

# Æ U M

Life with its innumerable trials has for its aim, in the order of eternal Wisdom, the training of the Will. To will not and to act not, is as fatal to man as to do evil. Man ought, like God, to work without ceasing.—*Hermes.*

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### THE SCREEN OF TIME.

THE Crusade of American Theosophists around the world will have reached the city of its origin by the time these pages are read. An account of its activities in America will be found in *The Mirror of the Movement*. The journey of the Crusaders across the continent from San Francisco and the wonderful success of their meetings in the many cities they have visited forms a fitting climax to the work of the past nine months. Mrs. Tingley's bold conception of this gigantic undertaking and still bolder execution of the plan, have met with the reward they merited. That part of us which clings to the outer life and loves the mere sound of a well-known voice and the gaze of familiar eyes will have been tempted to exclaim more than once—"If W. Q. J. could but see it all!" William Quan Judge, the man who made all this possible, the man whose nobility, strong steadfastness, self-sacrifice and devotion, built up Theosophy in America, and to a large extent in Europe, upon a foundation of rock! Death to such an one would bring but clearer vision and a wider field of service, so our wish that he, our friend, could see is not based on wisdom,—though it is a very human wish.

We are nearing the anniversary of his birth, the 13th of April.

Arrangements have been made to celebrate the day by a special meeting of all the Lotus Circles, when it is hoped that members as well as children will come together to honor his memory and gain inspiration from his life. It would not be well if such a character were to be forgotten. Not many are known to us in this world who stand out as portents of man's future possibilities. And all of us have to become such as he was, each in his own way and on his own line, before we climb still higher. Those who knew him most intimately loved him best, but hundreds who never set eyes upon his eyes gained from him their life's impetus towards a better and more unselfish activity.

Blind hero-worship was never indulged in at his expense, for he was the first to condemn it; but to recognize and revere all that is purest and loftiest in others is a recognition of the divine in man and all nature. We should not hesitate then to place on record our appreciation of his character and worth. Particularly does this become our duty when his unworthy enemies still fling their home-made mud at the monument of his everlasting deeds. Wife, sisters, friends—these are nothing in their eyes, even less than his admitted virtues, for they, the accusers, have to justify their own iniquity and excuse themselves for his untimely death. So a pamphlet goes out from one, an article from another, a carefully blackening sentence in some newspaper interview from yet a third, "grieving" over the great man's "frauds"—bah! give me a good, honest, open enemy but spare me a little longer a "grieving" *self-appointed* executioner!

For of course William Q. Judge had enemies, as Madame H. P. Blavatsky had before him and Mrs. K. A. Tingley has to-day—Judas Iscariot has reincarnated many times! Charges were brought against him, foolish, self-destructive, but with a blare of virtuous proclamation and with tears—tears which I among others had to see and suffer, tears which deceived some but not others. Judas undoubtedly wept when he took the pieces of silver; nothing but his sense of duty could have overcome his reluctance. And on-lookers no doubt said then as they said a few years ago, "There can be no smoke without a fire; we will side with the accuser because we see the smoke." They forgot that such smoke may come from hell—no matter where situated.

No smoke without a fire, true; but where is the fire in a case of this sort? I take a case from my own experience, though I could take many other instances from the lives of those prominently connected with this work. In a city in America there is a branch of a small society which has no connection with the Theosophical Society

in America. It is part of the accepted beliefs of the members of this otherwise harmless branch that I left a wife and three children when I joined the Theosophical movement. Please remember that this is not a rumor; it is given out gravely as a fact! Whether the wife and children are starving or not I do not know: I expect they are, and that kindly people have wept over the need of the little ones for bread! I cannot possibly prove that I never was married, that I am not the father of children. Should I then resign the position I hold in the movement? I think not. I can do what Mr. Judge did under similar circumstances: tell these good gossips to go ahead and establish one small fact in support of what they allege, and meanwhile deny in the most sweeping way possible the whole silly story. And then laugh.

Poor Judge: it was not the charges that stung him, they were too untrue to hurt. It was the fact that those who had once most loudly proclaimed themselves his debtors and his friends were among the first to turn against him. He had the heart of a little child and his tenderness was only equalled by his strength. Those who turned against him could not understand the simplicity of the man. They looked for mixed and complicated motives when his motive was invariably single and direct—the good of the work. They suspected him of plans and schemes of which he was utterly innocent, for he never made a plan, teaching and living the principle that “an occultist never makes any mortal plan,” but tries to do his whole duty in each moment as it arrives, leaving the results to the universal law. If they had wronged him in any way or had failed in the work, they looked for evidences of his resentment and naturally found them, though he bore no resentment and was ever willing to take others on the strength of their present work without regard to the past. He never cared what people thought of him or of his work so long as they themselves would work for brotherhood. I have heard him accused of ambition, but in both instances it was due to the fact that his life outshone the lives of his accusers, and that he had failed to glorify them at the expense of the movement. His wife has said of him that she never knew him to tell a lie, and those most closely connected with him theosophically agree that he was the most truthful man they ever knew.

If we expect fools to praise him we shall expect more than nature makes possible. Years ago I was walking with one who called himself a fast friend of Mr. Judge's and who wrote to an acquaintance not long afterwards that anyone “daring to attack W. Q. J. would raise a wall of steel between himself and us.” Big words, destined to be eaten alive by their author! As we walked and

chatted this man said to me, "Judge is the *only* occultist we've got ; the only teacher left us since H. P. B. passed away." Then he paused, and at last burst out with long pent-up irritation—"but I wish to heaven he knew more Sanscrit. He does not even know Greek decently and it does *look so bad.*" When this man turned traitor years afterwards I told Mr. Judge of that conversation. His keen sense of humor took in the situation at a glance and he smiled that never-to-be-forgotten smile of his, saying, "It looks so bad, does it? Well, well, —— always did judge by appearances and he's doing it now, sure enough. Mistaken appearances, too."

So from one cause or another a few people became his bitter enemies, though for every enemy he had a thousand friends. These few enemies gathered around themselves a few followers, people who were and are more sinned against than sinning. Their efforts to blacken his fame and destroy his work will last yet a little while longer, for Time is more just than man and removing all traces of his wanderers will leave his friends in undisturbed possession of his fair memory and life's achievements.

A few days ago the following paragraph in his own handwriting was found among his papers by Mrs. Tingley, who has given it to me for publication."

"I think the way for all western Theosophists is through H. P. B. [Mme. H. P. Blavatsky]. I mean that as she is the T. S. incarnate, its mother and guardian, its creator, the Karmic laws would naturally provide that all who drew this life through her belonged to her, and if they denied her, they need not hope to reach \* \* \*: for how can they deny her who gave this doctrine to the western world? They share her Karma to little purpose, if they think they can get round this identification and benefit, and \* \* \* want no better proof that a man does not comprehend their philosophy.

"This would, of course, bar him from \* \* \* by natural laws (of growth). I do not mean that in the ordinary business sense she must forward their applications or their merits; I mean that they who do not understand the basic mutual relation, who undervalue *her* gift and *her* creation, have not imbibed the teaching and cannot assimilate its benefits.

"She must be understood as being what she is to the T. S., or Karma [the law of compensation or of cause and effect] is not understood, or the first laws of occultism. People ought to *think* of this: we are too much given to supposing that events are chances, or have no connection with ourselves: each event is an effect of the Law."

The above was especially intended for members of the Esoteric School, as will be seen, for so long as members of the Theosophical Society work for Brotherhood, their beliefs regarding other matters concern themselves alone. But I cite it here as a profound truth is contained in those few sentences, and furthermore on account of its direct application to Mr. Judge himself. Madame Blavatsky was the "mother and creator" of this movement; W. Q. Judge was its father, and without him it could not have lived. A mother takes care of her child in its infancy, but the time comes sooner or later when she resigns its charge to the father. Still later its care devolves upon some "guardian." And this is what has taken place in the theosophical movement of this century. W. Q. Judge appointed Mrs. Tingley guardian of the movement in a very real sense. Such a position is an unenviable one, for it involves untold suffering and persecution. As I have previously stated, if a specially created angel were imported from heaven for the purpose, the enemies of the movement would still ventilate at his or her expense their blind animosity. Foul tongues would wag and inventive brains would concoct "charges." But such a person will also at all times find loyal and devoted friends, ready to defend and support her in the work, and it is for each one of us to do our duty in this respect so far as we are able to see it. Human nature is dual, in the mass as in the individual, and may unflinchingly be relied upon to repeat its peculiarities of yesterday or a thousand years ago in the near or distant future. Give it time and the old story will unfold itself for the edification of all beholders. Our course is simple enough: to do our whole duty, to watch over ourselves, and leave the future to take care of itself. At least that is what W. Q. Judge would have said and that is the way he lived.

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Meanwhile the world is travelling a different course. The air is tense with thoughts of war. Armies are on the march and wave after wave of hatred surges backward and forward between contending nations. At the time of writing a mock peace still prevails. But what a peace! One is tempted to cry, as Madame Blavatsky is said to have done—*Let it out*. This exclamation of hers was evidently based upon her own teaching, the teaching of common-sense: that an explosion now and again relieves the atmosphere and clears the air. In the case of an individual it is better for him to express his anger and have done with it than to keep the fires of revenge and hate smouldering within him. There will probably come reaction after the explosion, and he will have a chance to review his conduct and to ask himself if after all he had

not been foolish to *feel* anger in the first place. For it is the thought that does the damage, with nations and individuals. War is an effect, not a cause; it is the effect of national jealousy, vanity, ambition, all to be summed up in one word—selfishness, which is in its turn due to ignorance. Under certain conditions war may therefore be preferable to peace, if that peace be a mere cloak to a seething mass of corruption, the least effect of which is the maintenance of vast standing armies composed of the flower of a nation's life and manhood. It all points once more to the duty of the Theosophist to call attention to the causes underlying all phenomena and to the urgent necessity of teaching Brotherhood in such a way that people will come to see that selfishness is not only wrong but is self-destructive.

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Brotherhood! again and again we must preach it, proclaim it, prove it as a fact in nature, do our best to live it. We must be lovers of justice, defenders of the persecuted, upholders of all that is best and nearest to the divine. It is this that the people need. They care little for science or for metaphysics; they want to understand their own lives, their own thoughts, and they want encouragement for their own half-recognized aspirations. They already understand many of the laws governing their physical health; they are prepared to obey the laws of mental and spiritual health, once they are taught them. Years ago one of the greatest living Theosophists wrote that what the Western world most needed was a knowledge of the doctrines of Reincarnation and of compensation, for these teachings directly illustrate and explain brotherhood, while they show man's responsibility for his thoughts and actions as nothing else will. These teachings can be given out in a thousand different ways; they never grow stale and unprofitable, seeing that they apply to the smallest of daily duties.

Fancy and more or less imaginary details concerning the human aura, with stereopticon views at fifty cents a show; startling revelations concerning unprovable and utterly immaterial and generally incorrect facts in occultism; details as to the exact present whereabouts of prominent persons long since dead—these things will evoke the curiosity of fools and the pardonable derision of the worldly, but they will not help people to become Theosophists. Charlatanism gone crazy is a poor substitute for brotherly love and common sense and we have to see to it that the good name of Theosophy in America is maintained by our constant and untiring efforts to spread a positive knowledge of its true principles. We do not wish to mention names, though many could be given; among others

that of a person who travels from town to town, claiming to be able to read the thoughts of others, calling herself a Theosophist and announcing herself as "The White Mahatma of the Himalayas," admission fifty cents to all meetings! Beware of money-making "Theosophists," particularly when they *claim* to be able to read your thoughts.

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We live at a period in the world's history of intense activity which is manifest in every possible direction. In the works of philosophy, science and art this is particularly noticeable, perhaps nowhere more so than in a comparatively new field of research, the world of the "ether," new only in relation to our modern civilization. New discoveries are being made almost daily in this department of science, all of which give support to many of Madame Blavatsky's new-old teachings. An article in *McClure's Magazine* for last March should be read by every student. It is entitled "Telegraphing Without Wires," and those who apply what is there said of electricity to thought should learn a good deal as to a condition of the mind which makes of it a "receiver" to vibrations either high or low in the scale of thought. The article is full of valuable illustrations of theosophical truths from a scientific standpoint.

E. T. H.

INDIANAPOLIS, INDIANA, *March 20th.*

## MESMERISM.\*

THIS is the name given to an art, or the exhibition of a power to act upon others and the facility to be acted upon, which long antedates the days of Anton Mesmer. Another name for some of its phenomena is Hypnotism, and still another is Magnetism. The last title was given because sometimes the person operated on was seen to follow the hand of the operator, as if drawn like iron filings to a magnet. These are all used to-day by various operators, but by many different appellations it has been known; fascination is one, and psychologizing is another, but the number of them is so great it is useless to go over the list.

Anton Mesmer, who gave greater publicity in the Western world to the subject than any other person, and whose name is still

\* Reprinted from *Lucifer*, Vol. x, p. 197.

attached to it, was born in 1734, and some few years before 1783, or about 1775, obtained great prominence in Europe in connection with his experiments and cures; but, as H. P. Blavatsky says in her *Theosophical Glossary*, he was only a rediscoverer. The whole subject had been explored long before his time—indeed many centuries anterior to the rise of civilization in Europe—and all the great fraternities of the East were always in full possession of secrets concerning its practice which remain still unknown. Mesmer came out with his discoveries as agent, in fact—though, perhaps, without disclosing those behind him—of certain brotherhoods to which he belonged. His promulgations were in the last quarter of the century, just as those of the Theosophical Society were begun in 1875, and what he did was all that could be done at that time.

But in 1639, one hundred years before Mesmer, a book was published in Europe upon the use of mesmerism in the cure of wounds, and bore the title, *The Sympathetical Powder of Edricius Mohynus of Ebuero*. These cures, it was said, could be effected at a distance from the wound by reason of the *virtue* or *directive faculty* between that and the wound. This is exactly one of the phases of both hypnotism and mesmerism. And along the same line were the writings of a monk named Aldericus Balk, who said diseases could be similarly cured, in a book concerning the lamp of life in 1611. In these works, of course, there is much superstition, but they treat of mesmerism underneath all the folly.

After the French Academy committee, including Benjamin Franklin, passed sentence on the subject, condemning it in substance, mesmerism fell into disrepute, but was revived in America by many persons who adopted different names for their work and wrote books on it. One of them named Dodds obtained a good deal of celebrity, and was invited during the life of Daniel Webster to lecture on it before a number of United States senators. He called his system "psychology," but it was mesmerism exactly, even to details regarding nerves and the like. And in England also a good deal of attention was given to it by numbers of people who were not of scientific repute. They gave it no better reputation than it had before, and the press and public generally looked on them as charlatans and upon mesmerism as a delusion. Such was the state of things until the researches into what is now known as hypnotism brought that phase of the subject once more forward, and subsequently to 1875 the popular mind gave more and more attention to the possibilities in the fields of clairvoyance, clairaudience, trance, apparitions, and the like. Even physicians and others, who previously scouted all such investigations, began to



take them up for consideration, and are still engaged thereon. And it seems quite certain that, by whatever name designated, mesmerism is sure to have more and more attention paid to it. For it is impossible to proceed very far with hypnotic experiments without meeting mesmeric phenomena, and being compelled, as it were, to proceed with an enquiry into those as well.

The hypnotists unjustifiably claim the merit of discoveries, for even the uneducated so-called charlatans of the above-mentioned periods cited the very fact appropriated by hypnotists, that many persons were normally—for them—in a hypnotized state, or, as they called it, in a psychologized condition, or negative one, and so forth, according to the particular system employed.

In France, Baron Du Potet astonished every one with his feats in mesmerism, bringing about as great changes in subjects as the hypnotizers do now. After a time and after reading old books, he adopted a number of queer symbols that he said had the most extraordinary effect on the subject, and refused to give these out to any except pledged persons. This rule was violated, and his instructions and figures were printed not many years ago for sale with a pretense of secrecy consisting in a lock to the book. I have read these and find they are of no moment at all, having their force simply from the will of the person who uses them. The Baron was a man of very strong natural mesmeric force, and made his subjects do things that few others could bring about. He died without causing the scientific world to pay much attention to the matter.

The great question mooted is whether there is or there is not any actual fluid thrown off by the mesmerizer. Many deny it, and nearly all hypnotizers refuse to admit it. H. P. Blavatsky declares there is such a fluid, and those who can see into the plane to which it belongs assert its existence as a subtle form of matter. This is, I think, true, and is not at all inconsistent with the experiments in hypnotism, for the fluid can have its own existence at the same time that people may be self-hypnotized by merely inverting their eyes while looking at some bright object. This fluid is composed in part of the astral substance around everyone, and in part of the physical atoms in a finely divided state. By some this astral substance is called *aura*. But that word is indefinite, as there are many sorts of *aura* and many degrees of its expression. These will not be known, even to Theosophists of the most willing mind, until the race as a whole, has developed up to that point. So the word will remain in use at the present.

This *aura*, then, is thrown off by the mesmerizer upon his subject, and is received by the latter in a department of his inner con-

stitution, never described by any Western experimenters, because they know nothing of it. It wakes up certain inner and non-physical divisions of the person operated on, causing a change of relation between the various and numerous sheaths surrounding the inner man, and making possible different degrees of intelligence and of clairvoyance and the like. It has no influence whatsoever on the Higher Self, which it is impossible to reach by such means. Many persons are deluded into supposing that the Higher Self is the responder, or that some spirit or what not is present, but it is only one of the many inner persons, so to say, who is talking or rather causing the organs of speech to do their office. And it is just here that the Theosophist and the non-Theosophist are at fault, since the words spoken are sometimes far above the ordinary intelligence or power of the subject in a waking state. I therefore propose to give in the rough the theory of what actually does take place, as has been known for ages to those who see with the inner eye, and as will one day be discovered and admitted by science.

When the hypnotic or mesmerized state is complete—and often when it is partial—there is an immediate paralyzing of the power of the body to throw its impressions, and thus modify the conceptions of the inner being. In ordinary waking life every one, without being able to disentangle himself, is subject to the impressions from the whole organism; that is to say, every cell in the body, to the most minute, has its own series of impressions and recollections, all of which continue to impinge on the great register, the brain, until the impression remaining in the cell is fully exhausted. And that exhaustion takes a long time. Further, as we are adding continually to them, the period of disappearance of impression is indefinitely postponed. Thus the inner person is not able to make itself felt. But, in the right subject, those bodily impressions are by mesmerism neutralized for the time, and at once another effect follows, which is equivalent to cutting the general off from his army and compelling him to seek other means of expression.

The brain—in cases where the subject talks—is left free sufficiently to permit it to obey the commands of the mesmerizer and compel the organs of speech to respond. So much in general.

WILLIAM Q. JUDGE.

(*To be continued.*)

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When in doubt as to duty you choose renunciation and self-sacrifice, you may be sure you are not far wrong.—*Cavé.*

## THE ANCIENT WISDOM OF THE MAORIS.

IN his reports of the World's parliament of religions at Chicago, Mr. Stead has a fine portrait of Tawhiao the late Maori King, but describes him as an "idol worshipper." Never was man more misunderstood than my sacred old friend Tawhiao, that he should be described as an "idol worshipper." He and his father, the great Potatau Te Wherowhero, before him were born mystics well versed in all the wisdom of the *Wharekura*—the school of initiation to the inner Mysteries. And his son the present King Mahuta Tawhiao, just emerging from "silence" possesses the wisdom of his illustrious ancestors. He looks with indifference, perhaps, with contempt on the slanderers of his father, and no doubt attributes their attitude to ignorance and the baneful influence of the missionary.

According to the Maori legends the ancestors of their race came to New Zealand in seven canoes, between five hundred and one thousand years ago from a mystic land called Hawaiki, which scientists and western scholars try to fit in with Hawaii, one of the Sandwich Islands; but the *Tohunga* or Priest-Initiate, if you can get him to speak, will tell you that it is not so, but that Hawaiki was a large country swallowed up by the ocean long ago. The hidden meaning of references in many of their poems will show this to be the case.

When the Maoris came to these islands it was by direction of Kupe, the immortal, an all powerful *Tohunga*, who saw disaster approaching his race and wished to save all of it that he could. Kupe was a prophet, perhaps an adept; it is clear that he had the power of *Matakite*—clairvoyance—and could see both the past and the future. He also had the power of *Moemoea*—seeing visions—and could interpret them. He was a *Tohunga Matau*, or adept of the right hand path, as I hope to be able to show.

The Maoris in those days were guided in all they did by their *Tohungas*, who directed the welfare of the people and by powerful *Karakias*—incantations—warded off evil and influenced them for good. *Tohungas* were of two kinds, and the *Tohunga Makutu*, or black magician, by his spells and incantations could strike men dead from a distance. *Makutu*—witchcraft—is still dreaded by the Maoris. It is however of the *Tohunga Matau* and his ancient wisdom that we will first treat. This ancient wisdom is all but extinct, not more than perhaps some half dozen persons really know or retain the ancient lore and they, as born mystics, know well how to keep it concealed from the profane.

With the advent of the Missionary the *Tohungas* declined and retired into obscurity. They lost their power owing to the new teachers' declaring that their old religion was very dreadful and wicked, and that the new gospel was the only way to salvation. The Maoris to use their own expression, became *nui atu to matou raruraru, i. e.*, very much confused or perplexed. They lost heart when they saw that the missionary taught one thing and practiced another. And when they found they were losing their lands and contracting intemperance and other European vices, they became downcast and dejected and have passed through many sad experiences during the last fifty years.

The sacred flame of their ancestral wisdom, however, still flickers, carefully guarded by a small handful of trusty *Tohungas* who wait for the dawn of the coming day when they may rekindle the ancient fires for the upliftment of their fallen race. In the hearts of many of the most intelligent of the race is the desire to remember and restore their forgotten religion, though they fear the ridicule of the European; but if you speak to them in confidence of the wisdom of their ancestors you will note the beam of true gratitude which steals over their countenances in spite of the power they have of hiding their true feelings. This shows that the dawn of a new day is fast approaching; indeed, judging from the interest the average Maori is taking in Theosophy, which he claims as his own ancient birth-right, that dawn is now at hand. The justice of the claim is what I propose to show.

If he take his most sacred *Whakapapa* or genealogical tree, known only to the Maori mystic, we find that he begins his ancestry with *Aha*—That or What—or, in other words, the "Absolute" of the *Secret Doctrine*. From this first emanated *Ihu* or the coming forth, the first manifestation, and so on through various mystic generations signifying dawns, days, twilights, nights,—the lesser Cycles,—till we come to *Rangi-Raua-Ko-Papa*, literally, Heaven and Earth, but mystically, the separation of the race into sexes. Wini Kerei Te Whetuiti stated that this was the real hidden meaning and that before the separation of *Rangi* and *Papa* the race was bisexual or rather hermaphrodite. In their sacred *Waiatas*, songs or laments, we have the story of the creation and of the building of the Kosmos told much as it is in the *Secret Doctrine*. The legend of *Whaitiri*, the lightning, conceals with a thin veil the mysteries of the sacred land at the north pole.

The seven principles of man are known to all despite the confusion which the missionary caused when he called the soul, *Wairua*, though *Wairua* is only a phantom shadow or ghost, *i. e.*, the astral

body. The correct terms for the seven principles as known to the Maoris are 1. *Atua*, pure spirit; 2. *Hine Ngaro*, the 'higher soul—literally, the hidden, or lost, or concealed woman; 3. *Manawa ora*, the upper, and *Manawa*, the lower, manas. The above three are immortal. 4. *Hiahia*, desire; 5. *Oranga*, vitality; 6. *Wairua*, the ghost or phantom body, the astral body; 7. *Tinana*, the gross physical body.

With the Maoris the lower four principles are perishable, the second and third are the immortal man and *Atua* is the God or All-Father overshadowing and permeating them all. When a man dies, at first only his *Tinana* or body decays, the other principles slowly depart to the *Te Rcinga*, the under world, or temporary abode of Spirits. If the departed can resist the desire for food on his arrival at *Te Reinga* he can return and reoccupy his body or enter a fresh body if there is one available; but if he touches food then death is complete and he remains there until the *Wairua*, or astral, perishes and *Hiahia* and *Oranga* are set free and disperse into the elements. Then the immortal part is free and goes to rest till the time for re-birth arrives and he is born on earth again.

Under the head of *Tangis*, or weeping for the dead, I shall deal with the reason why the Maoris do not bury their dead for many days after death and the reason of their wailing and lamenting as far as can be given out though the whole truth could only be given to E. S. T. members under the pledge of secrecy. To the profane European the incantations and laments are meaningless but to those who know anything of the science of vibration and sound they open up a deep field for investigation. These matters are taught only in the Maori *Wharekura*, or Masonic School, and it is difficult to learn much of them except from their poems and allegories.

A *Tohunga* will not explain any mystic saying, but if one stumbles on the meaning and asks him if that is right he will tell you, and it is in giving him my ideas as a Theosophist of his symbols and mystic poems that I have gained the information which is now committed to paper. The missionary and the orthodox may dispute some of my renderings of meanings of words such as *Wairua*, or Astral, and say it means the soul but on the authority of several *Tohungas* I can say that I am right and that the missionary was purposely misled in his translation of the Bible. Reincarnation was universally accepted before the advent of the missionary and has a firm hold on the Maori of to-day as will be shown by ancient and modern *Waiatas*. Karma is also one of their doctrines as it was of the ancient *Tohungas*, the Maori equivalent being *Te Putake me te whakaotinga*, literally, the cause and the effect. There are

many instances where chiefs living to-day claim to be reincarnations of ancestors who have had to come back and be reborn to expiate a wrong done in a past life, but they rarely speak of such things, especially to Europeans as they fear the ridicule of the profane, and to the Maori such things are very *Tapu*, sacred. I hope to show in future papers that the world may yet learn much from the ancient wisdom of the *Tohungas* and that the ancient *Tohunga Matau*, if not an adept, was at least an advanced chela, incarnated to help save his race.

JOHN ST. CLAIR.

## SLEEP AND DEATH.

**I**N view of the fact that death brings upon man the one insurmountable misery of life, that the fear of death, and the loneliness and loss death brings, overshadow him during every moment of life, that no man can hope to escape himself or to hold back from that dread abyss either his nearest or his dearest, this subject would seem to be one of most vital interest to every one.

That there *is* an existence after death; that man has a soul and that this soul is immortal, is said to be a general belief in Christian countries; but how superficial a hold such belief has upon the mass of men is clearly demonstrated by their daily life and by their attitude of mind when death approaches either to themselves or friends. The Bishop, when the Captain shouts "The ship must sink, ten seconds more will send our souls to Heaven," cries fervently, "God forbid." And this is but a fair example of the sustaining power which lies in what is called, "belief in future life," and "taking refuge in the Father's heavenly mansions from earthly sorrows." We have needed sorely a belief more deeply rooted in our being—more richly nourished, have needed some more definite picture of the country on the other side—some better assurance of the survival and well-being of those dearer than ourselves who have passed before us into the seeming void and darkness.

For centuries past, in our western world at least, the thought of death as the end of everything desirable, the final limit of all hope, all happiness, possession, high endeavor and achievement—even of Love itself,—has lain like a black pall upon our hearts and shut out all the sun. And as though even this were not enough, the customs of the people in their pageantry of woe—the hearse

decked with its sable plumes—the winding funeral train—the yawning grave—the hollow sound of earth falling upon the dead—the weeping—the mourning—the despair—the dread and sombre garments that make show of these—all these have added weight to the depression and confirmed the feeling of death's horror until a fluttering scrap of crape wounds one like a poisoned knife, with all the dread associations it brings up. A man may meet all other sorts and kinds of evil and misfortune—loss and disgrace, hunger, and thirst and cold, and bear them cheerfully or rise above them on the wings of Hope, and still endure, but when death seizes upon one who is life of his life, heart of his inmost heart, the end of things has come for him. He can endure no longer, lacking some certain clue to

“The secrets of the silence, whence all come,  
 The secrets of the gloom, whereto all go ;  
 The life which lies between, like that arch flung,  
 From cloud to cloud across the sky, which hath  
 Mists for its masonry and vapory piers,  
 Melting to void again, which was *so* fair.”

As with the man, so with humanity ; this western world had reached a point where it could endure no longer without more light, more knowledge, that it might firmly rest upon, more hope and better grounded. And, since the foundations of all things are laid in justice, the new light came. Theosophy again began to teach of Reincarnation, of Devachan, Nirvana and the other states into which the Soul may pass when freed from the gross garments it has outworn. Emerson asserts that “The secret of heaven is kept from age to age,” that “no imprudent, no sociable Angel ever dropped an early syllable to answer the longing of saints, the fears of mortals,” that “we should have listened on our knees to any favorite who by stricter obedience had brought his thoughts into parallelism with the celestial currents and could hint to human ears the scenery and circumstance of the newly parted soul.” Even Emerson, it seems, must sometimes err, for the truth is there are some, who can and *do* tell the “circumstances of the parting soul,” and the unhappy, faithless world laughs, when it does not sneer, and very, *very* few “listen upon their knees.”

