stretched the desert; the desert where sand-line met skyline and human eye might not discern where dun sand ended, and dun, brooding sky began. The palms rustled, the sellers called; the buyers chattered; veiled, fitting forms accosted and allured him; the camel drivers, squatted round their sullen beasts, shouted, mocking at his haste; there were even those whose mere weight blocked his way, and ever about him swooped and soared the offal seekers of the market place. Yet still he moved towards his chosen point, unattracted, unheeding; kind, withal, as he passed, to the young, the frail, the aged; apt to small services; ready to meet a need—but still unstayed, unhampered, undismayed. And I, following in his wake, observing all that he disregarded, summing up the opposition that he evaded or avoided, broke down or turned aside—I moving with difficulty where he threaded his way as foam threads a cataract—I at length reached his side, and breathless, holding the while to his garment to avoid being swept away, I accosted him, saying:

“Friend, whither goest thou? Why movest thou so steadily through this maze, reckless of pleasure, heedless of pain? Hath some far voice called thee? Whither lies thy goal?”

He stayed not his steps. His eye never left the unseen point that held it; but he answered me:

“I have a tryst with an Angel, at the Gate of Joy!”

I fell to thinking of Joy.

What is Joy? Do we know it? For Pleasure is not Joy.

Pleasure is that which we feel because of some attainment, some excitement or interest, something done which we love to do; some occurrence which stimulates our sense of Being, or which touches the subtler issues of our hope, our thought. Pleasure ensues on account of some-

thing. Pleasure depends upon something else. It is a partial payment of something overdue. We can always give a reason for Pleasure; her smiling face is hard and practical when the veil is drawn aside. Pleasure attends upon the senses and the brain; she travels not beyond the mechanisms of our thought.

And then there is Happiness, the vestal, the virgin, she who tends the sacred fires within the breast; she who pursues secret paths and allumines dim recesses of our being. Happiness! Prophetess of the first Spring morning; lover of Nature's loveliness; Happiness! upspringing in our pure delights, our better hours, our truer loves, our rarest selflessness. Surely it is a fresh and limpid draught she gives in those cool, cupped hands of hers; and yet—she is not Joy! For Happiness, too, can trace her lineage; her descent is well known. Daughter of gods proud and conscious in their power, she too hath a consciousness of something possessed; she was not born in some lone mountain solitude of the fire and the dew; her wing is on the air, her feet still touch the earth. Pleasure! Happiness! Delight! With these we roam earth's brightest regions. With them the loveliest haunts of Nature, the richest treasure-houses of human minds and human hearts are still explored; but their existence is always tangible, explicable, reasoned, based in the consciousness of possession. It is not to *their* side that an Angel conducts us!

Where, then, shall I look for Joy?

Again I saw the wayfarer of my day-dream. Again I made my way to his side. Catching his garment firmly, I asked him:

"You, whom an Angel awaits! pause a moment to aid a fellow-traveler. Tell me: where is the Gate of Joy?"

For a moment his eyes held mine. He smiled. What a smile was there! Then he touched me over the heart. "*There* is the Gate of Joy!" he said. And the crowd had swallowed him up.

How often now, in a day-dream, I see this wide-eyed, fearless Companion, his gaze fixed far, far beyond the low horizon of the earth, moving irresistibly forward, as water flows, as the wind marches through the cloud hosts of the sky. For he had indeed a tryst with an Angel, at the Gate of Joy—of Joy!

If Joy be within the heart, why do I not find it there? When I turn me away for a time from Happiness, Pleasure, Delight—on all that comes

to me through the gilded gateways of the senses, the emotions, or through the lofty, many colored portals of the mind; when indeed I forsake my first love, my true love, Nature, and dwell alone in my heart, I do not find a radiant Angel on its threshold, but only a stillness—and beyond the threshold my dead are laid away. It is Sorrow—she of the inverted torch; it is Silence—his warning finger on his lip, that I find; the grave, twin Guardians of my heart.

Can it then be that Sorrow and Silence are not finalities? That they represent some intermediate state, some knowledge through which they would lead me, and not the inner chamber of my heart? Is there something to be learned of them? Are they warders of a secret? Keepers of a treasure beyond and within? It may be so. But that fearless Companion told me of a gate—the Gate of Joy. Before I can reach the house of treasure there is this gateway to be found and passed.

If we look long into the faces of Sorrow and Silence, we find between those grave, august brows something which gives us pause. They have halted us in mid-career; they have pulled up the chariot of the senses; they have turned us out of the ruts, the beaten tracks of life. They have challenged us, bidding us go round some other way. On that other way, perchance, we have had encounters which have shaken us; we have seen sights and have heard sayings which have uprooted prejudice and habit as the whirlwind sucks up the giant forest trees. Storms have torn many a garment from us—garments of ignorance, of custom, of self. We are weary, outworn, and Sorrow, tenderly smiling, leaves us alone with Silence. Then Silence, her great twin brother, reaches down and enfolds us. Resting between the knees of Silence, forgetting to feel, forgetting to think and to reason, a premonition steals over us that all is well, very well, with us; that all proceeds by Law; that not a mote in the sunbeam falls unknown. Touched, moved to the deeps of us, we have an intuition of the stately, ordered processes of the Soul. Surrendered to stillness, the hand of Silence laid in blessing on our head, we hear that stillness parted by a sound—the sound of joy-bells, ringing in the heart.

For there arises within us a consciousness of Joy—Joy, pure and undefiled. Joy—not *from* anything. Joy—not *because* of anything. Joy—not related to, or born of, earth-life. Joy that is something in itself. Joy that is Being. Joy that is Consciousness: the Joy of a Spiritual Life stirring within the smile of the heart. It is there, that deep, pure, ineffable Consciousness—there in the heart that has cast all desire aside. Bled of desire by Sorrow; healed of Sorrow by Silence; having the unveiled and increasing perception of a guiding Law, a true Being, the heart uprises in its strength and sings as the morning stars sang together while the Sons of God shouted for Joy.

If then there be this unfathomed ocean within the heart—and it is there, for we have touched its limpid wave—it must be that we can find it often, and still oftener; that we can abide by its margin and adventure upon its waters, sailing at last for who knows what golden, spirit isles?

This Consciousness of Joy in its own unmixed essence—of Joy as Life in itself—is the greatest imaginable lever in human existence. With it, Archimedes could indeed have moved his world, and the fulcrum required for its base is finer than the finest atom, yet as great, as inexhaustible, as the widest sky, for it is a point of Consciousness. Fine and small though it be, it is not difficult to find. Vast as it is, it does not escape the human sight. It is the simple, the abiding knowledge that God is in us; that we cannot escape this holy destiny. That the All-Father encompasses us as the ether surrounds and interpenetrates the earth. That all—*all* is well; all moves towards the rapt fulfillment of The Soul. Such is the certainty which evolves into the God-Consciousness which shall wipe away all tears from our eyes.

Hast thou not seen the bee secreting honey from the wayside herb? So is Joy to be distilled from every hour. It needs no sadness, no sense of loss. When we empty our hands at the feet of the gods, they give us crowns instead. And the whole value of the heavenly gifts lies in the fact that they, they alone, can redeem material life and aid our fellow men. Without Joy, we are not wise enough; we are not *still* enough to aid greatly.

An Angel of the Gate said:

“While you are practising this patience, this complete resignation to the Law, and stilling what is so active within you, I ask one thing more, and this a difficult thing, but one which you can do. I ask you to be joyful in it. First, because of all levers joy is the most powerful; second, because only that which is joyful is true; sorrow is but the shadow of our personalities; and third, because complete resignation invariably brings joy, the first deep, real joy we ever know.”

Shall we not partake of this Joy which we find in Resignation as we rest between the knees of Silence, and with it sweeten the daily task; the human toil; the many lives we meet? Shall we not protect that Consciousness of Law from all contamination, bearing high in consecrated hands the Soul's great chalice—the chalice of Joy? Oh! why move we not through life unhasting, yet unresting, singing as we pass; uplifting, sustaining, radiating, inspiring—so true—so *true* it is that we—each one of us—have a tryst with an Angel at the Gate of Joy!

JASPER NIEMAND.

THE RELIGION OF ANCIENT EGYPT.*

INTRODUCTORY.

WE must study religions from within, not from without. If we ourselves genuinely believe in spiritual life and spiritual law, and have some knowledge of the things of our immortality, we shall study to good purpose. If we are merely curious, without conviction, without faith, we but lose our time, and our work will be wholly valueless.

The world's religions are the grand, successive chapters of the world's Religion. If we come rightly to their study, we shall be repaid with ever-increasing light. We shall come to regard human history as a gradual revelation of divine life, and this world of ours as the ante-room of immortal realms.

There was a time when it was fashionable to hold that men came by their religious beliefs through fancy, making their gods from shadows and clouds, and hearing divine voices only in the lisp of leaves and the ripple of rain. We shall learn to set this light opinion aside, coming to the great truth that man's belief in the soul springs from the soul itself; that he has faith in divine beings, because there are divine beings; that he has set his hope on immortality, because the soul is immortal.

The knowledge of the soul and its realities is a science, to be learned by experiment, as are all sciences. The great central thought of all religions, the thought of sacrifice, is to be understood only through sacrifice. Humility and faith reveal their secrets only to humility and faith. We must pass in faith through sacrifice to knowledge, before we can speak with any certainty concerning religion.

The study of religions must be founded on facts, assembled with vigilance and untiring toil. But the facts it most imports us to gather are the facts of spiritual life. The field that must first be harvested is the field of our own souls. Holding as a clue the insight thus gained, we shall find our way safely through many a labyrinth of old-world faiths, where else we should meet nothing but bewilderment. And with this guide, we shall find among the ancient religions of the world many a land of promise, many an isle of the blest.

We shall come in time to divine in the great religions of the world an ordered revelation, and a veiled reminiscence, not complete in any land, yet with a certain unity in all; a memory going back to the spiritual

dawn of mankind, in whose pure, quiet light move divine and august figures, each the guardian genius of a race; great ones, to whom the thought and love of later men goes back, drawing from their memory the faith in incarnate gods.

MOTHER EGYPT.

"The Egyptians," wrote Herodotus, "were the first among mankind to teach the immortality of the soul." This is not all the truth, for the knowledge of immortality is as old as man. Yet it is true that, among the august records of the past, as we now know them, Egypt stands first, the motherland of religious knowledge and of the Mysteries.

There is a certain stateliness and beauty in the land itself, which marks it as the fitting home of a great spiritual life. The rich ribbon of fertility, watered by the sacred Nile, is guarded on either side by the vast and silent desert, its wastes of rock and stone and sand shining under the sunlight, or veiled in the gloom of night. The long valley of the Nile, in its boundless fruitfulness, is a symbol of creative Nature; and the sacred river which brings it fertility, now flowing, now ebbing, is an image of the spiritual life that thrills through nature, coming from a secret source beyond the horizon.

The whole land is clothed in a veil of beauty, whether it be the rich greenness of the valley, the gold and gray of the bordering hills, or the deep blue, changing to purple, of the overarching sky. The sunrise is a glory, noontide full of splendor, and evening veiled in marvelous gloom. Night also speaks of revelation. The stars tell their secrets more plainly than in northern lands. As the sun dies out of the cloudless sky, brief twilight wanes into darkness, and within an hour the stars are shining, growing to colored gems of flame in the velvety dome of night. One-half of the whole starry sphere is thus seen, an hour after the sun has gone; and, as the night draws onward, the splendid dome of stars turns slowly on its almost level axis; till, when dawn draws near, another hemisphere of stars is already revealed. Thus comes it that, every night of the cloudless year, the whole glory of the sphere of stars is unveiled, save only on each night the narrow zone lit up by the evening and morning twilight; a zone equal to but one-twelfth of the whole celestial sphere.

Thus for those who watched in old Egypt it was easy to discern the mighty secrets of the visible heavens; to measure the movements of the moon, stealing backward among the stars, each hour moving a space equal to the width of her own disk; it was easy to note the place of the sun among the constellations, to follow his advance and withdrawal through the wide jeweled belt of the zodiac; as the dawn drew nigh, it was easy to mark the last moment when some bright star was lost in the sun's growing light; and, noting this from year to year, thus to

gain the precise measure of the earth's rotation round the sun. The greater year of the pole's precession through the stars might also be measured, many successive generations adding their knowledge and handing it down.

The spirit of the days of splendid sunshine and color, and the nights of solemn star-lit gloom breathes forth from the mighty pyramids and pillared temples of ancient Egypt. Full of grandeur and quiet reverence, nothing nobler has ever been conceived by the spirit of man, or built by human hands. These ancient shrines are penetrated through and through with the breath of consecration. The stones themselves seem to worship, offering their testimony to the might and divinity of the overshadowing Soul.

In the history of Egypt also, with its age-long dynasties of mighty kings, whose life and death are recorded in stately monuments, who alone among the rulers of men bear always a divine name as well as a human name, who follow each other in stately sequence, like some holy procession along the Nile, we have once more embodied the same spirit of majesty and quiet power. Nor have we yet approached completeness in our view of that great procession of kings. Every decade of study reveals new centuries and new dynasties of Egyptian monarchs, stretching ever farther back into the darkness. Beyond the utmost landmark of yesterday, we now see clearly the outlines of older times and wider cycles; and the revelations of to-day are already opening the way for the greater revelations of to-morrow.

THE LATER AND EARLIER KINGS.

Menes, who united the provinces of Egypt into a single empire many millenniums ago, was recently thought to be a myth, a fanciful figure of tradition. He now stands out, a fully historic person, whose acts and conquests are well known to us, whose very burial-place, with the tomb of his queen, every visitor may see. The reign of this conqueror Menes is now held to have been seven thousand years ago, and we may take it as a landmark in our view of Egyptian history. After Menes came thirty-one dynasties of native Egyptian kings. Early in that "dynastic" period were built the greatest pyramids, and the most splendid carvings were wrought out of the stubborn rocks. The beauty and grandeur of workmanship of the earliest dynasties has never been equaled by any later race of men.

Nearly five thousand years, it is held, were filled by the thirty-one Egyptian dynasties. Then, three centuries before our era, came the invasion of Alexander of Macedon, whose officer, Ptolemy, founded a Greek dynasty, numbered the thirty-second. That dynasty perished with Cleopatra, and Egypt passed under Roman sway.

Seven thousand years ago, conquering Menes gathered together

the provinces of Egypt, and formed them into the dual kingdom, the "two lands," of Upper and Lower Egypt. His first capital was at Thinis, called by the Greeks Abydos, far up the Nile. Advancing his power northward, he brought Lower Egypt of the delta also under his rule, and founded Menefer, the "city of Menes," called Memphis by the Greeks, close to the head of the delta, where the Nile separates into seven streams spread out like a fan toward the sea.

Seven millenniums of human history lead us back to Menes. Beyond Menes rise the figures of older kings, dim and majestic, and extending to a far remoter past. Ten kings who preceded Menes are already admitted to be fully historic, and they but bring us to the closing epoch of a great prehistoric civilization, which culminated not less than a thousand years earlier. Even here, we do not approach the beginning of Egypt, whether for sacred tradition or modern research. For we know to-day that the race of these ten earlier kings who preceded Menes was an invading race, coming by way of Koptos from the shore of the Red Sea; and finding a far older race already in possession of the great Nile valley. That earlier race, fair of complexion, skilled in the arts of life, workers in ivory and ebony, had its kin, perhaps, along the southern Mediterranean, towards Algeria and Mount Atlas, and certain tribes belonging to the same family are still hidden in the inner oases of the vast Sahara. Within a generation, it may well be, the history of that pre-dynastic race will be well-known to us; yet, when its secrets are penetrated, its periods measured and estimated, we shall still be far from the beginning. For even this race on its coming found not an empty land, but an older race and an already degenerate culture along the valley of the sacred river. That older race has its kindred, perhaps, among the Hottentots of southern Africa to-day; yet they once were numerous and powerful, and held a larger territory in Egypt than any later comers.

Egypt is now a rainless land. Years pass, along the upper reaches of the river, without a rainstorm or even a shower. Where Thinis stood, there may be rain once in four or five years. But in the days of that earlier race, of which we have just spoken, Egypt was a land of torrent rains, of wild storms and floods, drenching what is now the desert, which then may have been fertile land. How long ago this was, we can only guess. Perhaps it was when the wild sand wastes of the vast Sahara were still covered by the waters of an inland sea, till some great cataclysm raised and sank the ocean bed. But however long the ages that divide us from that great convulsion, we know that long before it Egypt was peopled by numerous tribes. Their knives and axes of flint still strew the desert hills beyond the fertile valley of the Nile; and many of these flint knives are worn and rounded by the waters of torrents that ceased to flow millenniums ago. Flint knives of the days of

Menes have been found, still sharp and keen-edged, yet changed by time to a light orange color. Other flint knives of the far older race have, by time's passage, been stained deep brown or black, so vastly more ancient are they than the days of Menes, now known to be seven thousand years ago.

THE BIRTH AND DEATH OF OSIRIS.

Thus far does modern research conduct us. We learn a like story from ancient sacred tradition. Before Menes, said that tradition, were ten kings of Thinis, whose reigns are now admittedly historic. These ten kings were preceded by dynasties of heroes and demigods. And before these came two dynasties of divine kings. To the earlier of these, say the traditions of Egypt, belonged the great king Hasiri, whom the Greeks called Osiris.

Osiris is to be classed with certain great ones, of whom Krishna and Gautama Buddha may stand as types. They were, in one sense, men incarnate upon earth, and living as men among men. But they were, in a larger sense, divine and representative beings, the course of whose lives was symbolical, typifying the great laws of spiritual life. In all these lives there are two elements: a mission and a sacrifice. The teaching of Gautama is but the outcome of the Great Renunciation. The death of Krishna rounds and completes the disclosure of divine secrets to Arjuna. And so it was with Osiris, who belongs to a far earlier age, to the dim dawn of Egyptian tradition. It is true that the Buddha was regarded, and rightly regarded, as the visible presentment of the divine Avalokiteshvara, the Heavenly Host. Yet it is not less true that, as prince Siddhartha, he lived in the city of Kapila, renouncing his kingdom to follow wisdom, and teaching his disciples in the bamboo garden. So it is true that Krishna was the avatar of Vishnu, who, in three strides, traversed the heavens, and who, with Brahma and Shiva, completed the holy Triad. But it is also true that Krishna was the prince of Dvaraka, the friend and charioteer of Arjuna.

In the same way, we may believe, Hasiri was born in remote days, in Upper Egypt. He ascended the throne of his kingdom, and reigned, it is recorded, for eight and twenty years. Even in life, he was surrounded with a certain divinity. His people looked on him as the teacher of all wisdom and knowledge, winning men to the arts of life by gentleness and goodness. He was full of kindness, mildness and grace, a personality very winsome, though of royal might, yet humble and simple, who led men's hearts captive by tenderness.

Such, they say, was Osiris. Towards the close of his reign, he left his kingdom, traveling to distant lands. And during his absence, his brother Set, whom the Greeks later called Typhon, conspired against him,

to kill him. Hes, the consort of Osiris, called Isis by the Greeks, sought to frustrate Set's evil plans, but without avail, for on Osiris' return to Egypt, Set brought about his death, enclosing his body in a coffin of richly carved wood, and setting it adrift on the sacred Nile. The waters carried the chest with its sacred burden far, and at last by the Tanaitic mouth it passed through the delta to the sea. Isis sought the body of her lord, with grievous sorrow following every trace and clue, and at last discovered the coffin with her lord's body enclosed in it. But even now she did not escape the enmity of Set, who found its hiding place, and tearing open the coffin, cut the body of Osiris in twice seven pieces, and strewed them through the length and breadth of the land. Yet once more did Isis gather together the scattered members of her lord with sacred care, burying them at Abydos, destined for long ages to worship him. By miraculous power Osiris rose again from the dead into a renewed and spiritual life, and, through his son Horus, vanquished his enemy Set. The beaten foe was given to Isis for safe keeping, but the bereaved queen in large generosity set him free, though Horus bitterly opposed her.

Thus lived and died Osiris. Thereafter in the hidden, spiritual world, he became the ruler of the dead, the judge in the Hall of Truth, and to his throne come all mortals to be judged. Thus far the narrative, which, we must believe, embodies the direct facts of Osiris' life on earth, events as actual as Krishna's friendship for Arjuna, or Buddha's teaching in the bamboo garden.

Yet there is the other side of the life of Osiris. Like Krishna and Gautama, he stands for the Logos incarnated, and, after his death and resurrection, for the Logos made manifest in the heavens. It is said of him that Hes or Isis was at once his mother, his sister and his daughter, symbolizing clearly the manifestations of the one spirit in three worlds, each world having its proper vesture. The divine, the spiritual and the mental worlds are thus personified in the Eastern teachings; and in Set, the foe, yet the brother of Osiris, we see the symbol of the physical world. Paul spoke of a law in his flesh, warring against the law of his mind; and in just this sense did Set war against Osiris, in wide nature, as in man. As Osiris was put to death by Set, hidden in the casket of death, and then cut in twice seven pieces and strewn far and wide, so is the spirit buried in the material world, and, through the power of the material world, divided in many parts, strewn throughout the manifestations of life. Then Isis, the dutiful spouse, the pure spirit of aspiration, is set the task of once more assembling the fragments of Osiris, as spirit is drawn forth from matter, and once more perfected in one.

As in certain other lives, every part of the life of Osiris is symbolic. Witness that enclosing of the body in the casket as prelude to his miraculous rising from the dead, an event still celebrated in mystical rites.

THE WORSHIP OF RA.

Abydos was the center of the teaching of Osiris, and was specially associated with his name. When Menes carried his capital northward to Menefer or Memphis, another expression was given to the same teaching, and Memphis was bound up in tradition with the worship of Ra. Ra is the Sun, born of Ptah, the mystical, abstract light, and himself the father of Shu, the sunshine.

Yet Ra is something more than the visible sun of heaven. That sun is but the symbol of the hidden Sun "after whose shining all else shines." Nor could any more fitting and beautiful symbol be chosen, especially in a land of such splendid light as Egypt. From the faint dawn, that touched the eastern hills with lines of gold and crimson, through radiant morning to perfect noon, when the sun stood at the crown of the azure dome; through the descending hours, till the sun once more touched the rim of the desert, flooding the hills with red and the sky with purple light, the whole day was a procession of magnificent beauty. And with that abounding beauty came every good and perfect gift to the life of man, all fruitfulness, the wheat that fed him, the life of cattle and birds that brought him riches. All came from Ra. All was the gift of Ra.

Nor is the symbol of the sunset less fitting and beautiful. As the visible sun touches the rim of the desert, and then sinks, a disk of splendid red, beyond the curtain of the hills, so sink all living things into the darkness. Then follow the long hours of mystical gloom, lit with the colored fire of the stars that move in majestic order across the dome of night. At last the sun returns, once more tinging the eastern hills, and pouring his glad light upon the earth; and so life returns, coming out of the hidden once more into the visible world.

No symbol is more universal, none more beautiful, than this which associates the hidden world of souls with the realm beyond the sunset. In all lands souls are thought of as departing to the west, whether we take the beliefs of Tibet or of New Zealand. And this from no vagary of fancy, but from the universal vision of a great truth, which in thought follows the sun beyond his setting to a hidden world that supplements the world of day. As lord of the hidden world the Egyptians paid honor to Amen-Ra, the hidden sun. Here is a version of one of their hymns:

"Hail to thee, Ra! Lord of truth, whose shrine is hidden; Lord of the gods, Creator, sailing in thy bark; at whose command the gods were made; maker of men, that supportest their works, that givest them life, that knowest how one differeth from another, that listeneth to the poor who is in distress; that art gentle of heart when a man crieth unto thee; thou who deliverest the fearful man from the violent, who judgest the poor and the oppressed; Lord of wisdom, whose precepts are wise; at

whose pleasure the Nile overflows her banks ; Lord of mercy, most loving, at whose coming men live, opener of every eye, proceeding from the firmament, cause of joy and light, at whose goodness the gods rejoice, their hearts reviving when they see thee!"

A few lines may be quoted from a verse rendering of the same hymn :

Son of Ptah, both fair and good,
 Lo! the gods adore and love—
 By the gods is honor paid—
 To the God who all things made,
 Things below and things above.
 Lo, he passes through the sky,
 Sailing in tranquility,
 Blessing both the lands with light,
 King of north and king of south,
 Giving law with truthful mouth.
 He who takes
 The earth, and makes
 It like to his divinity.
 In his beauties gods rejoice,
 To his praise they lift their voice
 And adore his name,
 When he comes from his abode,
 Rising crowned with flame,
 Glorious the two lands above.
 He whose fragrances they love,
 Incense-born and dewy-sweet,
 When he comes from Araby,
 When his feet
 Over plains of Asia fly,
 And his smile
 Beams along the land divine,
 Where the Red Sea waters shine,
 Southward of the land of Nile.
 At his feet the gods attend,
 In acknowledgment they bend
 To his awful majesty.
 Lord of fear and victory,
 Mighty one of will,
 Master of the crowns, and king,
 Making green the offering,
 Giver of the holy food,
 Pure and good,
 We adore with salutation

Thee, who called into creation
 Even the gods, and by thy skill,
 In beneficence and love
 Hast outstretched the heavens above,
 And hast set the earth's foundation.
 Gracious ruler, rising bright,
 Crowned with crown of silver white,
 Lord of rays,
 Great Creator of the light,
 Unto him the gods give praise,
 And he stretches from above
 Hands of love to them that love.
 Hail to thee, Lord God of law,
 Thee, whose shrine none ever saw,
 Sailing in thy boat along,
 By whose word the great gods are,
 Thee we hail in song,
 Atmu, maker of mankind.

It is clear that with the visible sun is here blended the Logos, the spiritual giver of light and life, and that the sun is but one symbol of that for which Osiris is another symbol. As Osiris contended with Set the adversary and prince of this world, so contends the sun with the Serpent of Darkness; and so the light contends with the darkness in the heart.

THE SYMBOL OF THE NILE.

Other images were taken by the wise men of ancient Egypt, always to embody the same truth. Of these one of the most beautiful and fitting was the sacred Nile, like the sun a giver of life and sustenance to the whole land, a visible divinity bearing ever plentiful blessings. Here again Egypt was happy in possessing a symbol in all ways so fitting. For, like the spiritual power, the Nile was in its source recondite and mysterious, though very evident in its manifestations. From far beyond the rim of the known world it came, and entered the kingdom of Upper Egypt by the red granite gate of the first cataract at Syene, now called Assuan. Then for hundreds of miles it flowed through the long Egyptian valley, bringing fertility, till at last it spread into the seven streams of the delta, and was lost in the sea.

At the summer solstice the Nile grew turbid, flushed with the rains of far distant tropical lands, and then, for a fortnight, great masses of green water-growths were carried down from hidden equatorial lakes. Then the waters rose until the inundation, some two months later, when the Nile once more stretched from shore to shore of its vast ancient bed. At the autumnal equinox it reached its greatest height, covering the

whole land with rich earth, washed over it by the waters. And then, for nine months, the mighty stream shrunk once again to its lowest level, resting there for a few days only, and then once again beginning to rise.

The summer solstice, when the river thus touched its lowest level, was a time of solemn rites and ceremonies, which, for the people, referred only to the visible Nile and the approaching inundation, but for those more informed, embodied the teaching of the Logos, and the working of spiritual power, the flow of the river of life through the hearts of men. We may give a few verses from one of the hymns to the Nile, which show this double meaning:

Hail, all hail, O Nile, to thee!
 To the land thyself thou showest,
 Coming tranquilly to give
 Life, that Egypt so may live;
 Amen, hidden is thy source,
 Hidden thy mysterious course,
 But it fills our hearts with glee!
 Thou the gardens overflowest,
 With their flowers beloved of Ra,
 Thou for all the beasts that are,
 Glorious river,
 Art life-giver,
 To our fair fields ceaselessly
 Thou thy waters dost supply,
 And dost come
 Through the middle plain descending,
 Like the sun through middle sky,
 Loving, good, and without ending,
 Bringing corn for granary,
 Giving light to every home,
 O thou mighty Ptah!

THE JUDGMENT OF THE DEAD.

We can see the unity in spirit between these three forms of divine symbol, if we compare with the hymns to the Sun and the Nile these words of a hymn to Osiris:

“Manifester of good, full of goodness and truth, beneficent spirit, beneficent in will and words, mild of heart, fair and beloved of all who see him, he brings forth plenteousness and gives it to all the earth; all men rejoice because of him, hearts are in sweetness because of him, and bosoms are in joy; all men adore him and glorify his goodness, sanctifying and beneficent is his name!”

The teaching of Osiris penetrated deeper into the spiritual world,

and with him was bound up the fate of the soul after death. At the birth of Osiris, it was said, a voice was heard, saying: "The lord of all the earth is born!" and after his death, as lord of the hidden world, he became the judge of all souls. Isis stood beside his throne in the Hall of Truth with two and forty angels surrounding him. Horus, his son, led forward the souls of the dead to judgment, and Anubis, "director of the weight," brought forth the scales for the trial. In one scale was set the image of Truth, and in the other a vase containing the good deeds of the soul on trial, and Thoth stood with his tablets to record the result of the weighing.

If the good deeds weighed the heavier, the blessed soul, purged by fire, entered the solar boat and was carried to the happy fields of Aahlu and the pools of peace. Dwelling there for thrice a thousand years, the soul was once more born upon earth, to gain a new lesson in wisdom and life. When the cycle was completed, the soul, justified and made perfect, attained the crowning joy of union with God, absorbed into the divine essence, and thus reaching the full perfection of being.

For above Osiris, above Ra, above Amen, there was always the ineffable ONE, who was thus addressed in prayer:

"Hail to the One in his works, single among the divine powers, chief of all the divine powers. Father of the divine powers, Maker of the divine powers, Lord of Divine Powers, the One maker of existences, the One, alone, without peer, the true King of divine powers. Sole producer of all things, both in heaven and upon earth, Himself not produced of any, the only true living God, who has made all things, but Himself was not made!"

We find the sentences of this prayer echoed in later liturgies; and it is part of the mighty genius of Egypt, that her spirit served as an inspiration for younger lands and younger faiths. In the religion of the Greeks, and most of all, in the Mysteries, of Orpheus, of Eleusis, the voice of ancient Egypt is once more heard, and heard not for the last time. In later days, Synesius, Iamblichus and Plotinus brought a part of the sacred lore of Egypt once more to the light of common day.

Let us think, then, of the ancient religion of Egypt, the lore of Osiris, of Amen, of Ra, as a great flame burning in secret, from which were lit many lesser flames; a single spiritual faith, which brought forth many symbols, consecrating to its worship the splendor of sunrise and noon and evening, and the holy stream of the Nile with its gift of fertility, thus making all life a symbol of Life.

CHARLES JOHNSTON.

THE ONE RELIGION.

VI.

IN the last paper we saw that at a certain point in human development the assistance of a Sanctified Teacher, of one who had himself personal knowledge of God, was essential to further progress, both in order to impart true doctrine, and in order by the influence of his character to call forth the confidence needed to enable the aspirant to make the supreme effort which can alone carry him to the final goal. This goal, we then saw, was the great spiritual experience variously referred to in the New Testament as the Resurrection, Re-birth, Coming of Christ, and the like, and in other religions as Enlightenment, Attainment of Knowledge of God, of Freedom from the material World and the like, its sequel being union with God or Eternal Life. I then read to you at length Sri Paránanda's statement of the nature and meaning of this experience.

Now I wish to go back a little and place before you Sri Paránanda's interpretation of that very important passage of St. John where Jesus speaks of the nature of true worship; inasmuch as in his view true worship of the Lord is the most important, and a wholly indispensable, means for reaching that development of character in which the experience of Re-birth or Resurrection of the Spirit is possible. Says Sri Paránanda:

"To be resurrected or re-born is to become Christ, and without attaining Christhood or the Spirit of Holiness (*Rom. i, 4*) it would be impossible to know God (*John i, 8*). God is Pure Spirit, and he that would know Him must also become Pure Spirit. Unless God is worshipped, Spirit and truth, this purity cannot be reached" (*Exposition of St. John, 121*).

The passage of St. John, to which I refer, is part of the conversation of Jesus with the Samaritan woman in the fourth chapter.

The incident of the Samaritan woman is said by Sri Paránanda to admirably illustrate the doctrine of the "drawing" of the ripe pupil to the Teacher, inasmuch as it is evident that she had strong spiritual aspirations and that she was possessed of a humble, but inquiring and receptive nature and quick intuitive powers, which led her at once to recognize the character of Jesus and ultimately enabled her, it would seem, to profit by his instruction. These qualities of character and disposition account for her addressing to Jesus the significant question of the twentieth verse with regard to the proper place of worship—whether it was in Jerusalem or in Mt. Gerizim of Samaria. To this question Jesus answered:

"Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father. * * * But the

hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth; for the Father seeketh such to worship Him. God is Spirit; and they that worship Him must worship in spirit and in truth."

Commenting upon the last sentence—God is spirit; and they that worship Him must worship in spirit and in truth, Sri Paránanda says:

"God is spirit. Within the human body is the Spirit, and within the Spirit of man is to be found God.

"God is spirit. He is above all, through all, and in all (*Eph.* iv, 6). He is in you; in the pen you hold; in the table on which you write; in the space of the room in which you are; in and out of the walls of your room; within and without the earth on which your table rests, away far in all directions of the open. There is not an atom in the universe that is without God. The foundations upon which all things are and arise is God—not only the foundation, but 'above all, through all, and in all.'

"God is everything, in every life, animal or vegetable. 'In God we live and move and have our being' (*Acts* xvii, 28). Earth, heaven (*bhuta akasa*, etheric space) and the heaven or heavens (*sukshma akasa*) cannot contain God (*Chron.* vi. 18).

"What then is the nature of God thus described? The character that fits in with all the verses quoted, and which is certified by the Sages who are in communion with God, is *Being, without limit*. God is, and is everywhere. In other words, God is Infinite Be-ing. God as Be-ing Infinite is without limbs—without head, face, hands, or feet. It is in this Boundless Be-ing that each one of us lives and moves. In the language of the Sages of India, he is *Chitákása*, the Limitless Expanse of Intelligence, or Pure Consciousness without end.

This Boundless Be-ing is called DIVINE SPIRIT. God is not a spirit, but is Spirit Infinite, having Infinite Knowledge, Infinite Love and Infinite Power. God knows directly, without the aid of the instruments of knowledge called the senses and thought, and acts also directly, without the aid of the instruments of action called hands, feet, etc."

Compare for a moment Abbas Effendi:

"God is Pure Essence, and cannot be said to be anywhere or in any place. God is the Source of all, and all things that are mirrors reflecting His Glory." (*Life and Teachings*, p. 114.)

"God is a perfection which flows out to, envelopes and permeates the world" (ib. 190).

"Spirit, flowing out from God, permeates all matter" (ib. 170).

Sri Paránanda continues his comments, considering next the nature of the *human* spirit:

"The spirit within the body of man is, like God, without limbs, filling the body in which it dwells, but yet distinct from it, even as God fills the universe, and is yet distinct from it. When the spirit in man, i. e.,

in the human body, is steeped in worldliness as in filth, it knows not its own state, it cannot perceive itself, it ignorantly believes that the Body which appears all round it is itself. In this mixed-up state—in this condition of dense ignorance—which is ruinous to the happiness and eternal welfare of the spirit—the spirit is said to be of the ‘image of the earthy’ (1 *Cor.* xv, 49), and is hence called ‘earthy man’ (ib. 48), ‘natural man’ (ib. 46), or the ‘first Adam’ (ib. 45).

“When by due instruction and Godly practices the Spirit cleanses itself of the mire of worldliness—when it becomes ‘sanctified’ (*John* x, 36)—it sees, as in the noonday sun, that it is wholly distinct from the body, that its relation to the body is like the relation of a flame to the room in which it has been lit. The light fills the room, but is something distinct from the room. Even so, the Spirit fills the body and lights it up, enabling the faculties called thought and senses to perform their respective functions, but It is distinct from the body and the faculties of thought, and the senses. The *Sanctified Spirit* knows this to be a fact, and can demonstrate it by actually isolating itself from thought and sense, and so standing forth as pure Consciousness (*con* and *scire*, to know), or knowingness. This state of isolation of the Consciousness or Cogniser is called ALONENESS or alone-becoming (in Greek, *monogeneia*.)” Sanskrit, *Kaivalya*.

“Ordinarily, the Spirit knows only from top to toe and finger, within a radius of a few feet all around from the heart; and it knows only one thing at a time through the excitations of the senses and thought. But in Aloneness—when the Spirit has freed itself from the limitations of the senses and thought—it is conscious far beyond top, toe and fingertip. In this monogenic state it is like a center without a circumference, knowing all round, how far one cannot tell. Can we say how far the light of the sun extends, or even the light of a flame lit in the open? The limits of the light in each case cannot be fixed precisely. The visible sphere of one light may be wider than that of another light, but the exact boundaries of the sphere of each cannot be determined. So is the knowing or Consciousness of Spirits in Aloneness. The greatest range or sphere of knowing of each spirit is spoken of by Sages as its Fulness (*Eph.* iv, 13). The extreme of extension in Aloneness is Fulness.

The Eternal and Unchanging Being called God is Truth Absolute, or Truth simple and pure. The ever-changing forms and bodies which are evolved from world-stuff are not true, because whatever appears must disappear, and cannot be eternal. “The things which are seen are temporal (temporary), but the things which are not seen are eternal” (2 *Cor.* iv, 18).

The Sanctified Spirit in man is eternal and unchanging. It is the *un*-sanctified, *un*-pacified spirit that is restless and ever changing, and therefore untrue.

How can the Changeful know the Restful or the Peaceful? The two natures are utterly different, and it is essential that, if the Spirit of Man seeks union with the Infinite Spirit known as God, it must try and become like God, pure and true." (*Exposition of St. John*, pp. 94, 95).

Again, to quote Abbas Effendi: "Those who live thinking good thoughts, doing good deeds and with love in their hearts—the minds of these become ever clearer, reflecting more and more perfectly the love of God, while the minds of those who live in ignorance and desire are clouded and obscured and give forth His light but meagerly.

* * * * *

The great Masters and Teachers so purified their minds by the love of God and of men that they became like polished mirrors, reflecting faithfully the Glory of God." (*Life and Teachings*, p. 173.)

Having thus defined the Divine and the human spirit, Sri Paránanda proceeds to the subject of worship:

"They that would worship God *truly* must learn to worship Him in their own spirit, and not as an object of sense or thought.

* * * * *

"With the vast majority of worshippers worship may be called a *visual* act, because without some *object* outside of themselves to *see* and *gaze* upon with their eyes, they cannot put away, even to a small extent, their worldly thoughts so as to arrive at a reverential mood. In many parts of the world wooden figures, molten images, pictures, and other forms of representation are placed before the worshippers, who verily believe that those very idols will grant them their prayers.

"With another class of worshippers, who are generally literate, worship may be said to be a *mental act*; because they project *in their minds* a picture of God, as if He were somewhere in the heavens, above the bright blue sky, standing or seated (say) on a throne, surrounded by angels and saints in a place brilliantly lit and otherwise adorned. In the Book of Revelation, for instance, we have varying representations of God, some one of which is more or less in the mind of the devout and intelligent Christian when he worships.

"Behold a throne was set in heaven and one sat upon the throne; and he that sat was, to look upon like a jasper and a sardine stone; and there was a rainbow about the throne. * * * And about were four and twenty seats; and upon the four and twenty seats I saw four and twenty elders sitting clothed in white raiment; and they had on their heads crowns of gold; and out of the throne proceeded lightnings and thunders and voices. * * * And I saw in the right hand of him that sat upon the throne a book * * * sealed with seven seals, and I saw a strong angel proclaiming with a loud voice, 'Who is worthy to open the book,

and to loose the seals thereof?' * * * And lo! in the midst of the throne * * * stood a lamb * * * having seven horns and seven eyes * * * and he took the book out of the right hand of *Him that sat upon the throne* and * * * the elders fell down before the Lamb * * * and they sung a new song. * * * And I heard the voice of many angels round about * * * and the number of them was ten thousand times ten thousand' (*Rev.* iv and v).

"Thought pictures like these, no less than eye pictures, are idols, for idols and ideas are alike, forms. The difference between them—the mental and visual pictures—the idea and the idol—is that an idol is a form objectively made, while an idea is a form subjectively made. The term *ειδωλον* (*eidōlon*), in Greek, derived from *Ειδος* (*eidōs*), and the term *ἰδέα* (*idea*) also derived from *Ειδος* (through *ιδένω* infin. of *ἰδόν*), means alike a form; the latter is an image made of thought; the former an image made of grosser material.

"Those who cannot worship without making images of thought or of some grosser material, such as earth, wood, metal, or stone, are alike *idolaters* (*1 John* v, 21). Inability to keep steadily in the mind for some time the mental images enjoined for worship compels the vast majority of mankind to resort to material images.

"A third class of worshippers, standing high above these idol-worshippers, find it truly an offense and a stumbling-block to form any idea at all for purposes of worship. They do not require the illusive aid of an image, whether within or without the mind, to help them to realize the presence of the Lord. They know how to '*cast down imaginations*'—how to abate thought (*2 Cor.* x, 5), to put away the impressions or memories which relate to their worldly surroundings—how to pacify themselves or make peace (*Matth.* v, 9)—and then they feel they have come into a holy region. This elimination of the perceptions of the senses and of thought from Consciousness, for the purpose of being in fellowship with God (*1 John* i, 3), is spiritual worship, as distinct from *visual* or *mental* worship.

"Though spiritual worship is the truest form of worship, because, apart from the limitations of thought and sense perceptions, you as pure spirit hold communication with the Lord as the Eternal and Infinite Spirit that underlies all things, yet it cannot be said that visual and mental worships are needless. In the visual and the mental forms of worship the Lord is taken to be a person with limbs, only because the worshipper cannot comprehend the Lord as boundless and formless Spirit.