Unfortunately I cannot speak myself from any knowledge of these things and so can only give my idea of what the wise ones teach and a few stray thoughts about it.

There seems to be a very plain analogy between sleep, which men look on as a heavenly benediction, and death which they fear so greatly, and we cannot fail to get some idea of the states that

follow upon death from careful study of the states that follow upon sleep, since the one plan, infinitely repeated and expanded seems to suffice for all development.

A man rises in the morning refreshed from sleep to begin a new day's work. He has a certain amount of force to expend and he accomplishes much or little just in proportion to the concentration of that force upon a fixed end or aim. He may exhaust this force with care and slowly, or lavishly and fast but in either case when it is exhausted the man must sleep. Now, what sleeps? The body may lie quiet but the natural processes go on, the little lives that *are* the body, keep at their work—the heart pumps, the lungs blow. What makes the difference between sleep and waking? It is that the inner man, the real man in sleep withdraws himself from contact with the physical plane, just as a man tired with the noise and jarring in a workroom retires for peace and rest into an upper chamber. Generally the man withdraws slowly by easy steps,—at first he is so near, a movement or the lightest call will bring him back. On the first step all sorts of scenes and forms and pictures, inconsequent, ridiculous, changing incessantly, present themselves before him and his brain takes note. He sees monsters and falls from heights, has difficulty with his clothes, still suffers from the infesting cares of day grown to grotesqueness. He withdraws more and the dreams change, grow more distinct, more consequent. He feels less and less the oppression of bodily affairs—his Soul begins to float into a region beyond pain and care. The man has passed into deep sleep and for a time is free,—free within certain limits only, for a shining thread still holds him to his body.

What are the visions that he then beholds—the bliss that permeates his being,—that refreshes—that *renews* him?

He has no definite remembrance of all this when he returns to waking life, because he has to wander back through the chaotic and distracting scenes presented by the changing planes of being he passed through on his way up. And so by the time he has again taken possession of his body nothing remains to him but a vague sense of peace and elevation, and even this wears away as he becomes engrossed in the affairs of waking life.

Day after day this process is repeated until a day comes when the body is exhausted utterly, worn out, useless. The real man withdraws again slowly, gradually, but this time completely. He breaks the shining thread at last, so that no power can bring him back into that body. Then we say the man is dead. This is a mere figure of speech or rather an entire misconception. The man is neither dead nor sleeping nor *away*. He has put off the cramp-



ing limitations of the body and has entered into a fuller, freer life. He does not reach the Devachanic state at once because he has to pass through all those planes or states he nightly passed in sleep or at least planes which correspond to these, called in the books the *Kamalokic* planes.

The swiftness of his passing through these planes depends upon the man himself, for he must rid himself, upon the way, of personal desires and selfish passions before he can pass on to higher, purer states. One can imagine, in some little measure what life would be, had we no body to take care of, and to suffer for and through, no desires in relation to a body to gratify or to hold in check, no earthly cares or fears, or doubts or pains, but were free utterly to revel in the ideal which has become more real to us than anything we know at present. To be at will with all the friends we love, and see them not the poor earth-worn, imperfect, sorrowing beings we know here, but the same selves purified, radiant, blissful, glorified as in our highest idealization we can picture them,—the world about them bathed in beauty, penetrated through with harmony and sweetness and heavenly peace. This is to imagine in a faint and shadowy way the Devachanic state.

Now it may easily be seen that this state must differ for each man. No two heavens can be the same, since no two men are just the same. Of the same essence, they are differently compounded, each has his own path in evolution, each his ideals which he strives to realize in his own way. The Devachan he reaches is his own and changes according to the degree of his progression toward perfection. One must believe that if a man identifies himself with all the outward life of sense and physical enjoyment, has few thoughts or ideals above this plane, his Devachan must differ greatly from the Devachan of one who strives in pain and a divine despair to realize in earthly terms lofty ideals that elude his grasp.

Devachan seems a state of assimilation, a state where all the experiences, the sorrows, the so-called day-dreams of earth life are transmuted into a sort of quintessence or elixir that builds up and strengthens, if not the soul itself, at least the soul's power to express itself which it is ever seeking. If this be so the stay in Devachan must be regulated by the amount of soul food carried from the prior life. When there is nothing left for assimilation, when the Soul finds nothing more to build its ideations on, then it returns to earth and is re clothed with a body.

And so the time of stay in Devachan must vary according to the man himself. This is a general rule, but it is said there are exceptions, that there are men, highly evolved comparatively speaking,

who under the rule would naturally remain for ages in the Devachanic state but who refuse to enter it from love and sorrow for their fellow men on earth, and a desire to help and labor for them.

Just as a mother watching by the bedside of an ailing child, though wearied, will not sleep until the crisis passes and the child is safe; so these men refuse the bliss of Devachan and either are at once reborn in a physical body or remain in touch with earth life in a more etherial form.

There is another class of men, not quite evolved so far, but of such purity and goodness as would entitle them to Devachanic ages but who do not wish to enter it. They desire immensely to help on the work and labor for the race, but they have not yet gained the power. Such, it is said, are sometimes aided by other and much greater souls, to break from the Devachanic bliss and come again to help mankind. Such aid is regulated by the Karmic law. If we could only put away, just for a moment, the mental blindness that afflicts us, we should see ourselves surrounded by an ocean of compassion in which we truly live and move and have our being.

As we return from Devachan our memory of that state fades or is mingled with impressions from other planes, so that when we find ourselves reborn on earth there is generally little left in our conscious memory but a vague feeling of having lost our hold on something infinitely precious and to be desired—even this little fades more and more as we grow older and take on more heavily the cares and burdens of earth life again. Emerson says we have a cup of lethe given us to drink at birth, but it seems that we must do it all ourselves, because we might put off the wraps and veils and swaddling clothes, incident to our infancy of mind and gather will and strength to make this round of sleeping, waking, birth, death and Devachan consciously without a break. Children remember much more than we think. A child once said to me, "I think that when we die, we just wake up and find the wrong things here are only a bad dream." He spoke as though from personal experience, and his word had the more weight that he had come from Devachan so recently himself.

Just as the Cycle of Life and Death culminating in Devachan, is greater than the one rounded out with sleep, so the still greater cycle made up of many lives and deaths culminates in the state we call Nirvana. This has been called the "Centre of Celestial Rest."

How shall our thought rise to such conception? How shall words be found fitting to express even what we are able to conceive? And yet at times we *know*, for it is knowledge, that in each one of us is that Nirvanic centre and that it can be reached.

What is it? None can tell. How reach it? One must find his way himself!

From life to life, from Devachan to Devachan, the real man goes on, gaining in power and strength, ever perfecting, breaking through illusions, mind-made, that confine him within certain limits, until his greater evolutionary cycle ends and he has reached the threshold of Nirvana. This state must bear a certain correspondence to the Devachanic one, but while in this the man identifies himself with the Ego of the past life *only* thus limiting his range of consciousness, the man fitted for Nirvana has freed himself from limitations and illusions. His consciousness has expanded into the Universal Consciousness.

If we cannot picture this state to ourselves in any way or get a hold upon the idea so that it has a meaning for us, we can safely leave it to the future while we grow daily nearer to it, resting with confidence meanwhile upon the certainty that, whatever it may mean, in the Soul's expanding consciousness there must be constant gain not loss.

Always "the greater must include the less." That which we truly love we shall possess in greater and still greater fulness as the Cycles roll—whether it be Love, Beauty, Harmony, or Truth itself, which is all these and more. When we have outgrown these delusions about death and parting,—have learned "to grieve neither for the living nor the dead," we shall have courage to begin our work in earnest. Loving humanity and working for it as we can, a time will come when the walls that, in our unthinking ignorance, appear to separate one man from another, will fall apart, will melt away like sea-born mists.

Our Spiritual perceptions will unfold, we shall begin to hear the echoing Symphony of the World-Soul and to know our part in it.

"The String o'erstretched breaks and Music flies.

The String o'erslack is dumb and Music dies."

But when we have found our true key-note, neither high nor low, and have put ourselves in tune, so that our whole being vibrates in full accord with the Celestial harmonies, then we shall understand all the states after death and,

"Shall pass,

Unto Nirvana where the Silence lives."

VESPERA FREEMAN.

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The way gets clearer as we go on, but as we get clearer we get less anxious as to the way ahead.—*W. Q. J.*

## THE SEARCH FOR WISDOM.

### I.—BY DOING SERVICE.

IN the fourth chapter of the *Gita* after saying that every action without exception is comprehended in spiritual knowledge, Krishna tells Arjuna how to gain this spiritual wisdom. "Seek this wisdom," he says, "by doing service, by strong search, by questions, and by humility ; the wise who see the truth will communicate it unto thee, and knowing this, thou shalt never again fall into error."

We all read this many times, but it will bear more pondering than in the rush of our hasty lives we are apt to bestow upon it. "The way to the blessed life," to use Fichte's phrase, is here most clearly and perfectly set forth, and the steps are fourfold, like the steps of the Self. The first step is that one which is of all the most important, and it is therefore given precedence in the list, for this is not a matter of time and space, but of individual consciousness, and individual necessities. All the steps are necessary to perfect acquirement of the spiritual wisdom, and to some the second lesson may seem to be more easily learned, while others find the last one the least difficult, but to all mankind the first step is most necessary. "By doing service."

Jesus said that by doing the will of the Father, we should know of the doctrine, that is, we should gain a knowledge of the teachings that were given to the disciples, not to the world at large. But there is one thing to be remembered always ; that this service is to be rendered in little things, to those nearest us, in all the ordinary duties and ways of life. "Despise not the day of small things," and do not feel that doing service means rushing into the slums of a city, to the neglect of home duties, or girding one's loins for battle with some distant foe, when the real enemy lurks within. It is so hard to realize that a kind word, a loving glance, may mean the happiness of a whole day to some neglected member of our household, and that the gleam of sunshine that has brightened that life will radiate into other hearts, carrying its blessing with it.

People so often ask : "What can *I* do for Theosophy ? I have no talent for speaking or writing, no money to give, no influence to exert ; what is there for me to do ?" Is there no one that crosses your path for whom you can do little deeds of kindness now and then ? An errand done, a book lent, a flower given, a visit paid, a loving word spoken, will often weigh more in the eternal balances

than many of what the world calls "heroic deeds." If you are so utterly alone that you have no opportunities for such service (which is hard to believe), then make of your own heart such a source of loving kindness, that your atmosphere will be filled with a sweet and gracious sunshine of good will, in which all who meet you may bask and give thanks. It is impossible, if we have a strong will to do service, that we should not find many opportunities to express it, and they will grow with the exercise of our desire.

Nor should we fail to remember that it is thus we are to *begin* to acquire wisdom. Earnest souls, attracted by the light that suddenly gleams across their path, try to begin at once to grapple with the most difficult problems of philosophy and occult knowledge, and want to know all about the loss of the soul, or the formation of the *mayavi-rupa*, or the characteristics of the Seventh Race, before they have thoroughly mastered the A. B. C. of the matter. "Do the will of the Father, and ye *shall* know of the doctrine," but do not expect to begin at the top of the ladder. Many a would-be nurse, filled with a glorious enthusiasm for the service of suffering humanity, enters the hospital with the idea of rendering distinguished assistance to the doctors from the very first, and sometimes utterly disgusted, when she finds that for weeks, and perhaps months, she has nothing nobler to do than the scouring of pots and pans, and the washing of floors and clothing.

"By doing service," not necessarily the service we delight in, but often quite the reverse; so that we shrink from the wearisome, the trivial task, and long to do something more worthy of our powers, or what *we think* our powers. For often it is by our own opinion of ourselves that we measure the work we think we are capable of doing, instead of realizing that when we are fit for a greater place, those who know will surely put us there. In the meantime, let us stand in our lot, and do what we can to make it beautiful, and a centre of love and joy for all who come in contact with us. Let us try to be like Lowell's ideal, who

"doeth little kindnesses  
That most leave undone or despise;  
For naught that sets one heart at peace,  
Or giveth happiness or ease,  
Is low-esteemèd in her eyes."

#### II.—BY STRONG SEARCH.

The second thing necessary to the gaining of spiritual wisdom is *strong search*. This search may be pursued, of course, on both the intellectual and spiritual planes, for man must be made perfect in

both ways. Let us take the intellectual first. Certainly strong search on the mental plane does not mean the cursory reading of a few books, or a little scattered and interrupted thought, but an earnest and steadfast pursuit of our aim through months and years, and perhaps, many lives, made up of months and years. Sometimes a student says, "I wish I could find out something definite about the *Elements* (let us say), but their order is so confusing, and I cannot understand the *Secret Doctrine*."

One is tempted to ask, "Did you ever really try?" There are eighty places, at least, in the *Secret Doctrine*, where the word *element* occurs, besides all the separate references to *Fire, Air, Water*, etc. Take up the book and turn it over leaf by leaf, keeping a note-book by you, and whenever you see the word *Element*, make a careful note of volume and page. Then take each of the five elements in turn, and do the same for them. When you have gone through both volumes carefully in that way, turn back to the beginning of the first, and copy out in your note-book every item of information you have found. Then read them over very carefully, and where you think you have found conflicting statements, read the context again, and see if you cannot find, or think out, an explanation of the seeming contradiction. Carry the dark saying about with you in your memory, think of it at intervals during both night and day, and some time or other the solution will surely flash upon you.

When you have collected all these notes, then write a paper on the subject, not necessarily to be read or published, but simply to see how much you can tell another person about what you have learned. For we do not really understand a thing until we can explain it to some one else; and that is why we learn so much by teaching; we are obliged to clarify and formulate our ideas in order to communicate them to others.

Lord Dufferin, who has just retired from active diplomatic service at the age of seventy, has always been known as a remarkably ready and brilliant speaker, perhaps the most admired orator among the English diplomatists. He gained this power by "strong search." When the necessity for his speaking first arose, he would write out his ideas on the subject given him, and having finished his paper, tear it up without re-reading it, and write another. And this process he repeated ten and twelve times for each speech, so that he not only became thoroughly familiar with his subject, but was saved all danger of hesitation and waiting for a word, because he had formulated his ideas in so many ways that he was sure to remember some one of them. And by dint of this most laborious and

tiresome method, Lord Dufferin became the easy, fluent, and brilliant speaker that every one loved to hear.

This is only one example of many that might be cited but it is a recent and a very striking one. For here there was not even some great scientific discovery involved, with its intense interest and possible enormous profit to the discoverer and to the world at large, but the simple acquirement of an individual accomplishment for social purposes. But Lord Dufferin carried out Robert Browning's idea when he said :

“Let a man contend to the uttermost  
For his life's set prize, be it what it will.”

Let the search be *strong*, whatever we may be seeking, and then we shall at least not add weakness and vacillation to our other sins.

“The kingdom of heaven is taken by violence,” we are told, which is but another way of saying that spiritual wisdom is gained by strong search. But how few of us realize what this means! “The kingdom of heaven is within you,” and this strong search is to be pursued upon the inner planes, *spiritual* as well as intellectual.

We must learn to analyze our own nature, to explore its depths and pluck out its hidden sins, to fix the will steadily upon some point that *must* be gained, to concentrate every energy towards that end, to keep up a slow, gradual, never-relaxing push of every faculty in the one direction, day after day and year after year, to strive after the goal by study, by meditation, by aspiration, by the purification of every part of our threefold nature. And this goal is ever shifted as the runner approaches it, and still before him gleam the gates of gold, and still his eager feet press on.

And surely this consciousness of endless aspiration and attainment was the thought in in Walt Whitman's mind when he wrote those magnificent lines :

“This day before dawn I ascended a hill and looked at the crowded heaven,  
And I said to my Spirit, ‘*When we become the enfolders of those orbs, and the pleasure and knowledge of everything in them, shall we be filled and satisfied then?*’  
And my Spirit said: ‘*No, we but level that lift to pass and continue beyond.*’”

KATHARINE HILLARD.

(*To be continued.*)

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There is service objective and its counterpart within, which being stronger will at last rightly manifest without.—*W. Q. J.*

## IN A TEMPLE.

**T**HIS is a vision that came to one, watching, and that others may be aided by it as he was, it is recorded here.

He knelt in the Holy of Holies of a Temple, where there were flowers and perfumes and beautiful objects, strains of distant music, harmonious, divine, and tinted lights from jeweled windows. Dim and shaded was the place, making all mysterious and more delicious still.

A long, long while he knelt there, in an ecstasy of adoration, his soul filled with the wonder and joy of it. But lo! he looked up, and all this had vanished. It was cold and empty and full of grey light, and the pain of the revelation was overwhelming. He fought and struggled but in vain, and after a while, seeing it was useless, he got up and went out.

On the Temple steps he met an old friend, smiling kindly and affectionately, and saying, "You have been a long while, I have been waiting." The friend did not see his tears, nor notice how bowed he was with suffering. "Come," he said, "we will go together."

So they went away together, but always on his heart lay the pain with crushing weight, and day by day he went back to the desolate Temple to pray and try to understand.

Once, as he knelt there in the cold and barrenness, he heard a Voice; and after that each time the Voice grew stronger and sweeter, always soothing and comforting, and gradually filling him with all the old joy, only fuller, deeper, more intense.

One day he said, "It is only a Voice, it has no form." And the answer came. "Surely, how could there be form here?" Then he said, "I used to think there was form." "That was your fancy and ignorance," was the reply.

Then he cried out "Is there always to be pain!" and the answer came softly, softly, "Yea, until the lesson is learned."

He wept bitterly but through his tears came a great strength, and by and by he understood.

CAVÉ.



## RICHARD WAGNER'S MUSIC DRAMAS.

### VI.—THE RING OF THE NIBELUNG.—PART II. THE VALKYRIE.

My *Nibelungen-poem* . . . shows Nature in her naked truth, with all her innate opposites, whose infinitely varied meetings include the shock of mutual repulsion. . . . The whole course of the poem shows the necessity of recognizing the change, the diversity, the multiplicity, the eternal newness of reality and life, and yielding place to it. Wotan soars to the tragic height of *willing* his own undoing. This is the whole lesson we have to learn from the history of mankind: to *will the inevitable*, and ourselves fulfil it. The creative work of this highest, self-annihilating Will is the final winning of the *fearless*, forever loving man: *Siegfried*.—*Letter to August Roedel, 1854.*

SINCE the building of Valhalla Wotan has created, in conjunction with Erda, nine daughters, called Valkyries (*lit.* Choosers of the Slain) virgin war-maidens, whose duty it is to bring the souls of slain heroes to Valhalla and see to their rest and refreshment until they are again ready to enter into flesh and fight another battle in the earthworld. They represent the higher and more spiritual part of the soul which periodically withdraws the lower part from its struggles in material life. And, in connection with what was said about Devachanic rest in the last article, it is worth noting here that the Valkyries also have the power immediately to rejuvenate the slain hero so that he can reincarnate at once without any intervening rest in Valhalla.

Wotan now takes earthly form as Wälse, and, working towards the creation of the New Power, he produces in the earthworld the twin Volsungs, Siegmund and Sieglinde.\* Sad is their lot, for the Curse of Alberich's Ring lies heavily upon them. Strong are they in their love, and heroic in adversity. Soon they suffer at the hands of those enemies who do Alberich's will. While Siegmund is away with his father their home is sacked, mother slain, and Sieglinde carried off and married by force to the rough warrior Hunding. For the Will in its earliest efforts to embody an unselfish principle finds itself hampered by the consequences of its own previous deeds. The forest dwelling in which the gentler and more spiritual aspect of the soul now lies captive in these coarse material bonds is built round the trunk of a tree, the type of the World's Ash, Yggdrasil, which, springing from the depths of the Underworld, stretches forth its

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\* These twins are represented in the saga as *one being* in two aspects, and of course are here to be regarded in the same light. Most of the Northern deities have this two-fold aspect representing Nature's "innate opposites."

In this and the two succeeding articles I have received valuable help from Brother Gordon Rowe, of the Bow Lodge, T.S.E (E).

branches into the Heavenworld. Buried in the trunk is the Sword which Wotan has left for the need of his son.

In the opening scene of this drama Siegmund, after many wanderings and fights with his enemies, seeks shelter in Hunding's dwelling exhausted and weaponless, and Sieglinde tends him. Both are unconscious of their kinship, for each believes the other dead; yet they feel a powerful attraction expressed by music of a beauty and purity quite indescribable in mere words. Hunding, presently returning, notes the likeness between them, and especially the "glittering serpent" in the eyes of each. For from these twins will spring the Hero who shall slay the serpent or dragon; and there is an ancient legend that the parents of the great Dragon-Slayers (Initiates) have the likeness of a dragon in or around their eyes.

Discovering from Siegmund's story that he is an enemy, Hunding tells him that for one night the Guest-Rite protects him but on the morrow they will fight. Before retiring Sieglinde tries in vain by signs to show Siegmund the sword in the tree, while in the orchestra the sword-motif is heard for the first time since the conclusion of the *Rhinegold*. The Intuition is trying to bring to the warrior-soul a knowledge of his hidden power, and at the same time is subduing the lower force. For presently she returns, saying:

"In deepest sleep lies Hunding:  
I mingled a drug with his drink.  
To a goodly weapon I'll guide thee.  
Ah! if thou couldst but win it!  
As greatest of heroes I then might hail thee."

Then she tells him how at the wedding feast a one-eyed stranger\* entered and smote it into the tree from which none could draw it. Now she knows that Siegmund is her brother and the one for whom the sword was left. With the exultant cry:

"Nothing! Nothing! name I this sword,"

he wrenches it from the tree and they fly together.

But now Wotan has to deal with his wife Fricka, who represents that adhesion to form and the "established order" which hinders all progress. She it is who seeks to retain Wotan within the selfish walls of Valhalla, and now she demands reparation for the violation of the marriage vow by the Volsungs. Hunding is in pursuit and must be allowed to slay Siegmund in spite of the magic sword. Wotan's position is here terribly dramatic. Despite his endeavors

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\* This, of course, is Wotan, who "gave an eye as his eternal toll" when he drank of the spring of knowledge which welled up under the shadow of Yggdrasil. This eye is regained by Siegfried in the next drama when he slays Fafnir.

to serve alike the Gods and the new race he is creating he is thwarted at every turn by the Curse laid upon the Ring by Alberich when Wotan-Loki wrenched it from him.

“From the Curse I fled,  
But even now the Curse is with me.  
What I love I must forsake,  
Murder what is dear to me,  
Betray him who trusts me.”

It seems as if karma will blot out all hope of redemption. He recalls the warning of Erda: “When Love's dark enemy in anger begetteth a son the end of the gods draws nigh!” This enemy is Alberich, who forswore Love to gain Power, and his evil son is Hagen who executes the final act of the Curse when, in the *Dusk of the Gods*, he stabs Siegfried treacherously in the back.

In a scene of tragic sorrow he tells his favorite Valkyrie, Brynhild, that she must withdraw her protection from Siegmund and allow him to be slain. But behind the expressed *will* which past deeds have shaped she sees with her mother Erda's divine insight the inner *wish* of her father, that from the love and sorrow of the Volsungs may arise the fearless hero who shall unite with her in working out the Curse. So her reply is:

“Thy words can never turn me against the hero  
Whom thou hast ever taught me to love.”

Exhausted with flight the twins stop to rest in the forest and Sieglinde sinks to sleep tenderly guarded by Siegmund. To him appears Brynhild, her heart heavy with the news she brings him; for only to those destined for Valhalla does she appear. But Siegmund declares he cares nought for the bliss of Valhalla if Sieglinde goes not with him. If he must fall then Nothung shall take both their lives rather than they shall be parted any more. Then Brynhild promises to give him the victory, and he goes forth to meet Hunding.

The combat is the first dreadful conflict between the powers of growth and stagnation; and Brynhild, who, as the Spirit of Love, is on the side of the progressive forces, hovers protectingly over the Volsung. But Wotan, compelled by his oath to Fricka, interferes; on his spear the magic sword is shattered and Siegmund falls. When Wotan drank at the spring of knowledge he broke a branch from Yggdrasil for his all-ruling spear on whose shaft are carved the Runes of Bargain which represent the limits of his power. That the sword is broken thereon shows that Siegmund is not the free hero whom Wotan yearns to create. “The only one who might dare

do what I dare not would be some hero whom I have never stooped to help." But Siegmund, in his death, is victorious over the power which fettered the life of the twins; for, at Wotan's contemptuous words "Go slave! kneel before Fricka!" Hunding falls dead.

Brynhild flies from the scene with the bereaved Sieglinde, and with the help of her sister Valkyries directs her to the wood where the dragon Fafnir guards the Ring and Hoard. There she will be safe, for Wotan has bound himself to hold Fafnir's territory sacred. Giving her the pieces of the sword she tells her the joyful news:

"The highest hero of worlds guard'st thou,  
O woman, in sheltering shrine.  
His name I give to him now:—  
'Siegfried' of gladdening sword!"

Then she turns to face alone the wrath of Wotan, who has pursued her and now pronounces her fate: "Thy punishment hast thou shaped thyself: Valkyrie art thou no more but only a woman of women!" In unprotected sleep he will leave her to be the slave of the first man who finds and wakens her. Brynhild pleads that she only carried out his secret wish. Wotan, while admitting this, replies that he is bound, but that she is free, for by her own act she is severed from him. "*Let thy happy mind hereafter guide thee.*" Although he loves his daughter he is powerless to stay the cycle of the Curse; but her last prayer he is able to grant:

"Fiery flames shall girdle the fell,  
With terrible scorplings scaring the timid.  
He who fears may win not Brynhild;  
For one alone freeth the bride,  
One freer than I, the God!"

Kissing Brynhild on both eyes he lays her in sleep upon the rock, covering her with helm and shield. Then at his command the flames of Loki surround her, and his last words are:

"He shall never pass through the fire  
Who fears my avenging spear."

Thus the Spirit of Love breaks from the thralldom of the Gods, and, acting in defiance of written law and manmade morals, chooses its own heroic destiny, paving the way for its future entry into the hearts of men. But the penalty of freedom has to be paid. Allying herself to the secret law of renunciation, Brynhild loses the laughter-loving bliss of Valhalla and awaits on the threshold of the earth the coming of the hero Siegfried.

BASIL CRUMP.

## LITERARY NOTES.

LOTUSBLÜTEN for February contains articles on "Lucifer," "Pleasure and Pain," by Mabel Collins; "Christlike Mystic," "Theosophy in China," and "Modern Legends," with the usual notes.—[G.]

THE THEOSOPHICAL FORUM for March with some admirable answers by "L. G.," Dr. Buck and others, is chiefly devoted to Crusade news and affairs connected with the new school.—[G.]

THE THEOSOPHICAL NEWS, with its special feature of adequate accounts of the Theosophical activities throughout the world, contains an item of great interest in the announcement following Mrs. Cleather's letter in the March 15th number. We miss Mr. Patterson's usual contribution. The foreign news is especially full and satisfactory.—[G.]

CHILD-LIFE for March opens with a fair account of the story of Lohengrin reduced to a child's level. "A Nature Talk," by Mrs. Judge, another chapter of "Margery's Dream," and "Keynotes for Child Lovers," complete the main features of a number rather above the average.—[G.]

THE PACIFIC THEOSOPHIST. It would seem that the list, too large, perhaps, of Theosophical magazines is not to be allowed to lessen, for with the announcement of the discontinuance of *The Lamp* comes news of the reincarnation of *The Pacific Theosophist*. Many will welcome their old friend, but the warmest admirer will be unable to commend the form it has assumed. A long article by J. H. Griffes, entitled "Why are Men Brothers?" nearly fills the first number. In the second there is an excellent paper by the editor, Dr. Anderson, a reprint of "Fragments" from THEOSOPHY, without acknowledgment, and some trenchant editorial notes. We wish the present manifestation of *The Pacific Theosophist* every possible success.—[G.]

ISIS for February is composed chiefly of short articles. "Glimpses of the Past" and "The Soul Photographed," are perhaps of chiefest interest. The always valuable "Letters on Occultism" is concerned this month with life cycles and contains wholesome advice and admonition. "Some Thoughts on the Labor Church Movement," truly a sign of the times, gives rise to many more thoughts.—[G.]

THE IRISH THEOSOPHIST for February. "The Awakening of the Fires," by Æ, is finished, we regret to say, for we always hail prose writings by this author with special delight. "The Outlook," by the editor, is another of those soul-stirring articles that go straight to the heart, and admirable, too, is the talk on "Friendship." "Golden Grain," extracts from letters of friends, gives opportunity to preserve those useful fragments often found in ordinary correspondence, which might otherwise be lost. Mrs. Keightley contributes an installment on "The Bhagavad Gita," and writes of "The Future of the T. S."—[G.]

## MIRROR OF THE MOVEMENT.

### ENGLAND.

NEEDLESS to say that a shout of joy went up from the hearts of all the workers here when the arrival of the *Alameda* at San Francisco was discovered in the shipping news, and the further news of the dedication of the School and the first great public meeting has caused the utmost enthusiasm. Mrs. Cleather's news letters have been circulated throughout the country during the whole tour

and have been immensely appreciated by all. Sets of the copies will be sold at the conclusion of the tour in aid of the Crusade Fund.

Brother Herbert Croke spent the first week of February in Paris, and accomplished some useful work for the branch there. Other members will go from time to time. He then went on to Brighton, where he formed a centre; passing on to Portsmouth, where Brothers Ryan and Edge have spread the message rapidly by voice and pen. At Market Lavington he presided over Brotherhood Suppers on successive days to 23 grown-ups and 43 children, with the result that a Lotus Circle of 23 has been formed. At Clifton 43 were fed, and lectures given on Brotherhood and Harmony, while other centres of work close at hand were also visited. Later Brother Croke reports most successful work at Manchester, where a meeting of over 100 was held and centres formed at Gorton and Farnworth. The Socialists also invited him to address them, and he hopes to reach a large Labor Church party there. Brother Croke also visited the steadily growing branches at Chesterfield and Baildon, and the new centre at Scarborough.

At Croydon Brother Dunn has attracted the attention and interest of the Labor Church movement, which has very similar aims to our own, and it is evident that there will be important work in this direction in the near future. All the other Branches report steady progress in all departments of their activity, and the membership and branch rolls still increase. Nearly 500 members, 36 branches, and 15 centres in the United Kingdom; all of them working actively in many ways for the Cause.

The *Theosophic Isis* has undergone an important change. From the March number it will appear under the name of *The Grail*, will be published exclusively at 77 Great Portland St., and will be more definitely than ever the organ of the T. S. in Europe (England). It will also, as its new name implies, devote more attention to Western than to Eastern occultism. A beautiful cover has been designed by Brother Machell on the lines of an old drawing.

BASIL CRUMP.

## AMERICA.

H. P. B. T. S. had a rousing Home Crusade meeting in its hall on the evening of Sunday, January 24th. The room was well filled. Music was furnished by a string quartette during the intervals. The lectures since then have been as follows: Dr. E. D. Simpson, "The Three Objects of the T. S."; Mr. R. R. Bauer, "Comparative Mythologies"; Mr. Charles Johnston, "The Kingdom of Heaven"; Miss A. M. Stabler, "Theosophy the Hope of the Future"; Mr. A. L. Conger, Jr., "Mind"; Mr. B. Gattell, "Occultism."

On February 14th a Lotus Circle was started under the superintendence of Miss Edith K. Linnett. Fifteen children attended the opening meeting. We hope to give splendid accounts of the work of this new department in the future.

BALTIMORE T. S. A lecture was given on Sunday, March 14th, by Major James Albert Clark at Hazzards Hall on Reincarnation and was a decided success judging from the increased attendance and the nature of the questions asked, the applications for leaflets and the deposit on a plaque placed on the tables of sufficient coins to pay for the hall. Mr. Clark will present Theosophy before the "Free Discussion Society" at its next meeting.

SYRACUSE BRANCH has secured the use of Royal Templars Hall, for their Sunday evening lectures and Lotus Circle meetings. It will seat about 200, is nicely furnished, airy and commodious. We shall still keep our old room 128 Bastable, for our Wednesday evening discussions and class meetings. We are glad to report this progress, and to keep in line with the growth in Theosophical work and activity.

## PACIFIC COAST ITEMS.

SAN FRANCISCO T. S. reports a gain of several new members during the past month. Work progressing steadily on all lines.

MRS. Mercie M. Thirds, the secretary of the Pacific Coast Committee was taken ill about the last of February, the result of overwork, and was given a vacation until June by the P. C. T. C. The vacancy thus caused has been filled

by the election of Amos J. Johnson as secretary *pro tem.*, to take general supervision of the work, while a number of ladies assume charge of headquarters in turn throughout the week. The ladies who are thus assisting are Mrs. Angie Magee, Mrs. E. P. Jones, Mrs. Isabel Coffrath, Miss Anne Bryce, Mrs. C. H. Bunker and Mrs. X. McKaig.

MRS. J. D. HASSFUTHER, of the Oakland Branch, has responded to invitations from the Socialists Club of that city and given two Theosophical lectures before that body. Large audiences were out and the lectures were well received and aroused great interest. Discussion and questions followed, and attention was called to the meetings of the T. S. which were subsequently attended. Considerable work of this kind has been done by F. T. S. on the coast, during the past seven years, and many Socialists have become interested in Theosophy and thus had some of their radical views modified. The ethical side of Theosophy has had beneficial effect upon a large number of Socialists, and that element, which at one time seemed to threaten social order, has now become one of the strongest factors favoring peaceable means for effecting the social revolution which is now quietly going on all over the land.

AT STOCKTON, a clergyman recently delivered a sermon, the ostensible purpose of which was to set forth Theosophy and warn his flock against its influence. The reverend gentleman was evidently not aware that some of his own members were also members of T. S. who not only were shocked at his wrong conclusions but desirous of correcting them, when printed in their local paper. A reply was prepared and printed in the same journal which, while dealing gently with his reverence, still stoutly combated his position and also enlightened some thousands of general readers as to what Theosophy really is.

ALAMEDA BRANCH moves steadily on. Its branch and public meetings grow in interest and attendance. Some recent speakers there are: Julius Oetl, Evan Williams, Mrs. J. D. Hassfuther, Miss Anne Bryce and Dr. Griffiths. The Lotus Circle recently started does fairly well and promises better.

DR. GRIFFITHS visited Sacramento, January 27th-February 8th, and under the auspices of both local branches held a series of meetings, which were well attended, and being conducted on the A. B. C. line proved beneficial. Both branches have since combined under the name of the "Hargrove Branch." New and commodious headquarters are secured, and during the visit of the Crusaders there, some twenty new members were added. Much energy and determination exists, and the prospects of Hargrove Branch are auspicious. The officers are: *President*, Mrs. J. E. Mills, *Vice-President*, Miss Felter, *Secretary*, Alfred Spinks, *Treasurer*, H. A. Burnett. The Sacramento Lotus Circle is one of the largest and best conducted on the coast, with an average attendance of twenty-five. It is superintended by Mrs. J. E. Mills, assisted by a corps of earnest and efficient teachers. Music is a prominent feature, and serves greatly to relieve any monotony or weariness which might otherwise creep in amongst a body of restless children. One could scarcely overestimate the present and far reaching good work now being done by Lotus Circles on the coast, and as experience develops better methods, their efficiency will proportionately increase.

DR. GRIFFITHS lectured in Oakland, March 7 and in Alameda, March 14th, on "Man and Woman," and "The Birth and Death of Suns and Planets."

SAN ARDO BRANCH, J. C. Hadley, *President*, reports that though a number have changed residence, still the meetings are kept up and several contemplate joining the branch.

THE PACIFIC COAST LECTURESHIP, covering a period of five years, closed March 14, 1897.

THE CLASS FOR STUDY conducted by Brother T. Parsons at Vancouver, B. C., is regularly held every Sunday, with prospect of a branch there before long.

JAMES M. PRYSE lectured in San Francisco several times during February, and is now making a tour of the coast, being everywhere cordially received by the branches, and speaking to good audiences.

## THE CRUSADE.

From San Francisco the Crusaders went to San Diego, Calif., where they arrived on February 18th. They held a free public meeting in the Unitarian Church and on the 23d took part in the ceremony of laying the foundation stone of the School for the Revival of the Lost Mysteries of Antiquity at Point Loma, the stone being laid by Mrs. K. A. Tingley. A very large number of people from the neighborhood were present. Long and most friendly reports appeared in the local and San Francisco press. A full account of the ceremony and a report of all the speeches will be printed as soon as possible.

From San Diego the party travelled to Los Angeles and Sacramento, holding crowded meetings in both cities and arousing immense popular interest in Theosophy. The long interviews and reports which appeared in the newspapers offer the best possible proof of the wide-spread interest aroused. While in Sacramento Mrs. Tingley and other members of the party visited the State's Prison, addressing the prisoners, Mrs. Tingley moving many of her audience to tears.

Salt Lake City was reached on March 2d and the same success was met with there as elsewhere. In Denver the whole city became interested in Theosophy. The Rev. Myron Reed lent his large theatre for a Sunday morning meeting, which was crowded, and on the evening of the same day—the 7th—the Banquet Hall in the Masonic Temple was crammed to overflowing half an hour before the meeting began. Two overflow meetings were held and many hundreds of people could not even gain admission to these.

From Denver the Crusaders travelled east to Kansas City, holding a crowded meeting there and being welcomed by the same kindly enthusiasm that they have everywhere met with. A night's journey brought them to St. Louis on March 12, where a new Branch was established at the conclusion of a public meeting at which many were obliged to stand throughout the proceedings. This has been a very common experience on the Crusade, hundreds of people standing from eight to ten o'clock at night, sufficiently interested in Theosophy to do so without a murmur. Besides the formation of a new Branch in St. Louis the old Arjuna Branch was greatly strengthened by the visit of the Crusade.

Leaving St. Louis on March 15th the party arrived at Chicago on the same day. The usual welcome greeting from the members and the customary interest on the part of numerous press representatives. It would have been difficult to have found room for a dozen more people in the immense Central Music Hall on the night of the Crusade meeting. The audience was exceedingly sympathetic and showed real interest. The newspaper reports next morning were not quite so lengthy as usual on account of the prize-fight taking place in Carson City! Chicago was bidden farewell on the 18th, Fort Wayne, Ind., being reached the same day. They were met by the usual Fort Wayne welcome; held a very successful public meeting and were obliged to hurry on at once to Indianapolis, where they arrived on the 20th. The press here as elsewhere was most friendly. A crowded meeting with many standing on the 21st, and now on to Cincinnati, Columbus, Toledo, Buffalo, Toronto and New York.

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**There are three gateways to Hell reserved for fools: these are called Hearsay, Supposition and Inference.—Book of Items.**

ÓM.



# Æ U M

For where two or three are gathered together in my name,  
there am I in the midst of them.—*Matthew, xviii. 20.*

## THEOSOPHY.

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Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### THE SCREEN OF TIME.

THE third annual Convention of the Theosophical Society in America will take place on the 25th and 26th of April in New York City. A very large number of representative members will attend the Convention from all sections of the country and many European Theosophists will also be present. At no time in the history of the movement has the Society been more united than at present ; its members are one in purpose and are agreed as to the best means to be employed to carry out that purpose. Brotherhood has been our watchword for the past twelve months and the approaching Convention should once more prove to the world that a real nucleus of universal Brotherhood *has* been formed by the Theosophical Societies, and only needs time in which to grow in order to ultimately embrace all humanity.

The Convention of 1895 was one of reorganization ; that of 1896 was one of development. This year the Convention promises to be one of consolidation. An immense number of new members have recently joined our ranks. They need to come into contact with those who are older in the work of the Society than themselves, though possibly not older in work for Brotherhood. The older members can gain much in their turn from these newer and fresher forces. For it must always be a source of strength for those engaged in a common undertaking to meet together. Close friendships

will be made ; plans of work will be talked over ; experiences exchanged. Coöperation will be the order of the day and everyone taking part in the proceedings should leave them with a brighter hope and with a broader outlook. It can hardly be necessary to extend a cordial welcome to all visiting delegates and members. Are they not comrades and fellow-workers? That in itself should imply all and more than words of welcome.

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Stagnation means death. No one has ever accused the theosophical movement of being stagnant ; everyone admits that it is very much alive. But life involves growth and change, and changes must at all times take place in every branch of this movement when such changes are a natural outcome of preceding effort and seem likely to bring about a greater opportunity for useful work in the future.

With the June issue of this magazine the number of its pages will be doubled. *Its circulation must also be doubled if this change is to be justified.* There would not be the least difficulty in bringing about this most desirable result if its readers were to realize that to double and quadruple its circulation would do more to spread a knowledge of Theosophy than several lecturing tours throughout the country. For where this magazine goes, there goes our literature, and it is the reading of books that brings people into the movement. Lecturing draws public attention to the subject, but the books do the rest.

It is pretty well known by this time that no one on the staff of THEOSOPHY receives any remuneration for services rendered. Any profits arising from its publication will always go directly towards further propaganda. Whatever its readers do to promote its circulation will therefore be work done for the movement ; not for its publishers or editor. At the forthcoming Convention, by means of a printed circular, certain practical suggestions will be made to all who are interested in the matter, which if followed will be of enormous assistance in bringing these pages to the notice of hundreds of thousands of readers in the course of this year.

Certain changes will be introduced in the general character of its make-up. As the movement itself broadens, this magazine must open its pages to the discussion of many subjects which have not so far been sufficiently dealt with in theosophical literature. Many of the world's greatest thinkers will be invited to contribute their thoughts on the social, religious and philosophical problems of the day—men and women who though perhaps not familiar with the theosophical philosophy are nevertheless working on the same broad lines as are all Theosophists. Proper attention will be given to any

important investigations in the domain of modern science ; the experiences of students throughout the world will be recorded in such a way that others may really gain instruction thereby. Special attention will be given to the ancient religions of the world. In short THEOSOPHY will be so conducted as to appeal to every class of actively thinking mind.

This is a good occasion to appeal to all readers, and particularly to those who are not avowedly Theosophists nor members of the Theosophical Societies—to express themselves as either favorably or unfavorably impressed by each month's issue. If they were to write to the editor, saying what particularly pleased them and also what they would like to read which has not been provided, it would assist him materially in his labors. Suggestions and criticisms are urgently needed. It is indeed strange that criticisms are not more frequently volunteered, for the world is usually generous with unsolicited criticism. Perhaps even in this case it is poured forth abundantly enough, but without sufficient care in addressing ! However that may be, the request is hereby most earnestly made that every reader who believes it would be possible to add to the interest of our pages or who knows of other means for increasing our circulation, do forthwith write out his (or her) suggestions and mail them to the editor. They will be gratefully received.

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It is not only the theosophical movement that is growing and that changes as it grows. The whole world to-day is in a state of ferment. The orthodoxy of 1897 would have been regarded as rank heresy twenty-five years ago. The new Archbishop of Canterbury, Dr. Temple, head of the Church of England, called forth a storm of bitterest condemnation, even from his more liberal *confrères*, when he pronounced himself some thirty years since a follower of Darwin on general evolutionary lines, in the then famous *Essays and Reviews*. He has now been chosen Archbishop although no one has the slightest reason to suppose he has changed his opinions.

All the stoking by all the bigots in modern Christendom has not been sufficient to keep the fires of hell alive. Various theological exits have been discovered by means of which the more enlightened could escape from the fire and brimstone battery with orthodox colors still flying. Here is Dr. Lyman Abbott's latest definition of hell—and as the successor of Dr. Henry Ward Beecher as well as on account of his fearless interpretation of the Bible, his words have weight among many : “ My conception, then, of hell is this ; first, that sin carries with it terrible punishment in this life and in the life to come. That the punishment is redemptive, the end of it

being the reformation of the offender, and if neither by punishment in this life nor by punishment in the life to come the offender is redeemed and brought back to God, then the end of that one is death—that is, extinction of being.”

This definition is not original, but it is certainly a considerable improvement upon Tertullian and augurs a reaction in favor of the teachings of Jesus and of all other great Theosophists. It would appear that Dr. Abbott might still study the writings of Paul the apostle to advantage, for he would not then be obliged to postulate such an absurdity as an “extinction of being.” He would distinguish between the spirit or *pneuma* and the *psuchē*, or lower personal self. He would furthermore realize that “extinction” is something unknown in nature, for death is not extinction; it is transformation or change. Ice can be transformed into water and water into invisible vapor, but it is impossible to annihilate the substances of which all three things are composed. So even in the case of the animal or lower nature, extinction is impossible; it can either be so purified and raised that it comes to partake of the divine nature, or on the other hand it can be resolved back into its original constituents, only to be again carried forward towards perfection, in the grand sweep of universal progress. But the spirit of man, or higher soul must be essentially immortal because essentially divine, and no sin of the personality can affect its nature. It is the crucified Christos, unsullied by either repentant or unrepentant “thief”—symbolizing two qualities or aspects of the lower nature of man.

Dr. Abbott very nearly reaches the old theosophical conception that we make our own heaven and our own hell, both here and hereafter. He seems to be steadily moving out towards the primitive teachings of Christianity, though it is doubtful if he will find them fully without the light that Theosophy throws upon that and all the other religions of the world. He is at least doing much to broaden and strengthen the Church to which he belongs, for he obliges his congregation to think—and that is the first step toward salvation. In so far as he does that, if for no other reason, he is working with and for the theosophical movement; for Theosophy above all things inspires people to think for themselves, proving that they can find truth within themselves, and that not sin but wisdom and love and joy are man's heritage. Man's greatest crime is lack of faith in man. Let him search the depths of his own nature faithfully and he will find that heritage and will see that he shares it in common with all his fellows.

E. T. H.

*New York City.*

## MESMERISM.\*

WE have now come to another part of the nature of man which is a land unknown to the Western world and its scientists.

By mesmerism other organs are set to work disconnected from the body, but which in normal state function with and through the latter. These are not admitted by the world, but they exist, and are as real as the body is—in fact some who know say they are more real and less subject to decay, for they remain almost unchanged from birth to death. These organs have their own currents, circulation if you will, and methods of receiving and storing impressions. They are those which in a second of time seize and keep the faintest trace of any object or word coming before the waking man. They not only keep them but very often give them out, and when the person is mesmerized their exit is untrammelled by the body.

They are divided into many classes and grades, and each one of them has a whole series of ideas and facts peculiar to itself, as well as centres in the etherial body to which they relate. Instead now of the brain's dealing with the sensations of the body, it deals with something quite different, and reports what these inner organs see in any part of space to which they are directed. And in place of your having waked up the Higher Self, you have merely uncovered one of the many sets of impressions and experiences of which the inner man is composed, and who is himself a long distance from the Higher Self. These varied pictures thus seized from every quarter, are normally overborne by the great roar of the physical life, which is the sum total of possible expression of a normal being on the physical plane whereon we move. They show themselves usually only by glimpses when we have sudden ideas or recollections, or in dreams when our sleeping may be crowded with fancies for which we cannot find a basis in daily life. Yet the basis exists, and is always some one or other of the million small impressions of the day passed unnoticed by the physical brain, but caught unerringly by means of other sensoriums belonging to our astral double. For this astral body, or double, permeates the physical one as color does the bowl of water. And although to the materialistic conceptions of the present day such a misty shadow is not admitted to have parts, powers, and organs, it nevertheless has all of these with a surprising power and grasp. Although perhaps a mist, it can

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\* Reprinted from *Lucifer*, Vol. X, p. 197.

exert under proper conditions a force equal to the viewless wind when it levels to the earth the proud constructions of puny man.

In the astral body, then, is the place to look for the explanation of mesmerism and hypnotism. The Higher Self will explain the flights we seldom make into the realm of spirit, and is the God—the Father—within who guides His children up the long, steep road to perfection. Let not the idea of it be degraded by chaining it to the low floor of mesmeric phenomena, which any healthy man or woman can bring about if they will only try. The grosser the operator the better, for thus there is more of the mesmeric force, and if it be the Higher Self that is affected, then the meaning of it would be that gross matter can with ease affect and deflect the high spirit—and this is against the testimony of the ages.

A Paramahansa of the Himalayas has put in print the following words: "Theosophy is that branch of Masonry which shows the Universe in the form of an egg." Putting on one side the germinal spot in the egg, we have left five other main divisions: the fluid, the yolk, the skin of the yolk, the inner skin of the shell, and the hard shell. The shell and the inner skin may be taken as one. That leaves us four, corresponding to the old divisions of fire, air, earth and water. Man, roughly speaking, is divided in the same manner, and from these main divisions spring all his manifold experiences on the outer and the introspective planes. The human structure has its skin, its blood, its earthy matter—called bones for the moment, its flesh, and lastly the great germ which is insulated somewhere in the brain by means of a complete coat of fatty matter.

The skin includes the mucus, all membranes in the body, the arterial coats, and so on. The flesh takes in the nerves, the animal cells so-called, and the muscles. The bones stand alone. The blood has its cells, the corpuscles, and the fluid they float in. The organs, such as the liver, the spleen, the lungs, include skin, blood, and mucus. Each of these divisions and all of their sub-divisions have their own peculiar impressions and recollections, and all, together with the coördinator the brain, make up the man as he is on the visible plane.

These all have to do with the phenomena of mesmerism, although there are those who may not think it possible that mucous membrane or skin can give us any knowledge. But it is nevertheless the fact, for the sensations of every part of the body affect each cognition, and when the experiences of the skin cells, or any other, are most prominent before the brain of the subject, all his reports to the operator will be drawn from that, unknown to both, and put into language for the brain's use so long as the next condition is

not reached. This is the Esoteric Doctrine, and will at last be found true. For man is made up of millions of lives, and from these, unable of themselves to act rationally or independently, he gains ideas, and as the master of all puts those ideas, together with others from higher planes, into thought, word, and act. Hence at the very first step in mesmerism this factor has to be remembered, but nowadays people do not know it and cannot recognize its presence, but are carried away by the strangeness of the phenomena.

The very best of subjects are mixed in their reports, because the things they do see are varied and distorted by the several experiences of the parts of their nature I have mentioned, all of which are constantly clamoring for a hearing. And every operator is sure to be misled by them unless he is himself a trained seer.

The next step takes us into the region of the inner man\*, not the spiritual being, but the astral one who is the model on which the outer visible form is built. The inner person is the mediator between mind and matter. Hearing the commands of mind, he causes the physical nerves to act and thus the whole body. All the senses have their seat in this person, and every one of them is a thousand-fold more extensive in range than their outer representatives, for those outer eyes and ears, and sense of touch, taste, and smell, are only gross organs which the inner ones use, but which of themselves can do nothing.

This can be seen when we cut off the nerve connection, say from the eye, for then the inner eye cannot connect with physical nature and is unable to see an object placed before the retina, although feeling or hearing may in their way apprehend the object if those are not also cut off.

These inner senses can perceive under certain conditions to any distance regardless of position or obstacle. But they cannot see everything, nor are they always able to properly understand the nature of everything they do see. For sometimes that appears to them with which they are not familiar. And further, they will often report having seen what they are desired by the operator to see, when in fact they are giving unreliable information. For, as the astral senses of any person are the direct inheritance of his own prior incarnations, and are not the product of family heredity, they

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\* The phrase "inner man" here refers to the astral or magnetic body. It should be carefully distinguished from the "inner self" or "inner being" referred to by the same writer in his invaluable article on the "Culture of Concentration"; for that inner self is the body of the mind, formless as yet in the large majority of cases, because only to be made definite in form and independently active by means of long continued, one-pointedness of thought. If this article on "Mesmerism" be read in connection with the "Culture of Concentration," and the article in *Five Years of Theosophy* on "The Elixir of Life," an unusual grasp of the subject should be obtained.—Ed.

cannot transcend their own experience, and hence their cognitions are limited by it, no matter how wonderful their action appears to him who is using only the physical sense-organs. In the ordinary healthy person these astral senses are inextricably linked with the body and limited by the apparatus which it furnishes during the waking state. And only when one falls asleep, or into a mesmerized state, or trance, or under the most severe training, can they act in a somewhat independent manner. This they do in sleep, when they live another life than that compelled by the force and the necessities of the waking organism. And when there is a paralyzation of the body by the mesmeric fluid they can act, because the impressions from the physical cells are inhibited.

The mesmeric fluid brings this paralyzing about by flowing from the operator and creeping steadily over the whole body of the subject, *changing the polarity of the cells in every part* and thus disconnecting the outer from the inner man. As the whole system of physical nerves is sympathetic in all its ramifications, when certain major sets of nerves are affected others by sympathy follow into the same condition. So it often happens with mesmerized subjects that the arms or legs are suddenly paralyzed without being directly operated on, or, as frequently, the sensation due to the fluid is felt first in the fore-arm, although the head was the only place touched.

There are many secrets about this part of the process, but they will not be given out, as it is easy enough for all proper purposes to mesmerize a subject by following what is already publicly known. By means of certain nerve points located near the skin the whole system of nerves may be altered in an instant, even by a slight breath from the mouth at a distance of eight feet from the subject. But modern books do not point this out.

When the paralyzing and change of polarity of the cells are complete the astral man is almost disconnected from the body. Has he any structure? What mesmerizer knows? How many probably will deny that he has any structure at all? Is he only a mist, an idea? And yet, again, how many subjects are trained so as to be able to analyze their own astral anatomy?

But the structure of the inner astral man is definite and coherent. It cannot be fully dealt with in a magazine article, but may be roughly set forth, leaving readers to fill in the details.

Just as the outer body has a spine which is the column whereon the being sustains itself with the brain at the top, so the astral body has its spine and brain. It is material, for it is made of matter, however finely divided, and is not of the nature of the spirit.

After the maturity of the child before birth this form is fixed,



coherent, lasting, undergoing but small alteration from that day until death. And so also as to its brain ; that remains unchanged until the body is given up, and does not, like the outer brain, give up cells to be replaced by others from hour to hour. These inner parts are thus more permanent than the outer correspondents to them. Our material organs, bones, and tissues are undergoing change each instant. They are suffering always what the ancients called " the constant momentary dissolution of minor units of matter," and hence within each month there is a perceptible change by way of diminution or accretion. This is not the case with the inner form. It alters only from life to life, being constructed at the time of reincarnation to last for a whole period of existence. For it is the model fixed by the present evolutionary proportions for the outer body. It is the collector, as it were, of the visible atoms which make us as we outwardly appear. So at birth it is potentially of a certain size, and when that limit is reached, it stops the further extension of the body, making possible what are known to-day as average weights and average sizes. At the same time the outer body is kept in shape by the inner one until the period of decay. And this decay, followed by death, is not due to bodily disintegration, *per se*, but to the fact that the term of the astral body is reached, when it is no longer able to hold the outer frame intact. Its power to resist the impact and war of the material molecules being exhausted, the sleep of death supervenes.

Now, as in our physical form the brain and spine are the centres for nerves, so in the other there are the nerves which ramify from the inner brain and spine all over the structure. All of these are related to every organ in the outer visible body. They are more in the nature of currents than nerves, as we understand the word, and may be called *astro-nerves*. They move in relation to such great centres in the body outside, as the heart, the pit of the throat, umbilical centre, spleen, and sacral plexus. And here, in passing, it may be asked of the Western mesmerizers what do they know of the use and power, if any, of the umbilical centre? They will probably say it has no use in particular after the accomplishment of birth. But the true science of mesmerism says there is much yet to be learned even on that one point ; and there is no scarcity, in the proper quarters, of records as to experiments on, and use of, this centre.

The astro-spinal column has three great nerves of the same sort of matter. They may be called ways or channels, upon and down which the forces play, that enable man inside and outside to stand erect, to move, to feel, and to act. In description they answer ex-

actly to the magnetic fluids, that is, they are respectively positive, negative and neutral, their regular balance being essential to sanity. When the astral spine reaches the inner brain the nerves alter and become more complex, having a final great outlet in the skull. Then, with these two great parts of the inner person are the other manifold sets of nerves of similar nature related to the various planes of sensation in the visible and invisible world. These all then constitute the personal actor within, and in these is the place to seek for the solution of the problems presented by mesmerism and hypnotism.

Disjoin this being from the outer body with which he is linked and the divorce deprives him of freedom temporarily, making him the slave of the operator. But mesmerizers know very well that the subject can and does often escape from control, puzzling them often, and often giving them fright. This is testified to by all the best writers in the Western schools.

Now this inner man is not by any means omniscient. He has an understanding that is limited by his own experience, as said before. Therefore, error creeps in if we rely on what he says in the mesmeric trance as to anything that requires philosophical knowledge, except with rare cases that are so infrequent as not to need consideration now. For neither the limit of the subject's power to know, nor the effect of the operator on the inner sensoriums described above, is known to operators in general, and especially not by those who do not accept the ancient division of the inner nature of man. The effect of the operator is almost always to color the reports made by the subject.

Take an instance : A. was a mesmerizer of C., a very sensitive woman, who had never made philosophy a study. A. had his mind made up to a certain course of procedure concerning other persons and requiring argument. But before action he consulted the sensitive, having in his possession a letter from X., who is a very definite thinker and very positive ; while A., on the other hand, was not definite in idea although a good physical mesmerizer. The result was that the sensitive, after falling into the trance and being asked on the question debated, gave the views of X., whom she had not known, and so strongly that A. changed his plan although not his conviction, not knowing that it was the influence of the ideas of X. then in his mind, that had deflected the understanding of the sensitive. The thoughts of X., being very sharply cut, were enough to entirely change any previous views the subject had. What reliance, then, can be placed on untrained seers ? And all the mesmeric subjects we have are wholly untrained, in the sense that the word

bears with the school of ancient mesmerism of which I have been speaking.