"Visual and mental worships are stepping stones to spiritual worship. The visual worships are stepping-stones to spiritual worship. The visual worshipper at some period or other of his career (in this or another incarnation) passes on to mental worship, and then again in due course to spiritual worship.

"Though visual and mental worships are not to be stigmatized as

wrong, being provisional in their scope, yet are they illusive, because the Lord is worshipped not in His true character as the Infinite and Eternal substrate of all things, but as a finite and fleeting form. The Lord in His mercy comes to this worshipper *in the form in which He has been thought of*. This form is said to be His thought-form. It does not matter whether He is conceived as a tree or an animal, or an old man with a silvery beard, or any other form, but if the thought of Him is sincere and devoted, the One and Only Lord, who is common to all nations and religions, accepts the prayer addressed to each of those forms, and grants relief accordingly."

Here again, the parallel between what I have read and the words of Abbas Effendi is very striking. I asked him what was the fate of those millions of human beings who would never hear of the New Dispensation—whether they were, for that reason, to be regarded as hopelessly lost. He replied:

"No. The birth of our Lord was for all; those who shall know of Him and those who shall not. The Spirit is the same everywhere. Under whatsoever name men address Him, He will respond to their call."

Asked further, about the heathen—those devoutly and sincerely kneeling before stone images—he answered: "They, too, will be heard, and God will protect them,"

Sri Paránanda proceeds with the subject of worship in *spirit and truth*:

"Christ Jesus, when appealed to by the Samaritan woman as to how the worship of different nations, like that of the Jews and of the Samaritans, was to be reconciled, replied in effect (vers. 22-24): 'Neither the Jews nor the Samaritans know the *true* nature of God, and therefore their worship of Him, in Jerusalem and Gerizim, as either an object of thought or of sight, is being *ignorantly* carried on. The *highest* and *best* form of worship is neither a visual act nor a mental act, but a purely spiritual act. For, though God pervades every form in the universe, none of these forms is God; He is infinite Spirit, being in all, and above all; and as such He should be spiritually discerned (1 Cor. ii, 7-15), that is, by the spirit only, when isolated from thought and the senses. Now that I have been sent into Palestine, I see that the time has arrived when those who are dissatisfied with the worship of the Lord as an object of sight or thought, may learn of me to worship Him as all-pervading, all-knowing, all-loving Spirit—to worship Him as Spirit Pure in his own spirit. The one only way of worshipping Him in this manner is by isolating yourself from the limitations of thought and sense perception. By this isolation you become *at one with God*—you, a cleansed spirit, are allowed to be in *union with God*. Then, indeed, are you said to *know* God spiritually as Eternal Being.'

"Thus worship, in the *highest* sense of the term, resolves itself into

the first and greatest of all commandments—Love God with all thy soul (*Matt.* xxii, 37). Loving with all one's soul involves *continuous* love, which, however, is not possible unless the lover and the loved one are precisely of the same nature. Man's spirit must be as pure as the Divine Spirit before it can be at one with It continuously. True worship, therefore, means attainment of unity between the seeker and the God that is sought spiritually." (*Exposition of St. John*, pp. 98, 99).

It is by means of this worship, "in spirit and in truth," that is developed that Infinite Love which is, it would seem, the all-embracing characteristic of Christhood, Enlightenment or Freedom. That Love, says Sri Paránanda, is "the Infinite Love which knows no haste; which does not differentiate between 'you' and 'me'; which knows no distinction between 'your' hand and 'mine:' which turns the left cheek to the man who smote the right cheek; which gives away the cloak of its body to the man who took away its coat; which loves not only friends and neighbors, but 'enemies' also; which blesses them that curse it, does good to them that hate it, and prays for them that despitefully use it (*Matt.* v., 35-44). This is, indeed, Perfect Love (*ib.* v, 48)—Christly Love (*Eph.* iii, 19)" [*ib.* p. 169].

Early in this series of papers we arrived at the proposition deduced from an analysis and comparison of existing religions as we find them, that true religion resides essentially in the practice of love; and now we find that, according to the teaching of Indian Wisdom, which we have been considering, the consummation of human nature, towards which religion is the path, is the consummation of love. This appears to me to be a profound reason tending to indicate the truth of that teaching.

The time which we have been able to give together to the examination of the subject has, of course, been quite inadequate to a definite determination whether or not this teaching of India is in harmony with the scriptures known as the New Testament. But it is not too much to hope, I trust, that Sri Paránanda's interpretation has convinced some of you that there is a fair presumption that it is consistent with—in fact, that it is distinctly taught by—those scriptures, and that there are those among you who will be prompted to further investigate the matter for themselves. And those of you who do not go so far as this with me, will, I believe, see persuasive reasons in the community of ideas to which I have called your attention, and which exists beyond all peradventure, between faiths representing such widely separated parts of the earth, for an immense charity in all things pertaining to religion.

M. H. PHELPS.



ELEMENTARY ARTICLE

THE ELEMENTS OF A HUMAN BEING.

THE supreme and central fact in regard to the constitution of man is tersely and emphatically stated in the Indian Upanishads in three words. Tat Tvam Asi. That thou art. The Self is One; all beings are the Self only differing in degree. We should dwell upon this thought for awhile, because it is the keynote of our subject, and unless and until we grasp this central fact we cannot understand the constitution of man.

We may think, we may feel that we are beings separate from each other. We may think that human beings are separate entities. We may be absolutely convinced of this. It is a delusion. It is as much a delusion as if we thought, for instance, that the organs of the physical body constituted a group of entirely separate entities.

This delusion of separateness is deeply ingrained in us, and we shall have to take a lot of trouble to oust it out of our consciousness; for it is a very lively delusion and is moreover protean. It changes its form in the twinkling of an eye, and if we think we have got rid of it for a moment, behold it is very much present, but in another form.

If we can get hold of the idea of non-separateness and see clearly what we mean by that expression, we shall have gone a long way towards ridding ourselves of the delusion and towards understanding the elements of which we human beings are composed.

This idea of non-separateness must not, of course, be mistaken for non-separateness itself. Unity is more of a feeling than a thought. We can think about it; but we cannot absolutely think it. The mind can always put questions which are, in the nature of things, unanswerable by any other mind. That is its privilege. The mind is an analyzer. It is like a prism which splits up light into various colors. But the white radiance of the Sun shines on. *Its* shining is unaffected by any number of prisms. So the mind may take the idea of Unity and ask any number of questions. It will formulate the most impossible paradoxes, but it cannot touch the feeling of Unity. When this feeling of Unity has been reached we shall smile at the mind's frantic but unconvincing efforts.

Returning then to the idea of Unity or non-separateness: we can

easily understand that what we call *our* energies are simply such of the universal energies as we can for the moment use. We have no energies of our very own, no life of our own. We, by virtue of our being, and in common with all other beings, use certain common energies, transforming them in the use—that is, changing them from one form of energy to another. Even a plant does this in its own degree, transforming, as we know, the mineral and chemical energies into vital energies that human and animal beings can make use of and in turn transform. From this point of view each being, whether human, animal, or plant, is a centre in the One Life or Energy—a transformer of whatever can be used:—the plant taking, using, and transforming those aspects or degrees of the One Energy which we may call chemical and vital; the animal taking, using, and transforming the vital emotional, and mental; the human being taking, using and transforming the same energies, but adding higher mental and spiritual forces. There is no separateness. No energy is destroyed. No energy is indefinitely retained. It flows into the vortex, which constitutes a being, and flows out to enter other conscious vortices of energy. Life or Energy is in continual circulation. No being owns life. Each is a centre of Life, which is Infinite and Eternal. There is no “mine” in connection with life and energy. There is no hoarding up of life and energy. There is use only. It may be good use: it may be bad use: it most likely is a mixed use, but there is no other ownership in the One Life. There is no separateness, no cutting off of beings from each other.

It may be objected, however, that even if the foregoing statements are correct, with regard to Energy, still so far as our forms or bodies are concerned we are separate entities: but a little consideration will show that this, too, is a delusion: for what form or body do we mean? Our idea of “body” is rather vague, I think. Usually, by body, we mean whatever is enclosed in the skin which ordinary light renders visible; but this is quite an arbitrary limitation, depending as it does on the present inability of the eye to respond to any other light. The etheric vibrations called light are in a very narrow compass and certain experiments show that the vibrations extend indefinitely beyond that compass in both directions.

A friend, whose power of sight had, perhaps, developed somewhat beyond the narrow limits to which sight is usually confined, once described to me the body of a mosquito as he saw it. To him it presented the appearance of a luminous ball of about two feet in diameter. It is probable that our bodies are likewise very different to the limited appearance which the ordinary eye can grasp. There is every reason to suppose that the body extends a considerable distance beyond the skin before referred to and that the skin only marks the limits of one of the layers of the body, there being other layers within and still other layers without. If this be the case, our forms or bodies are constantly interpenetrating.

There is no separateness. Our bodies flow together: they blend, and how much of our respective forms remains and how much is retained I do not pretend to know. Certainly some portion of each must remain with the other form. There is an interesting little animal called the amœba, from which much may be learned of the possibilities of life. This little animal does not happen to have any permanent skin, although it can make a skin if it should at any time require one. Very often two of these creatures meet and their bodies will literally run together, the total forms of the two thereafter making one single body, the entire mass mixing inextricably together. This body, formed from the blending of two, will thereafter continue its life as if nothing had happened. By and by the little fellow will divide into two, each resulting half containing a half of the original two. This is a normal process in the life of the amœba and, indeed, is necessary to the continuance of that life. The blending of the bodies of more-developed animals does not, of course, take place so thoroughly, but it is very likely that we exchange, when we meet, quite large masses of the (at present) invisible portions of our bodies. Even here then there is no room for separateness.

Then our minds: what are they? Centres in the universal mind. Our minds are mental bodies, not limited in space at all. Mentally we are vortices into which mental energies, recognized by us as thoughts and feelings, are continually flowing and out of which they are continually going forth every moment of time. Man needs a mind to embrace the universe, and he will have it in course of time. The greatness of his mind (not its size) is simply a question of use, of ability to control the mental energies of which he is a centre and in which he and all beings are immersed. There is no possibility of separateness here. Mentally (if we admit the idea of space at all) we must say that we interpenetrate each other. But space is really non-existent for mind. Its place is taken by condition. Minds differ in condition, not in space, and as we are, so will our thoughts be. Affinity reigns supreme. If my mind is in tune (to use a musical metaphor) with the mind of a man in Australia, he and I will think precisely the same thought at the same moment. The tune may not be a good one; the thought may be altogether evil. But given the tuning the simultaneous thinking follows. Thought transference is an erroneous term. There is no transference. There is simply a thinking together. The positive or creative thinker thinks his thought in the mind of the negative or receptive thinker as well as in his own mind. Minds are constantly thinking the same thought and we are all of us thinking good or evil, useful or useless thoughts into other minds and as constantly receiving them. At one moment we are positive and at another negative. Few of us can control our thoughts absolutely. There are always some that arise, unbidden, apparently, but they arise because of the affinity established. There is no separateness. There is one universal

mind. In that mind there is an infinity of centres. Each centre is a being of some degree. What thought will flow to the centre that constitutes our individual (but non-separate) being depends on the purity, the positivity, and the creative ability which we have developed, on our mental condition in fact.

And finally ourselves. Are we not separate selves? There is yourself and myself and all the other selves. Surely we shall find the rock of separateness here? Do I not realize that I am myself and no one else? Is not this the essence of being, of self-consciousness? Here a little thought will show that non-separateness must prevail. We are individuals, that is individual and unique expressions of the One Self, but we *are* expressions of the Self and not separate selves. No doubt the thought of separateness is in our consciousness, but, whether we are conscious of separateness, or whether we are conscious of the Unity of ourselves with all other selves, is simply a matter of the *state* or *condition* of that consciousness: consciousness itself is not divided up into separate pieces. Again, if we have ourselves never felt the unity of all selves in the One Self, we have yet had some premonitions of it, and in any case we have the testimony of those who are universally looked up to as the world's sages. They unanimously assert *on their own knowledge* that the Self is One. If then it is a question only of the state of consciousness and not of consciousness itself; if the possibility of the consciousness of Unity is admitted—it is obvious that, so far as consciousness itself is concerned, non-separateness and not separateness is the fact; for the consciousness of "I, myself" is necessarily but a temporary limitation of the possible consciousness, which, in course of human development, will be duly removed. The thought "I am" is erroneously limited by the further thought, "I am a separate self." "I am" is simply the equivalent of "The Self is" or "I am That" or "Thou art That." "I," "Thou," "He," are names of One Self, not of separate selves.

As I said just now all of us have had premonitions of this Unity of the Self, of our identity with the Self and therefore of our identity with each other. These premonitions are called Love, Wisdom, Compassion, Unselfishness, and so forth. In real Love (which is the exact opposite of what is often called love, but is in fact desire and nothing more) there is no sense of separateness between the lover and the loved. The joys, the sorrows are absolutely shared. The sense of "you and me," "yours and mine," has disappeared. And in compassion too the same is found. Compassion means to feel with another. The sense of the otherness of the other is not present. It is a sharing of consciousness, an identity of consciousness, in fact. The pains and joys of the other are not imagined, but are felt. In unselfishness this is the same. An unselfish act is one which is not done with any thought of self at all, but is where the act is done spontaneously. In the performance of duty, as such, we reach the

same basis of unity. The act is done simply and solely because it ought to be done without regard to personal consequences, the *ought* of duty being ultimately derived from the fact that the universal welfare demanded it.

So then we may take it as a fact that the *Self* is One, this Self being the primal and supreme element in our nature. This Self, that is the true and only self of all beings, is called by many names, but, as we know, names are as dangerous as they are useful and convenient; therefore we will be content with the idea and leave each other to name it as inclined. The whole universe is the expression and manifestation of this one Self. Every part of the Universe—man, tree, mountain, moon and sky; from the mighty sun to the microbe, each and every part is an expression of the One Self. Expression or manifestation necessitates three fundamental or basic principles or elements, namely, Consciousness, Energy and Form. Each being in the Universe expresses the One in some range of consciousness, some kinds of energy, some form or body. If we were to symbolize this we should make a triangle with a central point. The point would symbolize the self that is the root of all expression and manifestation. The triangle would symbolize the three basic elements of expression. These three with the central one are sometimes referred to as the four higher principles or elements. Though you will readily perceive that the one cannot really be referred to as a principle because it is the root of all principles. It is that in which all principles and all elements have their rise. It is equally all the elements and all possible elements, so we should be more correct if we said that there were three basic elements or principles—all aspects of the One.

The degree in which any being stands in the Universe depends on the degree to which the Self is expressed in the given combination of consciousness energy and form which constitutes the being. An animal is what it is because the Self has expressed itself to that particular degree. A man is what he is because the man has expressed the Self to that degree. There is no fundamental difference. There is only a difference in expression. Every thing that is now expressed or manifested in the human being (and much more) is a possibility in the animal being and will in due time reach expression. In the same way all that is manifested or expressed in the highest conceivable being, in the Masters of Wisdom and Compassion, is a possibility in the lowest and most ignorant and degraded human being and in due course will reach expression.

Each being, as we saw before, is a transformer of energy, a builder of form, and a controller of consciousness. The greater the being, the greater the range of consciousness in his command. He can hear the music of the spheres, and the songs of the stars: and he knows what is passing in the mind of an ant. In like manner the more developed the being is, the greater is his control over the universal energies, the greater

the range of energy and kinds of energy he can control. We ordinary human beings can not only use most of the energies that animal beings use, but we habitually use energies that are almost entirely dormant in the animal. And so with form. The creative power of the adept is beyond our wildest imaginings, as our creative ability is beyond the animals. The range then of consciousness, energy and form at our command is, as it were, a temporary slice or section of the infinity of consciousness, energy and creative ability that lies before us. This temporary slice or section constitutes us *what we are* at this moment. So to the basic elements or principles we can add their three temporary aspects, namely, (a) that range of consciousness which we call the mind; (b) all those energies, mental, emotional and physical which we habitually use and which constitute our life; and (c) the temporary form we now use.

If we were to symbolize these temporary aspects of the basic principles we should have to use another triangle, but to denote the temporary and evanescent nature of these aspects, this temporary expression of the Self, we should make our triangle the other way up, each of the three lines being parallel to one of the lines of the first triangle of which it represents the shadow or reflection.

We thus see that man has, in common with all other beings, seven principles or elements in his nature, or rather six aspects of the One Root Principle or element—three eternal elements which are directly derived from the one root element and three temporary elements which are derived from these.

To put the matter in another way, there is for each of us a causal body, a causal consciousness, and causal power, which are names for three ways of looking at the immortal expression of the One. And there is further, an effect body, an effect consciousness and an effect power (to use rather a clumsy phrase), which are three names for the appearance, for the apparent being, as we, in our limited fashion, perceive it.

The causal elements in us and in all beings are, by their very nature, ever striving towards more perfect expression of the Self and the result of the striving is the evolving universe as we perceive it; a universe in a state of constant birth, growth, change, decay, and death—and re-birth. Nothing perceived is permanent. Exfoliation is Nature's law. All is fleeting as the lightning flash; there is no halting place, no rest in the world of becoming; we can only reach the place of abiding peace by understanding the purpose and the evanescent nature of all perceived things, of all limitations; by shedding the chrysalis skin of personality and permanently reaching that higher consciousness in which we *know* that the Self is One, and that all things are the Self only differing in degree.

THOMAS GREEN.



REVIEWS

THE second volume of *Letters That Have Helped Me** received a short notice in the last number of this magazine, but as it is an event in our annals, as nothing of similar importance is likely to happen oftener than say once in twenty years, we do not feel it necessary to apologize for giving the book another and more extended review.

We say that the publication of such a work is an event not likely to be repeated for many years. Why? Because it is a partial record of the life of a great Soul, and it is not likely to be soon repeated because there are very few great Souls, and of those few only a small number have the ability to record their experiences in a form which is suitable for publication. It is a humble example of that class of books such as *The Imitation of Christ*, the *Confessions of St. Augustine*, the *Letters of Fenelon*, the *Meditations of Marcus Aurelius*, which differ from all other kinds of books in that they come straight from the Soul and they appeal direct to the Soul. They are like the paintings of the old Masters, which have been aptly described as having been painted by men on their knees. So books like these were written by men whose minds were in an attitude of prayer.

It is in much this same spirit that Thomas Green and Jasper Niemand have contributed their quota to the production of the book, and they are to be sincerely congratulated upon the success which has attended their efforts. Nothing could be finer than the Preface and Introduction, nor in better taste than the biographical note. It was not an easy task. The flames of controversy are still smouldering, and all bitterness has not yet disappeared from the minds and hearts of those who were unable to understand how great a man Judge was. Yet in justice to Judge himself, those events in his life which did so much to illustrate the sweetness, patience and nobleness of his nature could not be ignored. Mrs. Keightley has threaded her way through this difficult maze with exquisite taste. She has said nothing we could have wished left unsaid and yet we feel no lack or insufficiency. So again let us record our congratulations over a difficult task well done.

It is not easy to review the *Letters* themselves. If we begin to quote we should not know where to stop, for each one has some merit which calls for special attention; so to be thorough we would have to quote them all. Let us speak then of those more general impressions which come from a first or second reading. What is it that strikes us first and most? Is it not the great heart of the man Judge? The whole book is pervaded with a spirit of loving kindness which bubbles and overflows and pours out in every direction on everybody. Sometimes it has a humorous twist, sometimes it is as solemn as a country judge, but always it flows, profound, inexhaustible. No wonder that one of the truest things said of him after his death was that of all men he had the greatest number of friends. It was this quality of great heartedness which endeared him to so many different people, for no matter the race or temperament or disposition, the whole world is kin when it comes to matters of the heart. The whole world loves a lover, whether he be a lover of some particular woman or a lover of his fellow kind, and Judge was essentially a lover of his fellow kind.

The second general impression which one receives is that this man knew what he was writing about. His touch is a sure touch. He deals with recondite and subtle and difficult themes, but he does it with a simplicity which can only come from knowledge, from a profound acquaintance with his subject. Those who know most are always the simplest. It is the ignorant man who is obscure. So in this little work, whether he is dealing with some great movement in the life of humanity or with the innermost secrets of our higher life, he is simple and clear

* Can be procured from the Secretary T. S. A., price 60 cents.

and easily understood. Indeed so simple and clear and easily understood is he that many will pass by without realizing that they have been reading the words of one who had an unusually deep and extensive knowledge of man's spiritual needs. We are rather prone to consider wisdom to be difficult of understanding, and when we find something easy to understand we pass it by because we do not see how it can be wisdom. Let us not make this error with Mr. Judge. He was very wise.

Nor should we omit a special mention of the man's humor, for it lightened all he did. It helped him through the difficult places of his own life, and the flavor of it remains to aid those who are inclined to take life gloomily. Some people think that to be humorous is to lack seriousness. It is not so. To be serious about serious things is a necessity, but we should never be gloomy, and humor preserves us from gloom. It was this lighter side of him which was responsible for the "Occult Novel," so called, although for those who can see beneath the surface it has a far greater significance. There is much occult knowledge hidden away in it, and it was well worth publishing for this reason, as well as to throw light upon another side of his mind.

When Mr. Green sent us the little book for review, he wrote, "Tell them they cannot get to Heaven unless they buy a copy." It is, perhaps, too much to say that all hope of Heaven must be abandoned by those not fortunate enough to possess the book, but it is not too much to say that all who do get it will find that it will smooth out many rough places on the road, and it is certain that all who have it will join with us in thanking the editors for what they have done. G.

*The Web of Indian Life,** by The Sister Nivedita (Margaret E. Noble), of Rama Krishna Vivekananda.

If we can overlook the sentimentality of the earlier chapters of this book one will find a rich reward. It is the work of one qualified both by knowledge and experience to understand the inner life of a great and miscellaneous people. It is unfortunate that the custom of wifedom with which the book begins could not have called forth as discriminative powers as the later subjects do, but undoubtedly the author in this instance allowed her feelings to blind her judgment.

It is difficult to believe that she herself can admire a relationship in which the wife, "as a child might do, cares for the husband, serves him, sitting before him as he eats that she may fan away the flies: as a disciple prostrating herself before him, touching his feet with her head before receiving his blessing." "It is not equality," naively remarks Sister Nivedita. "No. But who talks of vulgar equality?" asks the Hindu wife, when she may have instead "the privilege of offering worship?"

Forty odd pages devoted to a purely sentimental consideration of such conditions hardly prepares one to find that the author of the book is in reality well equipped both by education and experience to consider other aspects and problems of Hindoo life and philosophy; yet such is the case. That the religious ideal permeates the national consciousness every student of Eastern history and literature knows well, but Miss Noble has penetrated beyond the veil of mere orthodoxy and presents the spiritual reality of that which meets us in many different forms. She is so thoroughly at home with her subject that she can show where Hindoo and Mohammedan meet as brothers and disciples of the master; she knows from what fund of insight and speculation have sprung Taoism in China, Zoroastrianism in Persia, Hinduism in India, and wherein Islam has availed itself of Aryan Thought. Hence, in the chapters, *The Synthesis of Indian Thought*, *Oriental Experience*, and *The Wheel of Birth and Death*, we find ourselves taken as it were into the very secret chamber of Indian spirituality, and we realize how deep, how broad, how infinitely far-reaching has been its influence. We have also an account of the Great God—Mahadeva—and an interpretation of the *Bhagavad Gita*, which are above criticism, so deep is the knowledge and insight of the writer. Whether her optimistic idea of a great future for an India united in a perfected spiritual ideal is likely to find justification every reader must decide for himself. R.

*Henry Holt, New York.

MAGAZINE LITERATURE.

The Hibbert Journal, London, England, maintains a high standard of interest not only as regards subjects chosen for essays, but also in the pages devoted to discussion. Among vital papers of contemporary interest we have, in the October issue, "Is the moral supremacy of Christianity in danger," by the Editor, containing a very valuable comparative estimate of the ethics of Christian nations as operating in practical life with those of the East, notably with those of Japan, as illustrated in the late war. Under discussions, Oliver Lodge criticises Mr. McCabe's estimate of Haeckel's philosophy, and this is followed by an exceedingly interesting letter upon "What is Life," also critical of Haeckel's position by F. W. Hutton.

The Monist, Chicago, presents a very varied table of contents, ranging from Pragmatism, which is purely philosophical, to historical data concerning The City of Refuge. It includes within this wide area two particularly notable articles, one upon Chinese Occultism, by the Editor, whose knowledge of his subject needs no comment, and one which for various reasons is especially timely by Henry Bedinger Mitchell, whose subject is "The Problem of Unity and the Noetic Power of the Heart." Prof. Mitchell in this able article attempts to harmonize the scientific point of view with what is generally considered the mystical argument. He contends, and certainly all Theosophists must agree with him, that love and sympathy are facts as definite and as clearly demonstrable as any that science can collect objectively. The truth of these inner experiences cannot be proved logically, but they are, as a matter of fact, known and relied upon as actualities. What the mystic claims as knowledge is the result of direct perception, intuitional, as philosophy would say, but unquestionably also based upon experience. Such experiences are not the result of reason or logic, but are none the less real on that account. We might justly claim them as more real, as facts known through direct experience, having their proof in universal recognition—having, in short, results which are undeniable. We must seek the origin of inner experience in the nature of man himself, in his infinite capacity for self-realization, in and through the heart. "That which vibrates in it is in truth the song of Life. The ideal we find within the heart is not set over against the universe, but is its very essence embodied in us as its image."

The New Zealand Theosophical Magazine devotes much of its space to the relations between the physical and spiritual, as shown in the literature of psychical research, and especially in Prof. Richet's publications. It also contains an article upon Lemuria, the home of the first human race, by Marion Judson.

Theosophy in Australasia is up-to-date in every respect in its notices of current topics. It reports a very interesting lecture upon the Unseen Forces of Nature, given in Melbourne by W. H. Hunt.

Theosophy in India, Benares, compares the Theosophic and Christian conception of Christ, gives an esoteric reading of the Rāmāyana, and gives a general summary of Theosophical activities.

Theosophisches Leben, Berlin, for September, gives an excellent translation of Charles Johnston's "Essence of the Vedanta," and of H. P. Blavatsky's "Have Animals Souls," and a paper upon Meditation by Julius Eggers which is of value, and the October issue also has translations from H. P. Blavatsky and Charles Johnston.

Theosophischer Wegweiser, Leipzig, devotes the greater part of its August number to the Rosicrucians, giving their sixteen rules of duty, and some interesting facts. Its register of foreign words continues to be excellent and most helpful to students.

International Journal of Ethics, Philadelphia, Pa. The October number contains several notable articles, one by Helen Bosanquet upon The Intellectual Influence of Women; a most interesting paper upon Social Work as a New Profession, by Robert A. Woods, of the South End Settlement House in Boston; James H. Hyslop connects our growing Imperialism with lack of a spiritual ideal. "Old moral ideals," he considers, "are ineffective." We need a new influx of moral idealism. Every thinker will agree with him. Such a reflection throws special value upon the consideration of Evolution and the Ethical Method by H. W. Wright, and the Development of Ethical Sentiment in the Child by M. V. O'Shea of Wisconsin. Altogether it presents an admirable table of contents.

The Word, 244 Lenox Avenue, contains further translations by Mr. Ramana-than from the Tamil Scriptures, and continues Mr. Burcham Harding's series upon elementary Theosophical principles.

The Metaphysical Magazine, New York City, has its usual complement of good things, and covers considerable ground in its department of The World of Thought with editorial comment.

Bible Review, Applegate, California, is devoted to "Advanced Esoteric Thought," or, as the announcement states it, "to natural law as it relates to the world and its inhabitants—natural law being the law of God." It contains various articles of general interest to thinkers.

The Theosophic Gleaner, Bombay.—K. D. Kauga, M.A., continues his instructive papers upon The Origin of Matter, reproducing his lecture at the Blavatsky Lodge, Bombay. The curious in such matters will read with interest, "Did Jesus Eat Fish?"

Blätter zur Pflege des Höheren Lebens, (Schweidnitz in Schees), continues an interesting series of extracts from the works of Julius Zeyers, of Bohemia. These extracts remind one of Spinoza, and are of real value.

From Mexico (Monterey, N. L.) we receive *La Cruz Astral*, which is published upon the 15th of every month, freely distributed to all who desire to read it. Its contents are purely Theosophic and of interest to inquirers into its philosophy.

La Verdad (Buenos Ayres) for September contains an interesting study of The Military Karma of Nations, and also one on The Law of Cause and Effect.

Pharma (Caracas) reprints an article by W. L. Judge, Echoes from the Orient, and one by Claude Wright, The Principles of Modern Theosophy.

Sophia, Madrid, Spain, presents a series of original articles, among which that upon Natural Law is specially worthy of notice.

The Theosophic Messenger, Chicago, for October contains an interesting account of the 10th Annual Convention held in that city, and the usual report of current Theosophic activities.

We have also to acknowledge among Theosophical publications *Sonnen Strahlen*, which contains very suitable stories for children by Jasper Niemand.

Among miscellaneous magazines and those devoted to New Thought, we have to acknowledge *The Adept*, Spokane, Washington Ter.; *The Purity Journal*, Morton Park, Ill.; *New Thought*, Chicago, Ill.; *Harmony*, San Francisco, Cal.; *The Prophet*, Lamott, Pa.; *The Crank*, London, England; *The Commons*, Chicago, Ill.; *The Nautilus*, Holyoke, Mass.; *Now*, San Francisco, Cal.; *The Light of Reason*, Ilfracombe, England; *Notes and Queries*, Manchester, N. H.; *Fragments*, Seattle, Wash.; *The Literary Collector*, Greenwich, Conn.; and two pamphlets, *The Basis of Theosophy*, Radlett, Herts, England, and *Buddhist and Christian Gospels*, by Albert I. Edmunds, Philadelphia, Pa.

In the review of the second volume of *Letters That Have Helped Me* which appears in this issue a statement is made that the publication of this book is an event in our history, the importance of which is not likely to be repeated for many years. This remark was made by Mr. Charles Johnston. It is interesting to note that his statement is proved inaccurate by himself almost as soon as it is made, for in this number of the QUARTERLY we begin the publication of Mr. Johnston's translation of the *Bhagavad Gita*, which is not only a most important event in the history of the Theosophical Movement, but is of interest to the whole educated world.

There is probably no one better qualified to translate this great religious classic than Mr. Johnston, for he combines an accurate and scholarly knowledge of Sanscrit with a sympathetic and intimate understanding of the religion and philosophy dealt with in this book. Others know Sanscrit; there are others, too, who understand the Wisdom Religion, and who are saturated with the feeling and sentiment of the literature of Ancient India, but a combination of these qualifications gives promise of a translation that will be far above all others heretofore made.

The *Bhagavad Gita* was first translated into English by a servant of the East India Company named Wilkins in 1785. Mr. Wilkins knew neither Sanscrit nor English sufficiently well to enable him to do proper justice to this great book, but he was able to carry some of the marvellous spirit of the original into his translation, hence he is mainly responsible for having brought the attention of European scholars to the book, and is deserving of our eternal gratitude therefor. In spite of its faults of learning, its inaccuracies, its inadequacies, it remained for many

years the best translation extant, and is still superior to most later translations in its rendition of the sentiment and spirit of the original. So true is this that when Mr. Judge made his translation fifteen years ago he made more use of Wilkins' than any other.

Space does not permit us to give a history of the various translations of the *Gita*. Even an enumeration of them would be tedious and useless. The three that are of especial interest to us are Mohini M. Chatterji's, Judge's and Besant's. Mohini's preserves the poetry and much of the beauty of the original, from the literary standpoint, but is inadequate and unsatisfying from other points of view. Just why it is hard to say. Probably because he was translating from one foreign tongue into another foreign tongue, and was himself an Indian, with an Indian brain and an Indian's inherent inability to do things in a western way or in a way to suit western tastes. Mrs. Besant's translation, besides being based upon a very insufficient knowledge of Sanscrit, is ruined by a striving after effects, an effort to be very eastern and occult. It is so strange and mysterious at times that it is obscure and meaningless. Judge's, which has been the favorite for many years, and will always continue to hold a place in the affections of students, gives an entirely adequate rendering of the spirit of the original, but is marred by errors arising from an insufficient knowledge of the ancient tongue. Indeed, Mr. Judge's *Gita* is really a compilation of the translations of others, with only occasional reference to the original; but it is so alive with the force and vitality and serene fervor of the scripture itself that it has made a unique place for itself, and will always be of value as a spiritual document.

In Mr. Johnston we combine all the necessary qualifications for a perfect product. An adequate knowledge of Sanscrit, a comprehension of the Vedic philosophy springing from innate sympathy, as well as a profound study of original documents, a fine perception of spiritual values, familiarity with the scriptures of other great world religions, and last, but by no means least, a literary style which is the admiration of his friends and readers. No wonder then that the *QUARTERLY* speaks of the publication of this work as an event in our history and is a little exuberant in its congratulations.

Not the least valuable part of the work will be Mr. Johnston's Commentaries. We propose to publish at least one chapter with each issue of the *QUARTERLY*, with the Commentary pertaining thereto, and whenever it is possible to do so we will publish more. When complete the whole work will be reissued in book form. It is needless to say that it will be copyrighted, and that all rights are reserved.

EDITOR.

A THEOSOPHICAL CALENDAR.

One of the members of the T. S. in A. has prepared a calendar for 1906 of simple and artistic design, containing for each month quotations from various Theosophical books, *The Bhagavad Gita*, *Voice of the Silence*, *Light on the Path*, etc.; all chosen with excellent taste and judgment. They would make charming New Year gifts either to one's friends or to one's self, and they may be had of the Secretary T. S. in A. for 50 cents.



QUESTIONS AND ANSWERS

QUESTION 43—*Are all born with the same amount of "Soul?" If so, why do some people appear to have more than others?*

ANSWER.—Let us consider that "Soul" is "Self," and that each "Self" is the expression of a "Higher Self." The Higher Self being the "collective selves" in that each separate self is an impulse sent out by the Higher Self, each self being the "spark which hangs by a slender thread of Fohat."

The amount of soul depends on the capacity to express the "spark." To illustrate: We visit a great manufacturing plant and see the giant triple cylinder engines at work. We notice that the loss of driving power is small; that the machinery is almost perfectly adjusted, and that the engine expresses in powerful motion the full value of the impulse sent it from the boiler-room. Then we turn our attention to a little "back-country muley saw-mill" and see the "hinky-dink" engine, puffing, clattering, leaking steam at every joint and practically representing none of the powers of the triad, fire-water-steam, which seeks expression through it. And then, perhaps, we think with which engine the average man can best be compared.

"Some people appear to have more soul than others," because of the greater expression. The power of expression is dependent upon the "Will" to express. The "Spark" is our self.

F. A. B.

QUESTION 44—*Would Theosophists further the cause of Theosophy by forming co-operative colonies?*

ANSWER.—Inasmuch as all and every thing is governed by the law of cause and effect we should judge that the cause of Theosophy would be furthered or retarded according to the motive and ends in view of those forming such colonies.

It seems quite natural that such a question should arise in the mind of one who has a longing for a more ideal life than the common, and not satisfied with the result that a sordid life brings. Such a one will look for others who have the same ideas and a proposition as the present suggests itself. To think of a lot of spiritual-minded people with high ideals and lofty aspirations to live together like brothers and sisters would be very promising, and to come in contact with such specimens of humanity would take us right out of the mud.

Nevertheless, sometimes we overestimate not only our own qualities and attainments but also that of others, and people, like paintings, represent the best view at a certain distance. Co-operative brotherhoods and colonies have already been formed by people who profess to have found in Theosophy their panacea. But alas! in a comparatively short time we have heard the cry of dissent and disintegration. As a matter of fact, as mortals we are as yet very much alike and have many shortcomings to overcome, and the best place to perform that task is perhaps where it has pleased "God to place us," or rather, the place where we have permitted Karma to place us. As a battle is fought and won on a battlefield, so must that which is low and selfish in our nature be overcome in our battle with the world, and spirituality can not be given us by others but must be acquired by ourself.

It has been said that at the close of each century the Lodge of Masters, working in accordance with Karmic law, inaugurates movements which in essence are identical with the present Theosophical movement, and we understand the main object of this is to awaken in mankind a higher state of consciousness and a realization that we are souls struggling for emancipation from birth and death, sorrows, sufferings, and sin. Those who have been disciples of great

religious and philosophical teachers have been called upon to go and teach others. Jesus said, "Go ye out in the world," and referred to his followers as "yeast and salt."

With this in view it seems somewhat doubtful that we, as Theosophists, could accomplish more good if we were to go off somewhere and huddle together all by ourselves, than to stay among the rest of ordinary people. It may be that it was in accord with a divine design that the building of the "Tower of Babel" did not meet with success.

The most ideal life for us to live is perhaps to do what we believe to be our duty in our every-day life, and the task before us is "to be in the world but not of the world." If we are able to do that, we have the hope to be like Yanaka in days of old, of whom it is said that he, in the midst of the performance of duties, yet became proficient in divine science.

P. H.

QUESTION 45.—It has been asked by a member as to the efficiency of thought for the spreading of the teachings of Theosophy. (Trying to act directly on the mental Plane.)

ANSWER.—The belief that Thought is active force has wider acceptance every day. It is not an idea that can be proved before the world for the simple reason that thought itself is unseen and its effect untraceable. Nevertheless many have proofs which satisfy at least themselves and such hold it as true. It would appear, however, that the enquirer in this case is one who accepts the Theosophical Philosophy to some extent; otherwise would he desire to learn how best to promulgate it? Therefore in this answer no arguments will be offered.

Words too often fail to express our real meaning. However well expressed our ideas may be, something of them is always left to the intuition of the listener. But as to thought, the student of Theosophy does not go far to find that its importance, efficiency and necessity are everywhere referred to. Thoughts, it is said, are Eternal and Imperishable. W. Q. Judge writes: "If I desire to influence you, I firmly but kindly think of you and think of the subject I wish you to think of."

It is a recognized fact that physical atoms are in continual motion, passing from one object to another. To this Theosophy adds that these atoms partake of the nature, as it were, of the object from which they last departed. Atoms leaving the body of a man are impregnated with his nature or feelings, and they strengthen the corresponding feelings in any one to whom they are attracted.

Analogously on the plane of pure thought, Theosophical ideas propelled from the mind are attracted to whomsoever will receive them. They are sure to find some recipient, going either to increase the knowledge of a fellow-student, or to help one who as yet has but a glimmer of such ideas. Thus our thoughts affect others in two ways: directly on the plane of thought, and indirectly through the interchanging atoms.

There is yet a higher way of helping, and that is by Meditation. Theosophy is the Soul of the Esoteric Philosophy. The first is knowledge of the Divine Life inhering in all things,—in other words, of Brotherhood; the second is a perfect explanation and working out of that Brotherhood. To dwell on a theory in the Philosophy is to dwell on one aspect of the Divine Unity. To Meditate is to endeavour to realize it. The T. S. exists to bring all to a realization of Brotherhood. By Meditation we are not only fulfilling this object in ourselves, but are bringing the whole race nearer to doing so. Thinking and Meditation are both necessary; one supplies the ideas, the other gives the Spiritual impulse.

W. J. F.

ANSWER.—Thought is as efficacious in spreading the teachings of Theosophy as of anything else, and Theosophical thinking will spread Theosophical ideas, but without speech and action to parallel that thought, the result will not appear as Theosophy, but as Christianity with the Christian, Mohammedanism with the Turk, and Buddhism with the Buddhist.

R.

QUESTION 46.—Is it possible to transmute the baser metals into gold, or is this merely a figure of speech illustrating the purification of the principles?

ANSWER.—Whilst the transmutation of metals is used as a figure of speech to illustrate the "purification of the principles," the actual transmutation, it would

appear, is rendered possible by that purification. The Esoteric Philosophy teaches that everything within the manifested universe is by nature septenary, and also declares the dominion of consciousness over substance. Man is said to transmute the atoms which flow into his body, impressing upon them his mental condition; so that, unconsciously, so to speak, man possesses to some extent the power of transmutation. This is not, however, the transmutation spoken of in the question.

If we take the simplest forms in which matter is apparent to us, the chemical elements, it would appear, from the point of view of the principles, that they do but represent modifications in a homogeneous essence which is the manifested root of all matter: not immediate modifications, but all of them referable to it through intermediate planes, which approximate to non-differentiation as the "Root" is approached. The variations upon each plane consist in modified vibrations within the broader divisions of the plane above. Variations occur, however, on this our own plane, which man, in his present state of consciousness, has understanding of and power over. He possesses, for instance, a knowledge of certain variations in vibration which give to some of the metals their characteristics: and besides this, he has a knowledge of processes whereby these vibrations may be modified, thus altering the characteristics which depend upon them. Take for instance the processes which variously produce in iron brittleness, malleability and ductility. And it is quite possible that, as a man "purifies" his principles—that is, raises his consciousness from his present standpoint, his knowledge of and power over such variations will increase; he will not only attain a full knowledge of the variations which modify substances on the outer plane, but he will doubtless perceive and understand forces at work on inner planes of matter, the variations of which bring about the differences of form which we observe as the elements of science. It seems possible, therefore, that with this added knowledge of various rates of vibration on higher planes, there will come the power to modify them, to bring about, not as on the outer plane mere differences of texture, but complete changes of form. Thus, from the point of view of the Esoteric Philosophy, that matter has its inner principles, the transmutation of the baser metals into gold would seem to be possible.

X.

QUESTION 47.—*Brahma is defined as "the universal expansive force of nature." This does not seem to convey much. Can you enlarge on this definition in a way that would help me to understand better what the word Brahma represents?*

ANSWER.—Let us resort to a time-honored illustration for our answer:

Think of a wide expanse of still water. In it appears a great whirlpool. This whirlpool casts off two others. They, in turn, cast off two more, which two again divide. Each whirlpool is dependent upon a center of force. Each whirlpool is made up of an infinite number of lesser manifestations of this center of force. The same force which produced the first whirlpool operates through all. Let us call this "Creation."

Brahma is That which consciously emanates and directs this force. Each whirlpool with its infinite number of manifestations is an embodiment of Brahma. Brahma is the omnipresent emanator and controller of "creative" forces. "Thou art That."

F. A. B.

ANSWER.—Brahma, the First Logos, the Unmanifested One, has its origin in the Absolute or Absoluteness. It is the One Life, the Causeless Cause, the origin of the first cause; Being and Non-being, Spaceless, Eternal; out-breathing and in-breathing through the Second Logos (Brahma) yet always the same without change, for Reality can never manifest except as the Real. It is the One. As (Brahma) the Second Logos it is the *Manifesting One*; as the Third Logos or the manifested Logos it is the *Many*. Brahma is Abstract-Motion, Abstract-Space, Abstract-Consciousness. Brahma as (Brahma) the Manifesting Logos is Universal Motion, Universal Space, Universal Consciousness. Brahma as the Third Logos is Individual Consciousness, Individual Space, Individual Motion. Individual meaning limitation, not separation.

M. F. G.

QUESTION 48.—*How shall I cast out fear, which has pursued me in different forms all my life.*

As a child I feared in bed at nights the brimstone of the burning hell, and worms eating me.. I have lost that fear but it is transferred to other planes—

e.g. I fear loss in money matters so as to be dependent in old age. Also I fear much others stepping in and upsetting the cause I have at heart.

ANSWER.—There was an old man once who said: "I've had lots of trouble in my life, and most of it *never happened*." It is never worth while to cross a bridge till we come to it. Either the thing which we dread will never happen, or if it does happen, it will prove in the end the best thing that could have come to us. And to cherish distrust of our fellows is to invite wrong-doing and injustice. The Gita says, "He is my beloved of whom mankind is not afraid, and who has no fear of man." Whenever anything like fear arises in your mind, say this sentence to yourself, and dismiss the fear. As to "the cause you have at heart," it will not be affected by your efforts, nor by "others stepping in," if you mean the cause of truth and righteousness. *Fear nothing*, for there is nothing to be feared.

B.

QUESTION 49.—*Are the horrors depicted in Dante's "Hell" actual objective realities experienced by some souls—or are they meant for allegories representing certain states of the mind?*

DR. F. HARTMANN.

ANSWER.—Dante himself explained in his letter to Can Grande, that his books, like all mystical books, were to be read in four senses: the literal, the historical, the moral, and the spiritual. The horrors of the Inferno are certainly allegorical, as is, indeed, the whole of the Divine Comedy. See *The Banquet* of Dante, translated by Katharine Hillard (Kegan, Paul & Co.) for particulars.

May 17, 1905.

The Editor Theosophical Quarterly:

Dear Sir—I do not know whether your pages are closed to the subject of Socialism, but in case they are not I think it only right to add my testimony. Into the ethical question I do not attempt to enter: I can only say that in the biological world the trend of evolution is opposed to the principles of Socialism, so far as I have been able to gather them. I cannot pretend to have studied them all, for there are as many versions as there are leaders to enunciate them. Even if the evolution of the animal world is dominated by the selfish "struggle for life," the human struggle, to use Drummond's phrase, is not merely confined to "the struggle for the life of others." In the New Testament the inequality of possessions is shown in the parable of the talents and here, as in the animal and human kingdoms, the trend is shown in the creation of hierarchies and grades of human condition. But each and all must work and use their possessions and position in life as trusts from "the united spirit of life which is our only true Self." Such it seems to me is the fraternal bond which may possibly be at the root of Socialism.

But such opinions do not matter. I have only written to you when I have seen the name of H. P. Blavatsky taken in vain on the side of Socialism. I am not concerned with what she might, could, would have said or done now, fourteen years after she has passed from this life. My testimony is to what she said, wrote and did at the time when she was with us. And I may say that I was very constantly with her at one time not very long before her passing. In that time, while she was friendly with individual Socialists, she would have nothing to do with the principles they professed. She expressed herself in speech and letters with great vigor, and left nothing uncertain as to the opinions which she held. While I was in America I can recall the time when a certain professed Socialist was coming to lecture on Theosophy. Mme. Blavatsky's instructions were clear and specific that it was as a Theosophist and not as a Socialist that the visit was made. In her letter to Mr. Judge on the point Mme. Blavatsky said that she had convinced the person in question of the errors of Socialism.

Therefore, to quote Mme. Blavatsky as supporting Socialism is a complete mistake, only to be excused by ignorance and an inability to understand English as Mme. Blavatsky wrote it. Those who knew Mme. Blavatsky's detestation of dogmatism may understand what she thought of Socialism by her applying the term "dogmatic Brotherhood" to it.

Faithfully Yours,

A. KEIGHTLEY.



T.S. ACTIVITIES

On October 26th, a letter was sent by the Executive Committee of the T. S. in A. to all Branches in the United States, asking concerning plans for the winter's work, enquiring whether both public meetings and Branch study classes were held, and offering help and suggestions.

The following valuable extracts are taken from some of the replies received:

San Pedro, Cal.,

"In sunny Southern California in the busy little town of San Pedro, there's a busy little branch of the T. S. in A., with a membership of nineteen, holding three regular meetings each week—Sunday, Wednesday and Thursday evenings. On Thursday evening our work consists of transacting business, questions and reading, as stated in a former issue of the *QUARTERLY*. Wednesday evening, secret doctrine class (for members exclusively) under the direction of Mr. M. W. Dewey.

On Sunday evenings our studies are more devotional. We are at present studying the 'Crest Jewel of Wisdom' of Sri Sankaracharya.

We have no difficulties to lay before the Executive Committee. I cannot say that we need any help, but suggestions would be highly appreciated.

Fraternally,

FRED HOWERTON."

Washington, D. C.

"The Blavatsky Branch, Washington, D. C., renewed its weekly meetings October 5, 1905. At the first meeting for discussion, October 12th, there were sixteen visitors present, and there has been good attendance on their part at all meetings held since. The members have constructed a syllabus for study and discussion which follows. It is the intention to have lectures occasionally; also to have some evenings devoted to social contact with visitors. An effort will be made to vary the meetings by having an evening with some author and musical selections. The membership is increasing, and the very earnest and intelligent interest shown by visitors is a sign that speaks for itself. It has been proven to the Branch that the advertising of meetings in the daily papers is appreciated by readers as is shown by their attendance.

Fraternally,

MARIAN F. GITT.

Jan. 4.—States of Consciousness.
Jan. 11.—Science and Religion.
Jan 18.—Human Equality and Brotherhood.
Jan. 25.—Self Restraint.

Feb. 1.—The Three Kinds of Faith:
Faith Having the Quality of Truth, of Action and of Indifference.
Feb. 8.—The Destiny of Man.
Feb. 15.—Worship and Prayer.

The Blavatsky Branch invited Mr. Charles Johnston to give a public lecture under its auspices. This Mr. Johnston willingly agreed to do, fixing the date November 30th, and choosing as subject: "Is the Sermon on the Mount Practical?"

Seattle, Washington.

"Your kind offer to aid us in our T. S. work is truly appreciated I can assure you. Suggestions from you, if acted upon, would no doubt prove helpful. Maybe, in response, the best I can do will be to give details of work and methods, and allow you to judge of our needs.

The Queen City T. S. in A. (Seattle, Wash.), was organized over eight years ago with seven charter members. Never since organizing have we missed holding a public meeting on Sunday evening.

Though few in numbers now, those who have the good of the work at heart willingly respond when needed. The weekly study class, for a short time discontinued, has been re-established; while there is not a large attendance a decided interest is manifested.

At the A. O. U. W. Hall every Sunday night there is a Secret Doctrine study class from 7 to 8 o'clock. At 8 P. M. Theosophy is presented by a student; a discussion follows, after the old-time method. Attendance, from 14 to 24, with increasing interest which is helpful for future work.

Notices of meetings are sent to three daily papers every week. This, with two signs with the subject for the evening hand-painted on a large card, is placed at the hall entrance early Sunday morning. (This is our method of advertising.)

We are strengthened by a new member who shows interest in the work. Blessings will follow the unselfishly cheerful worker in the field of Truth who desires to aid others.

The Secretary most cordially invites correspondence for mutual benefit.

Fraternally,

DR. JENNIE S. CLARK."

Fort Wayne, Indiana.

"The Fort Wayne T. S. has not yet arranged a program for the winter. During the summer we held regular weekly meetings at Hope Hospital. These were not announced in the papers.

We are now planning to have two meetings a month, in a public room, which will be announced, and to which personal invitations will be sent. Our difficulty will be in making these meetings sufficiently interesting to make people think. We were truly at a loss how to do this and will be grateful for any suggestions. The summer meetings were somewhat on the order of study classes, but your ideas may be better and we will follow them if possible.

The Fort Wayne Branch T. S. has been studying the Gospel of St. John, with commentaries, during the summer and we have found it both instructive and interesting. We have tried to bring into prominence the Theosophical teachings as given in the Scripture. We have felt that while the Church workers were engaged in addressing and leading meetings we could not afford to be silent. We offered to take charge of any meetings and were accepted and one of the members led at the Y. W. C. A. and also the noon meeting at the knitting mills.

When we consider the usual feeling toward an avowed Theosophist we may consider that we have placed the wedge for a more general acceptance of Theosophical teachings.

Fraternally,

L. F. STOUDEF."

Dayton, Ohio.

"No set program has been arranged for the winter's work. Meetings of the branch will, however, be held each Tuesday evening as usual, to be addressed by various members of the branch, and others. Usually each speaker is allowed to select his own subject, with the understanding that it shall be in accord with the purposes of the organization. These speakers are appointed from time to time, a week or two before their dates, the usual course being a rotation among four or five of the members.

Last summer there was organized in Dayton a society, independent of the T. S., having for its purpose the discussion, upon the broadest lines consistent with order and harmony, any and all questions of ethics and philosophy. The title adopted by this society is The Unity League of Dayton, the name being suggested by the idea of unity in diversity (of thought). Most of the members of Dayton T. S. are members of Unity League, believing that such a society will offer a field for work that is not available in our T. S., as many earnest thinkers will attend such meetings who will not, because of *prejudice*, come to T. S. meetings.

The Dayton T. S. has joined with the Unity League in leasing and furnishing a little hall, in which meetings of both societies are held. I believe the plan promises well. The results thus far have been, on the whole, good. The two organizations have no official connection other than their business relations. We do not desire to make of Unity League a Theosophical Society, but hope to arouse at least a few

people to *think*. Then when they want to study Theosophy 'straight' they can join or attend the T. S.

Attendance at meetings is small—at times discouraging. This I attribute to a lack of speakers among our members who are able to hold the interest of that large percentage of the public who require their food to be carefully predigested, put up in fancy packages, and fed to them with a spoon. We would be glad to consider any suggestions as to this matter. We are not holding any study classes at present.

Fraternally,

A. I. MENDENHALL."

"The thermometer has never prevented a meeting of the Dayton Branch of the T. S. The old ship has stemmed the waves when hope was almost gone, but there were always Mr. Judge's two or three at the helm. We have leased Unity League Hall for three years. We are fitted up with nice, clean, new room, carpet, stoves, piano and organ and other things necessary. We follow each other in succession as speakers; we invite others of other societies to address us. We have five new members, all young people, and others inquiring the way. We occupy the whole building.

There are thirty-three societies in Dayton studying Man, and in each those who believe in the twin doctrines of Karma and reincarnation.

We have set apart one evening a month and invited those of different religious organizations to address us as to why they have adopted their chosen faith.

Fraternally,

P. L. W. VERMILLION."

Baltimore, Maryland.

"We have no lecture program or work syllabus. Our branch consists of but three members—one, as you know, is living in Brooklyn. It has been said by an old member that everything has been tried in Baltimore to interest the people and all proved a failure, but we should receive any suggestion you may offer with thanks.

Fraternally,

E. E. HAGERMAN."

Cincinnati, Ohio.

"Enclosed please find syllabus cards, with subjects for the winter. I read your welcome letter to the Society at a members' meeting Saturday evening. We have no difficulties, but would surely appreciate any suggestions you may offer for both our public meetings on Tuesday evening, and our study class on Sunday afternoon. We would also consider it a great kindness if you would send us a list of new books. We have about 125 books but are desirous of improving our library (which is a public lending library), for we feel that this is a very good way of reaching the people.

Tuesday evening, October 3, 1905, our annual election of officers was held. Dr. Tenney was elected President; Mr. E. A. Allen, Vice-President; Mr. F. C. Benninger, Secretary-Treasurer, and Miss M. Hohnstedt, Librarian. I also wish to state that our meetings have been very interesting, and the attendance beyond our expectation, and we are putting forth every effort to keep up the good work.

Yours fraternally,

F. C. BENNINGER."

THE CINCINNATI THEOSOPHICAL SOCIETY.

We give a Syllabus of the subjects we will discuss this coming year, seeking thereby to come to a clearness of thought in the direction of our professed objects.

These meetings are all open to the public; and after the speaker of the evening has finished his or her remarks, we shall be glad to consider questions or listen to remarks from others present, pertaining to the subject under discussion.

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| January 2—Address. | February 20—How to 'Live the Life.' |
| January 6—Unity. | February 27—(To be announced.) |
| January 16—Theosophy and Nature. | March 6—The Unseen. |
| January 23—Psychic Power. | March 13—The Infinite and the Finite. |
| January 30—(To be announced.) | March 20—Purpose of the Soul. |
| February 6—Karma. | March 27—The Subliminal Self. |
| February 13—Woman's Mission. | |

Denver, Col.

"Three Theosophists, Lucile du Pré, Mary K. Wallace and myself, have started a Branch T. S. here, and, while we three are the only members, we have an attendance of from twelve to twenty. * * * Any advice you can give us will be gratefully received. We hold open public meetings the third Saturday evening of each month, and a general meeting or study class for whomsoever may wish to come the remaining Saturday evenings of the month. We are quite encouraged and hope to continue during the winter.

Fraternally,

BERTHA L. GORICH."

Syracuse, N. Y.

"Our branch at present has no particular program or syllabus, but is reading Vol. III of *Secret Doctrine*. The few members we have are very much interested in the work. Whatever suggestions you have to help the work we would be pleased to hear from you. We have no study class for students at present; perhaps later on when more members come in and are interested enough in the work we can have a class.

Fraternally,

CHAS. H. DOWER."

Louisville, Kentucky.

"As we do not hold public meetings we have no lecture program nor work syllabus. Once a week a lady and gentleman come to the house of one of our members and something from Theosophical literature is read. We started with *Man and His Bodies*, by Mrs. Besant, and are just now towards the end of *Man, Fragments of Forgotten History*.

I go every other Saturday night and read with two ladies who formerly attended our meetings when we had a united branch at work here. We are now reading *Man and His Bodies*.

I have no plans in view beyond reading what books I have that they may be willing to hear. Write any suggestions which the experience of you people in the East may have demonstrated to be helpful in such circumstances.

Fraternally,

JESSE SEWELL."

Oakland, California.

"As a branch we are holding no lecture course. At our Thursday evening meetings we are studying Theosophy and the New Psychology. We shall soon have completed that and then should be very glad to have suggestions for future work. Our workers are so few that we do not seem to accomplish much more than holding a nucleus, hoping that there will be enough

Yours fraternally,

CARRIE G. GILSON."

New York.

"At the present time I am unable to furnish you with any lecture program or syllabus for the work in New York this winter.

In general this work consists of a series of informal meetings for study and discussion supplemented by occasional public lectures.

Should occasion arise I will gladly avail myself of the proffered assistance from the Executive Committee. At the present time I have no questions to lay before them.

Fraternally,

H. B. MITCHELL."

Answers were sent to each branch, containing the following suggestions, among others:

"With regard to *reading* lectures: It is almost always discouraging to an audience to have lectures read, it chills and makes them restless and entirely breaks the flow of magnetism between speaker and hearers. Every member is capable of speaking and ought to make the effort if only for a few minutes. It would be a good thing for some member—or members—to learn by heart some book like the "Light On The Path"—learning a few sentences each week and repeating them from memory at the meetings. As far as possible substitute speaking for reading at

all meetings except study classes, and you will get living force as the result. You must begin some time—better begin at once. Many of our best speakers used to be convinced that they could not speak at all.

Encourage the members of the audience to speak. Seek subjects—not in your own minds—but in the minds of the audience. Try to find out from the members of the audience what subjects really interest them and make these the subjects of branch study. If this is done thoroughly and with sympathy and insight it will remove many of the barriers. The spirit of hospitality is to find out what your guest wants.

A great deal of hostility to the Theosophical Movement is due to the belief that Theosophy antagonizes Christianity—which is exactly contrary to the truth. Try to introduce a department of branch work based directly on the teaching of Jesus. In the THEOSOPHICAL QUARTERLY of October, 1905, the first article treats of these teachings and you will find many points suggested there that will well repay further study. Work these points out for yourselves in the branch, for example: The article referred to states that there are thirty-five parables in the Gospels; that fifteen referred to 'the kingdom of heaven.' Is this so, and which are they? There are also two long discourses referred to, both addressed to disciples—which are they? And how do these instructions to disciples compare with *Light on the Path* and *Voice of The Silence*? By mastering these principles of the teaching of Jesus and conveying them to your audiences you will remove one of the most formidable barriers that impedes the work of the Theosophical Movement.

Fraternally,

CHARLES JOHNSTON,

Chairman Executive Committee, T. S. in A."

THEOSOPHICAL SOCIETY IN ENGLAND.

The following interesting syllabus has been received from the branch in South Shields, England.

1906.

Jan. 8—St. Paul on "Bodies Celestial and Bodies Terrestrial." I Cor. xv.

Jan. 22—Giordano Bruno, Martyr-Mystic, A. D. 1548-1600.

Feb. 5—Sir E. Arnold, the Poet. His "Light of Asia," "Song Celestial."

Feb. 14—Language of Symbols. Meaning of the Cross.

Mar. 5—Norse Legends.

Mar. 19—Norse Legends. Meaning of names of the days of the week.

THEOSOPHICAL SOCIETY IN HOLLAND.

"Herewith I am so bold as to ask your kind attention for the following: Hitherto we got several numbers of the THEOSOPHICAL QUARTERLY by intervention of Mr. Th. P. Hyatt, viz.: Vol. 2, No. 1, 2, and Vol. 3, No. 9 and 10. However, I transferred the secretaryship of the Theos. Group to Mr. A. J. de Vos (Da Cossastraat, 75, Amsterdam). I am still co-editor of the fortnightly paper, *Licht en Waarheid (Light and Truth)*. Now, as you will understand, we have great use of the mentioned QUARTERLY by translations, etc., into Dutch, and we should be very glad by receiving the future numbers. You might also send to us the here above not mentioned wanting numbers, namely, Vol. 1, and the other numbers of Vols. II and III. Furthermore, I draw your kind attention to the change of my address which is now *Hasebroekstraat No. 2, Amsterdam*. Concerning the work, this is going on slowly but steadfastly; the number of subscribers to our paper is continually increasing. In the next number we intend to begin a Dutch translation of Dr. Franz Hartmann's *Occult Science in Medicine*, by the undersigned. As a general survey I enclose hereby an index of the articles which appeared since last year (in Dutch language).

"Lessons in Occult Philosophy.' 'The Book Dhammapada.' 'Theosophy and Practical Occultism.' 'Hermetic Philosophy.' 'The Language of Symbols.' 'Palmistry.' 'Astronomy and Astrology.' 'The Zodiac.' 'Methods of Natural Healing,' by E. D. Babbitt, M.D. 'Simon Magus.' 'Christian Rosenkreuz and the Rosicrucians.' 'Occultism.' 'Immortality and the Life Hereafter,' by Fr. Hartmann, M.D. 'The Whisperer,' by Jasper Niemand. 'The Child and its Education,' by Edwin Böhme. 'Goethe's Faust.' 'Theosophical Lessons in Dante's

Divine Comedia.' 'Pundari, a Tale of the Buddha.' 'Fragments from the Diary of a Pupil of the Indian Mysteries.' 'The Symbols of the Church.' 'The Mystery of Sleep,' by John Bigelow, LL.D. 'On the Intercourse with the Spiritual World,' by Fr. Hartmann, M.D. 'Perfect Man is the Anthropomorphical God,' by J. D. Buck, M.D. 'Thoughts on Death by a Freemason.' 'Mystery-Wisdom of the Ancients.' 'Monotheism, Pantheism and Theosophy.' 'The Marriage in the Light of Spiritualism and Theosophy.' 'The Highest Aim of Civilized Man, by a Laborer.' 'Master Eckhart's Mystic Scriptures.' 'A Bewitched Life,' by H. P. Blavatsky, etc., etc.

Waiting a favorable answer, I remain, with most cordial greetings of all to all,

Very truly yours,

K. v. d. HEYDEN, F.M.B.S."

THEOSOPHICAL SOCIETY IN GERMANY.

BERLIN BRANCH.

In April our annual convention was held. Reports showed that our branch has grown steadily, 30 new members having joined. 250 volumes have been added to the library, making a total of almost 1,000. The study class has been especially well attended and has proved extremely interesting. The weekly public meetings have been attended by an average of 80 persons, and 35 different lecturers have rendered their assistance. We are, however, quite well aware that the success of the Theosophical Society does not depend on external results, and success in this direction can very easily become a barrier if efforts are inclined to magnify the personal side.

On the second day of the convention a very successful matinee, attended by over one hundred persons, was held in the rooms of the branch. First-class artists assisted.

On May 7th we gave a matinee in commemoration of H. P. Blavatsky. The programme was varied and of a high character. Fine musical artists gave their best, and several members gave selections from the *Bhagavad Gita* and *Light of Asia*. Our President reminded us that it was no anniversary of the dead but of a living soul—that is, in our midst. We can realize this if we endeavor to elevate ourselves to the soul-plane. An article written by Jasper Niemand in commemoration of H. P. B. made a deep impression. A Theosophical male chorus was one of the unique features of the matinee.

SANDOR WEISS, *Secretary*.

NORTH BERLIN BRANCH.

The ten years' activity of the Theosophical Society, German Branch, has certainly aided in awakening the spiritual life of Berlin to a great degree. In order to strengthen the pulsation of the people's soul, a few of the elder members of Berlin Branch formed a centre in the thickly populated northern districts of Berlin on October 7, 1903, and gave it the name: *Theosophical Society, North Berlin Branch*. The members are convinced that their efforts have not been in vain. There is stirring life in the study class as well as in the public meetings. The library contains 140 choice works diligently read by members and visitors. We shall do our best to have our branch serve the true aims of Theosophy and will send a report from time to time.

ERNST JOHN, *President*.

WEST BERLIN BRANCH.

Our meetings have been held regularly during the last quarter. Our work consisted of study class and public meetings with Theosophical lectures and free discussions. Among the topics treated were: 'Practical Theosophy in the light of Socialism.' 'Right Meditation and Büchner's Conception of God.' A Blavatsky and Schiller memorial meeting was held on May 9th. W. BOLDT, *President*.

THEOSOPHICAL SOCIETY IN KIEL.

A society bearing this name has been constituted, its members having decided to accept the constitution of the *Theosophical Society, German Branch*. A report of activities will be given later on.

ALBERT OTTO, *Secretary*.



CORRESPONDENCE CLASS

EDITOR'S NOTE.

We have received so many requests to continue the publication of the "Correspondence Class" which was a feature of the earlier numbers of the THEOSOPHICAL QUARTERLY that we have decided to resume this department, beginning with this issue.

The following are the answers which the Editor considers correct, relating to the subject, "The Self or the Eternal," to the questions given in the October, 1904, number of the QUARTERLY:

1. The one lasting thing is the Eternal; other than that, all is unenduring.
2. The Causal Self, though immortal and divine, is yet subject to causality. It believes itself to be separate from the Eternal and all other selves. It is subject to delusion, and knows not its own real nature, which is the Eternal, the True Self. The Highest Self is said to be superior and above causality; notwithstanding, the two are really identical.
3. There is only one Self, and this Self is manifested in three Vestures. These three Vestures are the Causal, Psychic and Physical Bodies. The Will or Power manifesting in each of these Vestures is termed the self of that particular Vesture. So the Will or Power manifesting in the Causal Body is called the Causal Self, the Will or Power manifesting in the Psychic Body is called the Psychic Self, and the Will or Power manifesting in the Physical Body is the Physical or Natural Self. Then we call that Will or Power which is above or free from all of these Bodies, the One above all, or the Eternal.
4. "Other than the Eternal, nothing is." Yet, there is a portion of this All that transcends all forms and names, which—subtle portion—remains separate and unmanifested. (Bhagavad Gita, Chap. X.)
5. Shankara, one of the greatest of Eastern teachers answers this question in the forty-seventh verse of his "Atma Bodha," as follows: "All this world is truly the Self, other than the Self, nothing is. As all earthen vessels and the like are of clay, so the wise man views all as his Self."
6. As the All, it does.
7. The Eternal viewed as distinct from names and forms, and apart from all illusions—things impermanent—is the extremely subtle and pure portion of the All that is unmanifested, and called the "omniscient."
8. If a part only of the All, it would of course be limited in power, unless this part included all the energy. As energy is inseparable from substance and one with substance no portion of the All however subtle the substance—as substance must necessarily limit force—is absolutely unlimited, and this must be true whether we attach to substance the idea of solidity, or view it as force reacting upon itself.
9. The "Self" is the Knower and Possessor, and the "Not-Self" is the Known or the Possessed. The vestures are the "not-self" or the possessed.
10. The Self and the Not-Self, the subject and object.
11. The "Knowing." The act of knowing.
12. Being, Consciousness and Bliss.
13. They are identical.
14. Yes, the Whole is enriched through the experiences and wisdom gained by the parts (individual selves).
15. As the All, it is unchangeable in quantity, but changeable in quality, wisdom and consciousness.

As our space is limited we can do nothing better than to fill it with a few questions and answers based on Shankara's "Tattwa Bodha" or "The Awakening to Reality."

The Awakening to Reality is set forth for the sake of those who desire Freedom.

The attainment of Freedom, or the discernment of Reality, is reached only by those who are endowed with the Four Attainments.

Q. *What are the Four Attainments?*

A. The Four Attainments which qualify their possessors for the search after Reality and the Attainment of Freedom, are: The Discernment between Lasting and Unlasting things; the absence of the desire of enjoying the fruit or personal reward of one's worth, whether here or hereafter—in this world, or the "Paradise of Reward"—between death and rebirth; the third is the endowment with the Six Virtues, beginning with Peace; and the fourth is the desire for Freedom, or the yearning to be Free.

Q. *What is the Discernment between Lasting and Unlasting things?*

A. The one lasting thing is the Eternal; other than that, all is unending.

Q. *What is Absence of Desire of enjoying the fruit, which is the second Attainment?*

A. It is the absence of wish for enjoyments, whether here or in the heaven-world.

Q. *What is endowment with the Six Virtues?*

A. The Six Virtues are: Peace, Control, Quiescence, Endurance, Faith and Concentration.

Q. *What is Peace?*

A. Peace is the restraining of Emotion (mind).

Q. *What is Control?*

A. It is the restraining of the external powers— that is, the subduing of the five senses.

Q. *What is Quiescence?*

A. It is an adhering, or a limiting oneself to one's own duty.

Q. *What is Endurance?*

A. It is a willingness to bear cold and heat, pleasure and pain, and other opposing forces without either exultation or despondency.

Q. *What is Faith?*

A. Faith is a confidence in the Teacher and a reliance upon the Teaching.

Q. *What is Concentration?*

A. It is a one-pointedness of the Imagination. The fixing of the Mind upon Right and Truth.

Q. *What is the Desire for Freedom which is said to constitute the fourth Attainment?*

A. It is the Desire that Freedom may be mine.

Thereby they become qualified for the Discernment of Reality, *i.e.*, by possessing the Four Attainments, the last of which is the Desire for Freedom.

Q. *What then is this Discernment of Reality?*

A. It is the firm and steadfast realization that the Self is the Real, and that all else is false or fancy.

M. W. D.



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

MEMBERS of the Theosophical Society who wish to help the movement are not likely to find a more efficient means of doing so than by increasing the circulation of this magazine. Every library of any importance in the country should receive it and have it on the magazine table. Most libraries are glad to have it once their attention is called to it. This is a simple and yet important service which is not beyond the capacity of anyone. Furthermore, at least one good bookseller in each town should keep **THE THEOSOPHICAL QUARTERLY** on sale. Here again it is a simple thing to call the attention of your bookseller to the magazine and arrange for the Secretary to get into communication with him.

In "T. S. Activities" will be found a letter from Mr. A. J. Harris, the Secretary of the Toronto Branch, which shows what can be done in these two directions. Think for a moment what it would mean if every Branch of the Society took similar action. The circulation of the magazine would be doubled at once. Do not, however, overlook the fact that **THE THEOSOPHICAL QUARTERLY** is not a business enterprise and that it does not care for circulation just for the sake of numbers. It would much rather send a free copy to someone who wants it and reads it than two paid copies to persons who do not value it. We cannot afford to distribute the magazine broadcast, as we would like to do, so must ask a nominal sum from non-members to pay the actual cost of it, but subject to the limitations of our revenue we wish to see the circulation as great as possible, and welcome efforts to this end.

A Theosophist, who for the moment may be taken to be one who endeavors to live in accordance with the philosophy known as Theosophy, who believes in the fundamental principles of the "Wisdom Religion" and strives to make them the guiding influences in his life; such

an one should be a good citizen. He should obey the law because it is the law, whether he admires it as a law or not. He should take an intelligent interest in great public questions and should assist in their solution in accordance with his principles. He can do this without converting everyone to his way of thinking, for the moral laws of all religions are pretty much the same, and the true solution of most public questions is based on the moral law. Unfortunately, the great questions of modern life are solved by reference to compromise and expediency and not to any moral law.

In our relations with our friends and families we practice unselfishness according to our personal abilities. In our relations with our fellow citizens we insist upon a strict adherence to our rights, but we respect their rights, mostly because we have to. In our international relations, until very recent times, we ignored all laws and took whatever we were strong enough to get. Such a thing as unselfishness in international relations is unknown to international law, and we recognize no rights of other nations which we are not compelled to acknowledge.

But this is changing. The basis of all these relations is moving up one plane. It is not unusual in recent times for a man to be unselfish in his relations to his fellow citizens as well as to his family and friends, but we have yet to see an unselfish act by one nation to another. On the other hand, international relations are, in their turn, moving up a plane, for we are beginning to hear a great deal about the rights of other nations, something which were not recognized at all a few years ago. These rights are even becoming a factor in diplomatic discussions and decisions, rights which, if ignored, could not be enforced.

It will be but a question of time before unselfishness will be the keynote of international relations, as it is now in proper family relations, and as it is getting to be quite largely in tribal and national ties. It means the application of the moral code to all the relations of life instead of only to those which affect us most closely. This is a work well worthy of the devoted attention of the Theosophist, and as a first step he should take an intelligent interest and participate in the ordinary duties of citizenship.

The present writer enjoyed a former opportunity of hearing the evangelists who have now undertaken a gospel campaign in Philadelphia. Indeed he was called upon to attend some forty meetings held by them during a mission in a Northern city. It is not, therefore, a superficial opinion that was formed as a result, and some gratitude is felt for the chance thus afforded to review the whole orthodox position in its relation to mystic philosophy as a practical system. There can be no doubt that the beliefs inculcated by Dr. Torrey are to all intents and purposes a crude form of mysticism for those to

whom they are presented. The appeal is entirely to the imagination of the hearer, and while the most material images are used they are usually such as have no counterpart in heaven above or in the earth beneath. The effect is evidently to objectify the faint stirrings and strivings of the soul in those who have just begun to feel for the first time the influence of the moral and spiritual nature. A power, not himself, is presented to the convert, and he clings to it with all the ardor of the drowning man clutching the rope in the darkness. It has the effect of shifting his moral center. He walks no more by the flesh and by sight, but by the spirit and the unseen. In the hundreds of cases of so-called conversions the types affected are not the intellectual but the emotional. They may come to Doubting Castle later and fall into the clutches of Giant Despair, but meanwhile they have been armed in the house of the Interpreter and may fight many brave battles. Large objection has been taken to the stress laid upon hell and its torments, but the basis of fact would appear to warrant the preacher in making hell a feature of his glad tidings. We have a very intolerable hell on earth as it is, and if the endeavor to avoid the wrath to come serves in any way to modify the horror present here, the gain may outweigh the disadvantage. After all, it is a child-like type of mind that accepts these ministrations. Drunkards, harlots, criminals of various degrees are brought into touch with the moral world, and catch a glimpse of the beauty of holiness. What is more important, they learn to idealize the gracious figure of the Master, and to follow, however blindly and haltingly, in the Path. The Law will discriminate as to the work of the evangelists, whether it be gold, silver, stone, wood or stubble. The affectation of infallibility, the appeal to authority, the exclusion of reason, and other weaknesses are balanced by the honesty of the preacher, who frankly recognizes that the personal influence of the hundreds of mission workers avails more than his preaching, and by his assertion of the power of the Holy Spirit in the hearts of men. He gave examples of guidance in his work by the Voice speaking in his heart, and he taught the necessity of seeking this power as a first essential in the higher life. While there was no sensationalism beyond the ghastly pictures of hell, the singing created a sympathetic atmosphere. "Makes me love everybody," was frequently sung of "the old-time religion," and though the denial of God's universal Fatherhood and man's brotherhood accompanied the sentiment, the kindlier feelings predominated. Brotherhood, Karma, Rebirth and the love of the Masters taught under similar auspices would stir any community to the heart.

Very little attention appears to have been directed to the discovery that an alloy of certain proportions of copper, manganese and aluminum possesses magnetic qualities, although none of the three metals themselves displays such a property. The interesting point is that, according to

Mendeléeff's table, the average atomic weights of these elements give the atomic weight of nickel, which is a magnetic substance. The transmutation of the elements is practically an accepted fact, and the statement now made by chemists that there is reason to believe that lead is actually no other than the last stage in the evolution of the atoms which at an earlier stage form radium, is one which throws a flood of light on the whole question of occult correspondences. Radium as the element representing Saturn in one of its phases is an illuminating suggestion.

Nothing more remarkable in the way of the revenges of time has occurred for many years than the appearance of the departed Dr. Richard Hodgson at a spiritualistic seance to assure Dr. Isaac Funk that all was well with him in his new condition. According to the newspapers, which, unfortunately, are no more reliable than the spirits, Dr. Funk is said to have added that "No one can any longer reasonably doubt that the spirits of the dead communicate with the living." It is a far cry from Dr. Hodgson's report to the Psychical Research Society when, as a youth of 22, he "investigated" Madame Blavatsky at Adyar, and affirmed his disbelief in Mahatmas, to the present assertion. One wonders if Dr. Hodgson is not still suspicious of trap-doors, or if he is positively convinced that there is another side to the looking-glass, and that he has made a definite entry thence in unquestionable shape. Must he not fear himself to be the victim of a fraudulent device as he comes into rapport with Mrs. May Pepper and makes the announcement which is to shake the S. P. R. tabulations to their statistical core?

Is it true that the general culture and understanding of England is in advance of America? Is there really something broader, more ripe, more tolerant in English instructed opinion? Certain discussions which we shall chronicle would seem to warrant this belief. Take certain writings on the Resurrection of Jesus, which have appeared in the last few months in England. They show a breadth of view, a depth of spiritual insight, which it would be hard to equal on this side of the Atlantic. We have had a discussion in the *London Spectator*, as to whether the body of the resurrection was not a "psychic" or etheric body. On this point, Mr. J. Brierley writes: "It may surely be said that the recent psychic researches of men such as Sir William Crookes, Dr. Wallace, and in France of M. Delanne and M. Maxwell, not to speak of the evidence collected in the works of Myers and Gurney, throw some light on the matter. These investigators all affirm the possibility of psychic manifestations of what, for want of a better term, we may call a materialized character, in which the appearances have not only taken a bodily form, patent to

the senses, but have performed physical functions. Your reviewer considers my assertion that the Body 'did not resemble in character and quality that which had been laid in the grave' as preposterous. Are we then really to say that the Body which at Emmaus suddenly disappeared, which at Jerusalem passed through closed doors, and the appearance of which in Galilee was of such a character that 'some doubted,' was 'that which had been laid in the grave'? To accept this brings us surely to the early gnosticism which made Christ's whole earthly career to be simply a ghostly manifestation. Far be it from me to suggest that modern psychic phenomena solve the entire problem of the Resurrection. But I still affirm that we have here a clue which (1) fits exactly the witness of St. Paul, which (2) reconciles more than any other theory the narratives of the Evangelists, and which (3) brings, as does no other, the great story itself into the sphere of modern scientific actuality."

An entirely independent study of the same question is the book of the Rev. W. J. Sparrow Simpson, *Our Lord's Resurrection*, just published by Messrs. Longmans & Co. A writer in the *Spectator* reviews it thus: "This is an able examination of the statements of the Evangelists and of St. Paul on the subject of our Lord's Resurrection. We doubt, indeed, whether Mr. Simpson's distinction between the Judean and the Galilean appearances, 'a gradual decrease of materiality and an increase of spirituality,' can be maintained. It is simpler to see in all the one principle—presence recognisable by the senses, but only when these are spiritually informed. But that the documents as a whole are conclusive as to the general belief of those who penned them must surely be allowed. The evidence of St. Paul is stated with much force, but we venture to doubt whether the Apostle's 'selected illustration' bears the meaning which Mr. Simpson would put upon it. Did he think that the putting of the body into the grave was represented by the sowing of the seed? Does not the perishable seed symbolise generally this mortal life, the future growth the glories of the life immortal?"

We have here a number of views: that of the author, of the reviewer, of the correspondent, and of the Editor of the *Spectator*. All agree in treating the subject with marked reverence, and in the light of psychic research, or, as we prefer to say, of Occult Science, even though the principles of the latter be very incompletely grasped. Surely this is of the highest significance, and is a sign full of hope. For all those serious and heart-breaking difficulties, which for centuries have vexed the spirits of sincerely believing and earnestly aspiring Christians, can in fact be solved along these very lines, and the writers we have just quoted are without doubt choosing the best possible method of research, when they link together the recorded appearances of Jesus after the

crucifixion with that most mystical and occult passage, in which Paul the Initiate tells of the transmutation of the "psychic body" into the "spiritual body," and the formation of "the new man, the Lord from heaven." If this be even in part understood, it will furnish the key to many mysteries in the Christian religion, for this very transmutation is the theme of a great part of the teaching in the Gospels and the Epistles. In the words of certain Indian schools, it is the transmutation of the *Kama Rupa* into the *Mayavi Rupa* through the divine rebirth or *Diksha*; and if we comprehend even in a small degree the nature of the *Mayavi Rupa*, or *Mystical Body*, the appearances at Emmaus and in Galilee will take their place as intelligible scientific facts. It is in the last degree reassuring and encouraging to find the serious and well-informed writers in the *Spectator* approaching the question along these very lines, and this shows the immense progress which has been made since H. P. Blavatsky worked and suffered so heroically some five and twenty years ago.

Admirably liberal in a quite different direction is another review in the same English periodical, a notice of the great edition of *In Memoriam*, with Tennyson's own explanatory notes. "It has been said," says the reviewer, "that *In Memoriam* is not distinctly a Christian poem, that Tennyson does not preach the Christian creed. He does not, it is true, preach any formulation of dogma, however, simple. Yet it is no accident that Christianity appears in a well-known canto as the 'creed of creeds.' All true religions, even Christianity, though they may be much more, are in a sense, and in a part of their area, natural religions. Indeed, Christianity, in so far as it most truly rests on the real needs and nature of man in the world, is most truly a natural, as well as a revealed, religion. And the fact is, and it is the real strength of Tennyson, that underneath all his art and all his scholarship, all his science and all his philosophy, he was a great natural force, a simple, sincere, childlike nature, face to face with the realities of the universe. One of these realities to him was God. He was a *vates*, a seer, as well as a poet. He 'endured as seeing Him who is invisible.'"

Here again we have tremendous admissions, made apparently unconsciously, because they reflect the spirit of the time and the general culture around the writer. Take that one sentence: "All true religions, even Christianity, though they may be much more . . ." The principle involved here, that the other great religions of the world are "true religions" is of vast importance, so vast that another hundred years will be needed to make its full meaning clear; and it is even more significant to have this principle stated by one who is fully convinced of the divine character of Christianity. Again, the thought of Tennyson as a *vates*, a seer, who "endured as seeing Him who is invisible" carries a germ

the whole idea of Masters, who are "face to face with the realities of life," and face to face with God, as the heart of these realities. It is evident that this writer believes that the other "true religions" owe their truth to revelation through just such seers, such enlightened spirits, as are here suggested; and if this be admitted, then the whole theosophical position is admitted, and the battle won. Taken with the intuitive grasp of the teaching of the Mayavi Rupa shown above, this equally intuitive grasp of the idea of Masters marks a splendid and memorable advance toward the full light of spiritual truth.

Another point. In all these passages, from writers of very different minds and temperaments, both lay and ecclesiastical, we see one thing very clearly: The vital part played by a reverent appreciation of the Christian teachings in preparing the minds and hearts of these writers to open to new aspects of spiritual truth. A great and living work of preparation is here testified to; and we should remember that the same thing is true of hundreds of thousands, nay, of millions, who have been trained in the same beliefs, who are full of reverence for the same teachings. The spiritual seed has fructified in their hearts, preparing them for an understanding of the things of our immortality. Shall it be said of any of us, that with all our training and study in the science of spiritual things, we are less tolerant, less able to understand the spiritual side of the Christian teachings, than these writers whose words are quoted above?

Once more, an evidence that the best informed thought in England is in advance of the most cultivated and responsible thought in America. This time we find Sir Oliver Lodge bearing testimony. "I think," said Sir Oliver, at a recent lecture in London, "that this (bodily self) is a bit of matter, here for seventy years or perhaps less, and then that it will rejoin its larger self. I shall then find I have a larger memory or a larger personality altogether. I am speculating, but I am speculating with some ground, though it would take too long to explain what that ground is."