The processes used in mesmeric experiment need not be gone into here. There are many books declaring them, but after studying the matter for the past twenty-two years, I do not find that they do other than copy one another, and that the entire set of directions can, for all practical purposes, be written on a single sheet of paper. But there are many other methods of still greater efficiency anciently taught that may be left for another occasion.

WILLIAM Q. JUDGE.

## THE OLD AND THE NEW REGIME :

### A RETROSPECT AND A PROSPECT.

All changes, naught is lost.  
That which hath been is not what it was,  
Yet that which hath been is.

**I**T is not an easy matter to adhere strictly to principles, and to frequently change methods ; and to hold to persons according as they represent principles no matter how much they may alter methods and usages. It is so easy to drop into ruts, and to become fixed in habits of thought or action. New workers and new methods are often held to old standards with the almost invariable result of criticism and dissatisfaction. Every individual, whether of great or small ability, must necessarily be to a great extent a law to himself. This is more apparent in persons of strong character and great energy. They cannot follow methods devised by and for others no matter how good in themselves. If they try this they are only hampered in their work.

All this applies to the Theosophical leaders past and present. Principles may be strictly adhered to, methods continually changed. A great occultist like H. P. B. might be a very poor organizer. Immense energy and apparently sudden impulse, an overwhelming determination that a thing must be done, and done speedily might put everything at sixes and sevens in the methods of execution. A great organizer, like William Q. Judge, would find ways and means for bringing order out of chaos, and if he were, as in the case of Mr. Judge, at the same time an advanced occultist his work would be far-reaching and lasting. But when it is demanded of the new

leader that the same old methods must be employed and that there shall be no innovations it is in reality sought, if ignorantly and unconsciously, to trammel the worker and hinder the work. I heard one say, "Let the new leader show the knowledge shown by H. P. B. and I will willingly follow." Must the new leader then speak the same language and do the same things—write books, and be unable to speak in public? And shall each leader go on writing books to all eternity? Do we not pass mile-posts in the T. S. as elsewhere?

There was a new literature to be created and H. P. Blavatsky accomplished it. There was a solid organization to be wrought out and permanent methods of work in certain lines to be established, and W. Q. Judge put these things in order. All this preliminary work made a new epoch inevitable and new methods necessary. There were no landmarks, no precedents. A crusade was instituted with startling suddenness, begun with a burst of enthusiasm; and with bull-dog pertinacity carried around the globe to a successful termination. It would seem as though an unseen force impelled it, and a special providence protected it. The new leader was untried and apparently inexperienced, yet there was a ready response, quick sympathy and unfailing support. There is nothing that succeeds like success. Carpers are silenced, and sore-heads disappointed. But all should have learned a lesson. Give the workers, and especially the new leader, a chance without trying to put words in their mouths, or trammels on their hands, and wait patiently for the outcome.

So far as the *Great Work* is concerned the foundation is scarcely yet laid. So much had to be done before the real structure could be reared. Few can imagine what it will be when completed. If we cannot help let us be sure not to hinder the work, else repentance is sure to come when too late. If one feels uncertain let him dispassionately watch passing events in the light of a great work to be accomplished, and see if they are not slowly but surely shaping toward that end. A great heart beats in the breast of the new leader that overflows continually with words of kindness and deeds of love. She is as open-handed as H. P. Blavatsky. She is quick to sympathize and instant in all the relief at her command. This is *practically* the "doctrine of the heart"; more like mother-love than anything I know. Such generous love is born only of pain and sorrow, in the long journey of the soul. It may not flinch or turn pale at slander or insult, but he who imagines that these do not *hurt* and hinder has never learned by suffering, and his day of trial draweth nigh.

The work to be done looms like a mountain in the foreground. The track of the Crusade is to be nourished, and the great School at Point Loma to be brought to actuality.

A leader is one who leads, not one who is ambitious to lead ; first to forget self, ignore fatigue, and to be always at the post of duty. Let us give space and time and learn to help. Let us not drag the dead carcass of old methods after us and be forever quoting precedent, but let us go into the new century with ready tact to seize and shape events according to the needs and the possibilities of the passing hour. The loyalty and vigilance with which old workers are recognized and remembered and vacant chairs respected and cherished is something almost unprecedented. It utterly kills all charges of ambition, and proves beyond all possible controversy that " the humblest worker is seen and helped," and that each, no matter how feeble or obscure, is cherished as an integral part of the whole, and cannot fall away without injury to the whole.

These are the *signs* from even a casual observation; and they are volumes in evidence for the truth and loyalty of the new *régime*, of which the first year draws near its close, and the second approaches with still greater promise.

J. D. BUCK.

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Be no longer a Chaos, but a World, or even a Worldkin. Produce ! Produce ! Were it but the pitifulest infinitesimal fraction of a Product, produce it in God's name ! 'Tis the utmost thou hast in thee ; out with it then. Up, up ! Whatsoever thy hand findeth to do, do it with thy whole might. Work while it is called To-day, for the night cometh wherein no man can work.—Thomas Carlyle, *Sartor Resartus*.

## FACES OF FRIENDS.

IT is some time since we presented the face of a friend to our readers. In doing so once more we could not select a more popular face among living Theosophists than that of Mrs. Katherine A. Tingley. She is so well known to so many of our readers that a verbal introduction is hardly necessary. The following extract from a long biographical sketch which appeared in the *New York Tribune* on Sunday, April 11th, 1897, supplements the accounts of her splendid achievements which have already appeared in these pages:

### KATHERINE A. TINGLEY.

#### LEADER OF THE THEOSOPHICAL MOVEMENT THROUGHOUT THE WORLD.

Katherine A. Tingley was born of Puritan parents in Massachusetts about forty years ago. Her grandfather was the Grand Master of the Masonic Order in Massachusetts and Rhode Island, and was a profound student of mysticism. He was extremely fond of his little granddaughter and filled the child's soul with nature's teachings. Like Mme. Blavatsky, when a child Mrs. Tingley was constantly talking about things which she said she could see, but which her parents could not.

During the Civil War her father was an officer in the army and was quartered in a small town near the seat of the struggle in Virginia. When the troops returned from the Seven Days' Battle the child was found in the streets in the middle of the night, with a devoted colored maid, caring for the wounded. At this time she was ten or eleven years old. These actions and her continued visions and strange experiences frightened her parents, and to the great annoyance of her grandfather she was sent to a Roman Catholic Convent in Quebec, with the view of "curing her of her delusions." Child though she was, she was possessed with an enormous energy and had an intense desire to serve humanity. After the great fire in Quebec she formed among her companions in the convent a charitable organization for the benefit of the fire sufferers. This organization was the means of giving great relief to the destitute.

As a young woman, after leaving the convent, where she had remained but two years, she worked among the prisons and for the alleviation of the poor. Her extraordinary psychical powers naturally led her to investigate Spiritualism. She strongly opposed the seeking after physical manifestation and seance practices, and insisted that the human soul should be made the object of study. This made her many enemies, who bitterly attacked her after her subsequent accession to the leadership of the Theosophical movement.

Mrs. Tingley for years worked among the East Side poor of New York. She started institutions for the aged, organized the Emergency Relief Association in 1893, by means of which thousands of persons were fed and clothed, and established the Do Good Mission. She also did extensive work among the children, with whom she became a great favorite.







Mrs. Tingley was intuitively a Theosophist in doctrine and sympathy long before she became an actual member of the society, and for years taught to those with whom she came in contact, rich and poor, the ideas of Theosophy, though without giving them a name. She raised part of the money for her charity work through parlor talks on occult philosophy at the houses of her wealthy friends. It was not until some years ago, when she first met W. Q. Judge, that she realized her mission, and became, at Mr. Judge's solicitation, a member of the Theosophical Society. It is said that Mrs. Tingley is the only person Mr. Judge ever specially invited to join the society. Mr. Judge at once recognized in Mrs. Tingley a person of extraordinary advancement and immediately after joining the society he admitted her also into the Esoteric School of Theosophy, without requiring her to go through any of the invariable forms and delays. Upon the death of Mr. Judge, March 21, 1896, it was found, when his papers were examined, that he had chosen Mrs. Tingley as his occult successor. The great trust of the members of the society led them to accept Mrs. Tingley as leader with practical unanimity, and to-day they are as devoted to her as they ever were to her two great predecessors.

In spite of the attention which the management of the affairs of a world-wide society demands, Mrs. Tingley still keeps up an interest in her East Side poor, and especially the children. At her direction a Theosophical Brotherhood Club has been organized at No. 607 East Fourteenth Street, where mothers are taught sewing; children, unsectarian ethics; and husbands invited to brotherhood suppers, where they are encouraged to express their views on any subject calculated to promote the general good of the race.

Mrs. Tingley is also about to establish a club for boys on the East Side.

In the one year of her leadership of the Theosophical movement Mrs. Tingley has launched the two greatest projects in its history. She has just finished a crusade around the world, in which, accompanied by seven other prominent Theosophists, she carried a message of brotherhood to most of the countries of the civilized world. She launched the project of building a School for the Revival of the Lost Mysteries of Antiquity and laid the corner-stone of the great structure at San Diego, Cal., on February 23 last. She will be the directress of the school, which will have teachers and pupils from all parts of the world. She picked out the ground, which is one of the beauty spots of the American continent, without having ever been near it, seeing it for the first time with her physical eyes when she laid the corner-stone.

But to know Mrs. K. A. Tingley one must know her personally, or, at least, know her work. That work has only commenced, comparatively speaking, but if it be true that "by their fruits ye shall know them," Theosophists have already had a more than ample opportunity of becoming acquainted with her. The record of the last year should be sufficient, though as the years pass and results become more apparent, the blindest should see that we have in our midst one who is a maker of the world's history.

## “WORK.”

THIS is essentially an age of work, of action, when all the forces of man's nature seem to be engaged in a terrible struggle, the outcome of which no man can tell, for “the makers of history” can rarely correctly predict the result of the work and efforts.

Now what is this “work” and why should all men engage in this apparently inevitable and ceaseless struggle—a struggle very often for bare physical existence? If we substitute for the word “work” the word “action” we may perhaps be able to arrive at some sort of solution of the seeming puzzle. Turn we now to Nature—of which man is an integral part—and let us see if we can learn from her methods in this matter. We see on all sides ceaseless eternal motion; ceaseless action, ceaseless change and we perceive, too, that this change is inevitable. It is the law of growth, as it is of decay and death. Therefore it is unavoidable and man, in common with all other forms of being, falls under the sway of this law which he finds to be also the law of his own being. There is no standing still in Nature; movement—or action—is involuntary and it is for man—man who possesses the divine right of choice, of freewill—to *choose* whether he will work in willing coöperation with Nature or whether he will oppose his petty little self of passion and desire to the onward march of evolution, only to be forever wheeled back again into line, as it were, until pain and suffering bring him to his senses.

In that wonderful little book, the *Bhagavad Gita*, Krishna exhorts Arjuna to the performance of his “natural duty” and tells him that “it is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well.” Now it is in these words, I think, that we may find the key to the problem, the answer to the question which is forced upon us in the practical consideration of the subject of work, or more properly speaking, action. What then is our “natural” duty? The place in which we find ourselves being, as we believe, the result of Karmic law, of our own thoughts and deeds in past lives, it must surely follow that our “natural” duty lies first of all in the *staying where we are*. In striving to faithfully perform all those tasks—it matters not whether they be small or great—which lie ready to our hand, quite near to us, easy to find, we shall best fulfil the demands of the great law—for *this* is our “natural” duty.

Now we are in the *Kali Yug*, the black—or iron—age, when (it is said) more can be done in a given period than in any other age,

and the results of the work done will follow more quickly, owing to the tremendous momentum. Moreover, we are nearing the close of the first 5,000 years of this black age, and although it is truly an age of spiritual darkness, yet the quickly-working force is itself impersonal and so can be used for good ends. To us as Theosophists this is a point of extreme importance. It is clearly a time for great effort all along the line, for we who believe that *all* effort throughout Nature's wide domains proceeds in accordance with this cyclic law, cannot too soon, or too practically, realize how important it is for us to take the fullest advantage of the swing of this cyclic pendulum. We must get on the crest, as it were, of this cyclic wave if we would have our Society carried forward as a strong and effective organization into the coming century, to cleave, like a shining diamond wedge, the material obscurity of this dark age and form a guiding star to awakening souls.

The first essential, I think, of all really good work is an adequate *motive*. This question of motive is a very difficult and a very subtle one. The ordinary man of the world, the "business man," is quite sure of his motive, if, indeed, he stops to think about it at all. He knows as a rule what he wants and why he wants it, and to a certain extent he is probably perfectly correct—*as far as he goes*. But he does not go far enough. No one knows, even faintly, what an exceedingly difficult task it is to determine the real motive for even the simplest action of his life, until he has seriously turned his attention to the study of his own inner nature. "Our subtle motives, ever eluding us" are indeed the despair of the man who is trying to know himself, to discover the why and the wherefore of what he may once in his ignorance have thought to be perfectly simple and obvious. The deeper he penetrates the more bewildered does he become. Yet an adequate motive must be found if we would do good work, if we would "live the life." Where, then, shall we seek it?

Turning again to the sublime teachings of the *Bhagavad Gita*, we find in one place that Krishna tells Arjuna that although action is not necessary to him, yet if he were not constantly in action "all these creatures would perish." As the Higher Self he had the true spiritual vision and so was able to see clearly his responsibility and he was trying to make Arjuna, his lesser self, do the same. Now here is the basis of our motive, clearly indicated—*Responsibility*. This is indeed the only satisfactory solution of the difficulty we all meet with when we try to attune our souls to the great ideals which Theosophy sets before us, the difficulty of *realizing our responsibility* and so stepping at once into the appropriate field of action. Once

realize, however inadequately, this tremendous and very real responsibility—each man for his fellows—and we cannot fail to find a motive springing up within us which will carry us through well-nigh any difficulty and enable us to undertake any task, however herculean.

The trouble is that we do not realize this great fact of our responsibility. We know intellectually that these ideals rest on the bed-rock of Truth, we feel intuitively that they are of the nature of the Supreme Soul, the great Self; but the lower self is faint hearted. It recoils instinctively from what is, to its narrow vision, a path of almost insurmountable difficulty, of barren and forbidding, nay, even of terrifying aspect. But the contemplation of these lofty ideals, the effort made by the soul towards liberation, has roused the spark of divinity within man and ever and anon the still small voice—the “Voice of the Silence”—thrills through his being, at first insensibly and almost unnoticed.

But as the voice gains power the man begins to look around in Nature for confirmation of its teachings and behold! he sees it on every hand and recognizes it as the law of the Manifested Universe. In the lowest and simplest forms of life he sees the *instinctual* recognition of the law of individual self-sacrifice for the good of the whole. Each tiny atom does its own particular and appointed work, its “duty,” and so helps to keep the mass together. Great Nature drives each forward to do this until, in man, self-consciousness attained, each learns to do it of his own free will.

Thus we see that Nature herself teaches us that we are all integral and essential selves of the one great Self and that the very smallest and humblest has his own appointed task, a task no less necessary to the carrying out of the plan of the great Architect than that of the greatest amongst us. I think that this view of life will surely lead a man to that “resignation” which has been called “the first step in *becoming*.” Until we have in some small measure learned this resignation our work, however apparently effective, must be robbed of more than half its value. For so long as we are limited—literally “cribbed, cabined, and confined”—by our personal desires, so long in fact as we care very greatly as to the *result* of our actions, so long do we hinder the great Self, Krishna, from freely working through us as his vehicle.

This very interest which attaches us to the result of our work acts, in the law, as a constricting, limiting force. If we give it forth to the great law, careless as to results, careful only that we put our whole soul into our work, *while we are doing it*, then indeed have we the whole mighty force of Nature on our side. We are

thus helping her and working on with her and as the law of her nature is Harmony, our puny efforts, our all too feeble work, will go to swell the tide which makes for Unity and Harmony and therefore for the ultimate good of the race, which is ourself. For in the realm of Causes, in the sphere of the mind, where the work is really wrought out, it is the *motive* which determines the real value of our actions.

Thus the basis of our motive, then, should be our responsibility under the great law and not in our own personal desires. Thus do we identify ourselves with that Spiritual Will which, flying with electric and unimaginable swiftmess, touches all hearts in a moment of time.

ALICE LEIGHTON CLEATHER.

## THE SEARCH FOR WISDOM.

### III.—BY QUESTIONS.

**A**T first sight it would seem that this third method of seeking wisdom were superfluous, and might as well have been omitted, for are not "questions" included in the idea of "strong search"? But there is at least one thing suggested in this clause which does not come in the former one, and that is, the help of others and the appeal to "those who know." While doing all we can for the service of our fellows, while seeking with all our might for the truth, we must put questions, to ourselves, to our brothers, to those wiser than either. "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you."

Nor need these questions rise out of that atmosphere of doubt which is so repellent to the bright beams of the sun of truth. What is "a working hypothesis" but a question? What is every experiment in a better way of living but a question? We formulate a theory, for instance, of our relations to our fellow-men, of what is justice, what is true charity, what is mere indulgence in the selfish pleasure we take in giving, irrespective of the real needs of the recipient of our careless bounty. Suddenly a question darts through the mind:

"Am I doing the best thing possible for my brother and for myself? Is it not easier for me to do this thing than to seek some

form of help which would give me infinitely more trouble and do him more good? Is there no admixture of self-satisfaction, of vanity, of indolence in what I do? Should I be absolutely and entirely content if no mortal being ever knew or suspected that I did this good thing? Have I not a secret hope lurking at the bottom of my heart that some one will find it out, and that my merit will be acknowledged?"

Are not these, and many more, questions which might be useful to us in probing our motives while conducting that self-examination which should not be allowed to become morbid, but nevertheless, should be constant and sincere?

We must also question our fellows, for often we shall thus gain help whence we least expect it. Sometimes a student who is still at his alphabet, has nevertheless had a vision of the truth that you who are far beyond him in mere learning, have not yet attained, sometimes he will give you a word he does not fully understand himself, but which will nevertheless, give you the open sesame to the secret doors of wisdom.

Having questioned your own soul, and probed it to the core, having put yourself in the attitude of a learner at the feet of all you meet, for you have no brother so poor but that he may give you something, then come the questions that you wish to ask of "those who know." But they alone can tell when you are ready for the answers. The responses may be slow, but they are sure, and when the time is ripe and your soul ready, they will surely come to you. You may need the courage of the martyr and the patience of the saint before you reach your end, but then their reward shall be yours, when at last you have achieved. Surely knowing this, you can say with Walt Whitman, the most theosophic of poets:

"Whether I come to my own to-day, or in ten thousand or ten million years,  
I can cheerfully take it now, or with equal cheerfulness I can wait.  
My foothold is tenon'd and mortised in granite ;  
I laugh at what you call dissolution,  
And I know the amplitude of time."

#### IV. BY HUMILITY.

Having sought this wisdom by doing service, by strong search, and by questions, there yet remains the crowning grace, humility. This seems to us at first a very passive thing, and yet it is a power of the soul. "Blessed are the poor in spirit for theirs is the kingdom of heaven," says the first of the beatitudes. It is not a promise for the future, it is their present possession.

The ordinary idea of humility is a conscious resignation of something to which we consider ourselves entitled, and we take our pride with us to the lower seat in the synagogue which we have selected. The climax of this feeling was in the chieftain's assertion "Where the McGregor sits, is the head of the table." This was the supreme exaltation of the personality, the assertion of its superiority to place by virtue of its own supremacy.

So long as I am conscious of myself as something quite different from my brother, my attitude towards him will be apt to savor of condescension, it is only when all distinction of *me* and *thee* is obliterated, when our spiritual oneness is really recognized, that the perfume of true humility steals from the flower of the soul. And what is this conviction of spiritual unity but "the kingdom of heaven," which *is* the portion of the "poor in spirit"?

Humility is the fountain-head and source of contentment and serenity. When we have learned to rest in the conviction that we have no rights, and are satisfied to do the duty that lies nearest to our hand, nor long for the more glorious task of another, how peaceful life becomes, and how all its turmoil sinks into nothingness as the angry waves subside beneath a film of oil!

"Be humble, if thou wouldst attain to Wisdom," says the *Voice of the Silence*; "be humbler still when Wisdom thou hast mastered. For great is he who is the slayer of desire. Still greater he in whom the Self Divine hath slain the very knowledge of desire."

This humility then is not abject self-abasement, but the repose of him who has conquered self, and lives for the good of others. He has learned the great lesson that "the power the disciple shall desire is that which shall make him appear as nothing in the eyes of men," and whatever trivial duty may come to him to be done, he cheerfully performs it, and by that gracious acceptance "makes the action fine." And who can tell upon how slender a thread hangs the mighty chain of cause and effect that sways his destiny?

The scale of magnitude is not the same to divine eyes as to ours, and when we most feel our littleness we may loom largest to celestial vision. Humility is that trust in wider intelligence, in greater love than ours, that keeps us steadfast in our own place, doing service in the best way that we can, secure that by that course alone, aided by questions and strong search, we shall attain to spiritual wisdom, for the wise, who see the truth, will communicate it unto us, and knowing this, we shall never again fall into error.

KATHARINE HILLARD.

## RICHARD WAGNER'S MUSIC DRAMAS.

### VI.—THE RING OF THE NIBELUNG. PART III.—SIEGFRIED.\*

After his parting from Brynhild, Wotan truly is nothing but a departed spirit; his highest aim can only be to let things *take their course*, go their own gait, no longer definitely to interfere; for that reason, too, has he become the "Wanderer." Take a good look at him! He resembles *us* to a hair; he is the sum of the Intellect of the Present, whilst Siegfried is the Man of the Future, the man we wish, the man we will, but cannot make, and the man who must create himself through *our annihilation*.—*Letter to August Roeckel, 1854.*

IN the wood where Sieglinde has taken shelter from Wotan's wrath, Mime, the brother of Alberich, has set himself to watch Fafnir's cave, in the hope of some day obtaining possession of the Ring. He finds Sieglinde and takes her to his cave, for he sees the broken sword and knows of the coming Siegfried. Dying she gives birth to the young hero, whom Mime carefully rears for his selfish ends, and the boy grows up in close touch with nature.

The drama opens when Siegfried is of full age. Mime is vainly trying to forge a sword, but Siegfried laughingly breaks it every time. In his roamings through the forest the boy has seen the loving care of the birds and beasts for their young, he has seen, too, his own noble form in the shining water, and both these things stand out in sharp contrast to the ugliness and lovelessness of his dwarf companion. He extracts from the unwilling Mime the story of his parentage, the breaking of the sword and the death of his father. Then Siegfried knows that his deliverance is at hand. He commands Mime to reweld the broken sword and leaves him to his hopeless work; hopeless indeed, for the dwarf knows well that his base powers will never accomplish such a task.

In his despair the Wanderer (Wotan) comes to him and tells him that "he only who ne'er hath learnt to fear may weld Nothung's pieces together." Laughing the Wanderer leaves him and Siegfried returns with the *Lebenslust*-motif, full of the sheer delight of life. Mime craftily tells Siegfried he must learn to fear by facing the dread Fafnir who sleeps in the Cave of Envy. Siegfried agrees and demands his sword. But Mime has to confess that only the fearless can weld it, so Siegfried impatiently sets to work, grinds the pieces to powder, reforges the blade, and proves its worthiness by cleaving the anvil in twain, meanwhile the cunning dwarf brews a poisonous draught which he intends to offer to Siegfried after he has slain the Dragon and secured the Ring.

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\* "He who through Victory (Sieg.) shall bring Peace (Friede)."—*R. Wagner.*



In this first act we see the Hero's contempt for the mean and crafty powers which seek the Soul's undoing, and how he learns from Mother Nature of that Love which they have cursed. Then he gathers his will (the sword *Nothung*) for the fulfilment of his destiny which as yet he feels rather than understands. Thus we see the import of Wagner's words, that Wotan, as the Wanderer, is a "departed spirit." His will has passed to a new and brighter birth in Siegfried, who has now become the chief actor, and who, *with Brynhild*, will become the Redeemer.

In the second act we find Alberich also watching near the Cave of Envy for the Ring and Hoard that once were his. The Wanderer appears and warns him that his brother Mime is plotting for the gold and that the hero Siegfried will slay Fafnir and obtain it. Then he awakens Fafnir and Alberich attempts to get the Ring by the cunning suggestion that Siegfried covets the Ring alone, and that if Fafnir will give it up to him (Alberich) he may keep the Hoard and live on in peace. But the wary old Dragon will not listen and Alberich retires baffled.

Siegfried, led by Mime, now approaches the Cave, and the merry notes of his horn soon reawaken Fafnir. After a short contest the Dragon is slain, and tasting by accident some blood which smears his hands, Siegfried immediately *understands* (where before he only felt) Nature's manifold voice. Overhead a wood bird sings to him, "Trust not Mime; hearken not to what he says but to what lies in his heart." So when Mime greets the returning Siegfried with the poisoned cup the latter sees his murderous design: *Nothung* swings aloft and another of the soul's fetters is cast aside. Thus freed the Soul is ready to press forward to higher deeds. The Dragon of Wisdom has yielded up his power and knowledge to the young warrior-soul, and now the wood bird cries, "Follow me. I can show you a wonderful wife," for Brynhild, the Spirit of Love, has yet to be awakened.

The lesson of this second act is that of the instinctive fulfilment of one's destiny; the first great conquest; the unfolding of the inner vision.

To the first scene of the third act great attention should be paid. The Wanderer has gone to a desolate spot; we hear the solemn, melancholy theme of the "Dusk of the Gods." By the might of his magic the Wanderer evokes Erda (Mother of Wisdom and of Brynhild) from sleep and questions her as to how he may "stay a rolling wheel"—the Curse of the Ring that lies heavy on his heart and binds him to the Law of Necessity. But Erda can tell him nothing, for her power and wisdom have reincarnated in Brynhild

just as Wotan's will has in Siegfried. "Brave she is and wondrous wise. Why then wakest thou me instead of asking advice and knowledge of Erda's and Wotan's child?" Thus answered, Wotan condemns Erda to eternal sleep after telling her that "a Hero chosen by me, has won the Nibelungen Ring. Lacking of envy and joyful in love, on him must Alberich's Curse fall dead, for to him is fear a stranger. The Hero shall win for himself Brynhild, and through their love shall come the world's deliverance."

Siegfried now draws near, led by the wood bird towards the Valkyrie's Rock. He questions the Wanderer about his missing eye and the latter replies, "With the eye that I lack thou seest thyself." This refers to the "Third Eye" or organ of spiritual vision which man lost when he began to work for self instead of for the All. Now it is regained by Siegfried, the purified will, who cares nought for possessions and personal power. Then Wotan tries to rouse fear in him by telling of the terrible flames which surround the Rock.

"Fear the Rock's guardian!  
My might it is that holds imprisoned the sleeping maid.  
He who wakes her, he who wins her,  
Makes me powerless forever!"

But Siegfried answers:

"There where the fire is burning,  
To Brynhild must I go!"

Then the Wanderer outstretches his spear,

"If thou fearest not the fire,  
My spear still will bar thy way!  
My hand still holds the all-mastering shaft.  
On which the sword thou swingest once was shattered;  
Now again will it break on the eternal spear."

But the spear can no longer prevail against the advancing soul and its re-forged weapon. Nothung severs its shaft, thus shattering forever the old order of things, and Siegfried laughingly passes on to his bright goal.

Fearlessly he strides through Loki's flames, and with a kiss awakens his spiritual self, the sleeping Brynhild, in whose holy presence he now feels fear for the first time. Hear her words of greeting:

"Didst thou but know how I have ever loved thee!  
Thou wert my thought and my care;  
Before thy life began I cared for thee.

*Thou thyself am I*, if thou truly canst love me.  
 What thou knowest not I know for thee.  
 Wisdom have I gained but only for love of thee.  
 From me alone was Wotan's thought ne'er hid ;  
 A thought I never dared to name,  
*For I reasoned not but only felt.*  
 For it I fought, struggled and strove ;  
 For it defied the God who made it ;  
 For it suffered punishment.  
 For Wotan's thought it ever was,  
 That thou and I should love."

Then she senses the terrible Curse of Alberich, and recoils from Siegfried, possessor of the Ring, fearful of joining her lot with his.

"Sad darkness covers my sight ;  
 My eyes grow dim ; the light goes out !  
 Horrors surround me and enter my soul !"

But beyond the dark gate of suffering through which she knows she must pass, she sees the bright promise of the world's deliverance, which can only be attained through this union ; so, following the "higher carelessness," she accepts her destiny with the cry,

"Light in Love and Laughter in Death !"\*

Wagner has said that it is a mistake to intellectually interpret his dramas overmuch. We defer to his opinion. To use his own beautiful words, "Of a verity the poet's greatness is mostly to be measured by what he leaves unsaid, letting us breathe in silence to ourselves the thing unspeakable ; the musician it is who brings this untold mystery to clarion tongue, and the impeccable form of his sounding silence is *endless melody*." Yet we cannot refrain from calling attention, at this juncture in the great Tetralogy, to the point which has been reached in the evolution of the soul. The great choice has now to be made, and in the final tragedy of the *Dusk of the Gods* we shall see how this choice is made in the right direction, and the Curse of the Ring is redeemed by Brynhild's final act of renunciation.