Asked concerning the other worlds and their possible inhabitants, Sir Oliver said: "Wherever we probe into this planet we find life. So I expect that if we probe into other parts of the universe we shall also find life of some kind. It is improbable that in the universe we are the highest that exist, and it is therefore probable that others exist somewhere." Asked whether he believed the personality was merged into one whole body of general life after death, Sir Oliver Lodge replied: "My notion is that that may come in the long run—a long time hence, when we are far higher than we are now; but that meanwhile we shall

retain our memories and individual lives, that we shall retain our individualities pretty much as we have them now."

When asked whether there was any warranty in science for reincarnation, the eminent lecturer answered that here again he was giving a speculation. "It is wrapped up in the notion that not the whole of us is incarnated at one time. At birth we may say a bit of us is incarnated, and that as time goes on more of us leaks into the body. When a lot of it leaks in, we say a person is a great man, and when only a very little of it, we say 'he is not all there.' When this body is worn out, we join the big lump, and then another bit will be reincarnated another time." One will hardly admit that the phrase "big lump" is altogether a happy one for the three parts of the spirit, which are hidden in the heavens, yet the doctrine is good doctrine, and comes close to the Eastern mystery teaching.

It was the fashion, some years ago, when one of the high priests of science propounded some view or discovery, to say that *Science* taught this or that. It is, therefore, equally in order in these latter days to say that Science teaches reincarnation and liberation, through the eloquent lips of Sir Oliver Lodge. Sir Oliver said many other notable things on the same occasion. Among others, he said, concerning miracles, that "we do not yet know the power of a great Personality over natural forces," and of the essence of Christianity, he said that, for him, it was "the divinity of man and the humanity of God."

FRAGMENTS.

In all lives there are periods of silence, when the hands lie idle, the brain seems numb. We are wise then to remember Nature's lesson of seed time and harvest and await in quiet patience the reaping of that which in hidden growth is secretly progressing towards fruition. Wisely, also, we will treasure in our heart of hearts an abounding trust.

I fancy that in the days to come when increased wisdom and the ripeness of the years have endowed us with farther and keener vision, we may look back upon these cycles which so tried our inexperience and find them to have been our golden moments, productive of all value in our active years.

CAVÉ.

BHAGAVAD GITA.*

INTRODUCTION TO BOOK I.

THE first book and a great part of the second book belong without doubt to the earliest period of the Bhagavad Gita. They are an integral part of the bardic cycle of the War of the Kurus and Pandus, which forms the kernel of the great Indian epic poem, the Mahabharata. The style is that of the martial epic, and the strong personal outlines of the chief figures have not begun to take on a symbolic and universal coloring. Arjuna is still the prince of Hastinapura, and Krishna is the warrior lord of Dvaraka, come to help him in the fight for his kingdom. As the second book progresses, both assume a larger and more universal aspect, and the arguments of Krishna grow wider in scope, of universal application and everlasting import. We can see the work gradually growing from the bardic poem to the spiritual scripture.

A few words, to make the position of the persons more intelligible. Two brothers, Dhritarashtra and Pandu, were princes of Hastinapura, in the territory between the upper waters of the Ganga and Yamuna, now called the Ganges and Jumna. The place of the great, ancient city is reputed to be not far from Delhi. Dhritarashtra had many sons, of whom Duryodhana was eldest. Pandu, twice married, had five sons, spoken of as the five Pandu princes, from the name of their father. The sons of Dhritarashtra drove the sons of Pandu out of the kingdom. Then, after a period of exile, the sons of Pandu gathered a host of allies, invaded their ancestral territory, and fought a great contest at Kurukshetra, a decisive battle in the history of ancient India.

Of the five sons of Pandu, Arjuna was the most eminent. He bears many names. He is called the son of Pandu when it is clear that he alone of the five brothers is spoken of. He is described as the son of Pritha, his mother, who, by adoption, also bore the name of Kunti. He is called the descendant of Bharata, the conqueror of wealth, the lord of the crested locks, the lord of the monkey banner.

In like manner, his great ally Krishna has many titles. He is the slayer of the demon Madhu. He is the descendant of Vrishni. He is the lord of the flowing hair, of the beautiful hair. He is the arouser of men. He is the lord of the earth. Thus from local and personal titles, he gradually passes to names of universal and spiritual significance, just as the book itself passes from the bardic poem to the spiritual scripture.

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The father of Dhritarashtra had two half-brothers. One of these, Bhishma, espoused the cause of Dhritarashtra and his sons, and led their army. He is called the grandsire, the elder Kuru, and was the granduncle not only of Duryodhana and his brothers, but also of Arjuna, Bhima, Yudhishthira, Sahadeva and Nakula, the five sons of Pandu. The second half-brother was Krishna Dvaipayana, who bears the title of the Vyasa, the Revealer, a name associated with many sacred Indian books.

The great war was thus a contest between the children of two brothers, and Arjuna's horror and remorse were entirely natural. The grief and despondency attributed to him had, no doubt, their real historic existence, which was made the motive of a splendidly dramatic bardic poem, the kernel of our book.

Besides the horror of fratricide, there is another motive for Arjuna's misery. That motive is found in the thought of the spiritually united family, made up of the living and the dead, which was the old popular religion of India, as of many other Asian and Western lands. The members of the family were thought of as held together by spiritual bonds; the souls of the departed, dwelling beyond the threshold of the visible world, continued to take part in all its hopes and fears, and were united with their descendants still living upon earth. More than this, their spiritual well-being depended on these descendants, who fed their ethereal bodies with yearly offerings of rice-cakes and water. The duty of making this offering was a most sacred one, and fell to the male head of the family, in his representative capacity. His headship was bound up with this mystical rite, and he inherited the property of his fathers, in theory, in order that the cost of the rite might be secured. So vital was the due performance of this rite, that, where no son was born, it became a sacred duty to adopt a son, who thus became the representative of the family, and offered the mystical sustenance to the spirits of the fathers. A vivid story of ancient India represents the ancestors of a certain Jaratkuru as suspended by a slender thread over the pit of hell, the rat of Time ever gnawing the thread. As the offering of cakes was made, the thread grew thicker. If the offering failed, the rat cut the thread, and the souls fell into the pit of hell. Arjuna fears that, in this war of kinsmen, the sons of the warring brothers will fall; and, the offerings thus failing, all their honored and worshipped forefathers will be condemned to spiritual ruin.

Lastly, there is the fear for the women of their families, a fear always present in war until quite recent times. The women, left unprotected, were the real victims of the war, far more than the warriors who fell in fight. Arjuna fears lest the women of his family, of old and noble Rajput race, may be left unguarded, and thus fall victims to the lower races of other colors, who made up a great part of the peoples

of India. This fear of race-mingling runs all through Indian law, and the most stringent rules were made to guard against it, and to humiliate the offspring of race mixture. Spiritual as well as temporal ignominy attended the sin of mingling of races, and this dread, always present to the thought of the noble races of India, comes back in full force to Arjuna on the battlefield of Kurukshetra.

There is a spiritual significance to all this, and the situation of Arjuna is well chosen to bring out great spiritual truths. He stands for the personal self, beginning to grow conscious of the Higher Self; touched and enkindled with the spiritual light of that Higher Self, yet full of dismay and terror from the realization of what obedience to the Higher Self must mean. The contest of brothers is now concentrated within a single nature, the life of a single man. A war must be waged within himself, a war long and arduous, for the life of the Soul. Nothing but high courage, joined with faith and aspiration, makes the contest possible, and even then there will be shrinking and dismay. Against the still, small voice of the Soul are arrayed the strong forces of the material nature, the passions, the mind. These are the opposing brothers on the field of the Law.

Of the same conflict, another Teacher, speaking for the Soul, has said: Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

The losing of his life that he may find it is the great fratricidal war that opens the door to the Path, and the shrinking and dismay of Arjuna have thus their universal value and significance. He is facing the battle of man, as he grieves there in the chariot, between the two armies, while the arrows are already falling.

BOOK I.

DHĪTARASHTRA SAID:

On the field of the law, on Kuru's field assembled and ready to fight, what did my people, O Sanjaya, and the Pandu host?

SANJAYA SAID :

King Duryodhana, beholding the Pandu army drawn up for battle, coming to Drona, his instructor, addressed to him this word :

Behold, O instructor, this mighty host of the sons of Pandu, marshaled by thy wise pupil, Drupada's son ;

Heroes are here, mighty archers, equal to Bhīma and Arjuna in battle, Yuyudhana and Virata, and Drupada of the great chariot ;

Dhrishtaketu and Chekitana, and Kashi's valorous king ; Purujit and Kuntibhoja and Shaivya, bull of men : (5)

The victorious Yudhamanyu and Uttamaujas the valorous, Subhadra's son and the sons of Draupadi, with great chariots all.

Hear now, best of the Twice-born, who are our chiefest men, my army's captains ; that thou mayest know their names, I tell them to thee ;

Thyself and Bhishma, Karna and Kripa, conqueror in battle, Ashvatthama and Vikarna, and Somadatta's son ;

And many other heroes who give their lives for me, variously armed, all skilled in war.

Our force which Bhishma leads is inadequate ; their force which Bhīma commands is strong ; (10)

Therefore, do ye all support Bhishma, holding the several places allotted to you, O worthy warriors !

Then enkindling his ardor the elder Kuru, the martial grandsire, loudly blew his conch-shell, sounding the lion note.

Thereupon sounded conches, drums, great drums, cymbals and trumpets, till the sound grew to a tumult.

Then standing together in their great chariot yoked with white horses, Krishna, slayer of Madhu, and Arjuna, son of Pandu, blew their godlike conches.

He of the flowing hair blew the conch called Fivefold, and the conqueror of wealth blew the God-given ; and he of the wolf-maw, terrible in deeds, blew the Reed-note ; (15)

King Yudhishtira, the son of Kunti, blew Unending-victory ; Nakula and Sahadeva blew the conches Well-sounding and Pearl-flowered ;

And the mighty archer, the king of Kashi, and Shikhandin of the great chariot, Dhrishtadyumna, Virata and Satyaka's unvanquished son ;

Drupada and the sons of Draupadi, his daughter, O monarch, and Subhadra's son of mighty arms, blew their conches on all hands, on this side and on that ;

And the sound pierced the hearts of Dhritarashtra's sons ; the din made heaven and earth resound.

Then Pandu's son, he of the monkey-banner, looking toward the

sons of Dhritarashtra set over against him, while the arrows were already falling, grasped his bow ; (20)

And thus, O monarch, he spoke to him of the flowing hair: Draw up my chariot, O unfallen one, between the two armies ;

That I may view those ranged against us ready to fight, with whom I must do battle in this clash of war ;

That I may see those who are about to fight, gathered here to work the will of Dhritarashtra's evil-minded son in battle !

SANJĀYA SAID :

Krishna of the flowing hair, thus addressed by Arjuna of the crested locks, O son of Bharata, stopping the most excellent chariot between the two armies ;

In face of Bhishma and Drona and all the rulers of the earth, spoke thus : Behold the Kurus assembled here, O son of Pritha ! (25)

Pritha's son beheld standing there fathers and grandfathers, instructors, uncles, brothers, sons, grandsons and companions,

Fathers-in-law and dear friends in both armies. He, the son of Kunti, viewing all these near kinsmen standing opposed, filled with supreme pity, desponding, spoke thus :

ARJUNA SAID :

Seeing my own kindred here, O Krishna, desiring battle, ranged against each other.

My limbs sink under me, my mouth dries up, trembling besets my body, and my flesh creeps ;

My bow Gandiva slips from my hand, my skin burns with fever ; I cannot stand, my heart is confused ; (30)

I see contrary omens, O thou of the flowing hair, nor can I look for the better part, if I slay my kindred in battle.

I want not victory, Krishna, nor the kingdom nor its pleasures ; for what profit is the kingdom to us, thou lord of the earth ; what are feasts, or even life itself ?

They for whose sake a kingdom is sought, and its feasts and pleasures, even they are drawn up against us, staking their lives and wealth in battle :

Instructors, fathers, sons and grandsires, uncles, fathers-in-law, grandsons, wives' brothers, kinsmen.

These would I not kill, though killed myself, O slayer of Madhu, even for the kingdom of the three worlds, much less for this earth ; (35)

If we strike down the sons of Dhritarashtra, what joy shall we find, thou arouser of men ? Sin will follow us if we slay these usurpers.

Therefore, we must not slay the sons of Dhritarashtra, our kinsmen. How can we be happy, if we kill our own kin, O slayer of Madhu ?

Even if they, their hearts blinded by greed, see not the evil of family strife, and the crime of the hatred of friends ;

How shall we fail to turn back from this sin, we who do see the evil of family strife, O arouser of men ?

For when the family is cut off, the immemorial rites of the family perish, and when the rites perish, lawlessness overtakes the whole family ;

Overtaken by lawlessness, O Krishna, the women of the family are led astray ; when the women are led astray, descendant of Vrishni, there comes mingling of races ; (41)

And mingling of races makes for hell for the slayers of family and for their family ; for their departed fathers fall, cut off from the offerings of rice-cakes and water.

Through these sins of those who slay their kindred, thus causing impurity of race, the immemorial birth rites and family rites are overthrown ;

And for the sons of men whose family rites fail, thou arouser of men, a place in hell is certain. Thus we have heard from our fathers !

Woe is me ! We are set on doing a great evil, since through lust of the kingdom and its pleasures, we are ready to slay our own kin. (45)

If Dhritarashtra's sons, weapon in hand, should slay me in battle, weaponless and unresisting, that would be far more easy to bear !

SANJAYA SAID :

Thus speaking Arjuna sank on the floor of the chariot, in the midst of the host, dropping his bow and his arrows, his heart shaken with sorrow.

INTRODUCTION TO BOOK II.

The very first speech of Krishna, though he says only a few words, strikes the keynote of the Soul. He appeals to Arjuna's manhood, to his martial valor, to his instinct of noble race, to his ideal of honor. Through these high powers, the Soul moulds the individual nature of man, and guides it along the way that leads to the Path. These fine virtues are the Soul's representatives in individual life.

Arjuna replies with pathetic force, with a grief and shrinking that are altogether genuine, in dismay at the fight where he is called to fight. He once more puts forward his pitiful plea, and speaks of all he is asked to sacrifice. He shrinks from losing his life that he may save it ; the price seems too great ; the burden is unendurable. We may follow the symbolic purpose of the poem, and state in universal terms the sacrifice Arjuna is called on to make, in order that the personal self may give place to the Higher Self.

There is, first, the inheritance of the long struggle for life in the animal world, the instinct of self-preservation, the determination to make life a contest for one's separate fortune ; the gospel of worldly and

material success. The general lives of men are lived for success, but his life must be lived for obedience to divine Law. He is not to work his separate will, he is to work the will of the Father in Heaven, the Divine Self, the Soul.

Then, as a finer form of the first, there is ambition; the desire for name and fame; the desire to be thought well of, to be spoken well of, to be noticed and commented on, to be famous and admired. This is to give way to another desire, the desire that the divine will may be done, as in the divine world, so in the human world; and no praise will be valid but that of the still, small voice.

Then there are the desires of the senses, very hungry and importunate, begging incessantly to be fed, urging, stinging, tormenting; and these must be stilled, before the divine voice can be heard. All desires that abide in the heart must be let go, before the light and life and love of the Soul can dwell there.

In fine, the whole former structure of things is to pass away; the scheme of life built on hopes and fears and wishes; all relationships with others based on self-seeking, on desire, on the hunger of the senses, are to be transmuted; the personal will is to be transformed, so that only the divine will shall remain, guiding all things into new ways, making a new heaven and a new earth. And from the death that precedes this renewal, the heart of man shrinks. The sacrifice alone is certain, the resurrection is hid in darkness.

To the doubt and fear of Arjuna, Krishna makes a series of answers. These answers are arranged in an order which is very significant. There is an answer for each power of the soul, an answer addressed to each obstacle of the soul. First, to the question of fear, of material and natural dread, comes the answer of valor, the statement of the Soul. The Soul is divine, immortal, full of splendor, therefore what need we fear? The Soul can suffer no loss, therefore what loss need we dread? The temporal body belongs to the eternal lord of the body; therefore, fight, O son of Bharata!

This first answer of Krishna, running to verse 25, is the grandest and most eloquent passage in the whole book. It is the affirmation of the Soul, the splendid vindication of intuition. It is of the quality of the greater Upanishads, and many of its verses are taken from them, or from some common store from which they also came.

The second answer of Krishna is addressed rather to the doubting mind. And to the mind he replies, by citing a law evident to the mind, the law of mutation. All things change; change is inevitable; death follows birth; rebirth follows death. There is no escaping change, rebirth, transformation. Therefore accept this great transformation, the mystical rebirth.

Thirdly, Krishna appeals to Arjuna's pride and sense of honor;

to the warrior instinct of the Soul, that high courage which is the voice of the Soul itself, for all valor is of the Soul.

Finally, Krishna brings forward the thought which, more than all others, is the heart of this whole poem; the thought of detachment, of disinterested work done in union with the Soul. Of this great and central thought we shall have to say much. At this place, however, the even course of the poem is broken up by certain passages later added, and to which we must now call attention. The first is verse 39: "This thought is declared to thee according to Sankhya; now hear it according to Yoga," and so on. Then a few lines further, verses 42 to 46, there is an impassioned attack on the ceremonial worship of the Vedas, such an attack as is made more than once in the Upanishads, where the mystic protests against the system of the priest. This again is a manifest addition. If we leave out these two passages, what remains is entirely cogent and continuous in thought. We may show this by giving the passage without the additions.

"Either slain thou wilt gain heaven, or conquering thou wilt enjoy the earth; therefore arise, O son of Kunti, determined to do battle! Making equal good and ill fortune, gain and loss, victory and defeat, gird thyself for the fight, for thus thou shalt not fall into sin! Here is no loss of advantage, nor any going back; even a little of this law saves from the great fear. The thought whose essence is determination is single, O rejoicer of the Kurus! Many-branched and endless are the thoughts of the undetermined. Thy right is to the work, but never to its fruits; let not the fruit of thy work be thy motive, nor take refuge in abstinence from works. Standing in union with the Soul carry out thy work, putting away attachment, O conqueror of wealth; equal in success and failure, for equalness is called union with the Soul."

The verses which follow carry on the same thought, and develop it with lucidity, power and beauty. A man should give up personal wants and wishes, and in all things act only for the Soul. Let him by purity and devotion gain the vision of the Soul, and then let him in all things serve that Master, obeying only the behests of the Soul. Such a one will gain the Godlike resting-place, and, at the time of the end, will enter into union with the Eternal.

There is great significance in the order in which these arguments are put before Arjuna. The order followed is that in which the successive battles must be fought and won.

First will come the battle for the intuition of the Divine, the great fight against materialist fear, where victory brings certainty that the Soul is. Then, as the second step, and as confirming us in carrying on the struggle, comes the thought of necessary transformation; growth is perpetual, therefore let us throw the weight of our wills on the side of that which is to be, not holding fearfully to that which now is. Then

there is the appeal to the warrior spirit, to the high valor which dwells in every Soul, waiting to be called forth, the valor needed, if we are to go forward on the path. Finally, there is detachment, based on recollection and Soul-vision, as the way in which alone we may go forward with our great work. Illumined by the vision of the Soul, we must do all things for the Soul, through faith gaining peace and rest, and ever preserving recollection and detachment.

BOOK II.

SANJAYA SAID:

To him thus full of distress, his eyes perplexed and filled with tears, despondent, the slayer of Madhu spoke this word:

THE MASTER SAID:

Whence has this faint-heartedness in trouble come upon thee, seemingly for a noble, not bringing heaven, inglorious, O Arjuna?

Fall not into impotence, O son of Pritha, for this beseems thee not! Put away this mean faint-heartedness, and arise, O consumer of the foe!

ARJUNA SAID:

How can I fight against Bhishma, how against Drona, with my arrows, O slayer of Madhu, for they are both worthy of honor, O slayer of the foe!

Rather than slay these great ones, worthy of all honor, it were better to eat the bread of beggars in this world; for slaying them, even though they seek my possessions, I should eat feasts sprinkled with blood! (5)

Nor do we know which is heavier for us, whether we conquer or whether they conquer us; for Dhritarashtra's sons are here facing us, slaying whom we should not wish to live.

Overwhelmed with pity and fear of sin I ask thee, for my vision of duty is obscured. Which is better? Tell me clearly! I am thy disciple! Teach me! I appeal to thee!

For I see no way to drive away my grief and this fever in all my powers, though gaining wealth and mastery of the earth without a rival, or even overlordship of the gods!

He of the crested locks, consumer of the foe, thus addressing him of the flowing hair, saying to the lord of the earth: I will not fight! was silent. (9)

To him Krishna of the flowing hair replied, smiling as it were, O son of Bharata, as he sank there despondent between the two armies:

THE MASTER SAID:

Thou hast grieved for those who need no grief, and thou speakest words of wisdom ! The wise grieve neither for the dead nor for the living ;

For never was I not, nor thou, nor these princes of men ; nor shall we all ever cease to be, in the time to come.

As the lord of the body in the body here finds boyhood, youth and age, so is there the gaining of another body ; the wise err not concerning this.

These things of matter, that bring us cold, heat, pleasure, pain, come and go again ; they last not ; therefore endure them, O son of Bharata !

Whom these perturb not, O bull of men, equal in pain and pleasure, wise, he builds for immortality. (15)

For the unreal there is no being, nor any end of being for the real ; the truth as to these two is seen by those who behold reality.

But know That to be imperishable whereby all this is stretched forth ; and none can cause the destruction of the everlasting.

These temporal bodies are declared to belong to the eternal lord of the body, imperishable, immeasurable ; therefore fight, O son of Bharata !

He who sees him as slayer, or who thinks of him as slain ; both understand not ; he slays not nor is slain.

He is never born nor dies, nor will he, having being, evermore cease to be ; unborn, eternal, immemorial, this Ancient is not slain when the body is slain. (20)

He who knows this imperishable, eternal, unborn, and passing not away, how can that man, O son of Pritha, slay any, or cause any to be slain ?

As putting off worn out garments, a man takes others new, so putting off worn out bodies, the lord of the body enters others new.

Swords cut him not, nor may fire burn him, O son of Bharata, waters wet him not, nor dry winds parch.

He may not be cut nor burned nor wet nor withered ; he is eternal, all-present, firm, unshaken, everlasting.

He is called unmanifest, unimaginable, unchanging ; therefore, knowing him thus, deign not to grieve ! (25)

But even if thou thinkest of him as ever born, ever dying, yet deign not, therefore, to grieve for him, O mighty armed one !

For certain is the death of what is born, and certain is the birth of what dies ; therefore, deign not to grieve in a matter that is inevitable.

The beginnings of things are unmanifest, their mid course is manifest, O son of Bharata ; their ending is unmanifest ; what cause is here for lamentation ?

One sees him as marvelous, another speaks of him as marvelous, another hears of him as marvelous, yet even hearing, one knows him not.

This lord of the body dwells ever immortal in the body of each, O son of Bharata ; therefore, deign not to grieve even for all beings ! (30)

Or having regard to thy duty, deign not to shrink back ! For nothing is better for a warrior than a righteous battle.

And such a battle has come to thee of its own accord, a very door of heaven wide opened ; happy the warriors, son of Pritha, who find such a fight as this !

But if thou wilt not fight this righteous fight, then failing in duty and honor, thou shalt incur sin ;

And men will tell of thy lasting dishonor, and for one who has stood in honor, ill-fame is worse than death.

The warriors in their chariots will think thou hast retreated from the battle through fear, and thou shalt come to light esteem among those who held thee high. (35)

Many unspeakable words will thy enemies speak of thee, impeaching thy manhood. What fate could be more grievous than that ?

Either, slain, thou wilt gain heaven, or, conquering, thou wilt enjoy the earth ; therefore, arise, O son of Kunti, determined to do battle !

Making equal good and ill fortune, gain and loss, victory and defeat ; gird thyself for the fight, for thus thou shalt not fall into sin !

[This thought is declared to thee according to Sankhya ; now hear it according to Yoga. Held by this thought, O son of Pritha, thou shalt free thyself from the bond of works.]

Here is no loss of advantage, nor any going back ; even a little of this law saves from the great fear. (40)

The thought whose essence is determination is single, O rejoicer of the Kurus ! Many-branched and endless are the thoughts of the undetermined.

[This is a flowery word which the unwise declare, who delight in the letter of the Vedas, O son of Pritha, and say there is nothing else,

[They who are full of desire and eager for heaven ; this word offering rebirth and the reward of works, abounding in special rites making for feasts and lordship ;

[The thought of those who are set on feasts and lordship, whose minds are carried away thereby, has not determination as its essence, nor is it set in soul-vision ;

[The Vedas have the Three Powers as their object ; be thou above the Three Powers, O Arjuna ! Be free from duality, ever standing in the real, without desire of possessions, full of the Soul ; (45)

[As much use as there is in a well, when the whole land is flooded, so much use is there in all the Vedas for a Knower of the Eternal who possesses wisdom.]

Thy right is to the work, but never to its fruits ; let not the fruit of thy work be thy motive, nor take refuge in abstinence from works.

Standing in union with the Soul carry out thy work, putting away attachment, O conqueror of wealth, equal in success and failure, for equalness is called union with the Soul.

For work is far lower than union in soul-vision, O conqueror of wealth ; find refuge in soul-vision, for pitiful are those whose motive is the fruit of their works.

He who is united in soul-vision offers up even here both things well done and ill done ; therefore, gird thyself for union with the Soul, for this union brings success in works. (50)

For the possessors of wisdom, united in soul-vision, giving up the fruit of works, freed from the bondage of rebirth, reach the home where no sorrow dwells.

When thy soul shall pass beyond the forest of delusion, thou shalt no more regard what shall be taught or what has been taught.

When withdrawn from traditional teaching, thy soul shall stand steadfast, firm in soul-vision, then shalt thou gain union with the Soul.

ARJUNA SAID :

What is the description of one firm in perception, of one firm in soul-vision, O thou of the flowing hair? He who is firm in soul, how does he speak? How does he sit? How does he go?

THE MASTER SAID :

When he offers up all desires that dwell in the heart, O son of Pritha, in soul rejoicing in the Soul, then he is said to be firm in perception. (55)

Whose heart is untroubled in sorrows, who in pleasures is unallured, from whom lust and fear and wrath have gone, that silent one is declared to be firm in soul.

He who is free from over-fondness, meeting glory and gloom alike, who exults not nor hates, his perception is set firm.

When as a tortoise withdraws its limbs on all sides, he withdraws his powers from things of sense, his perception is set firm.

Things of sense withdraw from the lord of the body who tastes them not ; even the desire for them falls away from him who has seen the desireless Supreme.

Even when a wise man strives, O son of Kunti, the turbulent powers swiftly steal away his heart; (60)

Controlling them all let him remain united, intent upon Me; for of him who controls his powers, the perception is set firm.

In the man who broods on things of sense, attachment to them springs up; from attachment is born desire, from desire wrath takes birth;

From wrath comes delusion, from delusion loss of recollection, from loss of recollection comes loss of soul-vision, through loss of soul-vision he perishes.

But who among things of sense uses his powers freed from lust and hate, and controlled by the Soul, with soul well-disposed he enters into peace.

In peace there comes the ending of all sorrows, for the soul of inspiration swiftly enfolds him whose heart is full of peace. (65)

There is no soul-vision for him who is not united, nor is there any divine experience for him; without experience of the divine, there is no rest, and what happiness can there be without rest?

For when his emotion follows the powers in their action it carries his perception away, as the wind carries a boat away to sea.

Therefore, of him, O mighty armed one, whose powers are altogether withheld from things of sense, the perception is set firm.

He who has attained self-mastery wakes where is night for all beings, and where all beings wake is night for the silent seer.

As the waters enter the ocean, ever filled yet standing unmoved, whom all desires so enter, he gains peace, not he who lusts after desires.

The man who, offering up all desires, walks without allurements, without the sense of possessing, without self-reference, he enters into peace. (71)

This is the God-like resting-place, O son of Pritha, nor will he who has gained it be led away; dwelling in this at the time of the end, he wins union with the Eternal.

CHARLES JOHNSTON.

A STUDY OF LIFE.

II.

ELECTRICITY AND LIFE.

IT is hard to believe that the theory of the conservation and correlation of forces was only formulated by modern science a little more than fifty years ago. Faint foreshadowings of the doctrine of heat as a mode of motion appeared much earlier, but such theories were classed for the most part as "unverifiable hypotheses," and served chiefly to bridge over the gulf between the purely metaphysical speculations of the older philosophers, and the experimental methods of to-day. It was towards the close of the 18th century that Lavoisier discovered the great principle of the indestructibility of matter, and made of chemistry an exact science. It was nearly a hundred years later that Grove and Joule of England, Mayer of Germany, and Seguin of France announced almost simultaneously the theory now known as the conservation and correlation of all force, the law that any form of force can be changed into any other form, but never altogether dissipated, as matter can be endlessly transformed but never destroyed.

The purpose of this paper is to suggest that the law of the indestructibility and correlations of force in the world of matter must have its logical counterpart in the intellectual and spiritual worlds. For once convinced that no particle of physical energy is ever dissipated or destroyed, but simply changes form, and it becomes difficult not to believe that mental energy is equally persistent.

The fact of the transformation of one force or mode of motion into another has induced the belief that all the different natural agencies are in reality but one, manifesting in various ways, a universal energy associated with matter, of which its phenomena are but differently modified effects. Moreover, evidence seems to be constantly accumulating to prove not only that all forces are modes of motion, but that all motion is a manifestation of *life*. How intimately electricity and nerve-force are connected, was shown by some of the experiments of Matteucci, who demonstrated that the sensory nerves are affected by the electric current, and, therefore, that some definite polar condition is induced to which electricity is correlated, and that probably this form of electricity is equivalent to what we call "nervous energy," which is but another name for vital force. We find also that the power of a nerve to produce muscular contraction is weakened or destroyed by the transmission of an electric current in one direction, and increased by sending it in another.

"Star and nerve-tissue are parts of the same system," said Prof. Youmans, "stellar and nervous forces are correlated. Nay, more, sensation awakens thought and kindles emotion, so that this wondrous dynamic chain binds into living unity the realms of matter and mind through measureless amplitudes of space and time. . . . How a force existing as motion, light or heat," he says elsewhere, "can become a mode of consciousness, . . . or how it is possible for the forces liberated by chemical changes in the brain to give rise to emotion, these are mysteries impossible to fathom. But they are not profounder mysteries than the transformation of the physical forces into each other."

In a recent paper by Dr. Saleeby on Prof. Burke's experiments with radium, he says that but three possibilities of the origin of life upon the earth can be conceived: First, that its primal origin was miraculous, a break in the law of continuity (a theory that no scientist could entertain); second, Lord Kelvin's suggestion that the first germs of life were borne to earth on a meteorite (which only changed the *locale* of the problem), and third, the possibility that life had arisen by natural processes from lifeless matter, which Dr. Saleeby calmly asserts is the only possibility that could be seriously entertained. He does not state to what "natural processes" he refers, nor how he explains the "break in the law of continuity" that would be caused by the evolution of life from lifeless matter.

The law of continuity, if carried out to its logical conclusion, would prevent the necessity of seeking for the origin of life, and would involve a fourth theory, that life in some form, latent if not active, had always existed and showed itself, as both Spencer and Huxley conjectured, in alternate eras of evolution and dissolution, activity and repose. This would be in line with that ebb and flow of energy that we see in all things, and would make life but the continuous expression of universal force, "the manifested God in nature."

If motion be identified with life, there can be no such thing as lifeless or dead matter in the universe. The pebble that we carelessly kick from the path must have within it some portion of that "cosmic energy" of which Huxley speaks, which, in the form of the force we call cohesion, holds the mineral particles together and prevents their falling into dust and being borne away upon the wings of the wind. If we watch a still pool on a cold autumn day we may see the motion of the slender needles of ice as they dart across its surface and fall into ordered lines as if at the noiseless mandate of life within. Or we may study the different substances that spring into visible form out of the solutions in the chemist's laboratory, see "the left-hand" crystals dissolve and disappear, and presently re-emerge into shape as "left-hand" crystals again in obedience to unvarying law. Do not the laws of motion even here appear to be **also** the laws of life?

In a lecture of the current year, Prof. Robert Austen, F.R.S., speaks of "certain phases in the life-history of metals," showing that metals and alloys really present close analogies to living organisms, and says that a future generation will speak of the evolution of metals as we do now of that of animals, and that observers will naturally turn to the sun as the field in which this evolution can best be studied. But this study is not only to be conducted through the spectroscope, but it is to be concerned with all the phenomena of light and heat and electricity, of which the sun is the great reservoir. Dr. Carpenter thought that "solar radiation is the *vis viva* of our whole microcosm," and Mayer, the great German writer on the correlations of force, says (after speaking of light and heat as modes of motion), "Quiescence is darkness and death; motion is light and life."

Huxley defines a germ as "matter potentially alive, and having within itself the tendency to assume a definite living form." There is matter for endless discussion here, especially in the defining of the word *tendency*. It stands here for the formative power of that cosmic energy which is the life-principle of the universe, for one with the life-impulse that forces the germ to grow must be the Intelligent Power that teaches it how to grow. Dr. Carpenter calls this tendency "the directive agency" in the germ, and says that it "rather resembles the control exercised by the master-builder than the force of the workingman he employs," although he nowhere refers to it as an *intelligent* impulse, but leaves us to consider this most important of all the elements of growth as something to be taken for granted. Nevertheless he takes care to point out that no combination of albumen and gelatine, fats and starch, salts and bone-earth, could make a living man without this "constructive agency" inherent in the germ from which his bodily structure is evolved. This constructive power Carpenter considers as belonging to the germ itself, and inherited from its progenitors,—surely a foreshadowing of Weismann's "eternal cell." Its parallel in the "inorganic" world would be that fundamental difference in properties which constitute the distinction between one substance and another, and by virtue of which each "behaves" in its own characteristic manner when subjected to new conditions.

There is no better illustration of the conservation and correlation of forces, in the organic world, than the process of germination as exhibited in the seeds of plants, every one of which is a minute chemical laboratory. A seed consists of a partially developed germ and a store of nutriment provided for its first needs. To set the complex processes of growth in motion we must have the two elements that the old philosophers said produced the universe—heat and moisture. Then ensues a succession of chemical changes, which converts insoluble starch into dextrine and sugar, and these combine with the albuminous and oily

materials of the seed to form protoplasm, which is converted into various forms of organized tissue by "the vital activity of the germ," to use Dr. Carpenter's phrase for the directing force that makes these changes. But the three-fold and four-fold compounds produced by plants, such as chlorophyll, etc., do not come from a direct union of their elements, but the simpler two-fold substances have to be decomposed in order to form them, because in this act of decomposition certain chemical forces are set free in that peculiarly active condition known as "nascent energy." Or, as Prof. Le Conte puts it, the simpler compounds, in falling, as it were, to the plane below them, create an amount of force which raises another portion to the next higher plane of organized tissue. So that we learn to recognize death as but a step to a higher form of life.

The decay continually going on during the life of a plant restores to the so-called "inorganic world" in the form of carbonic acid, water, and ammonia, part of the materials drawn from it, together with a certain amount of heat generated in the process of decay, thus restoring to the lower plane not only the materials but the forces which built up the vegetable fabric.

The same liberation of carbonic acid goes on in the egg as in the seed, the same return of a portion of its substance to a lower condition that force may be set free to raise another portion to a higher state. Everywhere we see the action of the same laws of life and motion, the minerals broken up to feed the plant, the plant making new combinations which nourish the higher animals, and these again restoring to the soil the materials of richer growth. What we call death, then, in the vegetable or the animal world is really but a transformation of life, not an absence of it, and if there is no such thing as death in the lower conditions of being, why should we predicate it of the higher? Light and heat produce food and warmth, food and warmth build up the bodily tissues, and stimulate the nervous system and the power of thought.

The delicate appliances of our modern laboratories measure the amount of wasted tissue accompanying mental labor, as well as that which accompanies physical exertion. But is there not, besides these well-defined changes in the brain and nerve-tissue, an ebb and flow of energy of which we are but too conscious when it diminishes, and which we are in the habit of calling vitality or nervous force? The Autocrat of the Breakfast Table, who was wise and witty in so many ways, said once that it is better to lose a pint of blood from your veins than to have a nerve tapped. "Nobody measures your nervous force as it runs away," he said, "nor bandages your brain and marrow after the operation." Huxley has said that "every amount of nervous action is accompanied by a certain amount of electrical disturbance in the particles of the nerves in which that action is carried on." Three hundred years ago Paracelsus declared that there was a nerve-fluid or vital force equally

distributed through all parts of the human body. This "vital force," if one may be allowed to assume its existence, appears to be more directly correlated with electricity and magnetism than with other forms of energy, and can often be re-inforced by a galvanic current. Grove's saying that the excitability of a nerve is weakened or destroyed by the transmission of electricity in one direction, but increased by its transmission in the opposite direction, points to a change of polarity in the nerve-cells. This change of polarity must be the result of an altered rate of vibration in the molecules of the cells. The molecules of all substances in nature are throbbing with life, that is, they vibrate at a certain rate, and this rate may be altered by many agents and in many ways, according to the character of the substance, as "the sensitive flame" will respond to the vibrations of certain notes, or may be extinguished altogether by too great a volume of sound. Beyond molecular motion we have atomic energy, and while the molecules of the physical cells act under the laws of the correlations of physical force, the atoms, which have been called "the souls of the molecules," are influenced alone by the laws of the mental plane. Prof. Ladd, of Yale, goes so far as to call atoms "super-sensible beings," and asserts that the phenomena of human consciousness must be regarded as the activities of some other form of Real Being than the moving molecules of the brain. Eastern science has always regarded the atom as an independent entity, and explains that no sooner do two or more atoms unite to form molecules and cells than these cells become endowed with consciousness, not the self-consciousness that we alone recognize, but other forms of various kinds, according to the nature of the cell, which has also freedom to act within the limits of law. Of course each condition of matter and each form of consciousness, as well as every mode of force, is governed by its own special laws of action, and has its own place in the infinitely graded scale of being, a scale, moreover, that leads step by step without a break from the lowest possible form of life to the highest.

For human eyes the upper rounds of the great ladder are lost in the darkness veiling the Absolute and Unknowable, of whom no man may speak. "Light is the first begotten and the first emanation of the Supreme, and Light is Life. Both are Electricity—the life-principle, the electric vivifier of all things. . . . Within its beams lie the beginnings of all physical and chemical action, and of all cosmic and spiritual phenomena. . . . The sun is not the *cause* of either light or heat, but merely the focus, or, as we might say, the lens by which the rays of the primordial light become materialized, are concentrated upon our solar system and produce all the correlations of forces." (*Isis Unveiled*, I. 258.)

The Eastern philosophy recognizes a distinct vital principle independent of the organism, material of course, as *physical force cannot be*

divorced from matter, but of a substance existing in a state unknown to science. Life, for this philosophy, is something more than the mere interaction of molecules and atoms. There must be a vital principle, without which no molecular combination could ever have resulted in a living organism.

As we may find all forms of propagation down to the simplest division of the cell still existing upon earth, and as "spontaneous generation" must have existed at some far-away epoch in the history of the world, it is quite possible that our scientific men may yet succeed in detecting it. Only the occult philosopher would maintain that the simplest cell or "radiobe" that would "swim into their ken" under the most powerful of their microscopes, would be a unit of life resulting from the combination of elements and forces that in themselves were a part of the great Ocean of life. And if we can trace the action of electricity in some form or other through all the planes of being up to its correlation with the mightiest of all forces, Thought and Will, must not these also be eternal? If the life-force that started upon its planetary round when the sun's rays first fell upon a consolidated and cooling earth is still working out its destined mission, how can we admit for the power of Thought, the Will to raise ourselves and all men from a lower to a higher level of achievement, a less permanent existence? And as we cannot think of the agent as less powerful and persistent than his act, how can we ascribe to the thinking principle in man anything less than an endless existence, varied it may well be, in outward form, but still intrinsically the same, as the unit of force that begins as a ray of sunlight blossoms into a flower or a fern, to return to earth as coal, and to be transmuted again into the light and heat of household fires, the basis of the physical life of man.

Wherever there is motion there is life, wherever there is life there is consciousness, not as we know it necessarily, but nevertheless, a consciousness whose winding steps lead onward and upward until they are lost in that Divine Life and Thought from which all nature springs. "The mutable cannot know the immutable, nor can that which lives perceive Absolute Life." But when that unit of life which we call a human soul shall have completed its round of existence, then all forms of consciousness will be made part of itself, and in the words of the Eastern poet, "it beholds the things beyond the sea, it hears the language of paradise, it perceives what is passing in the mind of the ant."

KATHARINE HILLARD.

THE NEW GOD OF CHOWPATTIE.*

(A TRUE TALE.)

IN a small thatched hut among the mountains, Soondia's child lay dying. Through the rains it had wasted slowly, and now all seemed in vain. The heats were over. Torrents gushed down the mountain sides. The hills and plains were green and "Nature worked so swiftly that you could see her action." But for Soondia and for her child Nature did nothing. In vain were the Bhoots appeased with rice, with milk, with flowers. In vain were sacrificial fires lit. Lamas came, prayed, held wierd rites, received the scant coin and departed—all in vain. From the bamboo poles around the dwelling; from every bush in the bare compound fluttered prayers on paper of every color—all in vain. And then there came one awful moonlight night when the rattle sounded in the child's throat, when the old woman keened—and when Soondia, desperate, a mad thing, rushed out and tore down the bamboo poles, scattered the prayers and offerings, tore away the fires, and screaming, staying not to see her child expire, rushed down the hill into the jungle. That was the night that the new God came to Chowpattie.