BASIL CRUMP.

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\* The words "Love" and "Laughter" are of course used here in a broad and symbolical sense, the latter signifying the true joy of unselfish effort for the good of humanity.

## QUESTIONS AND ANSWERS.

R. T. A.—I live a long way from any branch of the T. S. in A., and find it very difficult to get news of the persons who take a leading part in the work. I have just received a letter from an acquaintance who is not a member of the T. S. in A., in which it is stated that Mrs. K. A. Tingley is so ill that she may die at any moment. Kindly excuse my troubling you with the matter, but I should much like to know whether or not this report is based upon fact.

ANS.—What the report is based upon I cannot say: it is not based upon fact. When one reflects upon the work which Mrs. Tingley has been and is doing, one cannot be surprised if she is very tired. Lecturing, writing articles and answering an enormous correspondence, constant traveling, interviews, there are few who could bear what Mrs. Tingley has endured with as little fatigue. When Mrs. Tingley was in London she had a good deal of rheumatic pain which she stoically endured, never allowing it to interfere with her work. Most certainly there neither is nor was any "mortal" illness. Since meeting her on her return to New York I find her in much better health, in spite of her travel and work, than she was in London. Physically speaking, there is no reason why her life should not continue to the ordinary span and there are few who do not hope that her life and work will be so continued.

ARCHIBALD KEIGHTLEY,  
*M.D. (Cantab.), L.R.C.P. (Lond.)*  
*Licentiate of the State of New York.*

ANS.—I have been asked to reply to the above question and as I was with the Crusaders from February 11th, to April 9th, there is probably no one who is better qualified than myself to reply to it from a medical standpoint. During this time it was my privilege to see Mrs. Tingley several times each day and I was occasionally called upon for professional advice. At such times I found her suffering from overwork, but she always rallied very quickly. This afforded me ample opportunity of knowing her conditions of health and enables me to state that there is no foundation whatever for the above report. On the contrary Mrs. Tingley's general health is in all respects excellent.

LORIN F. WOOD, *M.D.*

P. W. H.—Can you tell me something about meditation? I constantly hear it spoken of among Theosophists but rarely see the matter referred to in our literature.

ANS.—It is not possible to give both a brief and satisfactory reply to this question. Broadly speaking meditation consists in the

aspiration or tendency of a life-time ; but this life-time's meditation can be modified by means of properly directed thought at special hours or as occasion offers. This thought should be directed towards a realization of fact as opposed to fancy. Eternal truths should be contemplated, such as : " we are all essentially divine in nature " ; " the Higher Self is myself and the Self of all creatures. " For that on which the mind dwells, that it becomes, and by frequently bringing the mind to bear on high and noble ideas it soon becomes colored by those ideas and is finally identified with the ideal meditated upon.

A mistake is frequently made by students who imagine something great and pure as existing beyond and apart from themselves and who then strive to reach to that. They forget that by imagining something as separate from themselves they make it separate in the world of mind. They should try to identify themselves in consciousness with that which is already their real self and which is only apparently separate. " The Master-Soul is One. " But those who really wish to learn more of this vitally important subject should seek entrance to the Esoteric School, of which Mrs. Tingley is the head, in which information has been and will continue to be given which cannot be made generally public. Knowledge is a two-edged sword and can be used for both selfish and unselfish ends.

E. T. H.

## CORRESPONDENCE.

HALLEIN, AUSTRIA, Jan. 21, 1897.

*Editor THEOSOPHY :*

*Dear Sir :*—I wish to congratulate you on the excellent article by Mr. E. A. Neresheimer in the January number of your magazine entitled, " A Word of Warning. " As the nefarious project referred to therein may be about to be executed, it is probable that some of my friends may wish to know my views in regard to it, and to them I would say that no amount of slander or vituperation cast at Mrs. Katherine A. Tingley, and no word of accusation supported by apparent proofs, would shake for one moment my conviction of the nobility of her character, the integrity of her motives and the divinity of her mission. My faith in Mrs. Tingley rests upon no external testimony or outward appearances, but upon interior proofs, such as are known to every occultist.

But these slanders against all the prominent members of the Theosophical Society have another meaning. They are the touchstone upon which the intuition of the members of the Theosophical Society is tested. Shankaracharya says that the first requisite for the attainment of self-knowledge is the possession of the power to discriminate between the lasting and unlasting—*Nil ya*

*anitya vastu vivekas.* The unlasting is the personality of man, the lasting is the real inner Self. Those whose minds are superficial see only the surface, the mask, with its personal qualities; those who see deeper see the real man, for whom the personality is only a vehicle. The wise man sees principles, the unwise sees only the persons. The wise man sees the wine in the pot and makes use of it; the fool sees only the pot and mistakes it for the wine. In this way each one himself proves either his fitness or his unfitness to become a candidate for eternal life.

Yours very truly,

FRANZ HARTMANN.

## LITERARY NOTES.

IRISH THEOSOPHIST for March. In the continuation of her notes on "The Bhagavad Gita," Mrs. Keightley emphasizes the need for *Trust*. She also points out that its purpose is not to harden us against pain but to free us from bondage to pain by teaching us how to rise superior to both pain and joy. "Our Secret Ties" tells us of those inner, hidden bonds of brotherhood which link soul to soul, and lift a man up to higher planes when he allows them. One wishes that more of our writers had the gift, which is *Æ's*, of putting into words their heart-thoughts for the help and understanding of their fellows. The other articles are interesting and helpful. A letter from a child gives an interesting ideal for a child's magazine, and a review of a new translation of the *Gospels* announces another failure in that wreck-strewn field.—[C.]

LOTUSBLÜTEN (German) for March contains the following articles: "Mystics and Mysticism," "The Philosophy of the Bhagavad Gita," considered in the light of the secret doctrine, "Karma." The usual notes complete the number.—[G.]

THE THEOSOPHICAL FORUM for April. This little paper is more and more taken up with activities, notices and important Theosophical news. This number contains the account of the laying of the corner-stone of the S. R. L. M. A. The questions are not omitted, however, five being well answered.—[G.]

THEOSOPHIA (Swedish) for February contains in English on the cover page a summary of its contents and a list of Swedish and Norwegian activities, all one unfamiliar with Swedish can get out of it, but a satisfactory enough showing.—[G.]

OURSELVES for February-March, a double number, has many little articles by well-known writers, chief among which may be mentioned "From the Temples of Egypt," by Sidney Coryn, and "Happiness," by H. T. Edge.—[G.]

AUSTRALIAN THEOSOPHIST for January. *Magic* under a new name might be called a "Crusade number," as it deals exclusively with the recent events in Australasia consequent directly or indirectly upon the visit of the crusaders. Events certainly followed each other in quick succession, and those described should have a permanent effect upon the Theosophic work in that far-off country.—[G.]

THE PACIFIC THEOSOPHIST for March has a most interesting and practical article by Evan Williams entitled, "How to Work Among Sailors," full of ideas worthy of trial elsewhere. Dr. Anderson contributes a good article on "The Mystery of Incarnate Life," a lecture delivered in San Francisco. A short account of the "Astral Bodies," by E. P. Jones, and a record of activities complete the number.—[G.]

ORIENTAL DEPARTMENT PAPER, for March-April, is fully launched on its new policy of giving its readers glimpses of ancient Hindu life, and of the character of the secular as well as of the more serious writings of the East. The stories of the Brahmans remind us of Rudyard Kipling's assertion that there are, after all, only thirty-eight stories, and we are inclined to philosophise

that the identical thirty-eight were doubtless told ages ago upon the moon. In the translation from the *Chhandogya Upanishad*, and the commentary thereon, is given the search for the Eternal and the wisdom thereof, which is so superbly set forth in the Upanishads and with such infinite variety and beauty of expression. To read the Upanishads is to long for the dawn of the long-promised Golden Age when men shall again direct their minds towards the "Eternal" and their search toward wisdom, so that we shall once more come to speak and write of these things.

The portion of the *Crest Jewel of Wisdom*, translated for this issue, might be given as answer to the question asked in the *Bhagavad Gita*, "What is the description of that wise and devoted man who is fixed in contemplation and confirmed in spiritual knowledge?"—[C.]

KARMA, A STUDY OF THE LAW OF CAUSE AND EFFECT, by Dr. Jerome A. Anderson. Any work by Dr. Anderson is sure of a hearty welcome from all students of Theosophy. The present work is uniform with "Reincarnation" and "Septenary Man," by the same author, and these three volumes form a most valuable contribution to Theosophical literature, and should be in the hands of all students. The divisions of the subject have been most admirably chosen, and the relation and application of Karma to Consciousness, Thought, Reincarnation, Post-Mortem States, Suicide, Free-Will, the Vicarious Atonement and Forgiveness is clearly shown. We are very pleased to see at the end of the volume the Aphorisms on Karma by W. Q. Judge, reprinted from *THE PATH* for March, 1893. These aphorisms put the whole subject in a nutshell, and as Dr. Anderson states, "they really cover the whole subject with their broad comprehensive statements, and it only remains to students to ponder over and try to comprehend them." In this the student will certainly be helped by Dr. Anderson's excellent presentation of this most important subject.—[J. H. F.]

## MIRROR OF THE MOVEMENT.

### TOURS OF LECTURERS.

JAMES M. PRYSE.—Arrived at Olympia, Wash., March 18th, attended branch meeting same evening and held E. S. T. meeting on the 19th. The branch at Olympia is small, and though the members are earnest and devoted, Theosophy has never made much headway there, public meetings never having been well attended even when special efforts were made, so none was announced on this occasion. Reached Seattle on the 20th, delivered three public lectures to full houses, attended training class, and held two E. S. T. meetings. The branch here is strong and efficient. Left on the 27th for Victoria.

ABBOTT B. CLARK.—Since last report Mr. Clark has been lecturing in Santa Monica, Toluca, Pasadena, Riverside, Redlands and Los Angeles, and visited San Diego with the Crusaders. The Santa Monica class has quadrupled its attendance. The others are all doing their usual steady work.

BURCHAM HARDING met the Crusaders in Chicago, and left March 19th for Jackson, Mich., delivering two public lectures and helping the newly formed branch with class work. The 20th he spoke in Detroit upon the first anniversary of W. Q. J.'s departure, on "Brotherhood and Toleration." The 22d he passed with the Toledo, Ohio, members, lecturing that night and the following at Sandusky to good audiences. It is hoped to secure a branch room at Sandusky and impart more vigor to the local work.

The 24th was passed at Cleveland interviewing the newspapers preparatory to the arrival of the Crusaders. The 25th and 26th lectures were delivered at Warren, O., and a centre started. After the Crusaders had left Cleveland he visited Akron, O., lecturing twice in Buchtel College, after which an application for a new branch was signed. The 31st a large meeting was held at Cleveland of those desiring to study Theosophy, whose interest had been awakened by the Crusade meeting.

## THE RETURN OF THE CRUSADE.

### REPORTS FROM BRANCHES VISITED.

The marvellous "luck" of the Crusaders followed them to the very end, and success met them at every point where they stopped on the American continent.

#### INDIANAPOLIS.

The Crusade reached Indianapolis, March 20th. The whole city was astir. The press gave splendid notices and interviews, and the hall on Sunday night (the 21st) was packed to suffocation. Mrs. Tingley held a reception at the close of the meeting and the audience almost rushed onto the platform to shake hands with her and the Crusaders. It is not overstating the matter to say that Theosophy won a great victory here through the Crusaders; their coming was a blessing and a benediction, and the waves set in motion by Mrs. Tingley and her band will roll on and carry a tremendous influence for good into the new century.

#### CINCINNATI.

The Crusaders reached Cincinnati, Monday, March 22d, at 3 P. M., and were met by a large delegation of members. Their stay here was full of activity. Besides much correspondence, which had to be attended to, interviews with the press reporters, arrangements for the public meeting, consultations with members, etc., kept the Crusaders busy until far into the night, though they were up and at work again early the next morning. After a busy day, Tuesday, came the public meeting in the evening. Fully a thousand people listened to the addresses, many standing during the entire proceedings. Dr. Buck was chairman of the meeting, and addresses were made by Mr. Hargrove, Mrs. Cleather, Mr. Patterson, Mrs. Tingley and the Rev. Mr. Williams. The spirit pervading both the speakers and audience was that of sympathy and harmony. After addresses many in the audience took occasion to meet the Crusaders in the half-hour reception held on the stage. The day closed with a large E. S. T. meeting held in the rooms of the Cincinnati Branch.

An immense force seemed to accompany the Crusaders and to radiate from them and their work in all directions, and the impression it left was strong and inspiring. This was the universal expression from those not members of the T. S. as well as from members. It was easy to see and to *feel* that this was the force that carried them around the world.

#### COLUMBUS.

Leaving Cincinnati early Wednesday morning, the 24th, the Crusaders reached Columbus at noon. The rest of the day was spent in receiving calls from the members, in interviews with newspaper men and in preparations for public work. Thursday evening a public meeting was held in the Y. M. C. A. Auditorium, where a large and attentive audience was addressed by Mrs. Tingley, Mrs. Cleather, Mr. Hargrove, Mr. Patterson and Mr. Williams. After the public meeting an E. S. T. meeting was held in the hall of the Society. The newspapers of the city devoted considerable space and attention to the visit of the Crusaders, both before their arrival and during their stay.

#### TOLEDO.

From Columbus the Crusaders proceeded to Toledo on the 26th. They were met at the train by a large number of members and most cordially received. The public meeting was most successful. The hall was crowded and every one present was much impressed with the speeches made, as is shown by the many enquirers who have since attended the branch meetings. The coming of the Crusade here may be said to mark a turning point in the history of the Toledo branch.

From Toledo most of the Crusaders went on to Cleveland, but three were sent to hold a meeting in Detroit, Michigan.



## DETROIT.

Mrs. Cleather, Dr. Williams and Dr. Wood reached here on March 27th, and addressed a large audience which gathered to hear them, on the objects of the Society and the Purpose and Results of the Crusade. We were very glad to receive this visit and our branch has been much benefited by it as it has helped to put Theosophy before the public in its true light.

## CLEVELAND.

The Crusaders reached Cleveland, March 27th, devoting the evening to newspaper reporters, which resulted in excellent local accounts of the world-wide work in all the Sunday issues. On Sunday, 28th, a large number of T. S. members from Youngstown, Warren, and other places met the Crusaders personally. At night the Lyceum Theatre was packed to hear the speeches which were enthusiastically received. At the close an informal reception was held by the Crusaders, followed by an E. S. T. meeting.

## BUFFALO.

The Crusaders reached Buffalo the afternoon of March 29th. Preparations had been made for a Brotherhood Supper the same evening, so that work began almost immediately. The tired travellers were given an hour or two of rest and were then escorted to Turn Hall, in the German quarter, where they found one hundred and sixty men, women and children, seated at supper, and in a happy and cheerful frame of mind to listen to the addresses when the time came.

Mr. Patterson made the opening speech and was followed by one after another of the party. The words spoken were brotherly in spirit, simple and worth listening to, as the appreciative applause testified.

On Tuesday, the 30th, came the big mass meeting at Music Hall, toward the success of which all the members of the Branch had put in their best work.

Mr. Hargrove spoke on "Reincarnation," Mrs. Cleather on the "Perfectibility of Man," and Rev. Dr. Williams gave a learned discourse upon "Great Teachers." Mrs. Tingley was not able, owing to her great fatigue, to speak at length, but made a few remarks, which were listened to with great eagerness. At ten o'clock Crusaders and members adjourned to the headquarters, where a large E. S. T. meeting was held and quite a number of new members admitted.

The party remained with us one more day and night, which was most profitably spent, and gave us all an opportunity to become acquainted with *our friends*, for such we felt by this time the Crusaders were.

The effect of the work done here can scarcely be estimated as yet, but it is certain that there are few, if any, persons in Buffalo who have not been given an opportunity to hear of the teachings. The newspapers for three weeks previous to the visit, and for some days after, devoted much space to Theosophy and Brotherhood, and the message was spread far and wide.

## TORONTO, CANADA.

A telegram was received on the 15th March that the Crusaders would arrive on the 31st and hold a public meeting on April 1st.

The Princess Theatre, the largest in the city, was obtained for the occasion. All the seats usually reserved in a theatre had been reserved, but without fee or charge of any kind. All these tickets, which guaranteed a seat until five minutes before the hour of commencing, were taken the day before. The newspapers estimated the number present at 2,000, and for the City of Toronto the meeting was an extraordinary success, both, as the *World* said, "in interest and attendance." All classes of citizens were represented, the private boxes occupied by many of the *élite*, and the body of the house filled with clergymen, doctors, lawyers, merchants, and representatives of all classes. Mr. Hargrove, in an address on "Reincarnation," made a strong impression on the audience, and Mr. Patterson and Rev. Mr. Williams also made exceedingly interesting addresses. The Canadian national flag was presented to the Crusaders on behalf of the Beaver T. S. by the president, S. L. Beckett. At the close of the meeting a large number came on the stage to shake hands with the speakers. An E. S. T. meeting was held at the Queen's Hotel at 11 P. M. and ten new members were admitted to the school. The Crusaders left at 9 next morning.

## THE HOME-COMING.

After leaving Toronto another night was spent at Buffalo, and Sunday morning, April 4th, the Crusaders left for New York. On the same morning a party of New York members, including Mr. and Mrs. Neresheimer, Mr. and Mrs. Spencer, Dr. Keightley and Miss Hargrove, left New York in a special car to meet the Crusaders at Albany and bring them home. A most delightful afternoon was thus enjoyed by all. The Crusade reached New York Sunday evening at six o'clock. Many members, from Brooklyn and neighboring towns, as well as from all parts of the city, were at the station and greeted the Crusaders most enthusiastically, all being most happy to have an opportunity of once more seeing and shaking hands with Mrs. Tingley and the other members of the party.

The last public meeting of the first Theosophical Crusade was held the same evening in Madison Square Concert Hall, where the Convention of the American Society was held last year, and next to the theatre where the public meeting was held, the 13th of last June, on the eve of the Crusaders' sailing for England.

The hall, seating nearly 2,000, began to fill rapidly an hour before the time announced and there was "standing room only" for some time before the meeting began and though no one was turned away for lack of space, there were many who had to stand throughout the meeting. The hall itself presented a beautiful appearance, due to the artistic and untiring efforts of Mrs. Cape and Mr. Raphael Greiff. A large seven-pointed star, purple and yellow, was hung over the stage, which was trimmed with evergreens, while the back and sides of the stage were covered with the numerous flags and banners, presented to the Crusaders on their tour, including the flag of the School R. L. M. A.

The meeting was certainly a great ovation for the Crusaders and their leader. The speeches were listened to with almost breathless attention and met with frequent applause. Dr. Buck had presided at their farewell meeting last June, and he also presided at this. Theosophists and friends were present from all parts of America. From Europe came Miss Constance Hargrove, Dr Archibald Keightley, Mr. Herbert Crook and Mr. Basil Crump especially to greet the Crusaders. A cable message was also received: "England, Ireland, Holland, France, Sweden, Norway greet meeting. Welcome Crusaders."

Thus ended the first Crusade around the world and the greatest theosophical enterprise of this century. But it will be many years before the full effects of Mrs. Tingley's splendid achievement can be appreciated. It was work for the future even more than for the present and the future will undoubtedly show that Theosophists throughout the world have cause for congratulation in having made success possible by their untiring devotion and self-sacrifice.

## CRUSADE REPORT.

A report of the Crusade of American Theosophists around the world, by Katherine A. Tingley, has been printed and will be sent to any member of the Theosophical Society upon application.

## NOTICE.

The next volume of THEOSOPHY will be sent free of charge, in regular monthly parts, and will be handsomely bound in leather at the conclusion of the year's issue, to any two of our readers making the best suggestions for bringing about:

- (a) The general improvement of the magazine;
- (b) An increase in its circulation.

A well-qualified committee will decide each award.

To be silent with the mouth is much; to be silent with the ears is more; to be silent with the mind is most, for it gives both power and peace.—  
*Book of Items.*

ÔM.

# Æ U Ω

We live in succession, in division, in parts, in particles. Mean-time within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal ONE.—*The Over-Soul*, R. W. EMERSON.

# THEOSOPHY.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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## THE SCREEN OF TIME.

THEOSOPHY, as promised in our last issue, is this month, and will be henceforth, exactly twice its former size and without any increase in its cost. It will now take its place in the front rank of popular monthly magazines, and the dream of its great founder, W. Q. Judge, will have been realized at last. The Screen of Time has recorded few changes more significant than this. It is one of the surest signs that the thought of the world is broadening.

\* \* \* \* \*

The most important event in the history of the Theosophical Society in America during the past month has been the annual Convention of the Society, which took place in New York City on April 25th and 26th. Delegates from all quarters of America, and an unusual number from Europe, took part in the proceedings, which from first to last were characterized by an unsurpassed unanimity and general good feeling. This was particularly evident when the resolution of confidence in Mrs. Katherine A. Tingley as leader of the theosophical movement throughout the world was proposed, the entire audience rising as one man and cheering her to the echo. This resolution will be found in a brief report of the Convention proceedings under "The Mirror of the Movement."

While Theosophists assembled from all parts of the world to promote the cause of universal Brotherhood, the whole of Europe trembled on the verge of unthinkable disaster ; war seemed inevitable, not merely between two of the second-rate powers, but between the combined armies of the continent. As yet, this greater conflict has been averted, but the two minor powers still continue at strife. This has aroused the most wide-spread interest in America, as well as in Europe, and has called forth many appeals in aid of the wounded. One such appeal, made by good and charitable people, laid itself open to most serious objection on account of its undisguised attempt to arouse Christian prejudice against everything Mohammedan. The Turks were referred to as people whose religion teaches them that it is an act pleasing in the sight of God to kill and torture Christians. Mohammedanism teaches no such thing. If there are Turks who act on such principles, opposed as they are to Mohammed's teachings, have there not been so-called Christians who have been equally false to their Saviour's divine injunctions? And in any case, can any good thing come out of an appeal to one of man's lowest characteristics—religious bigotry and intolerance? We think not. Let us help the wounded by all means, but let us help them because they suffer, not because we hate their enemies.

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A war of a very different sort is being waged on this continent. It is a campaign in favor of high-class journalism as opposed to degrading sensationalism. It is a newspaper war, and as it occasionally waxes furious, one is not infrequently reminded of the "ungracious" reformer who shows

". . . . the steep and thorny way to heaven,  
 Whilst, like a puff'd and reckless libertine,  
 Himself the primrose path of dalliance treads  
 And recks not his own rede."

Who is to blame if a newspaper indulges in "gutter-journalism"? The editor? Not nearly so much as *the people who demand what he supplies*. If we are to reform the press we must reform the people first, for it is the business of a newspaper editor to so keep in touch with the requirements of the public that he is able to provide whatever will most please his readers. He forms a low estimate of their taste, and if without high principles himself, he naturally caters to their depravity so far as the law will permit. It is the old story ; it seems impossible for the nineteenth century reformer to do more than rush headlong at an effect, regardless of its cause. He does not see that if you change the hearts and minds of the

people, abuses of every description will be possible no longer. He tinkers here and there at the surface of things, and leaves the hidden cancer to work inevitable destruction. Do away with selfishness and its cause—which is ignorance—and misery, immorality, intolerance and all other evils would vanish of their own accord. But then a good many reformers would be in dreadful need of occupation!

\* \* \* \* \*

Immense strides continue to be made in the field of biblical research. Chaldea is at present the chief centre of interest for those who make a specialty of this work, for recent investigations in the neighborhood of Babylon have thrown new and valuable light upon what are called "Christian origins," though they actually concern Judaism more than Christianity proper. It is strange with what timidity these discoveries of cuneiform tablets and other records are regarded by many orthodox people; they admit with evident reluctance that the story of the Garden of Eden must be thrown back several thousand years—and there they stop, afraid of their own boldness. Foolish scepticism on the one hand, thinking it can destroy Christianity by proving the story of Jonah and the whale a fable, common to all the great mythological systems—forgetting that a fable may be a myth and that every *mythos* has its *logos* or reason; foolish orthodoxy on the other hand, clinging to dead-letter interpretation and verbal inspiration, and hopelessly ignorant of universal symbolism which alone can protect religious forms from materialistic and destructive criticism. But when the right time arrives and the right man steps forward to do the work, both in Assyriology and Egyptology, there will be a revolution in human thought and both scepticism and crass orthodoxy will be forced to change their attitude for the better in the face of overpowering facts.

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During a recent trial which attracted considerable attention the following statement was made by the defendant in the course of cross-examination: "I sat down to say my prayers, because if I knelt down I always went to sleep and stayed there on my knees till morning." There is something delightfully *naïve* about this admission. It implies so much more than appears at first sight, for it represents the condition of what generally passes for religion at the present time. This same individual found it easy enough to keep awake when dealing with worldly affairs, but when it came to praying, to religion, he had to fortify himself against sleep. Re-

ligion has lost its reality for most people; its ministers have to galvanize it into artificial activity by every trick and device of the showman and politician. Even then they can hardly keep either it or its devotees awake. And this state of things will continue so long as religion is divorced from philosophy and science, and is chiefly applied to a part of man's nature, which labelled "the soul" and classified as "supernatural," must always be regarded as separate from man himself.

Sleeping, dreaming of its past, and sometimes shouting in its sleep, religion can never occupy its true position in the lives of men until it claims its chief home as being within their own hearts. Pointing to the sky as the seat of Deity, to the unseen future as the time for compensation, to undiscoverable "supernature" as an explanation of all mysteries, it can only dream itself into oblivion. But as it passes out, true religion must take its place, and Theosophy as the synthesis of religion, science and philosophy will be one of the chief factors in bringing this about. Its doctrines are already being preached from thousands of pulpits; its message is reaching millions who may never have heard its name. The name is of little consequence compared to the importance of theosophical ideas, and these, in many strange disguises, are met with everywhere. The world is being reminded of long-forgotten truths and religion may yet be reborn to exercise its true function in human affairs.

Explain the universe as natural and yet essentially divine; turn men's minds to the Christ within and the light within even more than to powers beyond and above them; show that they have made themselves what they are and may make themselves what they would be; make them feel that life is the science they should master, and that life's first lesson is to love their fellow-men—and whether they call themselves Christians, Mohammedans or Jews, Hindus or Buddhists, they cannot help but be good Theosophists.

E. T. H.

## THE SHEATHS OF THE SOUL.\*

BY WILLIAM Q. JUDGE.

**I**N my last article, "Mesmerism," I arrived at the point where we discover that the inner mortal man has several sheaths through which he obtains touch with Nature, feeling her motions and exhibiting in return his own powers and functions. It is a doctrine as old as any Esoteric School now alive, and far more ancient than the modern scientific academies; an understanding of it is absolutely needful if we are to gain an adequate comprehension of real Mesmerism.

Instead of looking at the human being as that which we see, it is to be regarded as a being altogether different, functioning and perceiving in a way quite peculiar to itself, and being compelled to translate every outward impression, as well as those coming from within, from one language into another, that is to say, from pictures into words, signs and acts, or *vice versa*. This statement is vague, I admit, yet nevertheless true. The vagueness arises from the difficulties of a language that has as yet dealt but slightly with these subjects, and the development of which has gone on in a civilization wholly materialistic. Man is a Soul, and as such stands among material things. This Soul is not only on its way upward for itself, but is compelled at the same time to draw up, refine, purge and perfect the gross matter—so-called—in which it is compelled to live. For though we call the less fine stages of substance by the name "matter," it is, however, made up of lives which have in them the potentiality of becoming Souls in the enormously distant future; and the Soul being itself a life made up of smaller ones, it is under the brotherly necessity of waiting in the bonds of matter long enough to give the latter the right impetus along the path of perfection.

So, during the long ages that have passed since the present evolution began in this solar system, the Soul has constructed for its own use various sheaths, ranging from very fine ones, near to its own essential being, to those that are more remote, ending with the outer physical one, and that one the most illusionary of them all although appearing from the outside to be the truly real. These sheaths are necessary if the Soul is to know or to act. For it cannot by itself understand Nature at all, but transforms instantly all

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\* Reprinted from LUCIFER, Vol. X, p. 323.

sensations and ideas by means of the different sheaths, until in the process it has directed the body below, or obtained itself experience above. By this I mean that whatever Soul initiates it has to pass along through the several sheaths, each reporting, as it were, to the one next below it ; and in like manner they report from below upward in the case of sensations from natural phenomena and impressions on the outside. In the beginnings of evolution, during all its stages, this took appreciable amounts of solar time, but at this point of the system's march along the line of growth it takes such an infinitesimally short space that we are justified in calling it instantaneous in all cases of normal and well-balanced persons. There are, of course, instances where longer time is used in consequence of the slower action of some one of the sheaths.