"Climbing the grade, panting and sullen but undismayed," the stout pioneer engine 24 B climbed the Himalayan slopes, its ten tons clinging to the rails as it dragged behind it the construction trucks and workmen. For 24 B was the guide and the servant to the pioneer construction train, and each night saw it at the end of the track which by day it had helped to build; now at the edge of a precipice, and always up a grade of a thousand feet to the mile. Dragging its train thus, and stopping thus at a giddy altitude on the mountain side, facing the eternal snows of mountains higher still, its feet amid the cacti, its fires shining, its black nostrils pouring forth smoke, standing there at the jungle edge, where never engine stood before, it was thus it appeared to Soondia as she came upon it in her mad flight. A monster never dreamed of! A fire breather; a roarer; a demon vomiting men black and white from its serpentine entrails; aye, and food and tools; all of which it had carried within its bowels up those dizzy slopes. A panther glowered, turned and fled from

* An anecdote told to the writer by the President of a railway in India.

it. The jungle creatures stared and ran. The king cobra stung and stung and again stung its heels, and died exhausted and enraged whilst his mate and its brood fled far. The monster only hummed and stood still, resting, while all the jungle life vanished. Sacrificial trees caught fire from it and burned, scented and resinous, till the monster's slaves, black and white, thrashed them out. And the monster shrieked its awful orders! Alone of all the jungle, Soondia, the mad, the desperate mother, fled not. Fear had no place in that heart whose only fear was to lose the first-born. Into that heart there flickered a hope, a hope dancing as danced the monster's fiery breath. For here was Power! Here was Life! Was not this a new God? Did she not see this new incarnation of Force doing its deeds of wonder? Force, Life, Motion. These she craved; these she must have, will have, for her son! The new hope flares higher. Resolve is born! A flitting shape steals food here and there unobserved by the men encamped. A shadow amid jungle shadows plucks flowers and seeds, caring nought for life profaned. The new God has an offering made before him, where his iron frontlet faces the snows and the mountains. That motionless shade amid the darker shadow of his feet—that is Soondia—squatting among her offerings, praying the night through to the new God to save her child. When the day breaks she rises, does puja, then runs swift as a panther to Chowpattie. At the threshold of her hut her husband meets her.

"Where wentest thou? Whence camest thou? *The child asks for thee!*" With a shriek of joy the mother clasps her son. The new God has heard her prayer. The new incarnation of Power has breathed life! Her child mends steadily. On the day on which he first goes to play in the compound, the men on the construction train of No. 24 B, pausing for tiffin, see a singular sight. Some natives, carrying wreaths of paper flowers, fruit, food, water and grains, timidly approach 24 B where it stands stalled in the ferns. They prostrate themselves, and then decorate the stout iron front of the engine. It is, they say, thank offering to the new God of Chowpattie for a life.

The wonderful new God cleaves his way to the mountain top, 8,000 feet away. He brings thousands of travelers. Other sons are born of him (presumably) and like him, in some strange and godlike mating of his own. He has altered the mountain; he has brought money and work to Chowpattie, and even to distant Darjeeling. There are many like him (apparently) now, and Chowpattie worships the Bhoots again. But Soondia never forgets. There is but one new God, displacing all other gods, to the faithful Soondia, the Force-worshiper, holding on her knees the laughing son of her son.

L. WHARTON.

MEDITATION.

I.

THE subject of meditation is of primary importance to every genuine student of occultism. It is inculcated as a religious practice in all systems of religious teaching, and is found playing a principal part in the life of every saint. In lay fields, as well, it seems an invaluable concomitant of creative genius. It is spoken of as more than the door to the inner life,—even as the inner life itself. Therefore, it is quite indispensable to all who seek to know this life directly rather than by hearsay.

Despite the incessant allusions to meditation in religious treatises it is difficult to refer to any one clear and adequate explanation of its rationale. In Theosophical literature *Light on the Path*, *Voice of the Silence*, the *Bhagavad-Gita*, *Patanjali's Yoga Aphorisms*, and *Letters That Have Helped Me*, all touch upon this topic and treat some of its different aspects. In explicitly Christian literature a host of references might be given, of which Fénelon's *Letters*, and Thomas à Kempis's *Imitation of Christ* may serve as examples. But in each alone the treatment is fragmentary, and when the different aspects are compared they at first appear paradoxical if not contradictory, and the whole subject is left in a mist of obscurity or vague confusion.* Perhaps the most clear and concise exposition readily available may be found in *The Theosophical Forum* for June, 1898. But even here the treatment is incidental to a larger theme, and, illuminating as it is (giving an insight the present writer cannot hope to impart), it is hardly as detailed and explanatory as both the difficulty and importance of the subject make desirable.

Part of this difficulty is due to the indiscriminate manner in which the terms concentration, contemplation and meditation are used by different writers. But a larger part has its origin in the nature of the subject itself. Meditation is only partly a mental process, and that in its preliminary stages. In its later stages it quite transcends the mental plane, and so refuses to be completely describable in mental terms, save as a series of apparently contradictory statements.

An illustration may make this clearer. Consider the terms unselfishness, love and honor. We know quite well what they mean, for we are acquainted with the things themselves, yet they defy adequate verbal definition, for words are of the mind and these things transcend the

* Witness Question 53 on page 501 of this issue.—EDITOR.

mind. If there is any doubt of this, try to settle in words whether a mother's sacrifice for her child is selfish or unselfish. Verbally, these two words stand for contradictory properties, yet here, because we know the thing itself, we are quite content to say it is both selfish and unselfish. So it is with all those states of consciousness which lie beyond our ordinary mentality. They are describable in words only as paradoxes. To understand their meaning we must continually go behind the words to the things themselves. With this by way of introduction let us turn to our proper subject.

Meditation has been defined as that state which ensues from the centering of our consciousness in the soul rather than in the mind or the emotions. The first step toward meditation is concentration, and until considerable power of concentration is acquired true meditation is impossible.

It is, doubtless, true that each of us can concentrate his mind in some one or other direction fairly easily and completely. Indeed, if we could not, we realize how ineffective our daily work would be. But few of us have much general power of concentration available at the dictates of the will in any direction. To convince yourself of this it is only necessary to lay this paper down and endeavor to concentrate your thoughts for, say, three minutes upon any topic not associated with your ordinary hopes and fears and duties. Try it, for example, on the "idea of duty" and note how many other thoughts crowd into your mind in that brief period. Under the influence of hope or fear or desire, or even of daily custom, the mind is held fairly steady and one pointed. But under the influence of our will it is not. We have not yet become the masters of our own minds, nor can we hold them attentive, focussed and fixed for any lengthy period. Our attention is continually distracted and our mental states modified both by the discursive tendency of the mind itself and by the influence of our emotions. Therefore, we see, first, why it is said that the mind is dominated by desire, and, second, why Patanjali defines concentration as "the hindering of the modifications of the thinking principle."

The effort to increase the power of concentration by consistent and systematic training is the first step in practical occultism. This training may be acquired by anyone who so desires and will give to it the requisite attention through the incidents and duties of daily life. It consists, on the one hand, in concentrating every faculty upon each task and duty as it presents itself, and that whether the duty of the moment is hoeing corn or listening to a concert; and on the other, of never permitting the mind to act undirected in idle dreams or anxieties. Always set it a topic. Three things will result which are really one. First we will gain enormously in the control of our minds by the will and in the power of concentration; second, we will do far better work and be far more effective; third,

there will drop away from us a great burden of useless fear and anxiety. This training is not easy at first but it has very rich rewards.

There is another stage of concentration which may be called contemplation, though this name is used by many writers for something far higher. Having learned to concentrate our minds to a single line or sequence of thought we now attempt to hold them upon a single aspect or idea. Let us say, as before, upon the *idea* of duty. We are not to think "Our duties teach us much," "I wonder what duties I have left undone," etc., but simply contemplate the bare abstract notion of duty. Patanjali tells us that one of the aids to this form of concentration is "mutterings." In a certain way this contemplation is not unlike the continued even repetition of the name of the idea, which "muttering" Patanjali puts forth as an adventitious aid. Every notion or idea has innumerable aspects, and its correlations and correspondences run into all manner of directions. It is something to be able to follow one of these lines—without jumping to other things altogether—but it is more difficult to hold the mind immovably fixed in contemplation of the central concept. We begin by attempting this practice at stated times, and gradually we are able to perform it with greater ease and for longer periods without undue strain. As we master it, we find that in this state all the ordinary mental processes are quieted and held in abeyance, as is the activity of the senses. That which remains active is the bare faculty of *awareness*, if one may use a rather technical term. We are aware of the idea or thing we are contemplating, and we are aware of it very keenly,—of its unity and essence. We are contemplating, as it were, *all* its properties at their root, so that we find a little of this contemplation of the essence of a thing extraordinarily clarifying to our understandings of its diverse characteristics and ramifications.

This state has also been described as "the merging of all the senses into one sense." Such a statement sounds rather more formidable than it is, for a like result follows every very strong concentration of attention. For example, when deep in a book we probably all have been suddenly aware that someone had entered the room. Our whole attention had been concentrated in our reading; the senses, save for the almost automatic action of the eye, had sunk into abeyance (retired into the central power of awareness of which they are differentiations). We cannot tell whether we *heard* someone enter, or *saw* them, or *felt* a current of air, or how our attention was called to this presence, but suddenly we are *aware* of it. This illustrates the negative aspect of the merging of the senses into the one sense of awareness. It is, however, only the negative aspect or, perhaps more properly, the negative correspondence.

The positive aspect of awareness is the sense of unity or of *being*. We actually become the thing we are contemplating, and thus know it as it knows itself. This may be explained and illustrated in many ways.

When we concentrate and focus all our mind and senses upon a certain object, our mind as a plastic material, takes the form characteristic of the object of contemplation, or, in terms of vibration, vibrates in unison with its object. This unity of form or identity of vibration attracts similar force. We see something like this in the force felt around the statue or photograph of a forceful man. The similarity of form has attracted similarity of force. On this principle also the ancient Egyptians placed statues of the dead in their tombs that their force might thereby be conserved. But this will become clearer as we make its application to meditation, and indeed it is chiefly in this last connection that contemplation becomes a useful practice.

Having learned from our daily lives some power of concentration together with control and one-pointedness of mind we can now turn to meditation itself. The effort to meditate is the effort to center the consciousness in the soul. It is made by concentrating upon the soul. In the daily thought of the ordinary man the soul is a good deal of an abstraction. This he expresses when he says "I *have* a soul." He does not say "I *am* the soul." Indeed, he would be hardly justified in this latter statement, for to him the "I" is the center of his consciousness, and this he has not yet placed in the soul. He might be, as are most of us, quite willing to grant that all life, his own as well as that of all nature, only existed as an expression of soul. But that, he will tell you, is more theoretical than practical. Yet it is precisely to experience this fact as a practical conscious reality that is his task in the preliminaries of meditation.

In the effort to concentrate upon the soul we thus meet our first vagueness of direction. What are we to concentrate upon? Surely not upon some glorified image of our everyday selves separate and apart from other souls. But rather upon the highest abstract ideal that each of us possesses. The form in which this presents itself differs with the individual. To one it may be the law of love, to another the law of justice, to another an inexpressible feeling or vision of majesty and power. The form matters little. What does matter is that it is his highest conception, his ideal, the nearest approach to the oversoul or to God of which he can conceive. It is upon this he is to concentrate his mind and attention with that one-pointedness which we have described as contemplation.

As he holds this ideal in his mind—and, since it is his ideal, also in his heart—the process we have already outlined takes place. The numerous voices of the mind and senses die down and become still. He is no longer conscious of anything other than this object of his contemplation. The senses are drawn in, automatically and unconsciously, and become merged into the single perceptive power of awareness or intuition. The consciousness of the mind, as we have known it, active and con-

cerned with change, undergoes a subtle transformation. In its place the consciousness of the heart awakes.

We may be able to make this transformation clearer by considering a very noticeable characteristic of our ordinary mental processes. This characteristic is that of duality or multiplicity. The mind always relates one thing to another, compares and correlates. It is thus by nature many-pointed, and even the correction of its discursive tendency does not alter this fundamental characteristic. On the other hand, the effect of love, or desire, or any act which we associate with the heart is to concentrate the attention and consciousness quite singly and one-pointedly upon the object loved. Stop a minute and call to memory some friend. We have before us some mental picture which we are regarding as we would any physical object. Now *think* about your friend. You will find yourself instantly making comparisons of some sort, either between him and others or between some of his characteristics or occupations. This process of relation will quickly lead to consideration of quite other topics if the mind be untrained in concentration. But even where trained we see it continually as a rational act. Now, return again to the mental image of your friend. Keeping your attention fixed upon him, yield yourself to the feeling of friendship or *love* you have for him. You will find that in this no element of comparison is present, your whole attention is held fixed, not upon his personal characteristics, but upon the man himself. Indeed, if your love be strong you will quite lose thought even of yourself, feeling only a sense of his presence, which grows keener and more absorbing with your love. After you have withdrawn your attention you will feel that you have been curiously at one with him, but at the time even this sense of unity is lost in the sense of his presence, for you have lost the thought of yourself.

Thus it is that when the mind is stilled in contemplation the heart can become dynamic and bring us into unison with the object we are contemplating, provided that we actually desire it, and have for it a real, not a sentimental, love. It is this dynamic action of the heart which is next operative in meditation. The mind, though fixed in direction, has become entirely quiescent. In this condition it has been likened to a placid lake—no longer itself flowing or dynamic but capable of reflecting the still glory of the stars and their mighty movements.

The consciousness is now held by the desire of the heart. This desire is a real and living force. It draws toward us, and us toward, the ideal to which it is directed. Gradually we begin to feel the reality of its presence. At first this presence is reflected in the mind, held fixed in contemplation, in that form in which we at the outset phrased or pictured it. But just so far as it is a real and genuine ideal it pertains to the formless soul, and this is the reason that to us it is an ideal, and this is why we have loved it. Therefore, our desire penetrates beyond the form

or phrase. Little by little this mental picture grows more attenuated and sinks from sight. There fall upon us a great stillness and silence, formless and wordless, but full of power. When we have entered this stillness we have begun to meditate, for in it is wrapped the soul of each, as is the soul of all the world.

Of the consciousness that then ensues I cannot write. It has been described by the prophets and seers, the saints and poets and great artists of the race, in every age. The words and imagery of these are infinitely various, as are the aspects of the soul of man. But in each is the same *feel*, the same subtle rhythm, the same light. So that anyone who has known the illumination will recognize its description, as well in the *Upanishads* as in Wordsworth's verse, in the Hebrew prophets and in the lives of the Christian Saints. There may be obtained from the Secretary T. S. in A. a little volume called the *Song of Life*. It contains a translation of a part of the *Brihad Aranyaka Upanishad*. Read it with this point in mind: that it is a treatise on the consciousness of the soul, to which we may attain in meditation. For soon we find the silence is not silence but full of a mighty song. Like the deep notes of an organ which we feel before we can hear, so we feel this song before we hear it. It is the song of life, the rhythm of the law, the breath of God. And through our contemplation and our love we become at one with this—one with all that is—part of the great law, part of the moral order.

We sink back from this consciousness into that of our daily lives. But we are never afterward quite the same. The cares and anxieties, the hopes and fears and ambitions of the outer world return to us, but they return with a curious coloring of unreality. We have experienced, even if only for a moment, a life in which they played no part, and they can never again have quite the same dominion over us, nor can they any longer wholly satisfy us. This is symbolized in the first of the Temptations of the Wilderness, where Jesus replies: "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

II

In what we have already written we have tried to outline the successive stages of meditation and to indicate the corresponding powers of mind or heart which lead us to them. These powers are obviously possessed by us all, for they are quite commonly active in other directions. But they are seldom adequately developed or controlled. Particularly is this lack of training noticeable, and its effects detrimental, in the powers of the heart. Our western system of education compels at least a partial mastery of the logical and comparative faculties of the mind,

but the schooling and direction of the heart have been quite ignored. This neglect accounts for the failure of the vast majority of western people to more than sense, in rare moments of inspiration, the existence of the inner world. The dynamic power of love, which, trained to act as aspiration, can carry the consciousness from the outer world to the inner, from form to essence, will, if uncontrolled, turn outward as desire for concrete objects of sense gratification. This tendency to the concrete, once become habitual, is stubborn and persistent. In the Upanishads it is called "the knot of the heart," and we can know the peace of the inner world only "when the knot of the heart is untied."

We can see from many points of view that this turning of the heart is of fundamental importance. I have been told that it is the literal meaning of the Greek word translated "repentance" in such phrases as "Repent, for the Kingdom of Heaven is at hand." It must precede any serious effort at self-training or discipline, and must be the foundation of all that comes later. If we cannot turn with love to the life of the soul there is small use in our trying to reach it.

Yet it is by no means easy actually to love anything so vague and abstract as is at first the concept of the soul or the ideal of goodness and justice; for the driving and drawing power of the will which constitutes true desire, and which alone is effective, does not turn readily to abstractions. Nor can we remove this difficulty by making our ideals more concrete or crystalizing them into some mental form. To do so would be to defeat our own ends. For we seek ultimately to pass behind all forms and imagery, and to do this by the very power of love we are here calling into play. We must then turn our hearts from the outer world to the inner; we must deepen our love and intensify our desire; but we must not harden nor materialize their object.

There is a name by which the soul is called in eastern literature which is very suggestive in this connection. This name is "the great exile." Consider one in exile, let us say one who by long confinement to the tropics has fallen into the lassitude and laxer life of those around him, forgetting the more robust ideals of his own land. Some message or reminder comes to him—perhaps only in a strain of music or some equally trivial occurrence, but sufficient to bring to mind a picture of his former life. It is easy to overlay this memory or even to disregard it altogether. But if he dwells upon it he will find it become dynamic. He will realize how far he has fallen, and what firm and persistent effort is needed to regain his heritage.

We can readily see what such a man should do, indeed, we could all give him most excellent advice. It is more difficult, however, to carry out that advice ourselves—yet we must recognize that our own position is closely akin to his. There has come to us, as to him, a reminder of a life more truly our own than that which we live from day to day. And

with us also there is need of persistent and continuous effort if we are not to overlay our inspiration with the activities of the outer world and sink back into the lethargic condition from which we have been temporarily aroused. In the light of this analogy the direction which our endeavors should take becomes much clearer.

We see now that the whole question of success or failure lies in the permanence of the impressions and desires experienced in moments of inspiration. It is these which give the initial upward impulse to the will, and it is these which sustain it. Therefore, our first task is to make them as enduring as possible. To accomplish this we must dwell upon them. This also has the effect of invoking fresh inspirations; just as the musing on one memory will bring others to the surface.

It is a curious fact regarding all occult training such as is here indicated that each step in its development involves all the others, so that to succeed in any one direction requires, and implies, a modicum of success in many others. In other words, these steps are not so much sequential as parallel. This is observable in what we have just written, for the dwelling upon our moments of inspiration is in exact correspondence with meditation itself. If this dwelling upon our inspirations were wholly easy for us meditation would not be difficult, so we must seek other aids as well.

These we can find in many little observances which we can make a part of our daily lives. Such are set times for recollection and self-communion, from which we exclude by act of will all thoughts of our habitual cares and occupations. In these periods of stillness our ideals seem to come closer to us, and very quickly we learn to look forward to them as times of rest and refreshment. Another practice, from which great help can be derived, is the reading of spiritual books—the records of spiritual experiences and laws of the inner world, recorded in the lives and teachings of the saints and mystics of the past. No one can make any serious study of these writings without being impressed by the unanimity of testimony of which we have already spoken. So that we learn from them that the path upon which we are now entering has been trod by many feet before us, and gradually we grow into a sense of companionship, though it would be difficult for us to tell with whom or with what. This helps to hold the heart, as do all touchstones of the inner life.

Parallel with these observances and practices which tend to strengthen the love of the soul there are others tending to weaken the domination of the senses and to withdraw from them the force of desire. One of the most useful of these is the deliberate effort to disassociate yourself first from your acts, and second from your thoughts and feelings. This is the cultivation of detachment, a practice equally advocated by Christian teachers and eastern philosophers. A very little of this practice will prove its value, restoring a poise and impersonality of view

and judgment difficult to maintain in the pressure of modern life. But it will do more than this. As we persevere in it we will see that many desires and emotions we have regarded as peculiarly our own are in reality not ours at all, but sweep over us from without as the waves of the ocean might do. We learn to view them as impersonal forces of nature, and when we can so regard them they no longer are our masters. We are bound more by custom than by force, and to be free it is only necessary to perceive our freedom.

This recognition is also fostered by acts of self-discipline and self-denial. There is a greater joy in exercising the moral muscles than those of the body, and from it comes a greater sense of power and of freedom. Try it with anything you are fond of; if, for example, you are a smoker, try giving up tobacco. You will learn in the first week how dominating is desire, how it drives us from without; and in the second, you will feel a sense of strength and freedom and absence of fear, a joy in the use and power of your own will.

By these and kindred means the driving power of desire may, little by little, be withdrawn from the outer world of sensation and turned toward the soul, quickening and augmenting our love and drawing us more and more toward it. The heart and will are both purified and strengthened and our ideals, while unhardened, are far clearer and more intimate. It is no longer so difficult to turn toward them with love, and we find in them a continually renewed source of inspiration.

Side by side with the training of the heart, and greatly aided by it, we have seen there is need for training the mind in concentration and contemplation. The character of this training has already been indicated. Yet, though easy to see how these powers are gained, it is a longer process to gain them. Therefore, most of us must attempt to meditate long before we have any complete power over our minds. This reversal is the cause of a number of very common difficulties in meditation, which, even at the risk of repetition it will be well to review in sequence.

The first difficulty experienced is the inability to keep the mind even on these general topics for any length of time. This is a failure in the most elementary form of concentration. The discursive tendency we have already analyzed, asserts itself, and soon we find our minds on other topics altogether. But practice and daily custom go far to overcoming this, and if it be our regular effort, we will find it become less and less difficult, as day after day the mind is brought back to the same theme.

The second difficulty is that involved in contemplation, of silencing the mind and quieting it down until it becomes fixed. Most of us if we were told to be silent would think we had complied with this direction if we refrained from speech. We know what it is to stop talking and be orally silent. But having done this we can, if we care to listen, hear

the mind continue actually talking to itself and phrasing its thoughts in words no less real because inaudible to the physical ear. These we can silence by an act of will. Indeed, we must learn to silence not only these voices of the mind but those of the senses and emotions as well. We can see the need of this not only for this stage of meditation but to keep us sane. Any one who seriously enters upon the path of mental discipline outlined for the acquirement of concentration will find how necessary it is to learn to *rest*. It is an art that few know, and its secret is in silence.

Mental silence is, however, often sought quite wrongly by attempting to empty the mind of content by repressing each thought as it arises. This leaves the mind unfixed and undirected, and so receptive to and reflecting every passing thought form or current of the psychic world. This is the danger of psychism, the astral *cul de sac* of which we have been warned so often. It has its origin in the negative condition of the mind and the mistaken method in which silence was sought. The mind should be quieted by the intense attention given to one single ideal or object. To this ideal it is receptive and passive, to all else it is exclusive and positive.

The third barrier is that as the mind is silenced some lose consciousness and fall asleep. This is in part due to a negative condition akin to that just described, but more of the heart than of the head. We have seen that at this stage the consciousness passes to the heart, and there are those whose consciousness is not easily centered in the heart or carried by love. Such natures are generally unemotional, which, though here a difficulty, is elsewhere a great safeguard. Indeed, this consciousness is by no means emotional. It is the still, deep current of love which the emotions more often obscure than express. It is aspiration; but it is of the heart not of the head.

The next difficulty is just the opposite of this. It is that as the consciousness of the heart awakes and rises upward, the mind, quieted for a time, reasserts itself and acts upward with it, seizing upon the consciousness of the heart and weaving round it dreams and visions of the most varied beauty. These visions may seem very good and true and at first be very helpful, but there is great danger in them. For not only is our attention arrested and our consciousness carried no further, but these visions turn upon us later. The inner light which gave them their beauty is of the soul, and being of the soul is loved and revered. But the threads and colors of which they are woven are drawn from the thoughts of daily life, from its dreams and hopes and fears. As we dwell upon the form and imagery of these visions the outer mental element grows more pronounced, the light of the heart within them grows more dim. Then comes a day when we recognize the source of all this imagery. Our minds turn upon us and deride us for deluded dreamers caught in the snare of our own fancies.

This has proved a shock and a barrier beyond which many have been unable to pass. Yet the light of the soul was within their visions, and it was this light which they really loved—not the forms and pictures. In occult phraseology it is said of the mental imagery that the meditation is impure. We may remedy it in two ways. If we are sufficiently strong, by increased power of concentration; and if we are sufficiently pure by the increased practice of detachment in our daily lives. This is the difficulty of the emotional man of strong imagination.

The fifth barrier is that of *form*. There are many minds whose tendency it is to make concrete all they touch upon. They crystalize and harden into set forms and dogmas. These are often those of greatest intellectual power. For this reason they progress to this point rapidly and easily, but here they become blocked. They are unable to pass behind form, or to cast aside words and imagery and lay hold upon reality. Such natures can sometimes be helped by forcing themselves to study and to think in other systems, even in other languages, than those to which they have been accustomed. If they are Christians let them study Buddhism, if Buddhists let them turn Christians; let them seek by any or all means to break up their hard set forms and habits and learn to look at life—not words.

The last barriers lie in the silence itself. The symbol of silence is darkness, and darkness is to many an immediate and instant source of fear. This is true of the great stillness which from the beginning of contemplation has grown more and more intense. It has become a silence of the senses, of the emotions, of the mind, and now even of the heart itself. Only after it has become *complete* does the moment of illumination dawn. Therefore, to many it has appeared as a great terror and they have fled it full of fear. To them it has seemed an abyss of nothingness in which even their own existence was slipping away from them into the void. Both courage and faith are needed here, and a certain effort that is never again exactly duplicated. It is the sort of effort required to leap in the dark in obedience to a voice that is no longer heard. After it is taken, and we have experienced this silence, just this same trial can never occur. For the darkness has passed.

III.

Any one of the difficulties touched upon above may delay us for many months or even years. But if we persevere and make our effort at meditation a daily practice we will accomplish it more easily and more completely. Fortunately, the curious way in which one difficulty involves all the rest applies also to our successes, and we find that as we succeed in any one direction we gain power in all. We will have periods when we seem to make very rapid progress, but these again will be fol-

lowed by times of apparent failure, of "dryness" in the common Christian phrase. But on the whole we will find we draw ever-increasing rewards of rest and inspiration.

As the meditation itself deepens its effects grow stronger and more permanent. Many of these effects are very subtle, showing most clearly in a gradual reversal of our attitude toward our daily tasks and pleasures. At first, as we have already said, these take on a curious coloring of unreality. In fact, this is but the shadow of the far more vivid life of which we have become aware. A similar effect is noticeable after having gazed at any intense light; on looking away everything else appears dark. Simple as this explanation is, the phenomenon itself has been the cause of very real dangers. It is not improbable that it corresponds with the second of the Temptations in the Wilderness. This is the temptation to destroy the physical life as something unnecessary to be considered, or to abandon all thought of physical law in our new sense of reliance upon spiritual law. More concretely and in our own case we are tempted to regard our outer duties as unimportant and perhaps to neglect them altogether.

Here our habits of obedience to duty as such stand us in good stead, and we pass through this period, brief or long as it may be, with them as the sole driving power in our outer lives.

But after a while we learn to see deeper than this. We see that our duties are part of the great moral order in which we are beginning to take our place—the reflection in our outer lives of the will of the soul. To neglect them would be to neglect the very end we seek. When we have realized this, our outer lives even in their most trivial details take on a new and far more vital meaning than they ever had before. This is the second result of meditation.

With this there comes what at first sight appears a very strange and terrible effect. It is the throwing to the surface of the evil in us. We find old desires we thought long dead reawakening and clamoring to be heard. Our whole nature seems suddenly aroused and arrayed against itself. The line is not drawn so much between good and bad as between that which is of the soul and that which is not. It is quite obvious that such a result was to be expected, but it comes always as a surprise. We have reached the parting of the ways.

This period of struggle and of choice has been outlined in a recent number of *THE THEOSOPHICAL QUARTERLY*,* and it has been described in many ways at many times. We see before us two roads—two paths or ways of life. The end of one we know. It leads to fame and power and material success; to all those achievements which the world admires and for which it gives its great rewards. We feel the power in us to

* *The Gospels of the Kingdom. THE THEOSOPHICAL QUARTERLY, October, 1905, pp. 282-3.*

take these things for our own, if we will desire and work for them. The end of the other way we do not know. It is "the small old path that leads to the eternal." It is the path of duty and of sacrifice. It may bring us to fame and success or it may lead us through failure, privation and unending toil. But it is the path of service to the soul. To the first path we are urged by personal ambition, by fear, and by sensuality; to the second by the high austere call of the spirit; which yet is vibrant and rich with love, with the new glory and majesty we are learning to know. This is the third of the Temptations of the Wilderness.

There is really nothing new in this parting of the ways, and the choice it here forces upon us, save that we are more conscious of it, and that, sooner or later, it must become determinative. A like choice is presented to us by every duty. Shall we fulfill it at the cost of pain and trouble or shall we neglect it that we may have rest or pleasure? The sum total of these our small choices must decide our great choice, and in time this great choice must be made by us all.

When it is finally made, more than ever does duty appear our friend. We no longer resent our lives, but become simply obedient to them. Then life itself takes us by the hand and teaches us. Each new task is a new gift, from each duty we reap a harvest of new insight and new power.

As our own lives become richer in meaning and purpose, the lives of those around us reveal a new dignity and beauty. We see beyond and through the mask of the personality to the soul behind which uses it. We see that all souls are one in the oversoul, and in the light of this greater revelation the old clash and conflict of personalities gives way to the love and sympathy of the soul. We begin to learn the unity of life and the brotherhood of man.

The last effect of which I would speak may seem to those who have not experienced it the strangest of all. We find ourselves no longer alone. The sense of companionship we spoke of in connection with spiritual reading deepens and becomes more personal. We become aware of a mighty company around us, and we realize that we are in the presence of all the great of all the past. We enter upon the heritage of the soul.

These, then, are the steps in meditation which lead us from the outer world to the inner.

1. Concentration: a power to be acquired in the tasks of daily life.
2. Contemplation: the keeping of the mind fixed in direction but without activity.
3. The awakening of the consciousness of the heart; the surrender to the love of the ideal.

4. The feeling of the presence and power of this ideal caused by the love we have for it.
5. The passage of the consciousness behind the forms of the ideal to its inner essence. With this real meditation may be said to begin.
6. The resulting consciousness of a great stillness.
7. Dwelling in this stillness till we find its peace and power and illumination.

To take these steps there is need of a thorough training of heart and mind. While this training is incomplete the following barriers or difficulties may be looked for:

1. The difficulty of loving the ideal; of withdrawing the force of desire from the outer world and turning it toward the inner.
2. The inability to keep the mind upon these topics.
3. The danger of producing a negative condition which leads to psychism.
4. The tendency to fall asleep; the danger of sluggishness.
5. The deception caused by the mind awakening with the heart and weaving round it mental images: the danger of emotionalism.
6. The barrier of form: the obstruction caused by a hard or dogmatic mind.
7. The fear of silence.

Having experienced, even if only imperfectly, the illumination of meditation, we enter upon a cycle of outer activity in which though the light is itself obscured its effects become manifest and permanently our own. This cycle is marked by these stages.

1. A feeling of the unreality or unimportance of the outer life.
2. This corrected by the sense of duty.
3. The recognition of the sequence of our individual duties as the reflection of the law of the soul.
4. The performance of our outer duties from this point of view, as an expression of the inner life, looking always back to it for inspiration and rest.
5. The coming to the surface of all the desires of the personality.
6. The definite choice between these and the call of the soul.
7. The recognition of the companionship of those who have preceded us, and the centering of the consciousness in the soul.

Any earnest student may follow these various steps for himself and verify the statements made of them. It is written that a very little of this practice saves one from many evils and brings a great reward.

HENRY BEDINGER MITCHELL.

THE INNER MEANING OF THE BIBLE.

IT is an old saying that "a little learning is a dangerous thing," and it is claimed that the exposition of truth has never done so much good as its misunderstanding has been productive of evil. In proof of it we need only look back upon the history of religious persecutions, Christian as well as others, and we shall find all kinds of outrages performed in the name of truth, and millions of lives sacrificed to the defense of doctrines which were misunderstood.

Truth itself can never be given to any man, nor understood by one who does not realize it within his own heart; it can only be brought to his notice in some form; but the form itself is not the truth, it is only its vehicle. The truth is the kernel, the form is the shell. Those who do not see the truth often mistake the shell for the kernel. Fables and nursery tales are not lies, however impossible the things they describe may be, but representations of truth, and one childish tale often is seen to contain a far greater amount of truth, speaking directly to the understanding of the soul, than a whole bookful of scientific arguments seeking to prove the truth to the soul by way of the brain.

Moreover, this material world, which we perceive with our external senses, is like a mirror of the spiritual or invisible world, and therefore its images are perverted. The books of wisdom, including the Bible, are not merely historical accounts dealing with external events of the past, but they deal with spiritual things, and that which contains profound sense, if seen in its true inner light, becomes nonsense if taken in its outer meaning. Very often the translators of the Bible do not seem to have understood the real meaning of the text, and to have tried to fortify their position by interpolations based upon their own misconceptions. The Bible, if properly understood, contains a great many occult truths, as is shown by St. Paul in his first letter to the *Corinthians*, chapter ii, in which he says: "*We speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.*" (The "wisdom of God" in the Greek original is called "*theosophia*.")

All our modern theosophical doctrines find their support in the Bible. For instance, the belief in the doctrine of reincarnation is proved by the often quoted passage (*John ix*, v. 2), where the disciples asked:

"Master, who did sin, this man or his parents, that he was born blind?"
 The man evidently could not have sinned before he was born blind if he had not existed in some way before that time. In *John, chapter iv, v. 37*, still more light is thrown upon this doctrine and that of the law of *Karma*, where it is taught that *"one soweth and another reapeth,"* for the personality which creates Karma is not the reincarnating soul, but the latter creates a new personality which reaps what has been sown.

Many of the sayings and teachings of the Bible are eminently absurd if taken in an external sense, and it often seems as if they had been purposely made so to prevent anyone from accepting them in that way and to cause people to think. Thus, when the Psalmist cries to God to destroy his enemies every occultist knows that no external enemies are meant, and that God does not perform such miracles; but the real enemies of man are his own evil thoughts and inclinations, and the true prayer is a power directed to one's own higher self for the purpose of overcoming one's lower nature. Taken in an external sense it represents the acme of egotism. Applied in its real meaning it lifts the soul to God where its enemies can touch it no more.

In spite of the absurdity of many Bible verses if taken literally they are still accepted in that way by the great majority of Christians, and there are not a few bigots who would become angry if they were told that the literal sense is not true. It may, therefore, be worth while to examine a few such passages and to offer an explanation:

Matthew, ch. v, 5. "Blessed are the meek, for they shall inherit the earth."

The contrary is true; for the lords of the earth are those who know how to push themselves forward, while the modest ones remain behind. The earth in this case may be considered as our own personality, and those who can keep a calm and serene state of mind under all circumstances are masters of it.

Ch. v, 14. "Ye are the light of the world."

What a flattery to encourage personal clerical arrogance! Looked at esoterically, the world spoken of is our own mind, illumined by the light of the spirit, and that light will be recognized as our own, but not until we have awakened to the consciousness and realization of our oneness with it.

Ch. v, 29. "If thy right eye offend thee, pluck it out."

It is not probable that anybody will follow this advice, nor that such an act of mutilation would be useful or agreeable to God. Perhaps the explanation is that we should not let our mental eye dwell upon seductive thoughts.

Ch. v, 30. "If thy right hand offend thee, cut it off."

The hand is the symbol of power. It is better that we should

resign the possession of a power than use it for an evil purpose, which we are unable to resist.

Ch. xix, 12. "There are eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it let him receive it."

The misunderstanding of this doctrine has given rise to self-mutilation and a certain sect in Russia practices it to-day. In reality this method of attaining heaven, as well as that of circumcision, refers to the practice of self-restraint. He who overcomes his desires while able to gratify them and cuts himself loose from the attraction of the senses is circumcised and free.

Ch. xix, 18. "Whatever ye shall bind on earth shall be bound in heaven and whatsoever ye shall loose on earth shall be loosed in heaven."

Nothing is more true than this; because that which binds a person to this earth during his life will also bind his soul to earth after leaving his body, and the material desires which he has abandoned on earth will not tie him down to it after his death. This doctrine, however, has been misinterpreted and construed to mean that one person could forgive the sins of another and furnish him with a passport to heaven or condemn him to eternal punishment. It has given rise to the sale of indulgences by the churches, and is still one of the principal sources of their income.

Ch. viii, 21, 22. "And another of his disciples said to him, Lord, suffer me first to go and bury my father; but Jesus said unto him, follow me and let the dead bury their dead."

It is to be supposed that every real Christian would first attend to his duties instead of running away from them for the purpose of gratifying his own selfish desires. Taken in a spiritual sense, the fable evidently merely illustrates the truth that those who wish to attain a higher state of consciousness must abandon the habit of letting their thoughts rest upon the things of the past. In the same chapter it is described how Jesus drove out devils from a man and they went into a herd of swine, and the whole herd ran into the sea and perished in the waters.

To say nothing about such an unjust destruction of property and the forbidden killing of the swine, it is quite certain that at that time there were no swine in that country, as the Jews did not use them for food.

Ch. xxv, 30. "And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

What would any honest person think of a man who would treat a servant in such an inhuman manner. The allegory merely illustrates the unchangeable action of the law of Karma, according to which each man is his own judge, and those who do nothing for attaining spiritual light will necessarily remain in darkness.

Luke, ch. xiv, 26. "If any man come to me and hate not his father and mother, and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple."

The history of the inquisition and of religious bigotry is full of examples of the horrors which the misunderstanding of this doctrine has caused. There are numerous cases on record where children have caused their parents to be roasted alive so that they themselves might attain a seat in heaven as a reward for their treachery. The true meaning is that the soul which rises up in its aspirations to the state of divinity loses sight of its own personality and of everything connected therewith.

These considerations might be continued at length; but the above will be sufficient to show that it is no sign of irreligion or heresy if any Christian refuses to believe in the literal sense of such sayings. Such a blind belief may lead to the most serious consequences, as is shown in the case of a bigoted negro in New Jersey, named Abraham, who cut the throat of his son Isaac in imitation of the sacrifice of the biblical Abraham. If the teachings of the Bible were carried out in their literal sense, some curious changes would take place in the world. If we were to follow the advice given in *Matt. vi, 25: Take no thought for our life, nor for food, raiment or for our body*, we would all soon be beggars, to say nothing of being exposed to all sorts of accidents. Fortunately the teaching refers to our spiritual food and clothing, to our spiritual progress, which is not the product of our running and striving, but comes to the mind kept tranquil and pure as a manifestation of a superior power. The fact that this doctrine does not teach laziness and indifference is shown by a parable in *Matt. xxii, 21*, where Jesus is made to say: "*Render unto Cæsar (the material world) the things which are Cæsar's and unto God the things that are God's.*"

There is, however, a natural limit to the credulity of even the most fanatical Bible worshipers, and even they interpret the Bible to suit their own taste. It is written, "*Thou shalt not kill*," and no exception is made in regard to the killing of animals; still, even the clergy encourage the slaughter of beasts and even advocate vivisection. It is taught in *I Timothy ii, 12*, that we must *not suffer a woman to teach, nor to usurp authority over the man, but to be in silence*, and, incredible as it may appear, some years ago the legislature of a certain State came very near passing such a law; but fortunately common sense prevailed at last. It is also claimed, *Matthew v, 32*, that "*whosoever shall marry her that is divorced committeth adultery*," but fortunately in more enlightened countries St. Matthew is not obeyed.

If we look at the sacred books of the East in Indian and Mohammedan countries we find the same truths and the same misinterpretations. "*The letter killeth but the spirit giveth life*" (*II Corinth, iii, 6*), Literal interpretations have caused the burning alive of widows in India

and are still causing the cruel treatment they have to suffer; they have caused the numerous deaths under the wheels of the car of the Juggernaut, the mutilation and immolation of thousands of human victims and countless suicides; to say nothing about the millions of human lives lost by the fire and sword in religious wars in defense of false theories. All these books, including the Bible, may be regarded as works of poetry rather than scientific dissertations; they are made to speak to the heart more than to the brain, and the heart must understand them if they are to become clear to the brain. To stuff the brain with theories and the memory with regulations and rules for conduct is of little benefit; they are rarely put into practical use unless the heart gives its consent, and the heart gives its consent to the truth when the truth is realized and understood. All the great world religions contain the same spirit of truth; the spirit of God, for God is the one reality, the one eternal truth. Those who love the truth may find it by seeking it within their own hearts, in that temple where the spirit of God resides. St. Paul says: *"The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned; but he that is spiritual judgeth all things; yet he himself is judged of no man."* To the "natural man," the merely intellectual man of brains without spiritual understanding, the sacred writings, to whatever nations they may belong, will remain closed books, in spite of all commentaries and explanations; while in him who loves divine truth with his whole heart the light of divine understanding will arise, in which all divine mysteries will become clear. The Christ of the Bible says: *"I am the truth,"* but that "I" of which he speaks is not in any way differing from the "I" in ourselves; for the truth is only one and indivisible, and in each of us the Christ proclaims that he is the truth and the real life.

A blind belief in misunderstood doctrines does not constitute true religion; each one must solve for himself the enigma of life, and this is done not by intellectual gambling, hairsplitting philosophical speculations and drawing logical conclusions from fundamentally wrong premises, but by living the true life itself. Real religion begins where all systems of philosophy, theology, metaphysics, occultism and mysticism end. The true alchemist having arrived at a certain point of his evolution throws his books into the fire. The world is still in a state of hypnotic delusion; what it needs is not more theories, but the awakening of the soul.

FRANZ HARTMANN, M.D.