The number of sharply-defined sheaths of the Soul is seven, but the sub-differentiations of each raises the apparent number very much higher. Roughly speaking, each one divides itself into seven, and every one in each collection of seven partakes of the nature of its own class. There may, therefore, be said to exist forty-nine sheaths possible of classification.

Physical body may be recognized as one sheath, and the sub-divisions in it are such as skin, blood, nerves, bones, flesh, mucous membrane and . . . . .

Astral body is another, but not so easily recognized by the men of to-day. It has also its own sub-divisions answering in part to those of the physical body. But being one stage higher than the latter, it includes in one of its own sub-divisions several of those in the body. For instance, the surface sensations of blood, skin, flesh and mucous membrane will be included in a single one of the astral sub-divisions.

And exactly at this point the Esoteric Schools diverge from and appear to contradict modern pathology and physiology. For the modern school admits only the action of nerves along skin and mucous membrane and in flesh, as the receivers and transmitters of sensation. It would appear to be so, but the facts *on the inside* are different, or rather more numerous, leading to additional conclusions. Likewise too we clash with the nineteenth century in the matter of the blood. We say that the blood cells and the fluid they float in receive and transmit sensation.

Each sub-division among the physical sheaths performs not only the duty of receiving and transmitting sensations, but also has the power of retaining a memory of them, which is registered in the appropriate ganglion of the body, and continually, from there, implanted in the corresponding centre of sensation and action in the



astral body. At the same time the physical brain has always the power, as is of course a common fact, of collecting all the physical sensations and impressions.

Having laid all this down—without stopping for argument, which would end in nothing without physical demonstrations being added—the next step is this. The lower man who collects, so to say, for the Soul's use, all the experiences below it, can either at will when trained, or involuntarily when forced by processes or accident or abnormal birth, live in the sensations and impressions of one or many of the various sheaths of the physical or astral body.

If trained, then there will be no delusions, or any temporary delusions will be easily dispersed. If untrained, delusion walks arm in arm with the sensations. If diseased or forced, the outer acts may be correctly performed but the free intelligence is absent, and all the delusions and illusions of hypnotic and mesmeric states show themselves.

If the inner lower man be functioning among the sensations—on planes, if you like—of some astral sense or centre, then clairvoyance or clairaudience comes on, because he is conveying to the brain those impressions derived from similar planes of nature in any direction.

And when to this is added a partial touch of some minor physical sub-divisions of the sheaths, then delusion is made more complete, because the experience of a single set of cells is taken for the whole and reported, by means of the brain, in the language used by a normal being. Indeed so vast are the possible combinations in this department that I have only mentioned a few by the way of illustration.

It is this possibility of the inner lower man's being connected with one or more of the sheaths, and disconnected from all the rest, which has led one of the French schools of hypnotizers to conclude to the effect that every man is a collection of personalities, each complete in itself. The positions laid down above are not destroyed by the fact, as observed at Paris and Nancy, that the subject in hypnotic state No. 2 knows nothing about state No. 1; for each normal person, when acting normally, compounds all the various sets of sensations, experiences and recollections into one whole, the sum total of all, and which is not recognizable as any one of them distinct from the rest.

It must also be remembered that each person has pursued in prior lives this or that course of action, which has trained and developed this or that Soul-sheath. And although at death many of them

are dissolved as integral collections, the effect of such development formerly pursued is not lost to the reïncarnating being. It is preserved through the mysterious laws that guide the atoms when they assemble for the birth of a new personal house to be occupied by the returning Soul. It is known that the atoms—physical and astral—have gone through every sort of training. When the Soul is reïncarnating it attracts to itself those physical and astral atoms which are like unto its old experience as far as possible. It often gets back again some of the identical matter it used in its last life. And if the astral senses have received in the prior existence on earth great attention and development, then there will be born a medium, or a real seer, or sage. Which it will be, depends on the great balancing of forces from the prior life. For instance, one who in another incarnation attended wholly to psychic development without philosophy, or made other errors, will be born, may be, as an irresponsible medium ; another, again, of the same class, emerges as a wholly untrustworthy partial clairvoyant, and so on, *ad infinitum*.

A birth in a family of wise devotees and real sages is declared from old time to be very difficult of attainment. This difficulty may be gradually overcome by philosophical study and unselfish effort for others, together with devotion to the Higher Self pursued through many lives. Any other sort of practice leads only to additional bewilderment.

The Soul is bound to the body by a conversion to the corporeal passions ; and is again liberated by becoming impassive to the body.

That which Nature binds, Nature also dissolves ; and that which the Soul binds, the Soul likewise dissolves. Nature, indeed, bound the body to the Soul, but the Soul binds herself to the body. Nature, therefore, liberates the body from the Soul, but the Soul liberates herself from the body.

Hence there is a two-fold death ; the one, indeed, universally known, in which the body is liberated from the Soul ; but the other peculiar to philosophers, in which the Soul is liberated from the body. Nor does the one entirely follow the other.

## IRELAND BEHIND THE VEIL.

BY "Æ." (GEORGE W. RUSSELL.)

IN the ages which lie far back of our recorded history many battles between gods and demons took place as told by the Celtic Homers. The hosts of light, a divine race known as the Tuatha de Danann, made war upon the Fomors for possession of Eire. At the last great battle of Moytura came victory for the gods. One of our later singers, Larminie, who has retold the story, has it that the demoniac nature was never really subdued. The bright Danann and the dark Fomor no longer war in mystic worlds, but twine more subtly together in the human generations who came after, and now the battle is renewed in the souls of men. Indeed it seems that the fierce Fomor spirit is more rampant, makes itself more evident to the eyes of men, than the gentle, peaceful race who inherit the spirit bequeathed by the gods. It is our misfortune that the Fomorian Celt, who makes most noise, represents us before the world. He looms up variously as a drunken Paddy, a rowdy politician, a moonlighter, or a rackrenting landlord. There is a tradition current about the last which confirms my theory. It is that when the rebel angels were cast out of Paradise the good God put some of them into waste places, and some became landlords. So I am moving here on safe ground.

But, however it may be, of that other Eire behind the veil the world knows little. It is guessed only by some among ourselves. We may say one-half of Ireland is unsuspected by the other half: it is so shy of revealing itself. The tourist will never unmask it: nor will the folklorist who goes about his work in the scientific spirit of a member of the Royal Dublin Society. It is on his own telling that, bent on discovery, he panted his way up certain hills until he met a native. Our folklorist surveyed him through spectacles and went at once to business.

"Are there any myths connected with these hills, any ancient traditions, my good man?"

"Sor!"

"I mean are there any folk tales current?"

"No, sor, I never heard tell of any."

Our folklorist went his way down the mountain side convinced that legend and fæery were things of the past. Yet these very mountains have been to some what Mount Meru was to the Indian

ascetic. They have seen the bright race of the Sidhe at midnight glow like a sunrise on the dark brow in rainbow-colored hosts. They have heard the earthly silences broken by heart-capturing music. Where these mountains are and who it was that saw is of no moment. If I named the hills they would be desecrated by the curious bent equally on picnic and fæeries. If I named the visionaries some people would be sure to get up a committee to investigate. It is the dark age. To the curious I would say that fæeryland is the soul of earth and it lies as much about you in America as here, and friendship with your bright kinsmen in the unseen there is the surest way to friendship with them here when you pay us a visit. That the fæery traditions have by no means passed away I am aware.

I was driving from the ancient city of Drogheda to New Grange, once the most famous magical and holy place in Ireland. My carman after a little became communicative. He told me that many people still left little bowls of milk for the good people: a friend of his had seen them in their red jackets playing hurley: a woman near by had heard the fairy chimes ringing clear over the deserted Druidic mound at Dowth. Then he grew apprehensive that he was telling too much and sounded me as to my own beliefs. My fæeries were different from his. I believed in the bright immortals; he in the little elemental creatures who drape themselves with the pictures of the past, and misbehave in their heroic guise. But I sunk my differences and most positively affirmed my faith, adding a few tales to his own. "Sor," he said at last, in an awestruck tone, "Is it thrue they can take you away among themselves?" Still thinking of my bright immortals I expressed my downright conviction that such was the case. May the belief flourish! An old sergeant of the constabulary told me many tales. He had seen a water-spirit invoked: "Man," he said, "It do put one in a sweat to see them." He knew the spell but would not tell it. I might "do some one a hurt with it." A strain of the magical runs in the blood of the Celt and its manifestation is almost always picturesque and poetical. He has an eye to effect. Down in Kerry, a friend tells me, there lived a fæery doctor whom he knew. This man was much pestered, as bigger magicians have been, by people who wanted to see something. One in particular was most persistent and the doctor gave way. He brought his neophyte into a lonely place where there was a fæery rath. It was night: a wind colder than earthly began blowing: the magician suddenly flung his arms round his trembling companion, who had a vision of indescribable creatures fleeting past. Ever after, he had the second sight.

Stories like these could be endlessly multiplied. What it is these peasant seers really perceive we cannot say. They have only a simple language and a few words for all. A child wanders over the hillside while the silver blushes fade from the soft blue cheek of evening. The night drops with dew about him. The awe of the nameless also descends. And, as he stands entranced, the children of twilight begin to move softly beside him, wearing the masks of ancient queens with sweeping draperies of purple, gold and green : or stately warriors appear : or white-robed druids at their mystic rites. He relates, after, that the good people were about. But perhaps, child as he is, his eyes have looked upon some mighty mystery's reënactment, some unveiling of the secrets of life and of death. It is a land full of enchantment.

That much of what is gathered by the folklorists misrepresents the actual vision, seems probable. The band of singers and writers in modern Ireland who directly relate their own dreams grow more mystic day by day. Another nature whispers busily in their brains. It has held its breath too long and now the færy soul of things exhales everywhere. I find a rhymer in "United Ireland" inspired because of the new light in his country :—

" Once more the thrilling song, *the magic art,*  
Fill with delight."

The week before I was carried into wonderland by another poet who describes a Sunset City, a flame-built dun of the gods high over Slieve Cullen. He was perhaps unaware of the ancient tradition which declares that below this mountain Creidené, the Smith of the Tuatha de Danann, worked. What was his toil? Another of these Smiths, Culain, the foster father of the hero Cuculain, had his forge in the recesses of Sleive Fuad. A third had his smithy at Loch Len, now Killarney, where he worked "surrounded by a rainbow and fiery dews." Were not these Smiths the same as the mighty Kabiri, most mysterious of deities, fire-gods from whose bright furnaces shot the glow, the sparks which enkindled nations? In ancient Eire their homes lay below the roots of the mountains. Will they, awakening from their cyclic reverie, renew their labors as of old? Last year, to one who, lying on the mound at Ros-na-ree, dreamed in the sunlight, there came an awakening presence, a figure of-opalescent radiance who bent over crying, "Can you not see me? Can you not hear me? I come from the Land of Immortal Youth!" This world of Tir-na-nogue, the heaven of the ancient Celt, lay all about them. It lies about us still. Ah, dear land, where the divine ever glimmers brotherly upon us, where the heavens droop

nearer in tenderness, and the stones of the field seem more at league with us ; what bountiful gifts of wisdom, beauty, and peace dost thou not hold for the world in thy teeming, expanding bosom, O, Eire ! There is no death in the silence of thy immovable hills, for in their star-hearts abide in composed calm the guardians of the paths through which men must go seeking for the immortal waters. Yes, they live, these hills.

A little while ago a quite ordinary man, a careless, drinking, unthinking sort of fellow, strayed upon one of them in holiday time and awoke out of a lazy dream on the hillside crying that the " mountain was alive ! " The unseen archers had pierced his heart with one of their fiery arrows. I record his testimony with delight and add thereto a vagrant tribute :—

A friendly mountain I know :  
As I lie on the green slope there,  
It sets my heart in a glow  
And closes the door on care.

A thought I try to frame :  
I was with you long ago :  
My soul from your heart-light came :  
Mountain, is that not so ?

Take me again, dear hills :  
Open the door to me  
Where the magic murmur fills  
The halls I do not see,

Thy halls and caverns deep,  
Where sometimes I may dare  
Down the twilight stairs of sleep  
To meet the kingly there.

Sometimes with flaming wings  
I rise unto a throne,  
And watch how the great star swings  
Along the sapphire zone.

It has wings of its own for flight ;  
Diamond its pinions strong,  
Glories of opal and white,  
I watch the whole night long.

Until I needs must lay  
My royal robes aside, .

And toil in a world of grey,  
Grey shadows by my side,

And when I ponder it o'er  
Grey memories only bide :  
But their fading lips tell more  
Than all the world beside.

There is no country in the world whose ancient religion was more inseparably connected with the holy places, mountains, and rivers of the land than Ireland, unless perhaps it be America. We may say it was shaped by the gods. They have left their traces in the streams and lakes which sprung forth at their command. A deity presided over each : their magical tides were fraught with healing powers for they were mixed with elemental fire at their secret sources. We read of strange transformations taking place, of demigods who become rivers or are identified with mountains. After the battle of Gabra, where the Finian chivalry were overthrown, Caoite, one of the most mystic and supernatural of the warriors, stormed the hill of Assaroe and dwelt therein expelling a horde of elemental beings. He appears in after years and was supposed to have become one of the divine race of the Tuatha. He came to Mongan, a prince of Ulster three centuries later, and hailed him as an old companion : " You were with me—with Finn." Do not these strange transformations hint at some vast and grandiose beliefs about the destiny of the human soul? It may become a guardian of men, of a divine being, enthroning itself at one of those places where from the star-soul of earth the light breaks through into our shadowy sphere. Whenever I grow ambitious I think of Caoite at Assaroe, and long for a mountain of my own with plenty of fire to scatter about.

It may be because the land is so full of memorials of an extraordinary past, or it may be that behind the veil these things still endure, but everything seems possible here. I would feel no surprise if I saw the fiery eyes of the cyclops wandering over the mountains. There is always a sense expectant of some unveiling about to take place, a feeling, as one wanders at evening down the lanes scented by the honeysuckle, that beings are looking in upon us out of the true home of man. While we pace on, isolated in our sad and proud musings, they seem to be saying of us, " Soon they will awaken. Soon they will come again to us " ; and we pause and look around smitten through by some ancient sweetness, some memory of a life-dawn pure before passion and sin began. The feeling is no less prophetic than reminiscent, and this may ac-

count for the unquenchable hope in the future of Ireland which has survived centuries of turbulence, oppression and pain, and which exists in the general heart.

In sleep and dream, in the internal life, a light from that future is thrown upon the spirit which is cheered by it, though unable to phrase to itself the meaning of its own gladness. Perhaps these visions, to which the Celt is so liable, refer as much to the future as to the bygone, and mysteries even more beautiful than the past are yet to be unfolded. I think it is so. There are some to whom a sudden sun-lustre from Tir-na-nogue revealed a hill on the western shore overlooking the Atlantic. There was a temple with many stately figures: below at the sea's edge jetted twin fountains of the golden fire of life, and far off over a glassy calm of water rose the holy city, the Hy-Brazil, in the white sunlight of an inner day.

## THE INFLUENCE OF ORIENTAL THOUGHT ON OCCIDENTAL CIVILIZATION.

BY B. O. FLOWER,

*Formerly Editor, The Arena.*

**T**HOUGH doubtless at a remote period, the progenitors of the western races dwelt with their oriental brothers in the far East; yet from the dawn of authentic history to the present day there has existed marked and fundamental differences in the habits of thought, the conceptions of life's purposes, and in the very aspirations of the soul, between the dwellers of the far East and those of Europe and America.

The oriental mind is meditative, philosophical, metaphysical and profoundly religious. The students of the far East are more deeply concerned with the philosophy of life here and hereafter, in the nature of man's being and the duties devolving upon him, than are they interested in the accumulation of wealth, or the consideration of those things which the western world regards as material and tangible.

The occidental world throughout its history has been largely engrossed in material advancement and excessive devotion to external matters; the trades of war and government, the arts which appeal to the sense perceptions, problems in physical science, inven-



tions, commercial affairs, the pursuit of gold and kindred matters have largely dominated the soul of western life; so much so that they may I think be regarded as the well-springs of occidental civilization during the greater portion of its history. It is true that at intervals the higher emotions, and nobler aspirations have been so aroused by the quickening power of exalted ethical and religious truths that the downward trend has been arrested and communities, nations and even civilizations have been transformed and for a time revived by the potency of spiritual truth. But the influence which has most frequently dominated our civilization throughout the ages, springs from allegiance to that which is material or objective.

The views of life held by the oriental and occidental worlds are radically unlike and perhaps there is something of the extreme in each; indeed instead of remaining antagonistic I believe each can be made to complement the other in such a way as to round out and enrich all life, providing the importance of the supremacy of the spiritual or ethical nature over the selfish propensities be recognized as fundamentally important to enduring and uninterrupted progress.

The thought-world of people chiefly engrossed in the externals of life is never free from a grave peril which sooner or later manifests itself in the triumph of the material over the spiritual, the domination of egotism over altruism, the subordination of the sense of right and justice to a desire for personal advancement or the success of some cause, the cultivation of a soulless intellectuality at the expense of an enlightened conscience.

This result was strikingly illustrated in the civilization of the Roman world when Christianity—an oriental religion—gave Europe a moral uplift which for a time promised to bring about that essential union of the eastern and western thought-worlds which would naturally result in broad and deeply spiritual life, at once illuminating and glorifying the splendid intellectuality and tireless energy of the occidental world.

But this eastern religion, so pure and simple and soul-reaching in essence, soon became corrupted by the paganism of Rome and the deterioration continued until instead of being a tolerant persuasive power for the illumination and ennobling of life it became intolerant, superstitious, dogmatic and ruthlessly savage, even eclipsing pagan Rome in its inhuman methods of torture when dealing with unbelievers.

The spirit of persecution is foreign to any true religion, its influence is brutalizing, it fosters the most savage impulses in man, and with its presence in the church established by the Nazarene

brought spiritual stagnation. A moral eclipse followed and the glory of the primitive church well-nigh vanished.

During the first century of modern times we see a partial halt in the retrograde movement coincident with a marvelous advance along material lines. But here again the broader thought and nobler ideas were largely due to the inspiration of a vanished civilization which in its turn had been a debtor to Asiatic thought.

It will be remembered that it was not until after the fall of Constantinople and the dispersion of Greek scholars throughout the cities of Italy and elsewhere, that that marvelous awakening which we call the Renaissance or the New Birth assumed commanding proportions.

There was something quite wonderful in the revivifying influence which the new learning exerted upon the conscience of this period. It led Colet to establish the foundation for broad, humane and popular education. It fired the soul of Erasmus and literally drove him from land to land, making his a voice crying aloud for a purified church. It illuminated the brain of Sir Thomas More and called forth Utopia. It fed the flame of the Reformation, but it was not potent enough to lift man out of the mire of dogmatism. He had too long accustomed his mind to dwell on a gross and material conception of a future life. He believed in a literal hell of eternal fire for a large majority of the children of earth. His conception of God and his beliefs in the future were grossly material and essentially brutalizing; and though he was able to make the age the most glorious in the realm of art, though in the fields of discovery, commerce and invention, dazzling achievements were made, the moral uplift was limited and the savage persecutions which followed illustrated in a tragic manner the legitimate result of that excessive devotion to the material which invests all things, even to religion, with grossness, and which fosters narrow dogmatism and a superstitious reverence for the letter, even frequently to the exclusion of the spirit, no less than it encourages soulless selfishness where it should stimulate enthusiasm for humanity.

During the past century, amid the marvelous achievements along lines of material progress, amid the rapid multiplication of schools and the increase in intellectual training, western civilization has by no means made spiritual progress commensurate with advance along other lines. Indeed, the passion for gold which has almost assumed the form of a mania, is having a soul-deadening effect upon society, even as in the melancholy days when the Roman Empire passed into the long agony of decline. And as in periods of spiritual eclipse in the past we see groaning misery existing side by side with colossal

fortunes; the palace and the hovel jostle, and too frequently we see idleness in the palace and industry in the hovel.

The power of the church over the mind of the multitude has declined in a startling manner during the past century, and the real reason is not hard to find. The golden rule is becoming a dead letter. Jesus is no longer the ideal for youth. He was, we are gravely informed, "an impractical idealist," because he taught the brotherhood of man. The slogan: Justice, freedom and fraternity, well represents the ethics promulgated by Jesus, but it is odious to the multi-millionaire pillars of conventional churches. Hence the church is losing its grasp on the heart of the masses, as the pagan priesthood lost its hold on the people in the days of the Cæsars.

But amid all the ferment, turmoil and unrest of to-day, amid the satiety of the well-fed animal on the one hand and the physical and spiritual hunger of the masses on the other, comes again a message from the Orient.

It is not my purpose at present to institute any comparison between religious theories, or to champion any special philosophy of life. I merely wish to point out facts which must be apparent to careful observers who are in touch with the most earnest workers throughout America and Europe.

A religious revolution is in progress within and without the churches. Many and complete are the causes which are accelerating this revolution, but it is a significant fact that the new conceptions of life are in strange alignment with the most exalted teachings of the sages of India. Even the masterpieces of the greatest mystic among modern poets—Robert Browning—savor strongly of oriental philosophy when they deal with life, with man, and the hereafter. Max Müller has compelled scholars to yield an unwilling ear while he has pointed out the strength, power and beauty of India's literature and philosophy. But it has been chiefly through other and multitudinous channels that the noblest truths of the philosophy of the far east has come into the lives of the heart-hungry ones of the occident, giving to life a new meaning, giving to the soul something more than the husks of a dogmatic theology, teaching the august duty of life and its awful responsibilities. Victor Hugo on one occasion said: "The tendency of man to-day is to fall into his stomach, man must be rescued." And it seems to me that in this rescuing of our civilization from a gross self-absorbed materialism, Indian thought is destined to play an important part. It is supplying to thousands upon thousands of lives the moral uplift which must permeate society if it is destined to move onward and upward without suffering another eclipse.

## A SHORT OUTLINE OF THEOSOPHY.

BY JEROME A. ANDERSON, M.D., F. T. S.

WITH the western world fairly flooded with its teachings, as it certainly is to-day, it would seem almost superfluous to attempt a re-statement of the facts and philosophical deductions therefrom which are connoted by the term Theosophy. Yet it is good to sometimes step aside from the hurrying throng of busy workers, and to clearly define to one'sself the ideals for which one is striving, lest one should have lost sight of them in constant attention to practical details. And one will find that somehow the old definitions do not hold good; Theosophy means more than it did at the time when we could so confidently and glibly state its exact signification.

Those old definitions! They conjure up an array of "rounds," "races," "globes," "principles," and what not, while through them all a small, mechanical note keeps piping; "to form the nucleus of an universal brotherhood, to form the nucleus of an universal *brotherhood*." This we always put in our statements because it was the principal Object; but I wonder it was not completely buried under the "manvantaras" and "pralayas" we piled mountain high upon it.

Now, when one thinks of Theosophy, what word appears instantly—an ever-present corollary? Brotherhood, *Brotherhood*, BROTHERHOOD! So Theosophy is Brotherhood; and to define it is to tell how men can be brought to a living realization of this central fact in nature.

There is no brotherhood upon the earth to-day. As a pretty sentiment, we hear the Creeds prating of it—a far-off echo of the time when religion really taught it and enforced its teachings by practical examples. But now Creed demands the subscription to some particular belief before one can be admitted to its brotherhood, and if one fails to subscribe to this, damns to an eternal hell. Philosophy sits helplessly by, or else toys with the materialistic labels which science is busily gumming upon the lifeless forms of matter. For science has distinguished and labelled two hundred thousand varieties of beetles, without once thinking of inquiring into the nature of the consciousness which ensouls them and causes the variations in the form of the beetle—for consciousness is only a "property" of matter; it does not even require a separate label. Human hopes and human fears interest not, because they cannot be

properly weighed, measured and ticketed. Evolution concerns itself with the form alone; modern psychology dabbles diffidently with consciousness, but must take all its data from materialistic science. And sometimes science deigns to cut off the mammæ of a poor helpless bitch, "to see if she will still manifest the maternal instinct by trying to suckle her young," and then psychology rejoices; a "fact" has been observed, and visible progress in the attainment of knowledge made. The inner soul is entirely lost sight of in the study of the outer form; Plato buried beneath Aristotle; wisdom lost in the search after knowledge.

All this is heartless and hopeless. The world-cry for brotherhood, for living sympathy, for compassion, for hope and faith, was voiceless until Theosophy again gave it expression. So that Theosophy stands to-day as the virile, powerful opponent of creed and dogma, of materialistic philosophy and materialistic science, for all these know nothing of brotherhood. It puts forward new ideals (old, to be sure, but new to the west), new theories of life, new conceptions of nature; and an altogether new basis for brotherhood. For never, in the recorded history of the world at least, has the veil of Isis been drawn so widely aside, and men so universally taught the hitherto carefully hidden secrets of their own being. Great must have been the necessity which demanded and permitted this. Old faiths had to be restored; false idols overthrown; false beliefs exposed; cant and hypocrisy unmasked; religion, science and philosophy harmonized. Truly a herculean task.

Prominent among the many erroneous beliefs which paralyzed human effort and human hopes in the west was its one-life theory. To combat this, and to enable men to form juster conceptions of the past through which they have travailed, and, therefore, of the future which evolution holds in store for them, Theosophy unfolds the past history of earth and man, in a truly magnificent manner. Geology, archæology, astronomy, "myth," and tradition are appealed to, and the biblical six thousand years pushed back into a vista which embraces millions upon millions of years. This made necessary the primary teaching of "rounds" and "races," and the old traditions of "floods" and of submerged Atlantis suddenly acquired a new significance. Time spent upon the acquisition of these facts is not lost; they are the tables to be learned before attempting real problems.

An infinite past requires, logically, an infinite future; and the philosophy of Theosophy supplies a most rational outline of this future into æons of time at which the mind itself stands amazed and awed. For materialistic science there is no future life; for western religions, the merest travesty of one. According to western relig-

ions the soul "bobs up serenely," created out of nothing, having no choice as to its nation, race, or to any particular age in which to arrive upon earth, imbibes some creed or faith which happens to environ it, does the best or the poorest it can for a few brief years, and then retires to an eternal heaven, horrible for its partiality and its weary sameness, or to a hell of eternal torture. Were this concept of a future life a true one, the pessimism of Schopenhauer and his recent imitators would be more than justified; earth would be but the creation of some mighty evil monster, and life a cruel, useless tragedy. Brotherhood would be but a sentimental mockery; the present mad rush after riches or fame would be the very apotheosis of philosophical wisdom.

But Theosophy brings forward as a logical, satisfactory and *complete* explanation of the apparent injustices and inequalities of life, the fact of the repeated reincarnation of the same soul in new bodies, and at successive cycles of the earth's existence. It posits the soul as undergoing an almost (or quite) infinite cycle of evolution. Throughout the vast periods to which it has pushed back human history, it declares that the same souls have occupied the earth continuously (except for brief cycles of rest between two earth-lives); that each soul is evolving, not form, as the scientists would have us believe, but character; widening at the same time its conscious area until it successively passes through all the phases of consciousness up to man; that it (the soul) is now passing through this human arc of its evolutionary cycle, after which its pathway leads it directly to godhood. The scientific theory of evolution is only a half-understood recognition of a small portion of the magnificent cycle which the philosophy of Theosophy holds up to view. For the theosophist adds to his concept of evolution, involution; and postulates the deliberate descent of mighty spiritual beings into matter with the sole motive of compassion, and in order that they may help lowly, matter-bound entities to evolve to higher planes of consciousness.

All of this magnificent process is under law; absolute, universal, immutable law, whose infinite activities and modes of motion may be summed up and expressed by the terms cause and effect, or the bugbear, "Karma," of theosophical nomenclature. Appealing to this law in every thought, and by every act of any and all of its lives, the soul is alone the fashioner of its own destiny. Its hells and its heavens are of its own making; its character and its associations in the past, under this law, carry it to the race, nation, family, period, and place, which it itself has made inevitable. See how the dark horrors of injustice fade away from both heaven and hell when the

light of these great companion truths, Karma and Reincarnation, falls across the pathway of life! There is no injustice in all the wide universe; what the soul suffers and enjoys now are the fruits of its own past! But if nature and divinity (nature is the robe of divinity, as Goethe so poetically puts it) are just, man is not; and so the world is full of wrongs and injustices of man's own making. And so, we come back again to brotherhood—the necessity, the absolute necessity for brotherhood. Karma and reincarnation are valueless to us, except as they illustrate and enforce brotherhood. Their very teaching, even, must be laid aside, if they cause by their newness and strangeness, the recognition of the real brotherhood of humanity to lag.