THE RELIGION OF CHALDEA.*

THE land long known as Chaldea, wherein many nations successively grew and ruled, bears striking resemblances to the land of Egypt. Like Egypt, it is a long river valley, hemmed in between rocky mountain ridges on the east and vast expanses of sandy wilderness on the west. Like Egypt, it is of immense fertility, or might once more be, were its ancient system of irrigating canals restored. Like Egypt, it was warmed into sudden luxuriance, and burned dry by the summer sun. Again like Egypt, it was through long ages divided into two kingdoms, the north and the south land, sometimes under a single ruler, often at war.

In long past ages the resemblance went even further; for torrent rains then deluged Egypt, as they still deluge Chaldea in the winter months, and the Egyptian desert then blossomed in spring into a splendid carpet of flowers, red, blue and yellow among the luxuriant green grass, as does the Arabian desert which hems in Chaldea on the west. These analogies and relations go much deeper, as we shall presently see; for there are spiritual as well as material bonds of union, and they go back into a remote and wonderful past.

There are certain well-marked differences. Egypt has one sacred river, the Nile, flowing northward. Chaldea had two sacred rivers, now known as Euphrates and Tigris, flowing southward. At the dawn of our knowledge of Chaldea, these two rivers flowed into the sea many miles from each other; but what was then sea is now dry land, and the two rivers, ever approaching each other, as the land gained on the sea, finally came together into a single channel, and for long centuries they have been united in one, flowing as one stream into the Persian Gulf. Here we have our first means of dating the ancient civilization of Chaldea; for certain cities, which were at first ports, built on land recently won from the sea, are far inland to-day. They were deserted by the ever-receding waves, as the Persian Gulf filled up with the mud and sand carried down by the rivers.

One of these ancient seaports was Uru-dugga, the "good city," the word *uru* meaning "city" in the most ancient known tongue of the land. Uru-dugga, later called Eridu, was the earliest home of religious and national culture in the valley of the two rivers, and the sea had just receded from its site when it was built. But Uru-dugga is now one hundred and twenty miles, or even further, from the present sea-shore, all the intervening land having been since built up by the sand and mud of the rivers. We know what point the receding sea had reached in the

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days of Alexander the Great. We can, therefore, count how much longer it took for the sea to withdraw from Eridu, and the period thus measured is some ten or twelve thousand years. Eridu was, therefore, founded ten or twelve thousand years ago; not later, because the sea withdrew some ten thousand years ago; not much earlier, because the site of the city was in earlier periods under the waves.

We have our starting-point thus fixed with some certainty, and without likelihood of future change. Other cities of the same ancient land were Uru-uku, the "city eternal," and Uru, the "city," so called because it was a royal seat; and these two cities, under the names of Erech and Ur, are found in the Hebrew scriptures, in the period immediately after the deluge. The people who dwelt in Uru-duggu, Uru-uku and Uru called themselves "the people of Sumer," or, to use the modern form of the name, "Sumerians." They spoke a language very different from most of those known to us; akin to the ancient forms of the Tartar tongues of Central Asia, Finnish, Mongol, Manchu and Turkish; one of the languages of the sub-races who bridge the gap between the ancient yellow races of China and the yellow-white races of Eastern Europe. The Sumerians were, in fact, ancient kindred of the Turks, and it is a part of time's cyclic work that their land is at this moment under Turkish rule.

When they founded Uru-dugga, the "good city," by the sea-shore some ten or twelve thousand years ago, the Sumerians were already a learned and highly cultivated race. They were familiar with many arts. They build admirably, using bricks and ties made of the river-mud. They used gold, silver, copper, tin and lead, and perhaps antimony, in their arts and manufactures. They made canals, irrigated their fields of wheat and other grain, wove cotton and wool into cloth, and carved fine statues of rock brought from the eastern mountains.

What is more to our purpose, we find them in possession of a great spiritual culture, a religious system presided over by priest-kings, who held civil authority in virtue of their spiritual power, and who kept the ancient records in writing closely akin to the earliest hieroglyphics of Egypt. Moreover we find the men of Sumer holding the belief that their spiritual culture had come to them from the sea, from the south, out of the waters of the Persian Gulf. The great spirit who brought them wisdom and hidden knowledge, they called Ea or Hea, whom they honored as "the Lord of the earth." Hea dwelt in the deep, and held sway over the spirits of men. His home amid the "waters" was indicated by depicting him with the body of a fish, also a symbol of the Mysteries. Hea alone possessed a knowledge of "the supreme Name," the ineffable Word, before which everything bows, in heaven and earth, and in the waters under the earth. The spirits of darkness yield obedience to this Name. Even the gods are awed by it. Another title of Hea was Zi-ki-a,

the Zi or spirit of ki-a, "the earth and the waters," and Hea is depicted as sailing on the deep in a mystical bark, like the boat of Ra, in the Egyptian religion. In this holy bark, built of cedar and adorned with "seven times seven lions of the desert," go forth "Hea, who decides destinies, with Damkina, whose word is life; Silik-mulu-khi, who utters the beneficent name; Munu-abge, who guides the lord of the earth, and Nin-gar, the great pilot of heaven." Here is an ancient Sumerian hymn to Hea, in which spiritual powers are symbolised :

Who holds his head high before the great terror which my vast strength
causes ?

I am master of the steep mountains which tremble whilst their summits
reach the firmament.

The mountain of alabaster, lapis lazuli and onyx, in my hand I possess it.
Archangel of the abyss, in my right hand I hold my fiery disk; in my left
hand I hold my fatal disk.

The sun with fifty faces, the raised weapon of my divinity, I hold it.

The weapon which, like a waterspout, stretches in a circle the bodies of the
slain, I hold it.

That which breaks the mountains, Ana's powerful weapon, I hold it.

That which bends the mountains, the fish with seven fins, I hold it.

The flaming blade of battle, which devastates and afflicts the land of the
rebels, I hold it.

The great sword which overthrows the ranks of the brave, the sword of
my divinity, I hold it.

The hand of the powerful men of battle, from the attacks of which the
mountain cannot escape, I hold it.

The joy of heroes, the lance which deals injury in battle, I hold it.

The club which crushes the dwellings of the rebel country, and the shield
of battle, I hold them.

The thunder of battle, the weapon with fifty points, I hold it.

Like the enormous serpent with seven heads, shaking its heads, the ser-
pent with seven heads, I hold it.

Like the serpent which scours the waves of the sea, the destroyer in the
shock of battle, extending its power over heaven and earth, the
weapon with seven heads, I hold it.

The burning god of the east, who makes his glory shine like that of the
day, I hold him.

The creator of heaven and earth, the god whose power has no rival, I
hold him.

One is reminded of the transfigured Krishna, "with disk and mace," of the "sword of wisdom," in the mystical books of India, and of the spiritual powers represented by "the armor of righteousness," the whole

armor of God, the breastplate of righteousness, the shield of faith, able to quench all the fiery darts of the wicked, the helmet of salvation, and the sword of the Spirit, which is the Word of God," a close parallel to the ineffable Name of power known to Hea. There are also analogies with the chakra, or disk, and the seven-headed serpent of Brahma, on which the Creator rests amid the waters. We may see in this the symbol of a sevenfold "serpentine" power.

Hea, Lord of the earth, is thus the lord of wisdom, of spiritual and magical power. He is regarded as the creator of men, the giver of wisdom and spiritual knowledge to men. And we may also, no doubt, see in Hea a personification of spiritual wisdom and power, the "hosts," as it were, of "perfect spirits," possessing magical power and the knowledge of immortality.

Amongst those who go forth with Hea in his sacred bark, we saw included a divine being called "Silik-mulu-khi," or "Silik-mulu-dugga," who "utters the beneficent name." Silik-mulu-dugga is a title, meaning "he who dispenses good to men," and the proper name of the Son of Hea, who bore this title, was Asari. Asari is, perhaps, the most important and vital figure in the ancient religion of the Sumerians. For it is now recognized that the Sumerian Asari, son of the Lord of the earth, is no other than Asar, or Hasiri, prince of Egypt, called by the Greeks Osiris. The identity is conclusively proved by the symbols used, which are identical in Egypt and Chaldea, the picture sign for "a place," accompanied by the picture-sign for "an eye," being used in the one land to represent Asari and in the other to represent Asar. Moreover, the character of Asari, as known to the ancient Sumerians is identical with that of Osiris, as known to the men of ancient Egypt. Asari, like Osiris, is the mediator between God and mankind. Asari is known as "the dispenser of good to men," the "prince," and in Egypt Osiris is called "the good," and "the prince." It is clear that the same divine-human personage is meant; one who, though embodied as a ruler among men, was yet of divine nature; who died and rose again; who leads and guides the souls of men.

We come to this, that the great ruler who was esteemed an avatar in ancient pre-dynastic Egypt is recognized as the great divine personage who brought spiritual knowledge and culture to the ancient Sumerian in their city of Uru-dugga, then on the shore of the Persian gulf. The Sumerians spoke of him as the originator of their national and spiritual life, and as dwelling with them, a mediator between them and Hea, Lord of the earth. Sumerian tradition goes back no further.

This is not the case in Egypt. Asar or Osiris does not stand at the beginning of Egyptian life. Long ages of the Divine Dynasties stretch behind him, and he takes his place as one in a series of divine kings. We are, therefore, justified in believing that the Egyptian cycle is the older of the two; that the Sumerians looked back to Egypt, and especially to the

divine king Osiris, as the source of their spiritual knowledge; and there may well have been an infusion of the earlier Egyptian race in Uru-dugga, the first city of the ancient Sumerians.

There is a close accord in the dates, so far as we can estimate them. Uru-dugga, as we saw, must have been founded some ten or twelve thousand years ago, when the Persian gulf lay one hundred and twenty miles further inland than it does to-day. The culture of Uru-dugga began, therefore, some ten or twelve thousand years ago. On the other hand, we find a date assigned to Osiris, in the reckoning of ancient Egypt, which corresponds closely with this. We saw the beginning of the "historic" dynasties is now admitted to have been some seven thousand years ago, and that Menes, the first conqueror and unifier of all Egypt, is now dated about 5,000 years before our era. But the ancient Egyptians reckoned four cycles of rulers before that period of unification under Menes, and they numbered Osiris among the rulers of the first of these four dynasties. The date they gave to his reign is some thirteen thousand years ago, agreeing closely with the known antiquity of Uru-dugga or Eridu, the oldest city of the Sumerians, where, under the name of Asar, "who dispenses good to men," Osiris was revered.

Asar, the incarnate "son of God," who died and rose again, came to be esteemed as the Mediator between Hea, Lord of the earth, and the souls of mankind. To Asar, in this character, hymns and prayers were addressed. The following is one of them :

Thy will is the sublime sword with which thou rulest heaven and earth.
 I commanded the sea, and the sea became calm.
 I commanded the flower, and the flower ripened its grain.
 I commanded the girdle of the river of Sippara (Euphrates), and by the
 will of Asar I diverted its course.
 Lord, thou art sublime! what mortal being is like unto thee?
 Dispenser of good to men, amongst all the gods who are named, thou
 givest the reward. Hero among the gods, who dispensest good
 to men, lord of battles . . . !

In another hymn, Asar is addressed thus :

Great lord of the land, king of countries, eldest-born of Hea, who bringest
 back heaven and earth,
 Dispenser of good to men, lord of the lands, king of peoples, God of gods,
 Merciful one among the gods,
 Regenerator, who bringest back the dead to life,
 Dispenser of good to men, king of heaven and earth,
 To thee are heaven and earth,
 To thee are heaven and earth round about!
 To thee is the breath of life!

To thee are death and life!
 To thee is the sublime shore of the ocean!
 To thee belong all the children of men, all who breathe, all who, bearing
 a name, exist on the surface of the earth;
 The whole of the four regions of the world, the archangels of heaven and
 earth, how many soever they are,
 Thou art the propitious god;
 Thou art the favorable strong one;
 Thou art the life-giver;
 Thou art the savior, the merciful one among the gods,
 Thou art the regenerator, who bringest back the dead to life!
 Dispenser of good to men, king of heaven and earth,
 I have invoked thy name,
 I have invoked thy sublimity!

Asar is also represented as saying:

I am he who walks before Hea,
 I am the Warrior, the eldest son of Hea, his messenger.

Asar carried a sacred reed as his scepter and magical wand, thus
 described in one of the hymns:

Golden reed, great reed, tall reed of the marshes, sacred reed of the gods.
 . . . I am the messenger of Him who dispenses good to men,
 causing all to grow young again. . . .

Above the realm of "land and sea" ruled over by Hea, the Sumerians held that there were three zones, or realms, or planes, in ascending order. Between the earth and the heavens was the zone or realm of the powers of the air, where the winds blew, the storms raged, the clouds were spread forth, the lightnings played, the hot thunderbolt whirled, and the water-spouts poured forth.

Above this cloud-realm was the lower zone of the heavens, in which the seven sacred planets moved in their courses. The planetary realm was called *ul-gana*, and the planets were conceived as living things, as beings possessed of life and consciousness, of the power to live and move in this realm where they had their being.

Higher still was the sublime heaven of the fixed stars, to which was given the name of Ana. Ana, as Heaven, was held to be the greatest of the gods, the Supreme, the Father and fore-runner of all. Or, to speak more justly, the Sumerians did not conceive the Supreme otherwise than as the Spirit of Heaven.

For everything throughout the Fourfold World was held to have not only its separate being, but its "spirit" or "life" as well, the word *Zi* meaning "life" as well as "spirit" in ancient Sumerian. Thus the

Supreme was called Zi-ana, "spirit of Heaven." In the same way there were the Planetary Spirits, lords of the second heaven. And there were "spirits" of the elements, in the cloud-world and on earth. So Hea was Zi-ki-a, "Spirit of earth and seas." Men also had their spirits, guardian-angels, who watched over them from birth; and he who was full of devotion and aspiration was invariably spoken of as "the son of his god."

The light has its shadow. Each of these hosts was deemed to have its negative or dark aspect. And there was a dark shadow-land which stood in this negative relation to the whole earth. This was the gloomy Abyss, "the waters which are under the earth," as it is called in the Decalogue. The Abyss was the dwelling of seven spirits of darkness, the forces who resist all good, who destroy the good works of nature, who are at enmity against man; the forces which resist evolution, and which contend against our spiritual growth. These are the same powers which, in Egypt, we saw personified as Set, the Adversary, who slays Osiris and scatters his dismembered body throughout the two lands; in one aspect they are the "law in the members warring against the law of the mind;" in another aspect they are the forces which bring disease, decay and death. In yet another sense, the Abyss is what we sometimes call the astral world, the astral atmosphere of the earth, and one part of the ancient Sumerian religion was dedicated to the purification of this astral region, and to averting the dark influences which might lurk therein, boding evil to men. These dark influences were of several kinds. There were elemental spirits, as we should call them, to whom storms, fires, floods and natural calamities were due. There were the classes of elementals held to cause disease, something like the astral counterpart of our modern microbes, which are supposed to be hosts of invading lives, fastening themselves in the living body, and to be exorcised by anti-septics, many of them preparations of tar. We may, perhaps, see here a suggestion of why the cedar and other fir-like trees were held especially efficacious against the elementals of disease, by the ancient Sumerians. Yet a third class of astral influences were the shades of the dead; not by any means of all who died, but of certain persons given over to evil, and who thus reverted to the realm of the abyss. Lastly, there were the malign wishes and purposes of the living. To guard against these different dark forces of the astral world a system of magical ceremonies was in use, and its special home seems to have been at Nippur, somewhat to the north of Uru-dugga. It appears likely that the ghost-lore of Nippur represents a northern system of spiritualism, handed down from a high antiquity among the ancestors of the Tartar nations, while the religious lore of Uru-dugga or Eridu carries us in the opposite direction, southward to the Egypt of Osiris.

Two visible powers, the Sun in the heavens, and Fire on the hearth, were revered as representatives of Hea and Asar, as manifestations

of their divine power, and as mediators between mankind and the spiritual world. Here is part of a hymn to the Sun:

O Sun, thou shinest in the deepest heavens; thou openest the bolts which close the high heavens; thou openest the gate of heaven.

O Sun, thou raisest thy head above the lands,

O Sun, thou stretchest the vast heavens above the lands like a covering.

Another hymn to the Sun is as follows:

Great lord! from the center of the high heavens thou comest into our sight.
O Sun, valiant hero, from the center of the high heavens, thou comest into our sight.

At the opening of the high heavens, at the door, thou comest into our sight.
The bolts of heaven thou drawest back.

In the great door of the high heavens, in the opening, which belongs to thee, in the highest summits of the high heavens, high in thy rapid course, the spirits respectfully and joyfully approach thee; they exalt thy crown, they raise thee up rejoicing.

In the repose of thy heart the days pass.

The spirits of all countries greatly surround thee. The spirits of heaven and earth turn toward thee. . . .

The Sun is invoked as the healing messenger of Hea, when

The man, the son of his god, is burdened with the load of his omissions and transgressions. . . .

And the prayer is offered:

By thy orders may his omissions be forgiven! May his transgressions be blotted out!

These ancient Sumerian prayers end with the word Amen, held to have divine and magical efficacy. Like the Sun, Fire was revered as the purifier, the messenger of Hea made manifest on earth. A hymn addresses him thus:

O Fire, supreme chief rising high in the land!

Hero, son of the Ocean, rising high in the land!

O Fire, with thy pure and brilliant flame.

Thou bringest light into the dwellings of darkness,

Thou decidest the fate of everything which has a name.

Thou mixest copper and tin,

Thou purifiest gold and silver.

Thou art the offspring of the goddess of earth.

May the works of the man, the son of his god, shine with purity!
 May he be high as heaven!
 May he be holy and pure as the earth!
 May he shine as the midst of the heavens!

Another beautiful hymn to Fire begins:

Peace of the god Fire, the hero,
 May countries and rivers rest with thee!
 May the Tigris and Euphrates rest with thee!
 May the sea rest with thee!
 May the path of the daughter of the gods rest with thee!
 May the inward works of nature rest with thee!
 May the heart of my god and goddess rest with thee!

There are also hymns to the two rivers, Tigris and Euphrates, conceived as spiritual beings, "children of the Ocean, whose waters are sublime, whose waters are brilliantly pure, whose waters glisten . . ." which strongly call to mind the Hymn to the Nile. There is a close analogy between the worship of the Sun, as the manifested messenger of Asari and Hea among the ancient Sumerians of Uru-dugga, and the worship of the same Sun as manifested spirit, the visible representative of the Logos, in ancient Egypt. On the other hand the hymns to the Sun and Fire, which we have just given, carry us eastward, toward the headwaters of the Indus, toward the land of the Rig Veda hymns.

Many teachings which appear in later religions had their prototype among the ancient Sumerians. Thus we find them depicting the beginning of manifestation in these verses:

When the upper region was not yet called Heaven,
 And the lower region was not yet called earth,
 And the Abyss beneath had not yet opened its arm,
 Then the chaos of waters gave birth to all of them.

And the waters were gathered into one place.
 No men yet dwelt together, no animals yet wandered about,
 None of the gods had yet been born,
 Their names were not spoken, their attributes were not known.

In like manner we find the story of the garden of "Edin," the sacred plain of ancient Chaldea, with the tree of life, the first man and woman, and the tempting serpent; and the Hebrew scriptures explicitly associated Eden with the Euphrates. We find also the story of the Deluge, in a form which was doubtless handed down from the earliest Sumerian times:

"I will tell thee how I was saved from the flood," says Hasisdra to the hero Izdubar, "also will I impart to thee the decree of the great gods.

Thou knowest Surippak, the city that is by the Euphrates. This city was very ancient when the gods were moved in their hearts to ordain a great deluge. The lord of inscrutable wisdom, the god Hea, was with them, and imparted to me their decision. 'Listen,' he said, 'and attend, man of Surippak; go out to thy house and build a ship. The gods are willed to destroy the seed of life; but do thou preserve it, and bring into the ship every seed of life.' When I heard this, I spoke to Hea my lord, 'If I build the ship as thou biddest me, O Lord, the people and their elders will laugh at me!' But Hea opened his lips once more, and spoke to me, his servant, 'Men have rebelled against me, and I will do judgment on them, high and low. But do thou close the door of the ship when the time comes, and I tell thee of it. Then enter the ship and bring into it thy store of grain, all thy property, thy family, thy men-servants and thy maid-servants, and thy next of kin. The cattle of the fields, the wild beasts of the fields, I shall send to thee myself, that they may be safe behind thy door.' Then I built the ship, and provided it with stores of food and drink; I divided the interior into compartments. I saw to the chinks and filled them; I poured bitumen over it without and within. All that I possessed I brought together and stowed it in the ship; all that I had of gold, of silver, of the seed of life of every kind; all my men-servants and my maid-servants, the cattle of the field, the wild beasts of the field, and also my nearest friends. Then, when the appointed time was come, a Voice spoke to me: 'This evening the heavens will rain destruction, wherefore go thou into the ship and close thy door. The appointed time has come!' And greatly I feared the sunset of that day, the day on which I was to begin my voyage. I was sore afraid. Yet I entered the ship, and closed the door behind me, to shut off the ship. And I confided the great ship to the pilot, with all its freight.

"Then a black cloud rises from the depths of heaven, with thunder and whirlwinds and floods from the depths of the earth, which quakes at their violence. The waters rise even to heaven; light is changed into darkness; confusion and devastation fill the earth. Brother looks not after brother; men have no thought for one another. In the heavens, the very gods are afraid. . . . For six days and seven nights wind, flood and storm reigned supreme; but at dawn of the seventh day the tempest decreased, the waters, which had battled like a mighty host, abated their violence; the sea retired, and storm and flood both ceased. I steered about the sea, lamenting that the homesteads of men were turned into mud. The corpses drifted about like logs. I opened a port-hole, and when the light of day fell on my face, I shivered and sat down and wept. I steered over the countries which now were a terrible sea. Then a piece of land rose out of the waters. The ship steered towards the land Nizir. The mountain of the land Nizir held fast the land, and did not let it go. Thus it was on the first and on the second day, on the third and the

fourth, also on the fifth and sixth days. At dawn of the seventh day I took out a dove and sent it forth. The dove went forth to and fro, but found no resting place, and returned. Then I took out a swallow and sent it forth. The swallow went forth, to and fro, but found no resting-place, and returned. Then I took out a raven, and sent it forth. The raven went forth, and when it saw that the waters had abated, it came near again, cautiously wading through the waters, but did not return. Then I let out all the animals, to the four winds of heaven, and offered a sacrifice. I raised an altar on the highest summit of the mountain, placed the sacred vessels on it seven by seven, and spread reeds, cedar wood, and sweet herbs under them. . . .”

So far the religion of the ancient land later called Chaldea, in some of its larger aspects. If it be asked how we come to know so much, and in such detail, of the faith and teaching of a race long since vanished, the answer is simple. That race left books so made, that neither fire nor water could injure them; and these books, tablets of clay inscribed with a metal point, and then hardened by fire, have come down to us in tens and even hundreds of thousands. The first writing was hieroglyphic, made of picture-signs, like those of ancient Egypt. Later, it was conventionalized into what we call the cuneiform, or wedge-shaped character, which lasted, in various forms, for thousands of years. In that character many different languages were written, beginning with archaic Sumerian, and ending with classical Persian. Through inscriptions in the latter language, at Persepolis, in Southern Persia, some three hundred miles to the east of ancient Eridu, the cuneiform writing was first deciphered. Then the later language of the Chaldean region, the tongue generally called Assyrian, was slowly spelled out; in part by means of its close relationship with a well-understood group of tongues, of which Arabic, Hebrew and Aramaic are the most important. There still remained the wholly different and most mysterious language now called Sumerian, in which all the older texts were written. Here, happily, the long gone races came to our aid; for grammars and dictionaries of Sumerian were found, which had been prepared for those whose mother-tongue was Assyrian; and many Sumerian texts were found with an Assyrian translation between the lines. Among these were those from which the hymns here given were translated, and there are still tens of thousands to be read.

Undoubtedly the most interesting discovery in this field in recent years is that which shows the relation between the archaic Sumerians and the Egypt of Osiris. Along this line, much more will, perhaps, be learned in years to come. In the mean time, it is of high interest to point out that the period, some ten or twelve thousand years ago, in which we must place the founding of Uru-dugga by the ancient shore of the Persian gulf, was evidently marked by a wide alteration of conditions in ancient Egypt. At that date, it would seem, a change came over the face of the Nile

valley. The tropical rains ceased. The land began to assume its present form.

We can date this change in Egypt in a very interesting way, quite similar to that which fixes the founding of Eridu. It is found that the Nile deposits a certain amount of sediment after every inundation, and that, in a hundred years, this sediment will amount to four or five inches. The total depth of the sediment is thirty-eight to forty feet, which gives us ten or twelve thousand years since the present sediment began to be formed. Perhaps the changes in the face of Egypt may have caused some of the people of Osiris to seek a new home in the east, where the Two Rivers fell into the Persian Gulf; and in the story of the Sumerian Asari we may have the echo of their coming.

CHARLES JOHNSTON.

FRAGMENTS.

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

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

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

"Remember, moreover, that only to those who are deaf is life a cry; it is a song, and if this be true of life in general, it is also true of life in particular, of your life and of theirs. We are closest to the heart of things when we are happy, when in spite of trials and adversities a fountain of joy and gladness springs within us. The trials are ephemeral and will pass; the joy is immortal and divine, and endures forever. And when I say 'accept' I mean no passive condition, but rather what St. Paul implied when he said, '*Let us lay aside every weight and press towards the mark.*'"

CAVÉ.

WAS IT A DREAM?

FOUR travelers from remote parts of the world met at the door of a dwelling in the mountains, strange to them all. They talked but little, for the atmosphere of the place forbade light conversation, and they were awed by the feeling of solemnity and quiet which pervaded the scene. Their call to the place had been mysterious, and they had no knowledge of what was to happen nor whom they were to meet.

Before long a figure emerged from the door of the dwelling and greeted them with a quiet smile. They knew and yet did not know who it was. He beckoned them to follow and they entered the door. To their surprise it was not a dwelling, but a structure built around the opening to a series of rooms in the mountain side. At the entrance their guide said that the chambers through which they were to pass were the living symbols of the seven degrees of lay-chelaship, each chamber representing a degree; and he told them to note well the effects of each as they passed through. The light was dim, but they could see that the walls of the rooms were covered with many intricate and curious designs, which seemed to be impressed upon the walls with living light. Vague shapes and figures alternated with these symbols, some of which reminded them of friends. There was a feeling of effort and striving in the room, but through it all was serenity and peace, while a lovely fragrance filled the air.

They passed quickly through to the next room, which was like the first with yet a difference. Magnetic cords ran from the walls to two of the four travelers and seemed to hold them back. The guide noticed this, and pointed out that these magnetic cords ended at the wall in a symbol which they all saw represented some human failing. He explained that those who felt the pull of these magnetic cords had not yet entirely eradicated the corresponding faults. They passed on to the next and the next and still the next room, at each the magnetic cords increased in number and in pulling power. In this last room, the fifth, one of the travelers suddenly stopped, struggled, stopped again, and said:

"I can go no farther."

"Try," said the guide, with the same quiet smile; "will power can overcome these difficulties."

The traveler tried again and yet again, but though he advanced a short distance, he was unable to pass the room. The guide then said:

"You have reached the limit of your development. This room and your place in it represents the exact state of your inner growth. Study

well the faults which keep you back by following the magnetic cords to their symbols on the walls, and the knowledge you thus gain will help you to progress. We must go on, but we will return." And the three and the guide passed on.

The next room was traversed quickly, although the pulls on all were numerous and great. In the next room, the seventh and last degree of lay-chelaship, the symbol of which was perfect faith, yet another member of the party was left behind. The room was crossed, but at the threshold of the further door was an abyss, a dark and yawning chasm, fearful to look upon. At the brink the guide paused and said:

"Fear not. Faith will carry you safely across. Follow me."

He stepped quietly forward as if the solid ground continued as before, and two of the travelers stepped after him with confidence that all was well. The third seemed fearful of going on. He paused, started, and paused again, with his body poised over the abyss.

"I cannot," he said.

"Try," said the guide.

He tried but could not force his feet beyond the edge.

"You must stay here until we all return," the guide announced; "your faith is not sufficient to go on." Then, turning to the other two, he said:

"This deep abyss is what divides the chela from all other men. Once cross this line and the divine ascent leading to the Illimitable Future is well begun. The next series of rooms represent the seven degrees of chelaship."

Before them stretched a vista of noble rooms full of a pulsating light with iridescent colors playing over all. The air was full of harmonies, and a fragrance as of new mown hay and violets filled the nostrils with delight. There were the same magnetic pulls from the walls of the rooms to the inner beings of the two, but the colors of the threads of force were visible and they seemed as if alive. The first room was passed, but one of the travelers required great effort to get on. The next room entered and the pulls became so great he could not move, try as he would. The guide encouraged him with gentle smiles and loving words, but no effort he could make was of the least avail. The last traveler with the guide passed on, and what happened to them is not known, for he who writes stopped at the second chamber.

After a time, during which he carefully examined the character of the faults which held him back, the two returned, and, following them, the path was all retraced, chamber by chamber, their friends picked up, until the five stood once more before the open door on the mountain side. A word of greeting and farewell and each departed to his destined home.

Think you it was a dream?

MEN-TEK-NIS.

KARMA AND ILLUSION.

"Karma neither punishes nor rewards; it is simply the *one* Universal Law, which guides unerringly, and, so to say, blindly, all other laws, productive of certain effects along the grooves of their respective causations."

THE above quotation from the *Theosophical Glossary* teaches us that Karma in its highest aspect is the *one* Universal Law. But from the same source we learn that Karma is: "physically, action: metaphysically, the Law of *retribution*, the Law of cause and effect or Ethical Causation." Thus, while in its highest aspect, Karma is One or the Universal Karma, in its two lower aspects—including all its operations in the lower worlds as individual Karma, personal Karma, the Karma of families, nations, races, etc.—it is an illusion, since its operations are in the World of Illusion. And these operations are confined to the period of manifestation and do not continue during the Great Rest that follows a period of Outbreathing and Inbreathing, since operation is the opposite of rest. This is another testimony of the temporary and, therefore, illusionary character of Karma.

Though the different kinds of Karma have been frequently and ably discussed, and though exceedingly good answers have been given to question on Karmic action, new questions continually arise and must arise in the mind, as long as we discuss Karma, mostly from its operations in the lower worlds, forgetting that we will never solve any question by the analytic method only. The more we differentiate the greater difficulties will face us, when trying to find the solution. We must choose the method of integration or, as it is excellently put somewhere: "check the analytic habit of the mind and substitute the synthetic impulse, that which will relate every event to the Unity of the Soul." Then we will, perhaps, come to a general understanding of the matter, which will put an end to all these annoying and troublesome hows and whys that often puzzle so many minds.

Let us, for instance, consider a little the personal Karma. We are not at all satisfied by being told that all is right, that no injustice can be done to anyone, and that if we suffer unjustly and not according to our personal Karma we will have our reward in due time. These assurances may comfort us for an hour, a day, or even a little longer, but not for any length of time. Why should just such a person and not another suffer this or that? Say, for instance, on the occasion of great inundations, shipwrecks, conflagrations, earthquakes, wars, etc., why should all these human beings suffer any of these disasters? Many of the sufferers, in fact most of them, seem no more to deserve these calamities than other

people. In the case of war the apparently guilty ones often escape the disaster, and certainly not all the sufferers had such an accumulation of bad, old Karma to exhaust! And if not, why should the good have been called upon to endure such punishment? It will not satisfy us to learn that they will have their reward, since others, perhaps, never have and never will have to suffer in the same way.

Some may find a consolation in these words in St. Matt, 10, 29: "Are not two sparrows sold for a farthing? and not one of them shall fall to the ground without your Father." And we try to recall such marvellous and narrow escapes we have heard of or experienced.

True it is that he whom God will save is without danger. But we must remember that "God" means here the Law, and that there can be no *favorites* to the Law. The narrow escapes are also ruled by Karma and can never happen as something *separate from the rest of mankind*. They happen only because the manifold and complicated threads of Karma lead to it. This must be true, except for those that believe in miracles. But if it be true the consolation, sought in the quotation from St. Matt., 10, 29, is, indeed, a very poor one for the "personality."

A better consolation we shall find in the possibility of influencing the operations of Karma in order that its actions shall not come too heavily upon our fellowmen. Such unselfish purpose certainly will help to twist our own karmic threads smoother and make them less stained. In fact, the only way to improve our own karmic conditions is by improving the Karma of the whole. This should be a happy thought and help us always to be on the watch how to aid this work to the best of our ability.

But even this consoler, great as it may be to many of us, does not solve the many questions about karmic activity, as long as we are still thinking and working as personalities. The impertinent "why" will still occasionally arise in the tormented human heart and sigh for an answer. And the answer may, perhaps, be found in this way:

Let us remember that our Karma is "inextricably interwoven" with the great Karma, the Karma of the whole Universe. We are all influencing one another every minute or second of our lives. This influence is very great on those nearest to us, less on those far off. If we are powerful the influence will be powerful and go out to nations, races, even to all mankind now incarnated on Earth and incarnating in the future. Likewise are we influenced by the Great Ones of the past. Every feeling, thought and act of any person are thus more or less influenced by the past and the present, and will influence the future. Therefore, when we talk of personal Karma, it means only that tiny thread spun by ourselves to make up the Great or Universal Karmic Web.

By reasoning the matter out in this way, what room is then left for the personal Karma? Its insignificance is evident. And if we lay any

stress on it, it is because we are yet wrapped up in the great, dire illusion of separateness. It may be very useful when we consider the separate cases to consider the personal Karma; but we ought not to be too anxious to have it reasoned out in detail.

One objection more presents itself, and that is why Karma shouldn't protect the good and only let those suffer who are guilty or whose personal Karma is sin laden.

Karma may do so to some degree; but even if it does not, why should this trouble us? A person gets blood poison in a finger. The poison is by the circulation of the blood led up into the arm, and in order to save the man's life the whole arm is amputated, though the cells of the arm are only partly infected by the poison. To save the life of this man the wholesome cells of the arm have to be taken away too. None have any objections against this amputation. But isn't it just the very same thing that happens when by disasters human beings, good and bad, are cut off the body of physical mankind as a whole? We may not at all know, when and whence the poison comes, since it is not on the physical plane. It may also be kept in the inner body for a long time till it finds cells weak enough to be affected by it. We may be quite sure that it is always present in every race, nation, and even in every man, and that it will come to the surface in the physical world in those places where the personalities, the cells of the body of mankind, are not healthy enough to resist its lethal influence. When the heavy loaded Karmic Web is partly rotten in some or other place it will burst and a disaster ensue unless there are some very strong threads in the place to make up for the weak ones. This is the self-evident Law "above" as it is "below," in this physical world.

Disasters, accidents and illness may bring on an early and sudden death for many. We need not worry over these things. What does it matter when we consider human life as a Unity, as a single living Soul? There is no end of time to bring about the purpose of this Soul, and its purpose must be brought about in due time, because it is the *one* Universal Law—Karma in its highest aspect—that governs it all. It is for all and every one of us to try with all our power to work faithfully in accordance with this Law, blotting out every sense of separateness, to which our personal lives tend and tempt us continually. Only as we can ever hope to obtain real knowledge of the operations of Karma in the lower worlds, when we have realized our unity with the Universal Soul, which is to lift ourselves "out of the region in which Karma operates." Then we will have acquired the power to discern between Karma as an illusion and Karma as the *one* Universal Law.

T. H. KNOFF.



ELEMENTARY ARTICLES

THE INNER LIFE.

WE are related to the world we live in in two different ways. First, by means of our senses; secondly, through the mind. With the loss of either of these instruments our relation becomes imperfect.

First, then, what do the senses do for us? By them all experiences upon the material plane reach us. There are people who consider that man is a purely material being, but that is not my view, nor, I venture to think, is it yours. Perhaps it will be well to state here plainly what I take man to be—he is, in my opinion, a spiritual being or soul, acquiring experience through his earthly life. He acquires such experiences by means of the two instruments already mentioned, through the senses and mind. But he himself is separate from both.

What, then, is he? If he is neither the eye that sees nor the ear that hears nor the mouth that speaks, neither is he the mind that thinks, reasons or meditates. He is aware that he is doing all these things, for he will say, I am seeing, I am hearing, I am thinking, but in reality what he means is, I am using the eyes and ears of mind. The eyes and ears and brain will all be there just the same after he ceases to live, the corpse has them all, but the spirit or soul whose instruments they were is no longer using them.

Now, what is the difference between these instruments? The senses have, every one of them, their own kingdom. The eye sees, it does not hear, the ear cannot see, and we would never expect to see with the nasal organ or mouth. Every sense, then, is limited to its own objective purpose. Sometimes we find that loss of one sense makes the others more acute; the blind hear readily, the deaf rely upon the sight, and those unhappily deprived of these servants, for such they are, are apparently often able through touch to reach the outside world. The fingers will help to supply the place of one or more of the other senses.

But the senses, as a whole, are the instruments through which man is enabled to use his brain or to receive mental impressions. They are the servants of the mind. And what is the mind? It is that which syn-

thesizes experience gained through the senses. It is another servant and not the man himself. It is no more the man than the senses are, but we often speak as though the thinker and the brain were the same thing. If we do this we are forced to be materialists, for the brain will be just as definite in the dead as in the living man; but it will be idle, as the senses will, because there will no longer be anyone in command of the body to use it.

What, then, shall we call the one whose instruments these were? How do we know that the thought in the mind and the thinker are not the same? It is because the thinker knows that he is thinking; he is outside his thought; he can stand, as it were, behind or above it, and judge it. Yes, but the materialist will say, O that is no proof that he and his mind are not the same; it is both objective and subjective, and can look back upon itself just as well as not.

But wisdom has foreseen this difficulty, and in a very ancient religion it gives another name to the soul; it does not say the soul is the thinker, it goes farther and calls it the FEELER, and this is a very deep and a very true definition. It is worth while to dwell upon it for a moment, for if we are true to our own experience and sincere about it, we shall all have to admit that there *is* something in us all that is not brought to us through the senses, no, nor through our thoughts, but through what we feel deep in our inmost selves. We may be looking at the most beautiful landscapes, we may be thinking of the most interesting things, and have a heartache all the time, for beyond the senses, beyond the intellect, there is within everyone of us that which *feels* and, moreover, knows that it is feeling. This, then, in my view, is the soul itself, that which is feeling, suffering, learning, rejoicing, sorrowing, while living in the great school of life, by means of its instruments, the senses and the mind.

When, then, we talk of the inner life, what do we mean? We suppose the world of our thoughts to be the inner world, a world in which we make, as it were, our own happiness or misery, but this happiness and this misery are not really in the thoughts, but in that which lies behind and sums them up, *that which experiences*, that which knows and feels, that which is the soul itself.

The mind has almost as many divisions as the senses. There is the general tone or atmosphere, or province of the mind itself, which in old English used to be called Common Sense, meaning that it was that which uses all the senses in common, that which recognizes facts reaching it through eye, ear, nose, or mouth, or hands. This is the mind in its earliest stage, as in the child when, through association, it connects what it sees and hears with the source of seeing and hearing, and recognizes light, for instance, or its mother's voice. It *synthesizes*, in short.

Then there is that faculty of the mind that considers any course of action, as when we say, I want to read or write, or shall I read or shall

I write, but from this faculty we pass to another which compares, and asks, would I rather read or write? These are elementary processes of the mind that go on almost unconsciously. Then comes that which we call the Will. The mind recognizes that which decides, and says, I *will* read or write, and we speak of this as that in us which wills, the Willer. Then there is that which symbolizes or makes pictures, imagines, reaches out of the actual into the possible; and we have the Thinker, who may be a logician, or a poet, or a painter, and we still speak as though the thinker were in the mind and as if the thoughts were inseparable from him. This is because the mind is the great *I* maker, the maker of personality, and we all of us more or less confuse ourselves with our thoughts, as though they were the only reality.

And yet, as a matter of fact, it is only when we leave off *thinking* and let our minds rest, and forget to register what our senses are doing that we really are in touch with the Inner Life—the life of the soul, that which feels, that which suffers and enjoys, and above all that which *loves*; for the soul is justly described as that which loves just because it is that which is Feeling. It is the inmost core in us all. No one ever yet *loved* with his mind. He may fill his mind with thoughts of that which he does love, but the love itself is behind and beneath and above and outside of the mind, which can act only through its instrument, the brain.

The soul does not need to use the brain. It knows without thinking; it loves because it must love—just as child loves without thought, spontaneously, we say, and that is why to live the real inner life of the soul we must become as little children and leave off trying to love with our intellects, which work through the brain.

The inner life is the life of the heart and not of the mind, and those who learn this carry the secret of Peace about with them; for the soul is at home in the heart and is not troubled and concerned about many things. It loves and knows that it loves, and its life is full because it has only one way of expressing itself and that is by Loving. God and the soul both love, because that is their mode of expression. As a flower gives out perfume because it is its essence, so the soul gives out love because it is itself.

J. E. R.-R.

WHAT IS THEOSOPHY ?

DEAR FRIEND—You ask me to tell you what Theosophy is ; and, further, you ask me not to use a mystical or philosophical method of expression, but just tell you in everyday, common talk what it is. I will try to do so.

First, then, as Theosophy and the Theosophical Society are to people generally one and the same, I will begin by saying that Theosophy is a great Brotherhood. A Brotherhood made up from "all nations, kindreds, peoples and tongues," for St. Paul was a Theosophist when he said to the Athenians, "God hath made of *one* all men to dwell on the earth, and hath appointed their times and bounds." The greatest in this Brotherhood are those who render the greatest service. It is the desire and joy of those who have received this divine wisdom to impart it to others. And the great souls in this Brotherhood are possessed of a scientific knowledge of the beginning, nature, and evolution of the universe that makes the greatest knowledge of our twentieth century scientists seem like a child's knowledge compared with that of a college professor. They tell us of the ABSOLUTE of whose manifestation there has been no beginning and will be no end.

This *Absolute*, the great teachers say, no mind can comprehend. It is the God of the Hebrew psalmist, about whose pavilion there is darkness. It is the Unknown and Homogeneous spoken of by Herbert Spencer, out of which there comes forth the known and heterogeneous. This gradual coming forth is on seven planes, or in seven ways or methods in all worlds, so that the little worlds and the great are copies of the whole, and the smallest insect as well as the most perfect man shadows forth the great original. These Masters of Wisdom understand all the laws that govern this evolution, and describe for us all the processes of development from the invisible fire-mist of the early stages to the solid matter and marvelous manifestation of individual intelligence of our own time. But their unveiling of the mystery of man is, perhaps, the most wonderful and interesting of all. They give us a perfect and complete exposition of his origin, history, nature, and destiny. Theosophy traces man's evolution through countless ages and many worlds, and tells us how that evolution has been guided by Elder Brothers who passed through the same experiences untold ages ago. It shows us, too, how during the present stages of evolution these Elder Brothers take an interest in us, and in different ways impart some of their wonderful knowledge to those who earnestly seek for it.

At favorable times they send their messengers into the world to call attention to, and revive an interest in, truths most important for humanity to know. Such extraordinary characters as St. Germain, Jacob

Boehme, Paracelsus, Mesmer, and Count St. Martin, were, without doubt, agents of the great Lodge. The last messenger they sent us was Madame H. P. Blavatsky, in many ways the most remarkable woman of the nineteenth century. As the agent of the Lodge she organized the Theosophical Society, and through her writings—*Isis Unveiled, Secret Doctrine, etc.*—gave to the world some wonderful revelations on the evolution of the universe and of man. Some of her most valuable teachings about man were given privately to her pledged disciples, and have not been made public, but are accessible under certain conditions to members of the Theosophical Society in America. Some of her teachings that were at first private are now open to all, and may be found in books published by members of the Theosophical Society.

The extraordinary powers she possessed, demonstrating the existence of forces and laws that were altogether unknown in the West, awakened a great thirst for a fuller knowledge of the soul, its history and destiny. I do not think I exaggerate when I say that she gave more information about the astral and spiritual planes than was ever given by anyone in the last two thousand years. She has made clear every step of the journey of man from the time he enters what we call the portals of death until he reappears centuries later in a new incarnation.

Yes, Theosophy tells the story of man's many incarnations for the working out of his evolution, and of the great law of action (Karma), which is a marvelous method of administering justice to each individual as well as to nations. Of these two laws I will speak more fully in another letter.

The long dispute as to whether death ends all is settled by Theosophy, for it plainly shows us what is mortal and what is immortal. This physical organization is "Fearfully and wonderfully made," but there is an inner man (also physical) invisible, just as wonderful, possessed of organs and powers, whose occult physiology we may study. Still further, and hidden under several sheaths, is the immortal Thinker himself, connected with a world of which we knew little until the Masters, through Madame Blavatsky, gave us these glimpses. Of the sevenfold nature of man and the development of his spiritual powers I will speak more fully in another letter. These Masters of Wisdom (whose pupil the Theosophist is) understand the cyclic laws, and so understand perfectly what time is, and are able by this knowledge to solve many problems that to us seem insoluble. For instance, you and I have been much interested in the age of man on earth—how long the race has existed here. They know and have told us that it is over eighteen millions of years since he reached the stage described in the second chapter of *Genesis*, that is, since the sexes were separated.

While Theosophy explains man's ascent by the slow way of evolu-

tion, it also points out a more rapid method of progress by the law of *sacrifice*. It reveals to us our own nature and powers—powers undreamed of before. It teaches us how to use these powers, and how to awaken to consciousness the highest part of ourselves, that is, our real self. It not only shows us how far we have climbed in order to reach our present stage of development, but also tells us that we are destined to go infinitely higher and to take our place among the perfected and triumphant Masters of Wisdom. When we enter “the path of discipleship,” which is one of service and sacrifice, we come more directly under the training of these Masters. Gradually we develop spiritual consciousness and spiritual *will*, so coming to a perfect knowledge of all things, an understanding of all physical and spiritual laws and a complete mastery of the two worlds—the physical and spiritual. Such is the glorious goal towards which we are being led.

Perhaps you are ready to say these are most astonishing claims to make, and would like to ask whether you are to take all this on faith, or if we have some proof to give that will satisfy reasonable men?

At first you have to take the higher claims of Theosophy on faith, just as you have to take the teachings of any science at first. When we begin the study of astronomy or of chemistry we have to take the statements of our teachers and textbooks on faith. Only after we have devoted time and study to the science can these things be proved to us. It would be impossible to demonstrate the advanced theories of a science to one who was ignorant of its first principles. The full and complete proof of Theosophical teaching is available to all, but not without painstaking study.

It is true that the realms of the higher mind and spirit are closed to all who have not developed the necessary inner faculties. Strictly speaking, we have no proof of the existence of these planes of being until the faculties have been evolved, but when that has been accomplished we need none, for then we *know*.

A man who was born blind has no proof of the beauty of a work of art, a landscape or a human face, but if his eyes were opened he would see for himself. A man who has never had the sense of hearing can know nothing of the pleasure his friend finds in listening to the songs of birds, the music produced by an organ, or by the human voice. If, however, the sense of hearing was granted him he would need no proof of what his friends were telling him. This is a perfect analogy—only, let me say, all men have these faculties, although they may be dormant. But for the lower phases of Theosophical teaching I think there is quite a large amount of evidence.

If we may reason from analogy, we may take these two senses mentioned—sight and hearing. You know that when the vibrations are below a certain number per second we are blind and deaf. The same is true

if they exceed a given number. There are differences of power to see, for some are color blind. There are also great differences in the power of hearing in a highly cultivated musician and a non-musical peasant. This suggests that if we had the power to respond to vibrations outside of these limits new worlds would open to us. It suggests, too, that with finer and keener senses we might penetrate beyond the physical plane. This is true, for what we call the astral senses have been unfolded in a great many men and women of to-day, and the astral world is being studied as scientifically as the physical. Almost every one now believes in telepathy, clairvoyance, and clairaudience. The Society for Psychical Research has collected a vast number of facts and experiences on these subjects and also on apparitions, doubles, ghosts, etc. Thousands of people now living bear testimony to the existence of such things, and any one who is really anxious to *know* for himself may have the proof if he will go to the trouble to find it.

Mesmeric and hypnotic phenomena give evidence enough of the existence of the astral plane and of astral faculties and powers. Of course, no Theosophist will recommend the production of such phenomena, for he knows its dangers.

The discoveries of modern science, too, all tend to confirm the teachings of Theosophy. Thus you see one may find at the beginning evidence enough to warrant the spending of time and energy in the pursuit of further proof. Let me add one thing more, Theosophy teaches that only by cultivating a loving and charitable disposition, by learning to control the appetites and passions, by casting out selfishness—as St. Paul puts it—by subduing the flesh by the spirit do we become free. By this self-forgetfulness we banish illusions and grasp the real. From these statements you will conclude that Theosophy is a religious science and a scientific religion.

If its teachings were accepted and practiced by all mankind, what men have dreamed of as the "Golden Age," and the "City of God," would be speedily realized.

To be a Theosophist is to live "the Simple Life" that we hear so much about. It is to grasp the real and necessary things of life, and to let go the trivial things, while the multitude trample under their feet things necessary for body and soul, and strive, and fret, and fight for the things that vanish when you grasp them.

Can you think of anything more important than Theosophy?

Faternally yours,

J. S.



REVIEWS

SCIENCE AND A FUTURE LIFE,* by James H. Hyslop, Ph.D., LL.D. This book, while unrelated to the teachings of Theosophy, is of some importance as evidence of the trend of the scientific spirit to-day. Prof. Hyslop, as is well known, became convinced of the continuity of Life through psychical research; but in this, his last work, he indicates more interest in the "inferences" to be drawn from accumulated facts than in the data themselves. This is its claim to our consideration: When we find in his concluding chapter the assertion, "The relative value of consciousness" is the important question, and that "there are two things that interest us, external reality and our inner life, matter and consciousness," and further the dictum that "matter itself only interests us for its effect on consciousness," we realize that it will not be long before "states of consciousness" will be recognized as more important than matter.

J. R. R.

The Reconstruction of Religious Belief,† by W. H. Mallock. The multiplication of books of this class is an encouraging sign of our times; no better evidence of the work done by the spread of theosophic truths need be cited than the increasing tolerance shown in religious matters. Mr. Mallock represents what we may call the popular view of his day and generation; he is neither profound scholar nor specialist, hence it is of interest to find in a volume intended for ordinary readers a wide and indeed universal view of the questions he undertakes to consider. They are questions familiar to every one, of the difficulties of reconciling an *all good* Divinity with the existence of evil in the world; of the problems of freedom of the soul, and Cosmic Intelligence, etc. That the attempt to reconcile apparent contradictions is not to those familiar with Eastern thought entirely satisfactory, in that no allusion to either Reincarnation or Karma is made, does not militate against the practical value of a book intended for general readers, as the author does distinctly differentiate between beliefs imposed by knowledge of our external environment (viz., scientific beliefs) and those impelled by our internal needs, which he justly calls religious.

J. R.

The History and Power of Mind,‡ by Richard Ingalese. While this book has an interest for Theosophists it is not of the best kind, and for an obvious reason. The writer has knowledge of occult laws, and in these lectures he gives out the knowledge in a remarkably clear and concise way. So far as such accurate information is concerned, it has distinct value, but as every occultist will admit, it has also its very serious drawbacks. Although the author makes reference to Deity, and to the recognized spiritual law that no one dare use occult forces to the injury of another, he does not rise to any true intuitional conception of the innate evil of using such knowledge for personal aims and ends. In short, the instruction as a whole, is limited to the Manasic plane, and gives no hint of its limitations, or of entering the purer atmosphere of Buddhi; for this reason, its main purpose is the attainment of possessions, especially of wealth and power, for which many instructions are given. It verges, therefore, upon the plane of Black Magic, although its claim is for pure occultism.

R.

* Herbert B. Turner, Boston, Mass. † Harper Bros., New York City. ‡ Occult Book Concern, New York City.

*Religion, A Criticism and a Forecast,** by G. Lowes Dickinson. This little book contains an attack upon Ecclesiasticism, which deserves attention because it is entirely free from rancor, and is based upon a broad conception of the meaning of Religion, and of its value as a social agent. Moreover, while to the author Truth can only be reached by the scientific method, i.e., by perception, analysis and inference, yet he willingly admits that mere knowledge cannot take the place of intuition. X.

The Annals of Psychical Science for 1905. Vols. I and II. It would be impossible in the limit of a magazine review to do justice to the importance of this serial publication. Established and edited by scientific men of the first rank, its very title is a concession: it declares psychic phenomena recognizable as data, the knowledge of which amounts to a science. It is of interest to Theosophists, because as a science it includes the consideration of subjective as well as objective phenomena, and in this way bridges over the chasm which has so long yawned between religion as such, and science as such.

Hitherto it has been only in works known as theosophic that both classes of phenomena have had equal consideration, having been regarded as in themselves contained within the all-inclusive knowledge of Being itself—Psychical Research Societies have paved the way for a publication at once more definite and more universal than those connected with purely experimental classifications, and in the *Annals* we find papers upon such widely different subjects as Animals and Psychic Perceptions, and the Scientific Apprehension of the Super-Physical World. Professor Charles Richet, the editor, President of the Society for Psychical Research, is well known in connection with physiological and psychological experiments, and in his consideration of the phenomena of so-called spiritism he states that to form a sane estimate of it is more difficult than the study of Arabic—and in the same way such study must of necessity involve time and application. Scientists, in his opinion, should study it in all its aspects, and in the *Annals* we are able to arrive at a fair idea in regard to the methods employed and the general conclusions arrived at. The mere fact that an attempt beginning with a query as to the advisability of studying the phenomena at all, in less than a twelvemonth accepts the existence of a super-physical world as proven, is sufficient testimony to the breadth and liberality of the enquiry.

"There are two methods," says a contributor, W. L. Wilmshurst, "by which the superphysical world may be apprehended (I am careful not to say comprehended) by the human mind—one method is relatively swift, immediate and self-convincing, and is by the development of the spiritual consciousness in man; the other, which is slow, gradual, laborious and tantalizing, is along a line of scientific research and intellectual investigation."

With both methods, theosophists, it is fair to assume, are familiar, and this fact in itself commends the publication under consideration. The year's issue contains articles upon almost every branch of psychical enquiry. "Odic Phenomena and Their Radiations in Connection with Sensitives," by D. Jules Regnault, gives a resumé of Reichenbach's famous experiments, while "Metaphysical Phenomena of Bygone Times," by Prof. Charles Richet, is the translation from the Latin original of some remarkable experiences in the seventeenth century which happened to a young woman of Halstad, and which even to-day would be considered fair evidence of spirit return. Then we have different classes of automatism, as automatic writing in different languages, crystal gazings, etc., besides illuminating articles upon mediumship in its many phases. It is noticeable that while in each case careful attention is given to details, and to the accumulation of facts, the tendency of the magazine is rather in the direction of offering tentative generalizations, which makes it of special interest to the reader desirous of knowing the conclusions of scientific enquiry. Much of the ground covered is familiar to our students, and it is not a bad thing to be reminded that there are many different approaches to the main road of analysis, approaches which we may find in unexpected places, for those facts of man's complex nature which are presented authoritatively in Eastern Literature, were in many cases arrived at by methods familiar to us as the best, by patient study and by long continued research. R.

*McClure, Phillips & Co., New York City.

*A Cry from Afar and Love's Chaplet,** by Mabel Collins (Mrs. K. Cook).

These two books are very much alike in style and tone. They remind us of a venerable if apocryphal story about Robert Browning and the Browning Society of London. It is said that the good gentlemen and ladies who compose that Society once went to Browning and asked him to explain the meaning of one of the most cryptic and mysterious of his poems. He read it, hummed and hawed, read it again, and at last gave it up in despair. "Gentlemen!" he is reported to have said: "When I wrote that poem, the Lord understood it, and I understood it. I find that I no longer understand it. Let us hope that the Lord still understands it!"

The point of the story is this: When Mrs. Cook wrote down the golden sentences of *Light on the Path*, and when a few years later she recorded the invaluable Comments on the four unnumbered Rules, she may have understood what she wrote. The books under review make it pretty clear that she understands them no longer. For the first of these two books is an elaborate attempt to explain away the first of the Four Rules, based on a complete misunderstanding of what that Rule means, and in a manner entirely at variance with what is said thereon in the authentic Comments, first published in the first numbers of *Lucifer*. For anyone who remembers the delight and enthusiasm called forth by these priceless Comments, in the closing months of 1887, there is something very pitiable and tragic in the impression conveyed by these two little books. They so obviously belong to another world, and that not a higher world. And there is apparent throughout an extreme degree of intellectual confusion, which we may illustrate by a single sentence: "None can pass that gate till all can pass it; for the purified and perfected soul which is ready to go through and enter the new life is unable to do so because of the bond of sympathy between him and all those others who are to him much dearer than himself" (*A Cry from Afar*, p. 8-9). What is then the meaning of the earlier sentence, that on the mental steps of a million men Buddha passed through the Gates of Gold? What is the meaning of that very title? If none can pass the gate till all can pass it, then it has never been passed yet, since all are obviously not ready to pass that golden gate. Then there are no Liberated, none who have reached Nirvana, and the world's scriptures are filled with delusions. The alternative is more acceptable: that the book under review is apocryphal. It is, indeed, full of an emotionalism, twanging the chords of the pathetic, very far from the quality of power and light that fill the earlier works of which Mrs. Cook was the scribe; and this same emotionalism, touched with something even less attractive, saturates the second of these two works, *Love's Chaplet*. In it again we find the statement that "the fulfilment cannot come to anyone of the spirits of man till the whole birth throes is accomplished," the same denial that Nirvana has ever been reached. But the climax comes when we are told that "the apparition of fire and light, entirely unearthly in its character and nature, which men call pure spirit, the *numa* of St. Paul, is still a vesture" (*Love's Chaplet*, p. 49). *Numa* was an early lawgiver of Rome, and has nothing to do with the *Pneuma* of St. Paul, which is indeed the pure spirit, the Atman. It is going a little too far to affix the Greek initial used by a certain Teacher to a sentence like this, with its extraordinary blunder in a common Greek word. We say it with regret, but with entire conviction: Readers who seek occult wisdom in these two emotional booklets will be disappointed. They will not even find the entertaining topsyturvydom of *Beacon Fires*.

Mental and Physical Culture for the Little Ones,† by Aumond C. David. This pamphlet, privately printed, is devoted to the training of quite young children, and is profusely illustrated evidently from a living subject. It should interest parents, more particularly in its method, which has the advantage of novelty, of awakening mental faculties by systematized object lessons.

The Cycle of Life according to Modern Science, by C. W. Saleeby. The title of this book is misleading. One naturally takes it up in expectation of a serious attempt to explain Life by the scientific method. One finds instead a collection of essays upon widely differing subjects, most of them readable enough and some of them suggestive, but so miscellaneous that they present a curious front to the mind. The first essay upon Great Britain's need is indeed a vindication of the claims of science to our attention, and it is followed by one or two upon scientific

* London Theosophical Publishing Company.

† The Author, Los Angeles, Cal., 993 N. Hampshire Street.

subjects, as the Living Cell, Atoms and Evolution, but we are then, as it were, treated to a parabolic curve and find ourselves considering cricket, swimming, song, ambidexterity and kindred interests, and before we have recovered breath we are once more faced with the verdict of Science upon alcohol! The author is evidently a man of many and varied interests and of wide reading, but not apparently keenly alive to relative values. After all, the juxtaposition of subjects is important as well as their sympathetic consideration, but the book may possibly, from the very heterogeneity of its contents, serve to wile away a tedious hour, or interest the many who like to know a little about everything, and to gain that knowledge easily.

Among the more interesting essays is one upon the origin of Altruism, taking the ground that motherhood in mammals is its source, and that the purpose of sex is the evolution of its higher forms, but while at times the author is scientifically accurate he lends himself readily to popular phraseology and presentation, and turns from the most momentous problems to considerations of very trifling import. His essay upon Spencer is sympathetic, and the closing chapter in the book, upon The Living Garment of God, probably sums up his convictions as being those of Tennyson and other seers of our time, believers in the "Vision of One Who Reigns." J. R. R.

MAGAZINE LITERATURE.

The Hibbert Journal, London, Eng., as ever maintains a high standard of interest. "Impressions of Christianity from the Point of View of Non-Christian Religions" in the January issue, is from the pen of Ameer Ali, M.A., C.T.E., and from the Islamic standpoint. It is of distinct value as emphasizing the part that philosophy and mysticism have played in obscuring the actual teachings of Jesus. Other articles of note are "The Working Faith of the Social Reformer," by Henry Jones, LL.D., and "Do I Believe in the Resurrection?" F. Storrs Turner. Sir Oliver Lodge has an interesting paper upon Christianity and Science, and the question of "Religious Teachings in Schools" is treated by Miss A. S. Furnell. Discussions upon various subjects are, as usual, most attractive.

Annals of Psychological Science, London, Eng., for February, contains a most interesting study in Changes of Personality, by Col. A. De Rochas, the value of which is somewhat lessened by the impossibility of verifying much of the data, as the patient has been lost sight of. D. Giuseppe Venzano contributes a paper upon Transmission of Thought in Relation to Mediumship, which is suggestive, but far from conclusive; it is, in fact, easier to accept the theory of spirit intercourse than that he brings forward of the result of latency of thought in the sitter as operating upon the psychic.

International Journal of Ethics, Philadelphia, Pa.—Prof. Toy, of Harvard, contributes a valuable article upon Ethical Influences in University Life. Prof. Ira Woods Howerth writes prophetically upon The Industrial Millennium, showing that its coming is positive, but admitting that it may come violently, then "woe worth" "the day" it will hurl us backwards down the steep declivity up which the race has so painfully climbed. Perhaps a still more timely article is that by Richard C. Cabot upon Ethical Forces on the Practice of Medicine.

Mind is devoted to New Thought in its various aspects, practical, religious and metaphysical. Scientific interests are not omitted, as we have a paper upon Luther Burbank's wonderful methods accomplished, as the author says "by attuning his ear to Nature's finer vibrations." For our readers probably the most valuable paper in the December issue is "A Message from the East," by Marcia Davies. F. Gilmer Topliff has one of his suggestive tales for children called "Faculties."

Theosophisches Leben, Paul Raatz, Berlin, gives translations from H. P. B.; Spiritual Wisdom; Cain and Abel, by Charles Johnston; a brief account of Wm. Lloyd Garrison and his work; a translation from Walt Whitman's poems, and various native articles. This magazine shows a true spirit of international Brotherhood. We are continually impressed by the activity of this publisher in theosophical fields. Among the magazine articles contained in Vol. VIII of *Theosophisches Leben* we note translations from the Maitreyi Upanishad, from Willson's Ancient and Modern Physics, and from the scattered works of leaders of the movement. We have also to notice a translation of W. Q. Judge's Yoga Aphorisms in handsome book form.

Theosophischer Wegweiser, Leipzig, began its eighth year with the issue of September, 1905, and published in it an interesting likeness of Mme. Blavatsky in her youth—before her experiences had been occult—and continues its translations from her works in each succeeding number.

Blätter zum Pflege des Höheren Lebens, Paul Frömsdorf Schweidnitz i Schles,

begins the year 1906 with Thoughts for the New Year and contains articles of practical interest upon smoking and eating, by M. von Bachman, and of more mystic import by Franz Hartmann and others.

The *New Psychology Magazine*. *Suggestion No. 1* not only gives much good material between its covers in the line of its title, but offers excellent postal cards bearing robust sentiments tending towards a more spiritual than material view of life. These postal cards are attractively printed in two colours and are sold for the low price of 10 cents for 24.

Theosophy in Australasia, Sydney, Australia, limits itself apparently to original articles with good results, achieving a certain originality and freshness which makes it very readable.

La Verdad, for January, 1906, Buenos Ayres, distinguishes carefully between Philosophy, Religion and Occultism, giving three different articles under these names.

Sophia, Madrid, Spain, appears in its January issue in new dress, lighter and more attractive. It contains an article of interest upon fundamental Unity in Religions, by Annie Besant, and upon Lemuria, by Marion Judson.

La Cruz Astral, San Pedro, Mexico, for December, contrasts Theosophy and Spiritualism.

O Mundo Occulto, Campinas, Brazil, is the organ of the Society for Psychic Study.

Dharma, Venezuela, embraces a wide field, being devoted to Science, Philosophy, Religion, Morality, Orientalism, Hellenism, Literature and Occultism. It publishes translations from Jasper Niemand and Wm. Q. Judge.

The Theosophic Gleaner, Bombay, has articles in its January issue upon Persian Mysticism, upon The Wave of Dissent Among the Parsees, and upon Theosophy and Modern Science.

Sonnen Strahlen, Berlin, is as usual brightly and attractively written for children.

The Theosophic Messenger, Chicago, Ill., for February, calls attention to the Third Annual Theosophical Congress, which is to meet at Paris, in June, and contains an account of a class in Esoteric Christianity.

Of magazines or periodicals devoted to what is known as New Thought we have to acknowledge:

The Light of Reason, James Allen, Ilfracombe, Eng., is now the organ of "The Brotherhood or School of Virtue" and devoted to Self Culture. Its articles are eminently practical, and while it is in no sense theosophic, its ethics are those dear to the heart of Theosophists.

The Balance, Denver, Colorado, is "a Magazine of Learning;" its January issue continues "The Analysis and Synthesis of the Infinite" and also gives the conclusion of the series Faith and Reason. An interesting article upon The Discovery of God is the only contribution bearing a signature and is by Dr. George A. Carey.

The Nautilus, for February, publishes a poem by Ella Wheeler Wilcox and various articles by the editors, Elizabeth and William Towne.

Suggestion, a "New Psychology Magazine for thinkers," Chicago, Ill., is devoted, as its name indicates, to Psychism, giving extracts in its January issue from Wm. James' Psychology and many instances of auto and other suggestion.

Among practical Magazines none is of more importance than *Charities*, the organ of the New York Charitable Organization. The February issue gives much information about industries for the Blind and interesting facts about Child Labor.

In addition to the above we have pleasure in acknowledging receipt of *Harmony*, devoted to *Divine Science*, San Francisco, Cal.; *The Flaming Sword*, Estero, Fla.; *Now, a Journal of Affirmation*, San Francisco, Cal.; *The Vanguard*, Milwaukee, Wis.; *The Chiropractor*, Davenport, Iowa; *God*, a pamphlet, Lynn, Mass.; *Fragments*, Seattle, Washington Territory; *The Equitest*, Pasadena, Cal.; *The Crank*, London, Eng.; *Notes and Queries*, Manchester, N. H.; Pearly Gate Bible Lessons (no address); *The Sun Race News Leaflet*, New Haven, Conn.; *Wiltshire's*, New York City.



QUESTIONS AND ANSWERS

QUESTION 50.—*As we have within the 1st few years entered into a new cycle, and as it is apparent that the methods of the work for the Theosophical Movement have also undergone changes we should like to hear the opinions of other members and persons interested as to their ideas and experiences of the work for the new cycle—the beginning of the century.*

A. J. HARRIS.

ANSWER.—It is evident that every cycle has its own methods, and the methods which were appropriate to the end of the century are inappropriate to the beginning of another. In the last quarter of the nineteenth century there were working in the world, openly and backed by all the powers of the LODGE, H. P. B. and W. Q. J. With such adjusting forces constantly present the Society could engage in activities and deal with matters which had only a remote connection with its real purpose. The LODGE force was immediately present and did, as we all remember, often operate to bring the Society into line. Now things are very different: the Power has returned to the inner world and it rests with the members of the Society to see that it fulfills its purpose and with all the intuition, intelligence and energy they can manifest keep the Society rigidly on the true lines. What those lines are is very clear to any one acquainted with its history and literature. The Society's purpose is the service of humanity by keeping alive in man his spiritual intuitions, and the service of its members by training them in the science and art of Theosophy (by enabling them to gain an understanding of the meaning and application of Love). The *method* by which this joint service is to be accomplished is simple: studying, assimilating, living and promulgating the Master's philosophy. This is what the world needs; what it is hungering and crying for. The Society is the custodian of the philosophy for the world and its real members are the channels through which the world must receive it. This is the method of the present cycle, to abandon all side paths, all flirtation with other philosophies and outside subjects and stick closely to this one single work, the more devotedly and closely because we are at present so few. There are pressing problems agitating the human mind to which all sorts of answers are eagerly offered. The true solution, as the Masters have said, is to be found in Theosophy, which will give men the truth and nothing but the truth. We have really to compete with other movements and offer the solution, in the most attractive form, that has been entrusted to us. We shall thus help others to understand their own intuitions and ourselves to understand the science and art of Universal Brotherhood.

The application of the method will vary with the time, locality, and other circumstances. A member living alone in a small hostile and bigoted community will have to find ways of doing the work fitting to the conditions. His ways of work will naturally differ entirely from those to be adopted, say by a group in a large town. Such a group can come out openly and boldly and defy the enemy, while the isolated member will have to use the utmost circumspection in planting the ideas.

What is the best way of carrying on the work must therefore be discovered by each member or group of members individually. But if the purpose and method be loyally held in mind and heart the means and the ways will open up.

J.

ANSWER.—This question is one which vitally concerns every worker in the Theosophical Society—for no matter what our aims may be the secret of success is to work with the cyclic current and in accordance with cyclic law. Let us then glance briefly at certain aspects of these cyclic changes in religious movements.

It has been said, and it is a statement easily susceptible of verification, that the last quarter of each century sees a new influx of religious and spiritual teaching.

This is usually preceded, and in its early stages accompanied, by attacks upon the then accepted *forms* of religious belief. For, we are told, the occultist climbs with axe in one hand and trowel in the other. The reason for this is evident—these forms which once served to convey the truth and quickening fire of religious aspiration have, by the lapse of time and long familiarity, hardened around that which they hold, so that they become opaque and men look at them rather than *through* them. A good brisk attack and a rephrasing of religious truth can then be of enormous service, for the first forces us to look behind the forms to the facts themselves and the second presents these facts from a fresh and therefore illuminating point of view.

But religious truth transcends the intellect (as Atma and Buddhi transcend Manas) and refuses to be confined in any form of words, and this applies to the new phrasing as well as to the old. Therefore, H. P. Blavatsky and the founders of the Theosophical Society gave to it this name, Theo-Sophia, to indicate its scope, a name so high as on its face to be incapable of identification with any set of words or creed or dogma. It was meant to indicate that our concern was directly with divine things, not with mental forms. And in order that there might be no shadow of doubt, the first object of the Society was to form the nucleus of an universal brotherhood of humanity without distinction of race or creed or forms of religious belief. The other two objects were equally broad, the direct study of man and nature, and the investigation and study of Eastern religions—all religions; while the chief article of its constitution was directed to inculcate toleration and to show that as a Society it could have no beliefs.

Surely no greater precautions against sectarianism were ever taken than are here evident. Yet so deep rooted is this sectarian tendency and so powerful and clear was the new presentation of the truth that this has been a danger with us from the first, and we can see the necessity for ultimately withdrawing the direct force and propaganda lest it should defeat its own ends. This change in the character of force constitutes, or accompanies, the change of the cycle. To have continued the old methods of teaching and centralizing force would have been to harden our own and other minds around these new forms, as they had hardened previously around the various forms of Christianity.

We find ourselves therefore after five years of work in this new cycle with a strong and closely held inner unity, but with great decentralization and diversity in outer activity and expression. This is as it should be; the inevitable and desired consequence of cyclic law. And in this fact we can find the key to our future work. We are to be as the little leaven that leaveneth the whole lump, or as the salt that imparts its savor only as it dissolves and penetrates into all around it. The success of our movement is not to be measured by the number of its adherents, but by its quickening and broadening influence upon the movements of the day. The question, Is the Theosophical Movement a success? can only be answered as we answer these other questions: Are the churches broader and less dogmatic? Is Science less material? Is man nearer to the Soul? These and many others like them are but forms of the first.

Here then is the first work of the new cycle: to return to the original lines of the founders of the Society, taking them one plane higher. We no longer need to attack and break up old forms—that has been done for us—but we do need to get behind all forms, even those that have served us so well for this quarter of a century, and to help others to do the same. This is the nucleus we seek to keep alive in the world—a nucleus of those who can look on life directly and unveiled and see in it the law of love and brotherhood. If we are successful in this then, indeed, the new world teacher of 1975 will find himself in a very different position from that of his predecessors. There will be no need to waste time and force upon destructive work, and new presentation of the truth may be met by something other than hostility and personal vilification. But we must remember that it is to be a new presentation and that “no man puts new wine in old bottles.” Let us not make the mistake of thinking we can determine the form in which that message is to be couched; if we attempt to do so, we can only distort and crush it before birth.

There is one aspect of the law of cycles which should never be forgotten in discussing it and which has a very direct bearing upon our present question. Within each large cycle there are sub-cycles, corresponding to the greater cycles which have past and are to come. These sub-cycles often manifest locally, so that it is a fair generalization that at each instant there is going on somewhere in the world that which corresponds to every historical act or period. Just as the cycles

of one man's life differ from another, so do the cyclic periods of one locality differ from another, yet all fit into the greater cycles of the movement.

In the cyclic tide of the Theosophical Movement, America is apparently in the forefront. It was here that the Society was started and it is here, we are told, the new race is forming. It would appear natural therefore that certain seed should mature more quickly here than elsewhere, and, as a corollary, that work which is here somewhat out of date should elsewhere be very timely and fitting.

The great cycle of direct centralizing propaganda we have seen has closed—and we have seen the reason why this was necessary. But in this new cycle there are sub-cycles corresponding to what is past, and it may well be that there are many localities where no such direct teaching has yet taken place and which are now ripe for just this work. Again conservatism of national character may affect the cyclic change, for conservatism is but a manifestation of carrying on old cycles into the new. Such seems to be the case in England, where there is still work to be done of a kind no longer of primary importance in New York. Again, to venture a generalization, it seems obvious that at all times and in all places all types or kinds of work are necessary, but that it is essential to keep the balance between them, and to see which pertains to the major cycle and which to the minor, to see them in this proportion and to give to each its proper emphasis. Each man and each Branch of the Society must determine this for himself.

I believe that the scheme of Branch work, adopted by the New York Theosophical Society and outlined elsewhere in this number of the *QUARTERLY*, fairly represents the cyclic weight in New York of the various aspects of our organized activities.

H. B. M.

EDITORIAL NOTE.—It is interesting to compare the two answers printed above to Mr. Harris' question with H. P. Blavatsky's concluding chapter in the *Key to Theosophy*.

"As Theosophy has existed eternally throughout the endless cycles upon cycles of the past, so it will ever exist throughout the infinitudes of the future, because Theosophy is synonymous with EVERLASTING TRUTH. The future of the Theosophical Society will depend almost entirely upon the degree of selflessness, earnestness, devotion, and, last but not least, on the amount of knowledge and wisdom possessed by those members on whom it will fall to carry on the work and to direct the Society after the death of the founders.

"I do not refer to technical knowledge of the esoteric doctrine, though that is most important; I spoke rather of the great need which our successors in the guidance of the Society will have of unbiased and clear judgment. Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion; that all are more or less of their generation, both physically and mentally; and consequently that their judgment is but too likely to be warped and unconsciously biased by some or all of these influences. If then they cannot be freed from such inherent bias, or at least taught to recognize it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some sand bank of thought or another, and there remain a stranded carcass, to moulder and die. If this danger be averted, the Society will live on into and through the twentieth century. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of religion, duty and philanthropy. Slowly, but surely, it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hotbed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal good which will reign in his mind, instead of the discord and strife which are everywhere apparent around us to-day."

QUESTION 51.—*There are two things that trouble me when I think of my death. First, who will take care of my Branch, of which I am President, and which appears to depend for its existence very largely upon my own efforts? Second, how can I make sure of returning to earth when the next messenger from the Lodge is at work—in 1975 or thereabouts? I don't want to linger in Devachan, and I do intensely wish to work.*

ANSWER.—These questions were contained in a letter, and with the permission of the writer I endeavor to answer them in the pages of the THEOSOPHICAL QUARTERLY. One must respect the anxiety of the questioner under each head, but there is certainly no cause for trouble. A reply to the second question will answer the first. Thus: what makes the writer think that he can do better work on earth than in any of the other millions of "lokas" (or spheres of consciousness) into which this universe is divided? Karma will probably compel him to return to earth; but if we consider only opportunities for work, we may be certain that there are as good and better elsewhere. Then, why decide that the best work can be done in connection with the next messenger from the Lodge? Is it not possible that the devotion and energy of the questioner may be more needed either before or after the messenger does his work, than while it is being done? In other words, is it not foolish for us to usurp the authority of our own Higher Self, who is so infinitely wiser than the brain-mind consciousness, and who works always with Karma, by endeavoring to decide what ought to happen either to ourselves, to others, or to the cause we love? Where is our faith? Have we not experienced over and over again that the Powers which work for eternity are wiser than we who work in time? Have not our personalities more than once suffered some "terrible affliction" which has turned out to be "a blessing in disguise?" In short, have we not learned that so far as the future is concerned, *the best must happen!* Nothing but the best can happen—in the future. It is only in this moment through which we are now living that we need to watch and pray. The rest is so infinitely well provided for! Death and disasters of all kinds—even to the disappearance from this plane of a T. S. Branch—are surely the work of Karma, and what in all this universe is kinder and more compassionate than that? Karma, from one point of view, is simply the Highest Self in action. Trust to it; I believe whole-heartedly that your future and the future of the world are more wisely cared for than if we could consciously determine either.

Finally: why this desire to work? "Those also serve who only stand and wait!" Work, even in a good cause, is used in some cases as a spiritual anæsthetic. This is dangerous doctrine, I admit; for the majority of people find their anæsthetic in nearly everything but work in a good cause. Yet I know that work may become a snare, and would suggest that we should keep at least equally in mind the desire to be, or rather, to realize what we are. Then our prayer would be: may I and every living thing realize for ever how great and wonderful and One we are!

T.

QUESTION 52.—*Can any assistance be given me towards an understanding of meditation? In all religious teaching, and, indeed, in the records of most religious experiences, it is shown as the door to the inner life. Yet the descriptions given of this state are confusing and contradictory; or at least, appear so. On the one hand, we read it is "the hindering of the modifications of the thinking principle," that the "mind must be stilled," etc., and on the other, that it must be a positive, not a negative process. How are these statements to be reconciled? In view of the importance of this subject has its rationale been adequately explained?*

ANSWER.—There is an article by William Brehon, in *The Path* of February, 1896, which bears upon this question and which contains some advice which it would be well for those to follow who think that meditation is a negative process and that the mind and faculties should then be in abeyance. It reads:

"Here again is where certain Theosophists think they have great difficulty. They say that knowing the result one is sure to become interested in it. But this is the very task to be essayed—to *so hold one's mind and desires* as not to be attached to the result. (Italics are mine.) By pursuing this practice, true meditation is begun and will soon become permanent. For, one who watches his thoughts and acts so as to perform those that ought to be done, will acquire a concentration in time which will increase the power of real meditation. It is not meditation to stare at a spot on the wall for a fixed period, or to remain for another space of time in a perfectly vacuous mental state which soon runs into sleep.

"All of those things are merely that which in the end will do no lasting good. . . . The truth is that the right method is not easy; it requires *thought and mental effort, with persistency and faith.*"

Of course there are many in the T. S. in A. who know the truth of the above concise statement, and it is to be hoped that they are practising it daily. There are some, however, that ought to get rid of the notion that our *minds* are to be rendered a blank when meditating; possibly that is owing to a misunderstanding of Eastern teachings regarding certain Yoga practices that we have become familiar with by reading. Very likely they are right for the Chéla who is under the special instructions of a Guru and protected by him. It is also possible we are, as Western students, a step in advance of some of our Eastern brothers by reason of our having undergone in former and in this incarnation discipline that has brought us to a point where the mind must do much of the work, or it will be left undone. When our minds are rendered blank and become negative we put ourselves in a condition for all kinds of entities, good or evil, to take possession; this every student in the T. S. in A. knows, or ought to know, and is to be avoided.

Positive, actual, independent action of the mind with a purpose is what should be tried for in meditation. To become one with the Higher Self is a state of consciousness that can only be realized through the mind, and all of our teachings tell us this is the ultimate end in right meditation. J. D. B.

QUESTION 53.—*In the light shed by Theosophy, what did Jesus mean by saying: "My spirit will not always strive with the son of man?"*

ANSWER.—Jesus said: "I am the true vine. Every branch that beareth not fruit he taketh away. If a man abide not in me he is cast forth as a branch and is withered." Theosophy teaches that the "vine" is the Spiritual Ego (Christos), and the "branches" are the personalities. If the ray of the Spiritual Ego "is allowed to be more and more shut out from the ever-thickening crust of the physical brain, the Spiritual Ego, once freed from the body, remains severed entirely from the etherial relic of the personality," and this latter is one of the "withered branches" cut off from the "vine."

Here we have another of the many instances of identity between the Theosophical and the Christian interpretations of spiritual laws. Both systems recognize the truth that the Divine Light strives to enter and awaken in man a sense of his higher possibilities. Both also recognize that there is a limit to this effort. The Bible teaches it in the passages cited. Theosophy, adapting itself to present methods of thought and phraseology, says that if a personal life is so utterly devoid of spirituality as to offer nothing worthy of acceptance and preservation by the permanent part (Spiritual Ego), such life is dropped from the memory of the Ego. When the point of hopeless depravity is reached, then the Spirit of the Lord ceases to strive with the man, or in Theosophical language, the Ego breaks away from the personality. A. G. V.

QUESTION 54.—*How is the teaching "Bear ye one another's burdens" reconciled with "Karma," which teaches that the man will and must bear his own burdens?*

ANSWER.—In Gal. vi. 2, we read: "Bear ye one another's burdens;" three verses later we read: "For every man shall bear his own burden." The Book of Golden Precepts says: "Chafe not at Karma, or Nature's changeless laws. Exhaust the law of karmic retribution;" also: "Let not the fierce Sun dry one tear of pain before theyself hast wiped it from the sufferer's eye."

The apparent disagreement disappears if we consider what it means to "bear burdens." A burden is the painful consequence of breaking some law; to bear it is to bravely turn the thoughts away from it to the Inner Light. Dwelling in thought upon the burden produces regret or rebelliousness, and these increase or prolong the burden. Now, one cannot ordinarily transfer this burden from another to himself, and thus release the other from the natural consequences of his error; but through love and sympathy for the other he can understand his trouble and point him to the Inner Light, thus helping him to avoid the usual and probable additions and complications of suffering. The burdened one is thus helped to bear his burden. On the other hand, the helper does really suffer through his sympathy with his neighbor's suffering. A useless waste this may appear to the personal man who regards the preservation and well-being of his separate personality as a chief object; but to him who is in touch with the Inner Light this is of most direct usefulness as one means of nearing his object, which is to transcend the limitations of the personality—to become one with his greater nature—with the Inner Light. A. G. V.

T·S·ACTIVITIES

THE THEOSOPHICAL SOCIETY IN AMERICA.

OFFICIAL NOTICE.

The Twelfth Annual Convention of THE THEOSOPHICAL SOCIETY IN AMERICA will be held in Cincinnati, at 11 A. M., Saturday, April 28, 1906.

Members intending to be present should write to the Secretary of the Cincinnati Branch, Mr. F. C. Benninger, 2960 Paxton Road, for information about hotels and the place of meetings.

Proxies of members unable to attend may be sent to Mr. Charles Johnston, or to any member of the Cincinnati Branch.

By order of the Executive Committee.

CHARLES JOHNSTON, *Chairman.*
ADA GREGG, *Secretary.*

159 Warren Street, Brooklyn, N. Y.

BRANCH ACTIVITIES.

Middletown, Ohio, Dec. 25, 1905.

We have taken up the study of the "Key to Theosophy" and meet at the home of the Secretary every month, and as often as we can between times at my home, 906 George Street.