Look you! Do we realize how absolutely dependent we are upon those wiser than ourselves when we take birth in these animal bodies? (For Theosophy teaches, and proves, that the human soul at present is but a prisoner in the body of an animal whom long ages of evolution of form have at last fitted for his transient occupation.) Take those instances—happily very rare—where children have been carried off by wolves, and have grown up to maturity with only animal associates. The result in every instance has been an animal, lower and more degraded than the animals by which he was surrounded. Rudyard Kipling, in his Jungle stories, has drawn as false a picture as the human imagination could conceive. Surrounded only by animals, man fails to develop any faculty to distinguish himself from them. Human assistance is absolutely necessary to help him take at least the first feeble steps up towards his human estate.

So, the man born under Moslem environments becomes inevitably a Moslem; the Christian accepts his dogmas because of his early Christian associations; and so on, throughout the dreary round of infantile differences of faith. It takes a strong soul, indeed, to rise above his fellows even a little; none may rise more than a little. It were a hopeless task to try to teach the people of the west the truths of karma, reincarnation and brotherhood, if they now really heard them for the first time. But they do not; they have been taught these truths throughout the ages; they have only lost them temporarily for the same reason that the wolf-child loses his hold upon even his reason—their births have brought them (by their own acts in the past) among a people who only believe in a single life, and they accept this false view as true because of this association and early teaching. And they go on, repeating to their children the unphilosophical dogma, and these to theirs, until at last the cycle of karmic adjustments permits the thought to be again

sown whose harvest will be their reacceptance of the ancient—aye, the eternal—truth of repeated rebirth upon earth until the lesson and meaning of life here shall have been learned.

Say the Christians : You must believe in Jehovah ; you must accept Christ as a Saviour, or you will be eternally damned ! Yet not one of these but would be just as enthusiastic an advocate of Moslemism had he been born under that influence. For the latter-day Methodist who so fiercely insists upon your accepting his creeds, is only the old Moslem, who gave one his choice between Allah and the sword, with his enthusiasm just a little modified—by his environments ! And they entirely fail to perceive the horrible injustice in a God who insists upon a particular belief, while surrounding the soul which he has just created with associations which make that belief seem but the most impious blasphemy.

Theosophy comes to the west, not with a sword, but with the peace which the acceptance of its solemn declaration of the truth of universal brotherhood must bring. It urges each faith to seek within its own tenets for the concealed truths which they contain ; it desires not to propagandise Buddhism, Brahmanism, Christianity, nor even its own teachings, for it declares that these are to be found buried in every religion. Aye, the veriest absurdities in Christian dogmas are often but the, at first wilful and then ignorant, perversion of profound truths of Theosophy. And as one passes from the outer form to seek the inner meaning, the fact dawns that, take what religion he may, his path will soon lead him in a common direction. Dogmas and creeds are not religion ; they are its worst enemies ; and, in almost every instance, have been deliberately imposed upon religion by designing priests and leaders for their own aggrandizement. To pose as the representative of an almighty autocrat, has been too giddy a position of power not to have been longed for, and, too often, to have been attained by ambitious but short-sighted men.

If, then, the conjuring-word of Theosophy be Brotherhood, the way to a realization of this it shows to be tolerance. Tolerance of the religious faiths of each other ; of racial differences ; of color, caste, and every one of the ten thousand things which divide us because of our childishness and ignorance. Find wherein your religions agree, not wherein they differ ; seek to perfect your own faith, not to enforce it upon another. He who is the surest that he alone possesses the truth is by that very sign, the farthest astray. For this reason the Theosophical Society refuses to permit any creed to be attached to it as a pre-requisite to membership ; all creeds are welcome if they accept and practice brotherhood. Not even karma



and reincarnation must be thrust in the face of him who, weary of the many things which separate him from his fellows, seeks the refuge of our association. The recognition of truth must follow a sincere belief in, and an equally sincere attempt to practice brotherhood; and, nine times out of ten, the seeker after it is amazed to find it in his own creed, and to perceive at the same time the same truth in the faiths of others.

After all, we are souls incarnated in as new and strange conditions for us as the wolf-children of India, and we *must* help each other; we dare not stand aloof. Our souls have not yet conquered the animal propensities of our bodies; we may yet retrogress into worse than animal conditions unless we keep alight the real truths of existence.

Theosophy may thus be summed up as the re-presentation of the great truths of the reincarnation of the human soul in successive bodies; of the universal reign of rigid law, expressed as cause and effect; of the compound nature of man and the relation his soul bears to his successive bodies; of the fact that evolution is a widening of the conscious area, and the building of character rather than form, and that it prevails in every department of nature throughout the entire universe. It also shows the falsity of those ideals and idols before which man now adores; it points to higher, more sublime conceptions of the mystery of life. It asserts that its teachings are no new truths; but are to be found buried under the rubbish of every creed or faith, and therefore calls upon each to seek in his own faith for the truth it contains, to recognize the same truth when it appears in another guise in the faith of his brothers. But, above all this, and one of its three fundamental concepts, it teaches the absolute unity of all souls with the divine Oversoul; and that therefore men are, in fact, brothers born, brothers in essence, in common hopes, loves, aspirations and destiny. To re-teach these old, forgotten truths the present Theosophical Society was organized, and every soul who feels his heart warm with the desire to help his fellow men is heartily welcomed, and so long as he shall faithfully work to aid his brothers he may deny karma, deride reincarnation, believe the moon to be made of green cheese, or any other theory which pleases him. Brotherhood is that to which the Society demands the applicant to subscribe—not to any other theory, hypothesis, or fact whatsoever.

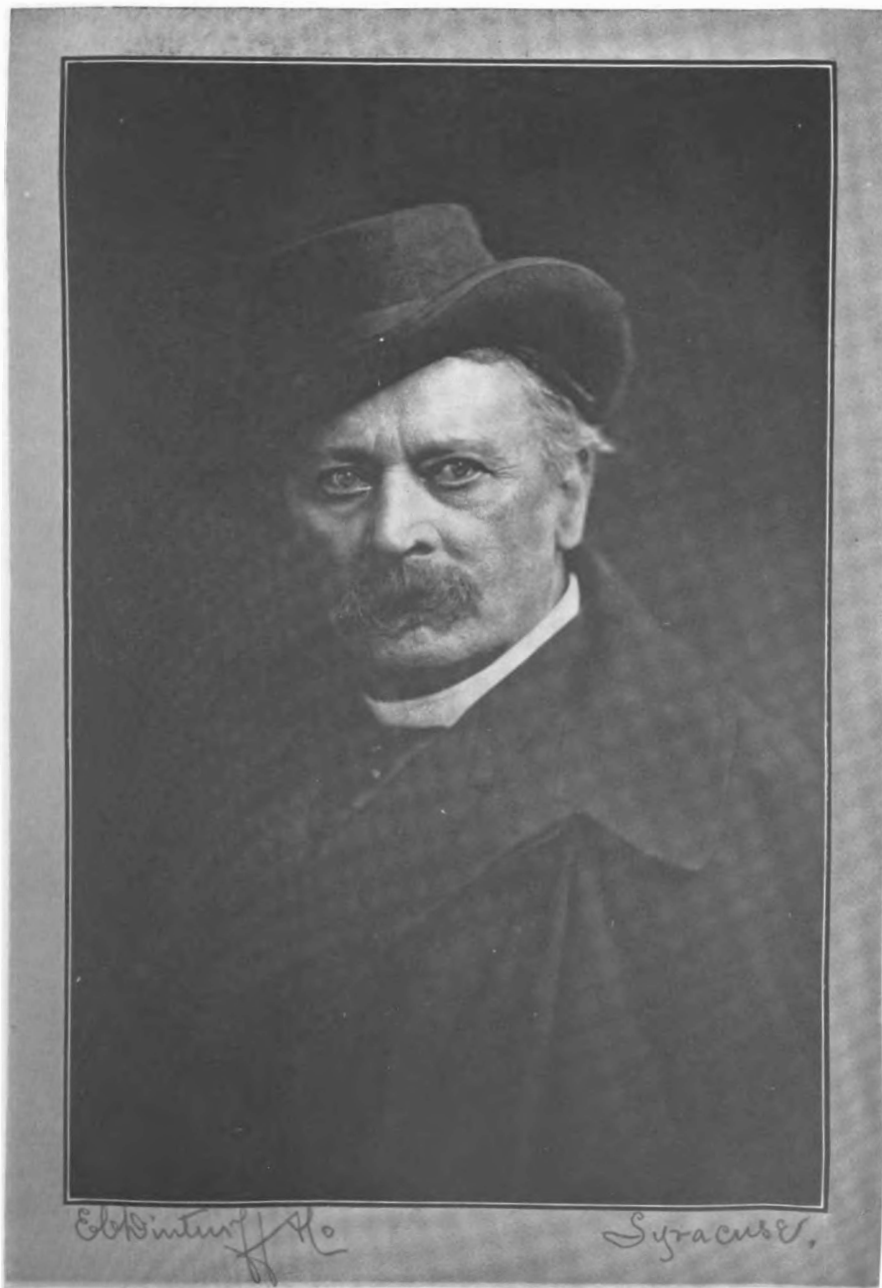
## FACES OF FRIENDS.

**D**R. FRANZ HARTMANN, whose portrait appears on the opposite page, is at present making a short lecturing tour through the Eastern and Middle States, visiting various Branches of the Theosophical Society in America. He came to this country in order to attend the annual Convention of the Society, recently held in New York City.

Dr. Hartmann was born in Bavaria on November 22, 1838; was educated at Kempten and Munich, graduating at the University of Munich in 1863 as a Doctor of Medicine and Professor of Natural Science. He visited Paris in 1864, and during a pleasure trip to Havre was induced to accept the position of ship's surgeon on a vessel carrying emigrants to New York. Once in America he was in no hurry to leave the country; he became a citizen in 1867 and for nearly twenty years continued to practise his profession. In 1883 he visited Japan and China, and then went to India, in order to meet Madame H. P. Blavatsky, remaining there nearly two years. He spent most of his time at Adyar, Madras, assisting in the work of the Theosophical Society. A history of his experiences during that time may be found in his *Report of Observations*, published at Madras in 1884.

Dr. Hartmann was one of those who accompanied Madame Blavatsky on her return to Europe in 1865. He went to Munich, where he stayed for some time with his sister, the Countess of Spreiti. Here he studied Rosicrucianism, writing several books on that subject, such as *An Adventure Among the Rosicrucians*; *The Secret Symbols of the Rosicrucians*; *In the Pronaos of the Temple of Wisdom*. Besides these he has written books entitled *The Life of Theophrastus Paracelsus*; *The Life and Doctrines of Jakob Boehme*; *The Life of Jehoshua*; *Occult Science in Medicine*; *Magic, White and Black*; *Among the Gnomes of the Untersberg*; *Premature Burial*. In 1893 the doctor founded a German theosophical monthly, entitled *Lotusblüthen*.

Dr. Hartmann is a warm friend and supporter of Mrs. K. A. Tingley's, and while the recent Crusade of American Theosophists around the world, under her leadership, was visiting Berlin, he travelled from his home in Hallein, Austria, in order to meet her. At her suggestion he was elected to fill the office of President of the newly formed Theosophical Society in Germany, which he has done with marked success.





## AN INDIAN YOGI BEFORE A TRIBUNAL OF EUROPEAN PSYCHOLOGISTS.

BY FRANZ HARTMANN, M. D., F. T. S.

ON August 3d, 1896, there was held at Munich a Congress of Psychologists, at which were present about 350 medical men representing the different countries of Europe, and to them was introduced an Indian Yogi, whose name is Sen Bheema Pratapa, and who went into the Samadhi sleep for the purpose of exhibiting that state before these professors and scientists so as to attract their attention to the existence of a state of higher consciousness, during which the body is insensible to pains inflicted upon it. But before we proceed further it will be well to explain who Mr. Pratapa is and what was his object in coming to Europe.

Mr. Pratapa is a well-to-do young Kshattriya,\* living on his own property in the Punjab. He is a healthy, good-looking and well educated man, a Pandit, speaking several languages. He is of a highly religious turn of mind, of a childlike and confiding nature, only too easily imposed on by people with whom he comes in contact. Being a Yogi himself, capable of entering at any time, at will, into the state of Samadhi, he believed it to be his mission to exhibit the phenomena accompanying that state before an European public, so as to call the attention of European scientists to the philosophy of the East, to induce them to study the Vedas and to make practical attempts at leading a higher life and entering into a higher region of thought. As to any personal benefit to be obtained thereby for himself, either financially or otherwise, Mr. Pratapa had no thought of that, he being himself in comfortable circumstances and desiring no more. All that he needed for carrying out his purpose was a business manager, one who was versed in the ways of travelling and exhibiting in Europe, for Mr. Pratapa himself being inexperienced in the ways of the world and of rather a timid disposition, would never have been able to attend to such things himself.

Thus it happened that he fell into the hands of a showman during the great world's exhibition at Budapest in Hungary. He was taken to Europe and for weeks at a time he slept in a glass coffin, exhibited to the eyes of the public and under the surveillance of

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\*"Kshattriya," one of the warrior caste, as distinguished from the caste of the Brahmins, or priests.

physicians, who were at liberty to experiment with his body so as to see that it was fully unconscious and insensible to injuries inflicted upon it, while the soul of the Yogi during that time rested in the regions of eternal bliss and peace.

Doctors of medicine of all grades of intelligence, princes, archdukes, the nobility and the common people flocked there in crowds; the papers printed long articles about this wonderful phenomenon, which had never been heard of before, and for a few weeks everything went well, the business managers making plenty of money. But if you ask me as to whether anybody's attention was thereby attracted to the study of the Yoga philosophy, I must beg you to ask me an easier question, for I have never been informed of it. All that I found is that phenomena, if their causes are not understood, prove nothing, and that if the body of the whole world were to enter into an unconscious condition, this would be no indication that the soul of the world could exist in a higher state.

But the great success of the business manager (who never paid Mr. Pratapa anything except his board and travelling expenses) raised the envy of other showmen, and so they started a story that Mr. Pratapa's sleep was a farce; that he only pretended to sleep during the day and that during the night he would get up and regale himself with beefsteaks, wine and cigars and enjoy the rest of the luxuries of life—a story, which is the more absurd, as he being a Yogi, is a vegetarian, never drinks and is not accustomed to smoke tobacco. The public, however, is always as ready to believe a rumor reflecting upon somebody's character as the newspaper men are greedy to start a sensational story, and Mr. Pratapa being disgusted with the treatment he received at Budapest, left that place and upon my invitation sought refuge at my house at Hallein.

Just about that time the convention above named met at Munich, and as this was to be a Congress of Psychologists, which means, of people interested in the science of the soul, I thought this would be a good chance to exhibit Mr. Pratapa before this body of eminent scientists and thus to reestablish his reputation as a real Yogi. Therefore Mr. Pratapa was taken by myself and two of my friends to Munich, and we introduced him to the members of that Congress, allowing them full liberty to try whatever experiments they might choose with his body, provided they would inflict no permanent injury upon it.

They made use of that permission to the fullest extent. Mr. Pratapa went to sleep, and all who tried to awaken him failed. They fingered his eyeballs; they burned his skin with cigars; they stuck needles and knives into the soles of his feet; they made numerous

other tests, but the sleeping Yogi exhibited no sign of sensation and could not be awakened until I applied to him the passes which he had taught me to apply for that purpose.

There were a few of the most prominent scientists who exhibited an understanding of this kind of phenomena, but they seemed to be afraid to speak out their views for fear of not being understood by their colleagues. All the rest did not know what to make of it, although we presented them with pamphlets giving explanations in regard to the Yoga philosophy. They all looked for some sign of disease, and as there was none, they could not attribute that state to any pathological cause, and it being thus inexplicable to them they grasped at the only explanation left for them, which was that of humbug and fraud. They were credulous enough to believe that Mr. Pratapa had come all the way from India and endured unflinchingly all sorts of torture without getting any remuneration for it, for the mere pleasure of leading these people, whom he did not even know, by the nose. Thus ended an attempt to bring spiritual truths into scientific quarters, and Mr. Pratapa returned to India, not a richer, but a wiser man, in so far as he had been taught by his experience, that an idea cannot grow where the soil is not prepared for it.

## HEALTH AND DISEASE.

BY ARCHIBALD KEIGHTLEY, M. D. (CANTAB.), F. T. S.

EVERYBODY believes that the meaning of these words is an open secret. Health is the absence of disease, disease is the presence of some other condition, whether due to accident, infectious fever or perverted vital process. But is "everybody" right? Is there nothing hidden? Is the common voice the voice of common sense? The view so taken seems rather a short-sighted one. Of course on a merely material basis the view is not very far out, especially if it be held that "life" is due to the interaction of the various cells and organs of the body. But one of the old philosophers very wisely said that life does not so much consist in living as in being well and we may infer from this and our own experience that any deviation will mean disease.

If we refer to any theosophical book or to eastern and western philosophies we find that in all alike a separate and distinct place is

given to a "vital principle." This means that life does not consist in the interaction of cellular particles but that it is in virtue of an *inherent* and not *extraneous* vitality and that these particles themselves have life and form. What their form may be or what is their power or method of cohesion is another matter altogether. The living body has been compared to a sponge floating in an ocean of life. The water of the ocean within and without is continuous and is the universal life principle. But this principle being universal permeates all forms of matter alike, though not equally, and according to this mode of action of the life principle are the bodies classified.

Such may be said to be the simple, natural method. But let us carry the simile of the sponge a little further. While there is an equal interchange of give and take from and to within and without the sponge—in short while the centripetal and centrifugal forces are balanced, so long everything goes well. Life and healthy life is manifested in the sponge. On the other hand let us suppose that the incoming is greater than the outgoing: the balance is disturbed and life becomes congested within the sponge. The cellular lives take on too great an activity and unless relieved a vibration is communicated to the sponge which may shatter the united body of the sponge to pieces. *Too much* life in a body kills that body just as surely as too little will cause its death.

From another aspect we may regard all things known to us as varying manifestations of force in matter. Science tells us that matter in itself is one and the same and that the difference between bodies as we know them is due to difference in the rate of vibration of the force. Take for instance the different colors of the spectrum. The colors of the objects we see with our eyes depends (a) on the wave lengths of the vibration of the ether (b) on the varying degree in which any matter or form stops and absorbs those wave-lengths and (c) on the retina of the observer being correctly attuned to perceive the wave-lengths allowed to pass and those absorbed by the colored body in question. Another element in the question is whether the etheric light-waves are reflected back from the body observed or transmitted through it, to the retina of the observer.

Such very briefly is the case for sight. Coarser vibrations of the air affect the organs of hearing: still coarser those of touch; similarly in varying degree the organs of smell and taste. But the underlying principle becomes clear. Bodies differ from one another to human perception by reason of the varying rate of vibration of force in and between the particles of matter contained in them.

Let us apply this to our study of "Health and Disease." Without going into details the anatomist will tell us of a vast complexity



of structure, each part of which serves its purpose in the vegetable or animal economy. Each has its own part to play and no organ of different structure can play that part or perform that function. Each different structural type has its own life-vibration and does it well or ill—too much, too little or exactly right in the general run of bodily work.

Now let us resume the analogy of the musical vibration. According to the rate of vibration is the musical note. According to the various notes in relation to each other is harmony or discord produced. Thus taking all the vibrations of the various organs of any animal or vegetable body, there will be what we may call the "chord of the mass." And going further, there will be the harmony and discord of the family or nation of individuals. Thus in the unit human body the due and accurate performance of function of the various organs will constitute health, while failure in any one function constitutes disease.

But the problem is at once complicated when we commence to study the human constitution. If we regard living bodies as simply so much matter vibrating variously according to its organic structure, the chord of the mass is, though complicated, comparatively simple. As soon as we introduce the question of the astral or etheric body and its vibrations, of the astral plane and its inter-communication and interpenetration with the physical, we are confronted with another class of vibration as much more subtle than the physical as the Roentgen vibrations are more subtle than the waves of sound. But even then when we assume that the astral vibrations may be grouped under one generic head we are confronted with a further and more subtle set belonging to the domain of mind, exemplified in the well known influence of mind over body. Still the principle is the same and we may perhaps justifiably conclude that the great life vibration is one and the same, operating variously in matter and thereby constituting the various bodies and the grades of matter of which these bodies are formed. "Health" and "Disease" still bear the same relation to each other and to the human constitution—but the sources of health or the seats of disease have been rendered more subtle and complex. They have been rendered much more dynamic than structural. Furthermore, just as we have seen that the physical harmony or discord is subject to the more subtle forces of the astral and mental (for lack of a better word) planes, so we may conclude with Patanjali that there are other and more subtle planes and vibrations, for the "mind" is only the internal instrument or organ for the manifestation of more subtle forces.

Such considerations lead us to a more expanded view of

“ Health and Disease.” We can regard “ Health ” as the perfect and balanced action not only of a physical body but also as the perfect action of astral and mental vibrations manifesting the free and indwelling “ spirit.” But what of disease? This conversely would be the imperfect action. Apart from this, however, I think that we may regard disease as a perverted vital process. Theoretically, of course, all should be perfect, but as a rule, nay invariably, it is to be seen that individual human units have made their own conditions; have by physical, astral and mental action created such conditions and set up such vibrations that the beneficent force of life is on the one hand either unable to “ inform ” the various grades of matter, or on the other enters in such quantity as to rend to pieces that form of matter which it enters. In the first volume of the *Secret Doctrine* there is a curious footnote in which H. P. Blavatsky deals with the action of the minute “ lives ” or units of the animal economy. It is there stated that the life force is manifested at one time for the purpose of construction and that the same force is also used to change or destroy the form which had previously been erected. Thus I take it that the life force passes into manifestation in its outbreathing; it recedes in its inbreathing, still changing its form; and still pursuing the change of form it undergoes a period of “ rest,” following in this the analogy of physiological respiration. Then comes a fresh cycle of manifestation.

Thus we can follow the law of cause and effect through various incarnations in reference to “ Health and Disease.” We may consider, from the point of view of vibration, that all action sets up a vibration which may be in harmony or discord with (a) the existing chord of the mass of that human unit on the physical, astral or mental planes, and (b) the chords of other units in relation with that one, and (c) the dominant note of the universal life force. The result will almost inevitably be a discordant vibration. Such discordant vibration, wherever it act, will as surely produce “ disease ” either mental, astral or physical, which will *manifest on all the planes* or be stored up as a “ mental deposit ” or *skandha* to be more easily manifested on another occasion.

This naturally raises the question of the cure of disease and the promotion of health. It would seem easy, perhaps, for the possessors (if there be such) of the “ Elixir of Life ” to cure all diseases of suffering humanity by a few of their magical drops. But this would be contrary to nature and would be akin to a vicarious atonement if the harmony of health were to be thus produced. Man is his own destroyer, and he must be his own physician. Terrible would be the result of these magic drops: they would kill the body

as surely as the strongest prussic acid. To be an "Elixir of Life" the drops must be a concentrated life-force imprisoned in a vehicle. Such a force coming in contact with a body and vibrations not attuned to itself would rend that body asunder and destroy it as a form. Man can do it for himself if he chooses, but must not attempt to shirk the consequences of his own acts. Having by acts (and the thoughts which preceded them) laid up the mental deposits which will manifest later as discord and disease, how is he to restore harmony within himself and with nature around him : how manifest harmoniously the indwelling life-force?

The answer is tolerably simple. He has to simplify himself. While man continues to occupy himself with a makeshift panorama of his own making he will perpetuate the evil. What man wants is an ideal—an ideal self to which he may cling and of which he can think, and then by gradually raising that ideal he may come to realize his own true healthy self.

In all this I would not be understood as saying that the cure of bodily or astral disease lies in the mind or that the presence of bodily disease is evidence of an unclean or diseased mind. Nor would I wish to argue that to cure disease of the body we are to meet it on the mental plane alone. I say, on the contrary, that nature means us to meet it on all planes alike. Again, when I see a diseased body and the clear spirit shining through ill-health, I rejoice, for I know that the mental deposits have worked down and out and that the karmic deposit is almost done away with. Meet discord with the true weapons and restore the harmony : but do this because it is right according to nature's laws and not because you shall benefit your own poor body. If you use the mental life force for this purpose you will lay up a mental discord, and by injecting too much of this into a form unfit to receive it render that form diseased and insane in every sense of the word.

Therefore, I say : use all things properly according to nature's laws to a lawful end on every plane alike. Regarding all these manifestations as so many different vibrations we shall find that we become more and more impersonal and by becoming so that we shall be better able to sympathize with and thereby help the suffering.

Consequently the touchstone—the "Elixir of Life" which all alike have it in their power to administer to suffering humanity—one which is without danger to those who receive it—is that loving vibration of the human life-force which we try to express by Brotherhood.

## THE GENESIS AND PRE-NATAL LIFE.

BY PROFESSOR ALEXANDER WILDER, M.D.

"A Nurture perfectly correct must show itself able to render both bodies and souls most beautiful and good."—PLATO.

PLUTARCH in his curious collection of excerpts, *The Natural Things which the Philosophers take Delight in Studying*, has given us a repertory of most valuable suggestions. It includes a great variety of themes, as for example: Nature itself, First Principles, Elements or Composites, the Kosmos or Universe, Divinity, Matter, Ideas, Causes, Bodies, Molecules, Necessity, Destiny, Fate, the Heavens and Earth with their motions, then the Soul with its activities and qualities, the conditions preceding and incident to mundane life, and finally what we denominate Heredity. For the supposition which many entertain that Philosophy is solely a pursuit of wisdom transcending what may be known of physical facts, and the converse notion that it consists entirely of the knowledge of natural things, are alike erroneous; for it comprises both in their respective spheres.

In his Fifth Book here named our author presents us with the speculations of the Hellenic Sages in respect to our physical nature and its conditions. These related to the laws and circumstances of our transition into the natural life, and the peculiarities of heredity; as for example, why children resembled their parents and progenitors, and why they often differed in temper, character and in other respects.

It is proper to take a full account of this department of the subject. The conditions attending the advent of the physical life are also essentials of the subsequent culture. It gives us confidence, our author declares, to be well born. It is fortunate beyond all power of estimate to be well fathered and well mothered. The beneficent consequences extend not only through the whole life, but also through the coming ages.

Meanwhile, the children of an unworthy father or mother are blemished at their birth, and likely to be pursued as long as they live by the ignominious fact of their early history. As is the mother, so is her daughter; the fathers eat sour grapes and the teeth of the sons are set on edge. The criminal, the libertine, the persons greedy for selfish ends are never likely to become parents, except of offspring tainted deeply with similar evil propensities. From thorn bushes nobody expects grapes to grow, nor from thistles

any fruitage of luscious figs. Much of the insane diathesis, perverted faculty, defective intelligence, imperfect physical sense, stunted or repulsive configuration of body, and vicious proclivity, which we observe in many cases, may be set down as the inheritance from a drunken ancestry. Thus Diogenes, the Cynic philosopher, once reproached a crack-brained and half-witted stripling: "Surely when thy existence began thy father was drunk."

We acknowledge gladly that much, very much, can be accomplished with suitable training and self-discipline to overcome these faults of natural conformation. As the richest soil is unproductive when left without cultivation, and the best beginning suffices but little if not followed by diligent activity, so, on the other hand, the unfortunate sufferers from heredity may correct much of their condition physically and morally by proper effort. Our longest-lived individuals are often those who began with a frail body, and it is recorded of Sokrates that although the wisest of Greeks he had the appearance and natural proclivity of a satyr. Nevertheless, in such cases the drawback continues with them, that they are carrying a heavy weight through their whole term of life, which impedes endeavor on every hand and generally compels them to remain in a subordinate place in the theatre of active life.

Yet we are able to view the matter on the brighter side. While the evil dispositions of ancestry are said to be transmitted to the children to the third and fourth generation, the virtuous tendencies, the same authority assures us, will continue to the thousandth. Evil is always transitory, but good is perennial. This world is not normally a place for human beings to grow worse in, but to become better and more highly developed. There is a recuperative principle in our nature always operating to repair the mischiefs that have come to us, or which may occur during our varied experiences. With all the plausibility and actual truth that may exist in this dogma of heredity, we see no adequate reason for accepting it as a complete solution of the enigmas. Indeed, it appears to be a kind of stock argument by which to evade rather than to explain embarrassing questions. There may be other causes operative, holier inseminations, if we may so express it, by which pure children are born of ill parentage, as the loveliest water-lilies come from the foulest mud. We may not regard the unborn infant as merely a living mass of flesh and blood, without any moral quality. Such a notion may serve as a *placebo* for the conscience of certain individuals, but it cannot be justly entertained. This matter of the spiritual and moral nature of human beings during what is regarded as the inchoate period of existence, involves deeper problems than

are presented by the conditions which are shared in common with the animals. Even at that time there exist the basis and rudiments of the intellectual quality. If therefore, it be true that man does not live by bread alone, but by an energy that is beyond and more life-imparting than bread, it is still more true that the nobler moral and spiritual nature does not proceed solely from the analogous qualities of parents and ancestry, but is likewise from a source infinitely higher.