We would be glad of any suggestions you would make for our help. We have no regular study class for students as yet, each individual does his work in his or her own way.

Fraternally yours,

W. G. ROBERTS.

Oakland, Cal., Jan. 7, 1906.

The Amara Branch, of this city, has decided to make a study of the New Testament in connection with the articles appearing in the THEOSOPHICAL FORUM and QUARTERLY, entitled "The One Religion."

Have you any suggestions to offer which will assist us? I think we feel as though we are the blind leading the blind. Thanking you in advance for any help you may be able to give us.

Fraternally yours,

CARRIE G. GILSON,
Sec'y Amara Branch, T. S. A.

ANSWER.—Begin by trying to find the main principles ascribed to the *One Religion*, in the articles; taking the most universal first: as, (a) the oneness of the Divine Life; (b) the goodness of God; (c) the principle of Love, as the manifestation of that goodness; (d) the appearances of that manifestation in human life, as (1) self love, (2) neighborly love, (3) Christlike love.

Secondly, see in what way these great principles appear in the New Testament; or, to be more definite, in the teachings of Jesus, Paul and John.

Oakland, Cal., Jan. 29, 1906.

I have to report that during the year last past our Branch has studied the following books: *Christology; Ancient and Modern Physics; Theosophy and the*

New Psychology; A Study in Consciousness, and are now engaged in a study of the New Testament. Mrs. Gilson, our Secretary, hunts up references in the Secret Doctrine bearing on the subject matter of the lesson, and is largely responsible for the greatly increased interest which the subject presents when viewed in the lime light of the oriental teachings. We use three translations of the Bible, viz: the King James Version, the Revised Version and Rotherham's Version (I think I have that name straight, but have not the book by me). Owing to the fact that we were incumbered with a heavy indebtedness, incurred at the time when we were sued for the possession of our library, we have not been able for a long time to engage in any public activities; in addition to this incumbrance we have been hampered by the limited number of our membership and the fact that what few we have are scattered. But the few of us who are left are still holding together in hopes of better times.

Very fraternally yours,

FRANK A. BROOKS.

Seattle, Jan. 14, 1906.

Your communication was read last Friday night at the regular monthly business meeting. It was suggested that "we accept with due appreciation your kindly suggestions and do the best we can."

I hail with gladness some show of interest in our local work by those at the head of affairs. As to our activities, it is pleasant to report that since writing you last a class for enquirers has been formed. This class is held at the home of Mrs. Parke, 107 Maynard Avenue. They use the *Key to Theosophy* as a text book.

Fraternally,

JENNIE S. CLARK

Santa Ana, Cal., Jan. 28, 1906.

Our friends here meet every Tuesday night at 8 o'clock. They are all new to the study of Theosophy, and our work has been to outline our principal theories and talk them over.

My idea is that the students have to read and study the books at home when they feel that they are disposed for that kind of work and the meetings are spared for kindness and Theosophical discussions. The work comes thus to the members in a more living shape and their coming to the meetings is not only a duty, it is also a love.

Yours fraternally,

BIRGER ELWING.

Dayton, Ohio, January 31, 1906.

Five members of the Dayton T. S., Mr. A. Mendenhall, Mr. George Brittain, Mr. Job Hill, Mr. W. V. Nicum and Mr. L. Vermillion, address the Society in rotation.

After each has read a paper or spoken, we invite those of the different churches and professions to talk to us. We try to select subjects for them that bear upon our doctrines. To direct the discussion at the close of the meetings we try to express the principles of Theosophy without confining ourselves to the names. We also try to get these subjects from the sayings of Jesus, as you suggested. The subjects have been quite varied. It seems as if the people of Dayton have become much interested in Reincarnation and Karma. They slip in somehow during the discussion, and usually it is someone outside of the Society's membership who brings them up. We have tried to hold on to Brotherhood and work for others in our teaching.

We are trying to keep along together; we seem to know each other's weak points and are trying to strengthen them. Interest is growing.

Some seemed to have grown tired of hearing Reincarnation and Karma, and we have talked on other lines, but those who seemed most tired of the Twin Doctrines are the very ones who bring it up when we are trying to give them a rest by taking up other lines.

I do individual missionary work among my clients. I say something about Theosophy and wait to hear from them next time I call. A great many become interested and ask me questions, "Where did you get this?" "Is it in the Bible?" I tell them Jesus taught it and refer them to the passage and talk a short while with them. When I see one who asks for papers which teach these things, I furnish them and keep the papers circulating. Then I send in \$1.00 for the

THEOSOPHICAL QUARTERLY and have it sent them. In this way I have received unsolicited six applications for membership. All of these are young people and students, and are taking every opportunity they get to learn and to teach. We have tried to make them acquainted with the A B C of Theosophy. That is what they need. It is a terrible thing to have someone ask you a hungry question and not be able to answer it. I call our people's attention to this in a mild way. They don't like to be told of it by one of us. We lack in this respect, but are trying to overcome it. Unity League is furnishing good Theosophical doctrines. Its President, Mr. W. V. Nicum, addressed two audiences of about five hundred each (Spiritualists they were, in mass meeting), one upon "Karma" and the other on "Progress." He has been the means of drawing all the most progressive spiritualists away from phenomena hunting. He tells them it is all within and preaches Reincarnation, Karma, Cause and Effect to them. At Fort Wayne he made three addresses (all off hand) to five hundred to six hundred people, and at Indianapolis he made three addresses to about six hundred. He has brought us two or three good members. I may be wrong, but I look for great good from this plan of sending \$1.00 for the THEOSOPHICAL QUARTERLY.

Fraternally,

P. L. W. VERMILLION.

Cincinnati, Ohio, Feb. 2, 1906.

The Cincinnati Branch is happy to report a prosperous year. Our city is least in having an extremely liberal, up-to-date church, and within its hospitable lecture rooms we have our meetings. Each Tuesday evening, we have a public meeting for the consideration of papers or lectures on Theosophical topics. After the reader or speaker of the evening has finished his or her remarks, the meeting is open for a general discussion of the topic treated on. Our average attendance at these meetings has been at least fifty or sixty.

Each Sunday afternoon, we have a Secret Doctrine Class. The average attendance has been not less than twelve, which is not at all bad for such a class. The interest has been very keen.

The church in which we hold our meetings, the Vine Street Congregationalist, invited one of our members to conduct a Bible class for adults with perfect liberty, even urged him to give Theosophical views in treatment of the same. Needless to say, the invitation was accepted. So you see the light is burning with considerable clearness in this city.

Respectfully yours,

DR. W. A. R. TENNY,
President.

Washington, Feb. 3, 1906.

The ideal Theosophical Branch appears to be one that has regular meetings, not so much importance attaching to the frequency of the meetings as to the manner in which they are held and to the careful use that is made of the occasions; having a public room or place with some member or members in attendance which constitutes a *living* center (somewhat after the manner of a Catholic church, which has the splendid custom of remaining open all the time), where any one might resort for quiet reflection; and last, but most important, it should be composed of members engaged in some kind of work amongst other organizations, for the potency of the Theosophical organization is just in proportion to its contact with the world of humanity.

The local Branch approaches the above standard to the extent of having regular weekly meetings, Thursdays, and also in the important particular that most of the members are people holding positions of one kind or another and associated with non-Theosophical persons; the Branch falls short of the ideal on the other hand in having no public room or place and in not being open all the time, and also in having no open study class for the benefit and use of people interested in the science.

The meetings open between eight and half past, lasting very often to 9.45. A subject having been previously selected, most of the members present contributions and assist by speaking and reading. After the work, which is formal by reason of its preparation, is disposed of, a general discussion ensues; the thought and interest being generally switched to some subject different from that selected for the

evening's meeting. Although t is discussion almost always occurs at the very last part of the meeting, when the best part of the time has sped, it is invariably interesting, intense and strong and the meeting takes care of itself. The visitors take full part in this discussion.

Fraternally,

ARTHUR B. RUSS.

Toronto, Can., Feb. 4, 1906.

There is not much to be said of our Branch activities. Regular meetings are held on the first Wednesday evening and the middle Su day afternoon of each month, at which the *Key to Theosophy* and other books are studied. The influence of the Branch has been directed more through personal influence than organized effort, and it has not been possible to have a public place of meeting. A definite object in this respect has been kept in view and the members hope sooner or later to realize it. Suitable books and the THEOSOPHICAL QUARTERLY have been placed in the public libraries.

Fraternally yours,

ALBERT E. S. SMYTHE.

Fort Wayne, Ind., Feb. 4, 1906.

Our Society has met regularly every Wednesday evening and our meetings have been both interesting and instructive.

At present we are taking up for study the Seven Principles, and it is remarkable what even some of the older students are getting out of these primary lessons.

One of our members has taken charge of the library, and it is now where it can be used as a circulating library, and in this way the teaching is reaching people who are deprived from attending the meetings.

All of our members attend a club meeting, held the last Wednesday of each month, where subjects in which we are interested are discussed. The book, *Harmonics of Evolution*, is being reviewed, Dr. Buchman leading. These meetings have been well attended and ave started some people thinking along Theosophical lines.

Fraternally,

W. H. J. BAILEY.

Syracuse, N. Y., Feb. 4, 1906.

The Syracuse Branch, T. S. in A., is still continuing its readings on Tuesday evenings, at 415 South State Street, Room 6. On Wednesday evening, a study class is held at the room of Mrs. Huber, Grand Opera House Block. We expect shortly to have a few new members come into the Society. I find it a good plan to look up those interested in the so-called New Thought, lending them the THEOSOPHICAL QUARTERLY and getting them to read it. I explain to them the use that can be made of the questions and answers and that that is worth the price alone. The next step of the way is thus quite well prepared for, and soon I can bring them into the Society. In a few days' time I have interested a number of the New Thought people in this way, and taken one of their subscriptions for the THEOSOPHICAL QUARTERLY.

Fraternally,

CHAS. H. DOWER.

San Pedro, Cal, Feb. 9, 1906.

In reply to your request for a brief statement for our Branch activities for the past three months I will say that we still hold our meetings, Sunday, Wednesday and Thursday evenings of each week.

At our Sunday evening meeting, we are at present taking up the *Bhagavad Gita* Our Thursday evenings are more for the public, as our line of work is then of a more elementary kind. Our Wednesday evenings are still occupied with the Secret Doctrine. In general, we have an interested group of members, as shown by their regular attendance.

Fraternally yours,

C. E. WOOD.

New York, February 10, 1906.

The organized activities of the New York Theosophical Society fall under five heads:

1st. The study of Theosophy as presented in the writings of Madame Blavatsky. For this purpose a class for the study of the *Secret Doctrine* is held every other Friday evening. This is intended for the benefit of the members of the Society, though it is also attended by non-members. This class has no leader or teacher—all are students. Starting with the fundamental principles laid down in the introduction we passed to the study of the Stanzas, reading with each its appropriate commentary, and discussing their relation to each other and their bearing upon the problems of life.

Owing to the many other demands made upon the time and strength of the members, as well as because of the great distances in New York, this class has not been as largely attended as its interest and value would warrant if these were more widely known. It is felt that such study is necessary if our members are to understand the actual function of the Society in the world to-day and the relation the presentation of the last century bears to other and earlier interpretations of the same truths. Though at first the text seems formidable, the difficulties are found to yield easily to collective study and a rich reward is reaped in inspiration and quickened intuition as well as in interest and instruction.

2d. A series of evening meetings for the general discussion of religion and its relation to life. These are also held on Fridays, alternating with the *Secret Doctrine* class, and are open to all who care to come. The general purpose of these meetings has been found naturally to seek expression through what is in effect a study and consideration of esoteric Christianity. The words of the Christian teaching are so well worn and familiar that they often slip through the mind without actually yielding their meaning or affecting the heart. But if they be re-examined from some new point of view, that forces us to look directly at the teaching rather than upon its well known forms; they are wonderfully rich and illuminating. This new point of view has been sought in three ways. First, by abandoning all theology and concentrating upon the sayings of Jesus. Second, by comparing these with the teaching of other religions—that of the Upanishads and Buddhism in particular. And third, by regarding them as practical counsel and rules for daily life.

This study has been found to arouse none of the opposition which the direct study of Theosophy, under that name, sometimes encounters, while the truths reached are the same, and when reached are acknowledged under any name. In this work also there is no teacher or leader. All meet on the ground of fellow searchers for truth. This attitude has never been departed from without loss. However much the meetings may appear to gain in interest through someone instructing and teaching the others something more valuable is lost. The meetings have been very well attended and are extremely interesting. They are looked forward to by our members as times of refreshment and enjoyment as well as of interest. The New York T. S. would take this opportunity to suggest similar meetings and study to other Branches.

3d. A series of fortnightly afternoon meetings for the same purpose as the series outlined above, but somewhat more general in topic and social in character, and which are attended by invitation. These were found desirable as many could attend in the afternoon who could not in the evening, and in accordance with this aim of reaching as wide a circle of inquirers as possible they are held in a different part of the city.

4th. A series of meetings quite independent of any others, held at somewhat irregular intervals for the study and discussion of philosophic and scientific topics. Last year these were held once a month, and it is felt that that is about the maximum interval which should elapse between meetings. This winter we have been discussing the nature and constitution of matter in the light of the recent work with radio-active substances. The meetings are quite informal and social in character, and the attendance is composed about equally of non-members and members of the Society, the former being chiefly scientific men from the universities and colleges in New York. It may be interesting to report that the weight of scientific evidence now supports the theosophic teaching that material bodies as we know them are but swirls or knots of vibration in the homogeneous ether.

5th. Occasional public lectures in which some one aspect or line of discussion struck out in some of these meetings is summarized and presented to the public. For this purpose a hall is hired and printed invitations mailed. Such a lecture was Mr. Johnston's recent address entitled "Is the Sermon on the Mount Practical?"

Other summaries which have since been published are: "The Problem of Unity and the Noetic Power of the Heart" in the *Monist* for October, 1905, by Mr. Mitchell, and "The Gospels of the Kingdom" in the THEOSOPHICAL QUARTERLY for October, 1905; "The Kingdom of Heaven and the Upanishads" and the "Vedanta Philosophy" in the *Open Court* for December, 1905, and February, 1906, respectively, by Mr. Johnston.

A consideration of this scheme of work will show that nowhere is there any assumption of teaching or any shadow of dogmatism. It is to this free and genuinely friendly and fraternal attitude that the New York Theosophical Society attributes the success it has experienced. To this and to our other factor—the joy its members feel in the work they are enabled to do.

The Secretary of the Branch will be glad to give any further information in his power.

Fraternally,

H. B. MITCHELL.

INTERNATIONAL THEOSOPHIC L BROTHERHOOD.

The THEOSOPHICAL QUARTERLY has received a long and most interesting report of the annual convention of the International Theosophical Brotherhood in Germany, held at Leipzig, on June 11, 12 and 13, 1905. The Editors regret that lack of space prevented earlier publication and that the same limitation now compels them to present only the report of the Executive Committee.

ANNUAL REPORT OF THE EXECUTIVE COMMITTEE.

"Dear Friends: For the members and friends of the International Theosophical Brotherhood in Germany the day of the annual convention represents the culmination point of their endeavors. At the "Bundestag" (meeting of the Federation) the co-workers assemble in order to deepen their understanding of the theosophical principles and to animate one another to hold fast to the freedom of the Theosophical Society and to the work.

Theosophical Brotherhood is Divine Love, which embraces all creatures. It is universal charity that does not condemn anybody, but is always ready to help and save. The great problems of life lie before us awaiting their solution. By deeds they are to be solved—not by words. The world does not want feeble dreamers, but men and women full of spiritual strength and sound reason, who always stand courageously for the highest principles and for all-embracing charity.

The teachings of the Elder Brothers of Mankind place before the eye of the soul the ideal of human perfection and the conditions that are required are eternal bliss. Those who understand these teachings will be enabled by this understanding to help mankind forward on the path that leads to the light of Theosophy or divine self-knowledge, and by such a service alone we can attain our real greatness and perfection.

THE FEDERATION AND ITS DEVELOPMENT.

The International Theosophical Brotherhood is the ideal and simultaneously the spiritual union of all those who, on the basis of the principles contained in Article I of the Constitution,* are working for the welfare of humanity. The I. T. B. has no papistic head and is not externally centralized in any place or land. (Its center or headquarters is in the divine Atma, in the heart of every man.)

The "Theosophical Society (I. T. B.) in Germany" is a national organization of the I. T. B. and it is desirable that the I. T. B. organizes itself also in all other civilized countries. The bond that holds together all organizations of the I. T. B. is a spiritual one and consists of the acknowledgment and realization of the theosophical principles of independence, tolerance, enlightenment, ennoblement and of brotherhood, which is the spiritual recognition of the divine oneness of all that lives (Atma—Vidya).

The development of the T. S. in G. during the past year was a quiet and sound one; 12 local societies joined the federation. It consists now of 31 local societies, with 650 members. Local societies exist at Altenburg, Bremen, Breslau, Bromberg, Cassel, Cöln, Cottbus, Danzig, Dresden, Düsseldorf, Eibau, Eisenach, Essen, Flensburg, Forst, Frankfurt a.-M., Halle, Hamburg, Heidelberg, Leipzig, Lübeck, Magde-

* German copies of this Constitution, or if desired, English ones may be obtained gratis from the office of the T. S. in Germany, Leipzig Blumengasse, 12.

burg, Mannheim, Mülhausen (Els.), München, Nürnberg, Stuttgart, Schweidnitz, Tilsit, Zitaü. There exists moreover about 40 circles, library groups and centers in Germany, which are not yet organized societies, but acknowledge the free principles of the I. T. B.

ACTIVITIES OF THE LOCAL SOCIETIES.

Regular weekly public meetings have been held. Sending-libraries have been open to the public. Pamphlets have been distributed. In all 1,089 regular and 75 extraordinary meetings have been held by the Federation during the past year; 4,129 books have been lent by 30 libraries; 17 local societies issued quarterly (or monthly) syllabusses; some societies established study classes. Most of the federated local societies have printed in their local constitution the detailed statement of aim, foundation and principles of the I. T. B., as it is contained in the constitution of the federation. This part of the constitution is unalterable. We think that this would prove good also in the foreign countries. A clear and detailed statement of the free and brotherly principles of the I. T. B., if contained in the constitutions of national and local Theosophical Societies, will prevent many misunderstandings within these societies and in the public.

ACTIVITIES OF THE SPEAKERS.

Dr. Franz Hartmann, Florence, delivered 35 lectures at 15 cities of Germany and Austria. He also spoke at Rome and Florence. The General Secretary, Mr. E. Böhme of Leipzig, visited 60 towns of Germany, Austria, Switzerland, Luxemburg and Holland and delivered 131 lectures. Mr. Ernst A. Krause, of Danzig, delivered 114 speeches in 31 towns. Moreover, 8 speakers made lecturing tours.

ACTIVITIES OF THE EXECUTIVE COMMITTEE.

The function of the Executive Committee has been the representation of the federation inwardly and outwardly. It is the joining and mediating organ of the federation, but does not interfere with the local affairs of the federated societies.

Mr. Hermann Rudolph and other members have managed the work of the Office of the Federation (Leipzig, Blumengasse 12). One thousand two hundred thirty-five letters, etc., have been received and 3,564 letters, cards, etc., have been sent out; 30,900 pamphlets have been distributed. A short report of the proceedings of the Annual Convention, 1904, has been sent to 700 newspapers. The number of subscribers to the monthly magazine, "Theosophischer Wegweiser," has increased (1,000). The Theosophical Central Lending Library has lent 456 volumes. The finances of the federation are not disadvantageous, though several local societies have not been able to pay a contribution. (The contributions of the local societies to the federation are voluntary.) The position of the federation to other theosophical organizations was friendly, nor can it be otherwise in the future, for the I. T. B. is not restricted to any special organizations. The federation does not fight or struggle against anybody, nor does it participate in sectarian endeavors within the theosophical movement, but it is always willing to support all unsectarian endeavors which promote the welfare of mankind, no matter by whom they are undertaken.

Let us fulfill our task in the service of Truth in harmony with all, then the blessings of the Elder Brothers, the real founders of the Theosophical Society, will rest upon the work of the Theosophical Society in Germany.

[Signed]

EDWIN BÖHME,

Leipzig, Blumengasse 12.

General Secretary, T. S. in Germany.

The report closes with the following quotation from Madame Blavatsky's Salutory Letter to the Boston Convention of the T. S., in 1891:

* * * "My own span of life may not be long, and if any of you have learned aught from my teachings, or have gained by my help a glimpse of the True Light, I ask you, in return, to strengthen the Cause by the triumph of which that True Light, made still brighter and more glorious through your individual and collective efforts, will lighten the World * * * may the blessings of the past and present great Teachers rest upon you."

THEOSOPHICAL SOCIETY IN GERMANY.*

The Tenth Convention of the THEOSOPHICAL SOCIETY IN GERMANY was held in Berlin on September 15, 16, 17.

At the business meeting reports from the Secretaries of the various branches were given, showing progress in all directions. New branches have been formed in Kiel, Neusalz, Suhl and Breslau. Letters and telegrams of greeting from all parts of the world were read and formed a most interesting part of the programme. All present felt the brotherly feeling, flowing like the Gulf stream between the two continents and penetrating into the innermost nature of the theosophical organizations. The letters from Chas. Johnston, Thos. Green and Jasper Niemand should be specially mentioned (a copy of the last named being appended hereto). Paul Raatz as Secretary and Ernst John as Treasurer were unanimously re-elected. A resolution was passed to establish a library for the use of new branches, which are not able to establish one of their own. On Sunday, September 16, a very successful matinee was held in the morning and a public meeting in the evening. An audience of five hundred attended. Paul Zillmann spoke on "H. P. Blavatsky as Representative of Culture in the Nineteenth Century;" Sandor Weiss on "Religion of Daily Life," and Oscar Stoll on "The Key to Power." For two and a half hours the audience listened with the greatest interest. On Monday evening a social gathering took place, attended by the guests from other cities, and members and friends in Berlin.

Of late years our development has been quite rapid. For seven years one Berlin branch represented almost the entire society; now there are numerous centres in Berlin and several in other cities.

Our aim is and always has been to keep the society unsectarian, undogmatic and liberal. Free entrance and free speech are given to all who seek the truth.

PAUL RAATZ,

Secretary.

LETTER OF GREETING FROM JASPER NIEMAND.

September 13, 1905

Dear Herr Raatz: I have with much pleasure your kind invitation to write a few lines to the Convention of the Theosophical Society in Germany.

H. P. Blavatsky, the creator of the Theosophical Society in the nineteenth century, breathed into it the breath of life. We may say that, roughly speaking, she gave birth to it upon the inner planes of Being; through her, it was supplied with a name, an ideal form—call it a Thought form and mould, or model. Often, as its creator saw it apparently about to depart from the model she laid down for it, she would most impetuously threaten to "destroy" it; in other words, to abandon her interest. In this case, naturally, the stream of Life which she was injecting into its veins (the model or ideal) would run dry, and the mould would soon go to pieces. So, at least, have we reason to think.

But after the departure from this plane of Consciousness and of Being of H. P. B., and her trusty Lieutenant, William Q. Judge, a quite different position obtained. The Theosophical Society, comparable to a child that has been brought into the world, nourished by its Mother, and cared for by its nurse during its infancy, now saw itself orphaned in a sense, and left, during the period of its childhood to the care of its brothers and sisters—ourselves. We, then, must care for the well being of this child of the Ages, re-incarnated each century, for the helping of mankind. And also for another and equally important reason, which is bound up with the first: for the evolution of a Soul—the national Soul, as well as the evolution of those individual Souls which we may regard as forming the aggregate units of the national Souls.

It is quite evident that this child, however excellent its inherited constitution, cannot rise far above the level of its family and its surroundings, in its childhood. Inheriting, as it must, any human imperfections of its parent, it has in addition—like many a human child—to fight against any shortcomings of its educators, its surroundings, its family environment. For this reason, amongst others, the Theosophical Society partakes of the human nature of its members, their errors, the limitations and the purely mortal and human nature of the individual members of which it is composed. We know well the grand *Ideal* of perfect toleration and brotherly sympathy with all phases of life and thought which was set before it

* Received too late for publication in the January issue.

for its Ideal Form. And also each impartial and thoughtful mind amongst us must admit that if the Society falls short of this *Ideal*, the cause, the fault, lies with us, the individual members. Our shortcomings, our limitations, our imperfections, fetter, harass and confine the free and noble growth of the Theosophical Society: after the same fashion, our aspirations, our Love and Sympathy, with all that breathes, do develop and sustain its *real* development. This, then, argues that the only way in which the Society can be truly developed, vitalized and maintained towards its larger and higher growth, is by the life and thought of the units composing the Society; in other words, *ourselves*.

In order rightly to develop and strengthen the Society, each member must broaden his sympathies and purify his thoughts. Not by mental and verbal presentations of our philosophy and our ideals can this be done in the least. Words are not vital. *Thoughts profit nothing of themselves if they have no issue in the life.* What we need is a Life-unit, lives lived among men, in the actual light of the common day, lives full of sympathy, lives, ever aspiring towards and receptive of the Soul; live hearts, beating with charity, tolerance, aspiration in each beat.

A light can never be lit save by one bearing a light already in his hand. The sacred Flame of the Soul can only be lit by these who are, in very truth, themselves "Bearers of the Flame."

So then, let us nourish this gentle child by our virtues, our heart's best sympathies, and by the spirit of Love; eschewing the letter thereof, which only breeds discussion, argument and—in the end—folly. Let us render unto each the full freedom of Thought which we ourselves demand and require, but let us ever remember that perfect Toleration is the very life essence of true growth, and that we can never in the least aid our fellow men to live rightly, save by our own true and right living.

What, then, is this right living, do I hear you ask?

Those for whom I speak think that right living, in its essence, may be held to be explicitly rendered by those words of Jesus: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

Let us not confound the duties of our station and country, into which we are born under the high behest of the Soul, with the duties of others. Let us not imagine that *our* ideas, *our* mental mould and fancies, based (all of them), upon a wrong idea of the real constitution of the universe, have the least weight in comparison with that living and vital Spirit of Love which thinketh no evil, imputes no wrong to another, forms no judgment and executes no penalties, but which freely, purely, nobly aspires, and suffers every other man to aspire as he can, and is, in his human limitations, able to take in the pure breath of the Soul.

Let us then uplift, nourish, and sustain the T. S. by the only *real* means; by our own brotherly, patient, forbearing and aspiring lives. We—each one of us—are *the* T. S., and he who criticises it, criticises and condemns himself. Let us then in this forbear, and labour on all together towards the better end, the broader goal. One thought may well have our most careful consideration. We are told that toward the close of each century—in the last quarter—an effort is made towards the presentation of the Theosophical ideal. Is it strange, then, that we do not find in the history of the world, some definite record of this effort? Or is it true, as we believe, that this effort is made each time on a different line, so that the various attempts towards the presentation of universal Truth range all the way from the teachings of Buddha, Jesus and many another Teacher down to that of the mystics and messengers of both East and West? In a word, all these teaching, different as they may seem, and as they are in the mental sense, are really but *different aspects of The One Truth*. This alone should move us to the widest tolerance. It is not "The Theosophy of H. P. B." that deserves our devotion, but (if we like) "Theosophy as taught by H. P. B." We should never forget that other and equally devoted Messengers of the Great Lodge have taught the Universal Truths which in some periods have been entitled "Theosophy" *under quite other methods and other names*. This knowledge must give rise, in us, to tolerance of the very widest description. That which binds together all these systems of Thought in one body of Truth, is That Soul Which Thinketh no Evil, and knows the One Light back of the innumerable aspects and presentations of Truth.

Thanking you for your fraternal attention, and wishing that your deliberations may be fraught with aid and inspiration for us all, I am

Yours fraternally,

JASPER NIEMAND.

F. T. S.

CORRESPONDENCE.

The following extract expresses an attitude toward the THEOSOPHICAL QUARTERLY, for which the editors are very grateful and which they trust is held equally by all members of the Society:

9 W. Pratt St., Indianapolis, Ind., Jan. 31, 1906.

"My dear Secretary: * * * Honestly and earnestly, however, I wish to be used in our great cause wherever and whenever there is a demand for my services. Although I must confess a fear of unworthiness when I read over the wonderful array of thought published in the THEOSOPHICAL QUARTERLY, yet the feeling that even I can add my mite is what endears our publication.

There cannot be too much emphasis laid on the fact that our magazine is *ours*. Not something that we buy and pay for, but a book in which we can embody our best thoughts, a something that we can build up and ensoul with the best that is in us. We should make our QUARTERLY a living center, around which our members from all parts of the globe can gather and feel the heart-beats of the Society.

Yours fraternally,

F. A. BRUCE."

In "Notes and Comments," in this issue, allusion is made to a method by which members may assist in propagating the principles of Theosophy through placing this magazine in libraries and arranging for its sale in their own locality. The practical working of this plan is shown in Mr. Harris's letter:

183 Oak Street, Toronto, Can., Dec. 31, 1905.

"Dear Secretary: I have been to see a book-seller regarding the THEOSOPHICAL QUARTERLY as you ask. Mr. H. Evans, 357½ Yonge Street, will be glad to handle them. He asks for 6 copies of next number to start with, on the terms you mention, 12 cents each and return of copies unsold. I suppose you can arrange with him about it, but I will be glad to assist in any way.

We recently had a letter from Mr. C. Johnston to the Branch, which was much appreciated. Mr. A. E. S. Smythe had a number of copies made and sent to persons interested. Following a suggestion in the letter *re* placing of the THEOSOPHICAL QUARTERLY in libraries, this Branch has decided that we place the QUARTERLY in the library of every city in the Province of Ontario. These will number about 13 or 14, and I am now getting a list ready which I will send to you with subscriptions at rate of 50 cents per year each. I will also send in an extra one for myself, as I mentioned before.

I think this would be a good plan for other Branches to follow. The magazine is attractive and I am sure will be widely read.

Fraternally yours,

ALBERT J. HARRIS,
Secretary Toronto Branch, T. S. A."

Former readers of the *Theosophical Forum* will need no reintroduction to the community of SHAKERS who reside in Columbia County, New York, and many of whose tenets are so closely in accord with Theosophy. The following letter from one of their number has such a charming flavor that it is printed in full. He is a very old man:

Mount Lebanon, Col. Co., N. Y., Dec. 23, 1905.

"Dear Sister: Thanks for the *Open Court*, containing friend Johnston's "The Kingdom of Heaven and the Upanishads." Does it not show that religion in its highest and purest forms of expression is much alike among different peoples? Yea, I find interesting reading in the THEOSOPHICAL QUARTERLY and I thank you for your kindness in having it sent to me. A communication that greatly pleased me was Charles Johnston's "Gospels of the Kingdom." It seemed to me as if written from a Shaker's point of view. I had some feeling to write to the Editor in commendation of it. It made me feel that the true light is spreading in the world.

Eldress Anna has been to Washington to be interviewed by the President and I have not yet had a chance to call her attention to the article you wish her to see, but will seek opportunity to do so, now she has returned home. There are a number of articles in the *Open Court* quite interesting to read.

"The One Religion," in October THEOSOPHICAL QUARTERLY, also interested me greatly and some minor matters.

I had hoped to have gone to Florida this winter, but after I obtained liberty to go such a heap of work was ordered. Those nearest concerned in the matter hated to have me go so badly. It would not be doing as I wish to be done by, to go, so I gave it up for the present. If I live long enough and have my health, I may get there yet. If I could stay there through the winter and come back in the spring, or if I might be permitted to end my days there, I think I should live several years longer.

A. G. H.

From time to time the Editors of this magazine receive letters from members of the T. S. in A., regretting that their business occupations or other circumstances permit no leisure or opportunity for furthering the work of the Society. The following letter is of interest in this connection, as showing how one member, earnestly desiring to do a certain type of work, turned the confinement of his business from a barrier to an opportunity:

Dayton, Ohio, January 14, 1906.

Dear Editor: I take this means of telling you my way of furthering the work of our Society, for it seems to me that if we knew more of our fellow worker's methods and conditions it might aid and improve our own. My occupation requires me to make weekly visits to about four hundred and fifty families for the purpose of delivering to them tea, coffee, spices, etc. Some of these people I have had on my route for nine or ten years. I think I have talked of Theosophy to them all. The main features of the conversations have been brotherhood, reincarnation and karma—for these latter are the least familiar and perhaps most salient portions of the teaching. There is nothing interests them so much as reincarnation. They think it would be so nice to live again.

When I find someone who seems to be ready for the study I send in a dollar for one year's subscription to the THEOSOPHICAL QUARTERLY, which I have sent to his address. Within a year and a half I have sent the magazine to about eight or nine persons, and of this number six have since joined our Branch. * * * All our new members have come to us by such means as this and it is a type of work that anyone can do.

I am President of our local Society, and we all take our turn in addressing the meetings. We also invite to our platform many who are not members and have heard from them many things not only of interest but which are also very good theosophical teaching. * * *

Yours truly,

P. L. W. VERMILLION.



SYSTEMATIC STUDIES IN THE "SECRET DOCTRINE."

INTRODUCTION.

"There is no Religion (or Law) higher than Truth." Vol. I, p. 25."

"No man can know the Truth unless he studies the secrets of the Pleroma of Occultism, and these secrets are all in the Theogony of the ancient Wisdom-Religion, which is the Aléthia of Occult Science." Vol. III, p. 485.

BEFORE we take up the study of the *Secret Doctrine* let us try to consider briefly, yet carefully, what the *Secret Doctrine* is, its source and the proper, if not the best, mode of procedure.

The *Secret Doctrine*, it is claimed, embodies the MYSTERIES, "the entire mass of the Lower Mysteries," not in detail, of course, nor perfectly arranged or worked out, but, as has been said, the knowledge is there in the rough, and we must dig and search, find and put in order. The Lower, or Lesser, Mysteries comprised a body of teaching both intellectual and ethical, which could be written in books, or taught orally by a teacher to his pupils. The pupil was to assimilate this teaching by intellectual study, but more especially by an interior comprehension growing out of aspiration and practice—the living of the life. We must live the life if we would know the teaching, or, in other words, if we would perceive the Truth.

The volumes called the *Secret Doctrine* are not the entirety of the Secret Doctrine, but a select number of fragments of its fundamental tenets. However fragmentary and incomplete these teachings may be, they do not belong exclusively to any one religion, but are the foundation and essence of all religions and philosophies that are, have been, or will be. This teaching, now called Theosophy, is as old as thinking man. It is old as the world, but it is new to us. H. P. Blavatsky did not claim to be its discoverer, but said, in the words, of Jesus, and in the beginning of Volume II, "My doctrine is not mine, but His that sent me."

The work under consideration contains the outline of a few fundamental truths from the Secret Doctrine of the Archaic Ages. We cannot do better here than quote a paragraph in an article by W. Q. Judge, in an old *Path*. "The brief and concise outline of the philosophy of occultism given in the Introduction of the *Secret Doctrine* is very significant, and the student who desires to apprehend that which follows in these two large volumes ought to study this outline very carefully. No subsequent proposition, no principle in the life of man, can be correctly understood apart from it. The subject matter following is necessarily fragmentary, but the outline is both inclusive and philosophical, and if one reasons logically and follows the plainest analogies, he can never go far astray. The relation of mind to brain, of thought to consciousness, of life to matter, and of man to Nature and to Deity, is there clearly defined; not, indeed in all its details, but in a philosophical modulus, to be worked out in reason and in life. The all-prevading Life, the cyclic or periodical movements, the periods of action and of repose, and the intimate relations and interdependencies of all things apply to Cosmos, and equally to every atom in its vast embrace."

As to the source of the *Secret Doctrine*, it is stated that the main body of the doctrines given is found scattered through hundreds and thousands of Sanskrit

manuscripts, a few only being more or less badly translated. All the sacred and philosophical works whether in manuscript or type, in whatever language, that have ever been written have been carefully preserved in subterranean crypts and cave libraries. The knowledge contained in these works will be given to the world as soon as it is ready and fitted to receive it. It is in the keeping of the Elder Brothers.

The installment of this knowledge found in the work we are about to study is based upon the stanzas of the *BOOK OF DZVAN*, a volume written in *Sensar*, the secret sacerdotal language, once known to the Initiates of every nation. *Dan* (in modern Chinese and Tibetan phonetics, *Chhan*) is the general term for the esoteric schools and their literature. In old books the word "*Janna*" is defined as "to reform one's self by meditation and knowledge," hence *Dzvan* (*Djan*, phonetically), the *Book of Dzvan*. The only original copy now in existence, we are told in *Isis Unveiled*, is so very old that modern antiquarians would not even agree upon the nature of the fabric upon which it is written. Tradition says that its contents were dictated to the first men of each race by the Divine Beings whose duty it was to instruct them. This old book having described cosmic evolution and explained the origin of everything on earth, including physical man, gives the true history of the races from the first down to the fifth, our present one, and stops with the death of Krishna, a little over 5,000 years ago. It is the original work from which the many volumes of *Kin-ti* were compiled, and not only this and the *Siphrah Dseniouta* (the most ancient Hebrew doctrine on occult learning), but even the *Sepher Jezireh*, the book of *Shu-King* (China's primitive Bible), the sacred volumes of the Egyptian Thoth-Hermes, the *Puranas* of India, the Chaldean *Book of Numbers*, and the *Pentateuch* itself, are all derived from that one small parent volume upon which an enormous mass of commentaries, glosses, etc., have been written.

In the *Secret Doctrine*, as we have it, certain portions of the Stanzas of the *Book of Dzvan* are printed, and extracts are also given from the Chinese, Tibetan and Sanskrit translations of the original *Senzar* commentaries and glosses.

So much for the source. Now, how shall we proceed to study this wonderful and monumental work? Let us look at the *Secret Doctrine* as the Temple of Wisdom or Truth, or rather, let us take the Stanzas in the volumes called the *Secret Doctrine*—in which the Truth is hidden, as this Temple; let us take the Commentaries on them by H. P. Blavatsky as the door, the Introduction as the path leading to the Pronaos of the Temple, and the Proem as the Pronaos. The great door is closed and locked to many even now. Is there a key to the door of this Temple of Wisdom and Truth, or, is there a key to the study of the *Secret Doctrine*? If so, where shall we look for it? Where may we expect to find it? There certainly is a key, and this key will not only open the first great door, but all the other doors within the Temple, which lead to the veil of the inner chamber, the "Holy of Holies," which conceals the Greater Mysteries. This key is found in the Pronaos—in the Proem, before the Stanzas, and really, when we think of it, who would think of looking elsewhere for it? The key is threefold and consists of the Three Fundamental Propositions of the *Secret Doctrine*. We have not space to give them here, but students would do well to read carefully and review again the Introduction and the Proem of the *Secret Doctrine*, and to study these as they have never studied them before, to prepare themselves for what is before us. Search for this key and examine it well. On it will be found the directions for its use, for even a key will not unlock a door of itself; it must be used, and we must know how to use it. Study the directions and try to use the key properly. Place it in the lock and try to turn it; use the Three Fundamental Propositions, or the knowledge they contain, for opening and making clear the commentary. Only in this way can we hope to unlock the door and enter.

We must study fundamentals first. "The basic ideas are few in number, but on their clear apprehension depends the understanding of all that follows." Is it not so written? This is the oldest and surest way. The *Secret Doctrine* begins with a statement of fundamentals, and its philosophy, though far older than Plato, is "proceeding from Universals to Particulars." Let us try to realize that neither man nor anything else can be thought of as separate from the All. After proceeding from universals to particulars, and after the student has fixed the knowledge thus gained in his memory, then and then only is he prepared to study in the reverse way, or as modern science does, from particulars to universals. Who would think of erecting a permanent structure in the air, or even upon the sand, or upon any unsubstantial foundation? A permanent structure should be built upon a rock that it may withstand the floods and the winds. "It must, therefore, be remembered and fully realized that the study of Occultism proceeds from Universals to

Particulars and not in the reverse way. . . . 'As above, so below,' applies to all Esoteric instruction; but we must begin with the above; we must learn the formula before we can sum the series." (S. D., III., p. 486.)

After some preliminary Questions, having found the key, we shall try to enter the Temple, and, if successful, proceed to the study of the Stanzas themselves, one by one, as they appear in the first volume of the *Secret Doctrine*. But before we enter, let us learn what we can in the Pronaos, that we may be prepared and fitted to enter the Temple, and able to understand the knowledge we shall find there.

We give below a series of Questions for students to answer. Answers to these Questions will be given in the next number of THE THEOSOPHICAL QUARTERLY in as near the words of the *Secret Doctrine* as possible, with reference to page and volume of the third edition. Those having the first edition can find the references through the table in the back part of the Index volume. Notes and comments by the Editor of the Class will be enclosed in square brackets when this is advisable, so that there will be little difficulty in distinguishing his personal views and explanations from the text or that which is equal to the text.

We may, if occasion requires, refer to other works of H. P. Blavatsky, such as the *Key*, *Transactions of the Blavatsky Lodge*, I and II, *Voice of the Silence*, and the large *Glossary*.

STUDY I.

1. What is the first of the Three Fundamental Propositions of the S. D.?
2. What is the second Fundamental Proposition of the S. D.?
3. What is the third Fundamental Proposition?
4. What is the essence or basis of these Three Fundamental Propositions?
5. Define the terms Evolution and Involution?
6. What is meant by unmanifested and manifested?
7. What is the cause of Evolution and Manifestation?
8. What is Metaphysics?
9. Is Esoteric Wisdom or Occult Knowledge possible without the study and understanding of Metaphysics?
10. Does the study of Occultism proceed from Universals to Particulars, or in the reverse way? What does this mean?

[NOTE.—It is suggested, as a means to the understanding and assimilation of the teachings, that students try to find the correct answers to the above questions in the *Secret Doctrine*, and other of H. P. B.'s books named above, before the next issue of THE THEOSOPHICAL QUARTERLY, and write them out, then, when the correct answers, or the answers which the Editor considers correct, appear in the next number, compare them with the answers written out. Older students may prefer to write out their answers first, without or before reference to any books.—EDITOR.]

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