Let us, then, bear the fact in mind that the Soul is the veritable self, the ego or individuality.\* The body, head, brain, any or all of them, may not be accounted in any proper sense as the selfhood. I have often noted in my own vivid consciousness that they were something apart and distinct from me. Their peculiar form and office fit them admirably for my service and convenience. I am certain that I could not do so well with any other, and I would not be at home in another person's body. Yet I could not have had this body of mine so perfectly adapted to me, except I had had some directing agency in its fabrication. The poet Spenser has well explained this:

“ For of the soul the body form doth take ;  
For soul is form, and doth the body make .”

It is easy, therefore, to perceive and understand that being thus divine and constructive, the Soul is superior and older than the body. We are not able intelligently to conceive that it has its first inception with it in the protoplasmic ooze. It can be by no means a fabricated thing, like the objects perceptible to our senses, but must be from its inherent quality now and always of the eternal region. How it was projected into temporal life and conditions, and whether it became personal by such projection, are questions of deep interest to earnest thinkers. Whether, when coming into the circumscribed region of Time there was a former consciousness rendered dormant, as from the fabled drinking of the Lethean draught, is a question in the same category. Perhaps, we sometimes remember.

It may not rationally be pleaded as an objection that this is a concept of too unreal and visionary character to deserve serious consideration. We are what we are by virtue of our interior thought, our will and desires, and our bodily organism is only the minister to these. Day by day and even moment by moment the particles

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\* The writers of the New Testament have incidentally recognized this fact. In the Synoptic Gospels according to Mark and Matthew, the question is asked: "What shall it profit a man if he gain the whole world and *lose his own soul*?" In the book by Luke, the text reads: "What is a man advantaged if he gain the whole world and *lose himself*." Indeed, in most places in the Bible where the term *soul* occurs, the same sense is preserved by substituting the word *self*.

which make up the body are perishing, and new ones taking their place. Yet during all these changes, the soul and thinking principle remain the same. If, then, our identity and memory continue thus unaffected during these transformations of bodily tissue, it can not be illusive and unreasonable to suppose that they have endured through a succession of ages and changes prior to the present term of corporeal existence.

The transit of the soul from the eternal region to the conditions of corporeal life, is a matter by no means easy to comprehend. The human understanding is somewhat like a vessel, incapable of receiving a truth or concept of superior or equal dimensions to itself. A little perhaps, may be known, but far more is only to be observed, contemplated, and admired. On its superior side the soul is divine; on the other, human and subject to the contingencies of change. Its genesis is not its beginning as a living essence, but its transition, extension or projection into conditional existence. This may be considered as being the result of a predilection, an attraction of spiritual for the phenomenal life.

Plato has given us, in the Tenth Book of the *Republic*, a very significant suggestion in regard to this matter. Eros, of Pamphylia, had fallen in battle, but when laid upon the funeral pyre, twelve days afterward, recovered from his trance. He had been in the world beyond and beheld many wonderful things. Among them was the beginning of a period of life upon the earth, to those of mortal race, the "souls of a day." They were selecting from models the form of life in which they would live upon the earth. Thus, the cause of their respective careers was in their own choice. Those who had lived here very frequently, as if weary of excessive effort or the tedium of monotony, chose a mode of life widely different from what had been lived. To each of these models a dæmon or guardian genius belonged, so that every one thus selected his own, and thereby his destiny. They next proceeded to the plain of Lethê, and drank the water from the river of forgetfulness, which no vessel contains. Then falling asleep, they were carried hither and thither, to begin their life in the world. Hence the soul when first united to a mortal body, is without intelligence; but as time passes, every one who receives proper food and education, receives his proper allotment and development.

We for our part are enabled to know this much: that a certain vital quality is conjoined with an albuminous molecule, which immediately thereupon begins to unfold organic structures and afterward continues the process of maturing them into the several parts of the future body. So far the human and animal races are similar,

yet in the same thing and beyond, they part and are differenced. While this is going on, the thoughts and emotions of the mother, even to her loves and aversions, are blended with the psychical nature of the developing individual, making him or her different in the future character from what otherwise might have been the case.

By no means, however, does the agency of the father cease with the inception of this process, with the involution or enwombing, which is always before evolution and is its prior cause. The mother having become "bone of his bone and flesh of his flesh," the child, so far as concerns the exterior selfhood, is not hers alone, but theirs in common. The affection of the father for the mother, or his indifference and aversion will permeate their child's temper and moral qualities. For the father does not cease, during the entire gestative period to do his full share for the weal or woe of the future individual. A man can no more disconnect himself from the life of his progeny than a tree can sever itself from any of its branches. The act by which physical existence begins, is therefore sacred and sacramental, an allying of human souls in solemn league with the eternal world. To speak of it lightly and with idle ribaldry is really a sacrilege.

During the gestative period the child is receptive to a most extreme degree. We may imagine it to be unconscious, but this is because we do not know. It is certainly sub-conscious, somewhat like the person in the mesmeric trance. "As soon as the voice of thy salutation came into mine ears," says Elizabeth to Mary, "the babe leaped in my womb for joy." We know that every caress of the mother, every harsh word or unkind act, affects the little one in her arms. The milk is a potent agent in forming the character and disposition. The babe after birth is, however, nothing else than the continuation of the babe that was enwombed and fed from the mother's blood. While, therefore, the body of the child is taking form in the body of the mother, almost as part of her, its moral and passional nature is acquiring her characteristics, her modes of thought and feeling, and even her very sentiments. When the little one awakes into the earth-life it has similar likes, tastes, habits and repugnances to those which she had cherished.

Plato gives parentage all the significance of a religious observance. It should be preceded, he declares, by an affectionate devotion of husband and wife to each other. "All persons who share in any work," he remarks, "when they give their minds to themselves and the work, produce the whole beautiful and good; but when they do not give their minds, or possess any, the result is the contrary." This pre-natal period is a time of teaching without text-books, lec-



tures or recitations. The teachers impart their instruction by the medium of will and thought; and the learner is a very apt one. The lessons are generally retained in the internal memory for the lifetime. "The divine principle seated in man, if it obtains the consideration to which it is entitled, from those who bring it into action, will set all things right."

His suggestions were given with a view to the highest perfection, bodily as well as moral and spiritual. He recommended youth on the part of mothers and perfect maturity for men, with prudence in both. Like Hesiod and others he pleaded against an excessive number of children in a family. There should be a son to maintain the "honoring of father and mother, the worship rendered to ancestry, and also to prevent any deficiency of population." This course would enable a proper maintenance and education for every one. But when the necessary conditions do not exist of food, clothing and shelter, the welfare of the home is imperilled, the mental training is sure to be defective and the higher development is almost hopelessly arrested. The community then swarms with unfortunate persons, sickly and debilitated, and with those who on account of their ignorance and inefficiency, are disabled from earning a livelihood.

The antecedent existence of the human soul has been a belief recognized in the older world-religions, and entertained by the profounder thinkers in all the historic ages. It pervaded every faith and influenced all forms of thought. The Buddhistic teachers accordingly tell us of a *karma* or innate tendency, the result of our action in former terms of existence. By its operation every thing that is done by us infixes itself in the very elements of our being, thenceforth to influence the motives, conduct and events of our subsequent career, as a destiny that may not be shunned. This influence, they declare, will not cease with a single term in life, but affects the career and fortunes of those which follow. Hence we are what we are in our exterior nature, not from heredity alone, nor from the higher estate of the soul in eternity, but also from the conditions which we ourselves have created. "Rabbi," said the disciples to Jesus, "did this man sin or his parents, that caused him to be born blind?" The moral conditions of the soul are not changed because we are parted from the body. Whether we are to accomplish a progress of ages in the invisible region, or are embodied anew and born again into the earth-life, they are certain to influence and modify our fortunes. Wisely therefore, may we heed the counsel of the great philosopher: "The most important thing is to become expert and intelligent to distinguish what is the good

life and what is the bad, and to choose the best. This will lead the soul to be become more just, and to overcome the evils of heredity, acquired wickedness and other misfortunes, so that the individual will shape his next life and become correspondingly blessed and happy.''

Most happy is the child that is ushered into this life with propitious influences to move it onward through its earthly career ; yet I will add that such a one will be infinitely more blessed, if as man or woman, the higher knowledge and inspiration shall impel to the overcoming of the abnormal or unholy bias, and ancestral entailment ; and so, he or she shall emerge into a higher life, higher thought, higher moral altitude. There are some who do all this ; and they are the precious and sacred ones whose presence makes the earth fragrant and renders life richly worth the living.

Let us welcome the new-comer while yet on the way. Let everything pertaining to the Great Mystery of Life be esteemed as venerable and holy. Let us honor even to reverence her to whom the sacred charge has been committed. If the august Son of David coming into Jerusalem might be greeted with applause and hosannas, then with sentiments equally just and worthy may we hail the approach of the infant man or woman about to become an actor and participant in the experiences of life. For every child comes as a herald from the eternal world, an apostle to save, to ransom and redeem.

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## THE SOUL.

We may compare the soul to a chariot, with a pair of winged horses and a driver. In the souls of the gods, the horses and the drivers are entirely good ; in other souls, only partially so, one of the horses excellent, the other vicious. The business, therefore, of the driver is extremely difficult and troublesome. . .

But if, being unable to elevate itself to the necessary height, it altogether fails of seeing these realities, and being weighed down by vice and oblivion, loses its wings and falls to the earth, it enters into and animates some Body . . . that which has seen most enters into the body of a person who will become a lover of wisdom . . . . the next in rank into that of a monarch who reigns according to law, or a warrior, or a man of talents for command . . . . the ninth, into a despot and usurper. And in all these different fortunes, they who conduct themselves justly will obtain next time a more eligible lot; they who conduct themselves unjustly, a worse.—PLATO, *Phædrus*.

## MYSTICS AND MYSTICISM IN CHRISTIANITY.

BY J. D. BUCK, M.D., F.T.S.,

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IT is no part of the purpose of the writer of this paper to give a connected history of mysticism, or to introduce all the writers who in such a history would have to be admitted to consideration. Mysticism is a vague term, and while there is some element common to all genuine mystics, these writers differ very widely in their method of philosophizing, and particularly in the extent in which the emotional element is mingled with their philosophy.

Mysticism is not Theosophy, though there are certain elements common to both, and the two terms have been often applied by different writers to the same individual. No history of either Theosophy or Mysticism would be complete that left out any prominent mystic or theosophist. Neither Mysticism nor Theosophy can be adequately defined in a phrase; neither of these forms of thought readily crystalizes into a creed; either form may, and often has adopted without dissent the Christian creed in vogue at the time, and each has undertaken to give the inner sense, or spiritual meaning of the accepted dogmas. Mysticism has more often been emotional, than philosophical, and hence is strongly characterized by religious devotion. Tauler was a typical mystic and it is said of him that in his sermons he was often so wrought up by his emotions, and the idea of union with God, that he could no longer speak or stand, and was carried out fainting.

Aspiration differs widely from emotion and yet is equally akin to devotion, and when once centred in the soul is less liable to transitions and oscillations and is nearer related to philosophy. Meditation or contemplation may coëxist with either the emotional or aspirational nature, and both mystic and theosophist recognize the Divine Unity and aim at the union of the human with the divine. If this difference between aspiration and emotion, between the true light and the perturbations produced in the individual by that light, be kept in mind, and the closer consonance of philosophy with aspiration, the relation of Theosophy to Mysticism can be more clearly apprehended. Another point should also be held clearly in view, viz.: the philosophical relation between Faith and Reason; between the existence, immutability, and beneficence of the Divine Life, and the orderly sequence of its manifestation, and apprehension by the

mind of man. It is only through the establishment of a perfect equilibrium between faith and reason that the Divine Life and the Divine Wisdom can become manifest in man. Faith without reason becomes fanaticism; reason divorced from faith becomes sordid materialism; and while prating of order and law begets anarchy.

Christian mysticism may be said to date from the first quarter of the ninth century, A. D., though there were Christian mystics from the beginning of the present era. There were the Essenes, the Therapeutæ, the Gnostic sects and the Neoplatonists during the early centuries, but with the conquests of Constantine and the Mohammedan these disappeared and western Europe was left in darkness and superstition. The monasteries became almost the only seats of learning, and though in secrecy the spiritually minded among the monks might pore over the philosophy of Plato woe unto him who dared to antagonize the blind superstitions and crass materialism of his fellows or of potentate in church or state.

In the year 824 the Greek Emperor Michael sent as a present to Lewis the Mild the treatise of the supposed Dionysius the Areopagite. This book was translated into Latin by Joannes Scotus. This treatise contained the following sections; "On the Celestial Monarchy"; "On the Ecclesiastical Hierarchy"; "On Divine Names" and "On Mystic Theology." These books were eagerly read by the Western Church, but being without the Pope's sanction, they were soon condemned by Pope Nicholas the First, who ordered that Scotus should be banished from the University of Paris and sent to Rome, instead of which he fled from Paris and subsequently returned to England.

It was this book, says Enfield, which revived the knowledge of Alexandrian Platonism in the West. "Thus," continues Enfield, "philosophical enthusiasm, born in the East, nourished by Plato, educated in Alexandria, matured in Asia, and adopted into the Greek Church, found its way, under the pretext and authority of an apostolic name, into the Western Church."

The history of the Church for the next two or three centuries and its various councils is chiefly interesting from the efforts made to get rid of the influences of the mystical philosophy and the heresies of Origen and Nestorius. Four hundred years after the Greek emperor sent the books of the Areopagite to Lewis the Mild, Thomas Aquinas was born. He was called the "Angelic Doctor," was canonized by Pope John XXII, and it was popularly believed that miracles were wrought at his tomb and that the soul of St. Augustine had reincarnated in him.

Bonaventura was contemporaneous with Thomas Aquinas, and

equally famous in his day, being designated as the "Seraphic Doctor." Both of these famous men connected the scholastic philosophy with theology. They considered knowledge the result of supernatural illumination and to be communicated to men through the medium of the holy scriptures. Meditation on the Divine attributes, prayer, and religious devotion were considered as the source of real illumination. They were mystics in the strictest sense, and though Aquinas is better known to modern times, they both influenced all subsequent religious thought.

Roger Bacon was born in 1214, and was thus seven years older than Bonaventura and ten years the senior of Aquinas. Though a monk, and familiar with the scholastic philosophy, he was less a mystic than any of his predecessors or contemporaries, and stands as a fair example of the difference between Theosophy and Mysticism. He transferred the philosophy of Aristotle to the plane of physical investigation in place of the vagaries of theological speculation, and was far more of a philosopher than a theologian. He made theology subservient to philosophy, instead of the reverse, as with Thomas Aquinas, and united faith with reason to an extent seldom found and never transcended, perhaps, previous to his day, since the beginning of the Christian era. He was undoubtedly the greatest mind of his age, and had much to do with the revival of learning which dates about two centuries after his death, which occurred in 1294 at the age of 80. (There is a discrepancy in dates as given by his biographers.)

From the eighth to the fourteenth century the scholastic philosophy served as the basis of endless theological speculations and with the great mass of ecclesiastics these angry disputes served only to engender hatred and foment strife. The dispute between Calvin and Servetus may serve as an illustration. To differ in intellectual conception of the nature of the trinity from a vindictive and brutal priest in power, was a sufficient ground for ecclesiastical murder; and the history of the "Holy Inquisition" and the list of martyrs is a sufficient commentary. The anathemas of Councils of the Church during the 6th, 7th and 8th centuries A. D., specifying wherein it was a crime to differ from the opinions of those in power, show conclusively how liberty was enchained, spirituality dethroned, progress prevented and power maintained at any cost.

The numberless creeds and sects into which modern Christianity is divided find their roots in these angry disputations of the dark ages, demonstrating beyond all controversy that to repress truth is to break religion into fragments. Nothing but liberty and light can ever unify and perpetuate. To attempt to unify by force is to sow

the seed of inevitable dissolution. Modern Christendom is reaping the reward of its follies and crimes.

The theologian differs from the mystic as the doctrine of the head ever differs from the religion of the heart. The former wrangles and grows dangerous over human conceptions of the Divine nature. The latter meditates on the Divine attributes, and seeks to unfold within the soul the Divine Love and the Divine Light. The theologian has often begun as a heresy-hunter and ended as a murderer. The true mystic is the most gentle and compassionate of beings in regard to the failings of others, whether of the head or heart, but is continually bent on purifying his own heart and elevating his own spiritual nature, while a divine compassion governs all his relations to his fellow men. The theological and the mystical natures have often mingled in varying proportion in the same individual.

The philosophical basis of mysticism is the Platonic doctrine of emanation; its method is meditation; and its result is charity and good works, or altruism. The real source of mysticism as found in the Christian church is the philosophy of Plato, fragments of which survived the extinction of the Essenes and the Gnostic sects and were in every age exemplified by the purest and noblest of men. Contemplation and religious devotion, and the resulting degree of spirituality were permitted and encouraged in every age by the church provided the mystic either avoided all theological disputations, or when interrogated answered in the orthodox form. Just as theological disputations have rent the church in pieces, and as she apologizes for, where she can no longer conceal or deny her ecclesiastical murders; so on the other hand, has she been ready to exalt many a true mystic to the order of saintship. But for these examples of genuine piety regardless of all theological ideas, the church would have nothing with which to face an age of liberation and intelligence but a record of barbarism, and this in the face of the fact that she has often butchered the most saintly of her children!

The beginning of the sixteenth century ushered in a new era of thought and paved the way for all subsequent progress and enlightenment. Luther, Melancthon, Tauler, Erasmus and many lesser lights, broke down the old barriers and destroyed organized abuses. Luther was essentially a reformer, a theologian and a Soldier of the Cross, with little of the mystic in his nature. He was versed in the scholastic philosophy, and was influenced and inspired by Melancthon who was more of a philosopher, by the great scholar and Kabalist, his friend and teacher, John Reuchlin, and by the mystics, Tauler and Erasmus. Bent on reforming abuses Luther gave a practical

turn to church affairs and was aided and sustained by the fiery eloquence with which Erasmus denounced the scholastic philosophy, and made intellectual disputation inferior to grace. In seeking through religious emotion, the hearts of his hearers, Tauler exhausted himself, made friends with the masses, and bitter enemies among the priests. To these active agencies in the Church Reformation must be added, Trithemius of St. Jacob and his illustrious pupils, Paracelsus and Cornelius Agrippa.

Such a coterie of Reformers, Mystics and Occultists can nowhere else be found in history. Had Trithemius, Reuchlin, Paracelsus and Agrippa prevailed, instead of merely influencing events at the time, the world would have been saved four hundred years of blind intellectual belief, the "Triumph of Faith" born of ignorance and superstition. But the world was not ready for such an era of enlightenment. The Kabalah was obscured, denied, tabooed, and the literal text of the Pentateuch gained the ascendancy, with the resulting wrangles over Predestination, Free-will, the Trinity, Atonement, etc., etc., to the utter confusion of reason, the darkening of the understanding, and the unbrotherliness of man to man. In other words: faith dethroned reason, and religious fanaticism was the inevitable result.

Christian Mysticism alone remained of the genuine elements of a true religious *renaissance*, and has worked its ethical results just in proportion as theological wrangles have ceased, and humanitarianism has encroached upon the boundaries and prerogatives of ecclesiasticism. The downfall of creeds has been the uplifting of humanity.

It may be denied that there is any relation between mysticism and humanitarianism, and claimed that the former is as vague and uncertain as the latter is practical and beneficent. It is in the motive and method, rather than in the verbiage of mysticism that the key to its influence is to be sought. Meditation with one of sincere motive and a pure heart, striving to put down selfishness, lust, pride and all manner of uncharitableness can give rise to but one result, viz.: love to God and love to man. The desire of the heart is the motive power in man, and long ere the Christian dispensation began it had been demonstrated that self-renunciation is the only way to holiness, and that its synonym is Divine Compassion, and its sure fruitage the Universal Brotherhood of man. The very essence of true mysticism is the unification of the whole human race.

Now the philosophy of this Kabalah, or of Occultism, or of Theosophy differs from Mysticism in this: not in setting the intellect against the heart and placing knowledge above devotion, but

in uniting both heart and mind and thus establishing a perfect equilibrium between faith and reason, and basing both on a complete philosophy of Nature and of Life. Such knowledge was in the possession of Trithemius, Reuchlin, Paracelsus and Agrippa, and not hidden from Luther and his more immediate co-workers. But the age was too dark, the priesthood too corrupt and too much in power, and while gross abuses could be exposed and held up to public scorn and chastizement, new light and real knowledge could not be disseminated, for the power to apprehend, and the willingness to serve them was confined to the very few. Luther wrote an introduction to the "Theologia Germanica," one of the purest and best treatises on mysticism that exists, and there were not wanting fraternities like the "Friends of God," among whom the pure Doctrine of the Heart led to peace and true knowledge. It may thus be seen what an immense influence mysticism has had upon Christianity, all apparent triumphs of dogmatic theology to the contrary notwithstanding. Theosophy is capable of dissipating all the mists of mysticism, of removing all obscurity, and by reconciling faith with reason of restoring the true religion of Jesus, and thus of hastening the time when all nations, kindred and tongues shall acknowledge One Redeemer, viz.: Divine Compassion in the soul of man.

"A new Commandment I give unto you; That ye love one another—as I have loved you."

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### TRUE SPIRITUALITY.

"What then shall I do, Lord?"

"In every matter look to thyself, as to what thou doest and what thou sayest; and direct thy whole attention unto this, to please me [the Higher Self] alone, and neither to desire nor to seek anything besides me.

"But of the words or deeds of others judge nothing rashly; neither do thou entangle thyself with things not entrusted unto thee. Thus it may come to pass that thou mayest be little or seldom disturbed.

"But never to feel any disturbance at all, nor to suffer any trouble of mind or body, belongs not to this life, but to the state of eternal rest.

"Think not therefore that thou hast found true peace, if thou feel no heaviness; nor that all is well, when thou art vexed with no adversary; nor that all is perfect, if all things be done according to thy desire.

"Neither do thou think at all highly of thyself, nor account thyself to be specially beloved, if thou be in a state of great devotion and sweetness; for it is not by these things that a true lover of virtue is known, nor doth the spiritual progress and perfection of a man consist in these things."—Thomas à Kempis, *Of the Imitation of Christ*, Book iii, Chap. xxv.



## CAPITAL PUNISHMENT.

BY E. L. REXFORD, D.D., PASTOR UNIVERSALIST CHURCH, COLUMBUS,  
AND EX-PRESIDENT OF BUCHTEL COLLEGE.

IT is one of the barbarisms of the olden times still lingering among the benignities of our struggling civilization. It may well be called "a struggling civilization" inasmuch as the better energies of every age are always set to the task of freeing the life of its people from the irrational burdens imposed by the preceding times. A given code of opinions and usages may embody the moral, legal and religious sense of a given age, but when these opinions and practices are brought forward into a purer light and erect their standards in the midst of the more enlightened humanities they are seen as wretchedly incongruous and they shock the sensibilities of the best life. It is providential possibly that there should be this commingling of the rational and the irrational, the brute and the human.

Every age has had its "barbaric" and its "enlightened," its lower and its higher standards and laws and customs, and it seems to be one of the divine methods for increasing strength that the higher should ever battle with the lower. Life that is too easy is not compact and firmly knit in its sinews. It is opposition, it is the warfare between the old and the new to which the world is indebted for its very life. Some of the Indians of this country accounted for the strength of their chiefs by believing that the soul of every enemy slain passed into the body of the slayer, and hence if a warrior had killed an hundred men the victor had the strength of an hundred men. It was a rude way of expressing a persistent philosophy. Resistance is one of the life processes. If birth were not difficult it would be impossible. The resisting barriers of nature must hold the immature life till the hour of safe deliverance arrives. Mr. Beecher was once asked if he did not think there was a vast amount of chaff in the Bible, and he is reported to have answered: "Of course there is. But the character and value of chaff are determined by the time of the year." Quite essential to the immature grain, it is useless to the matured result. The shell resists and protects the chick till the chick is strong enough to resist the shell and needs no more protection. Resistance and life are critically balanced against each other in nature, always making their exchanges at the appointed hour and so nature always befits itself

and justifies itself. But in our human economies and methods the ancient barriers are frequently allowed to remain far beyond their time, and the withered genius of conservatism is permitted an existence vastly overreaching its legitimate date. The living energies are often burdened and sometimes blighted by the ancient tyrannies, and the inheritance of the larger life is denied its rightful heirs.

I think this is true in the instance of the present and longer continuance of this barbarity of the death penalty for crime. It may have had a moral value in a rude condition, but it stalks forward out of its ancient darkness into the light of this age and appears as one of the crowning horrors of the time. That it does not hold its place as securely as it once did is evident, but it is yet too strongly entrenched in the legal and religious (!) sense of the public to inspire any eager hope of its speedy abandonment. "Society must be protected" is the reasonable demand made by our legislators and the officers intrusted with the administration of the laws, but they have not sufficient faith in the philosophy of clemency to trust the fortunes of society to milder and more humane ways. They are afraid that the ends of justice will not be attained if the death penalty is abolished. The motives of our law-makers are not to be questioned, but I am morally certain that their fears spring from false estimates of the moral elements involved.

There is another class of men who advocate the retention of the death penalty on the basis of the Bible. They claim that the Bible sanctions and indeed ordains Capital Punishment, and therefore it should be retained. The Bible is claimed to be the word of God in all things and the only authority. So did men in the days of the Anti-Slavery agitation in America advocate the retention of slavery by the authority of the Bible. Clergymen stood in their pulpits and hurled the divine anathemas at the abolitionists, and they built up a breast-work of Bibles around the institution; but in these times they have found different uses for their Bibles and different meanings in them, and not a few of even the conservative clergy are attempting to identify the once "infidel" Lincoln with the churches. The meaning of the Bible changes with the intelligence and the humanity of every age, and there is scarce a barbarism of history that has not had the Bible quoted in its defense by somebody at some time.

In regard to this subject in hand, some observing man in the ancient times seeing that violence naturally begets violence, said that "whosoever sheddeth man's blood, by man shall his blood be shed;" and gradually, or it may be immediately, the fertile genius of the

theologians, claiming to know the Divine mind, erected this observation into a divine command, and to-day it is one of the holy proof-texts for the law and practice of human execution. But the Bible proves too much in these lists of the death penalty. Under the Jewish code of laws there were *thirty-three* crimes punishable by death. This same Bible sanctioned and prescribed the death penalty for them. Do these biblical defenders of the death penalty wish to go to this limit, and would they have the Bible code enacted in our civil statutes? But why not? If the Bible sanctions the death penalty for thirty-two crimes aside from murder, why should our death-dealing Bible-worshippers select the one crime of murder for the hangman and reject all the others? If the Bible is the word of God, designed as a code of procedure for all time, why not abide by it and bring back the horrors of its ancient sanctions? No one would venture upon such an experiment, and yet the freedom with the Bible that will reject thirty-two crimes from the clutch of the hangman or the axe of the axeman may reject the *thirty-third* crime from the same murderous hand. The Bible is simply useless in this contention. It is loaded so heavily with this barbaric spirit that it bursts in the hands of those who use it, and it is more dangerous to those who stand behind it than to those at whom it is aimed.

Another class of men in this grim apostleship of death is composed of those who harbor a spirit of revenge, and out of whose hearts sprung the law of "an eye for an eye" and "a tooth for a tooth." They are men who seem to think of law as an instrument of destruction for the unfortunate classes instead of being an agency for their preservation, their discipline and their ultimate restoration. It is this feeling of revenge, no doubt, that has shaped a considerable part of our legislation as it bears upon the criminal class. Men of this type of advocacy are men who, according to the theory of evolution, have brought with them certain elements of the lower animalism, the tiger element which is inflamed by the sight or smell of blood, and the more blood that is shed shall be to them the signal for the shedding of more blood still. It is wholly irrational and partakes of the brute nature. Many of our legislators need to be reproduced or reincarnated on a higher level. They need to think and discuss and vote in the higher regions of the moral sensibilities. There is not a single ray of intelligence or reason whereby the region where they make their laws, is illuminated.

The researches of such men as O'Sullivan and Spear and Rantoul and Victor Hugo fail to discover a single instance where the

executions of men have checked the tendencies to crime. These researches reveal precisely the reverse of this, and show as plainly that public executions have been the occasions of multiplied crimes. Prison cells out of which men have been led to execution in the morning have been filled at night by men who had committed crimes in the very shadows of the gallows during the fatal day. Public executions instead of restraining crime have stimulated it, or at least public executions have broken down the public regard for the value and inviolability of life, upon which considerations a large part of the safety of life must forever depend.

The argument has been relied upon for years in behalf of this barbarous custom, that a public hanging must exert a salutary restraint, but the abolishing of these public scandals is a virtual surrender of the argument itself. If the old argument of restraint is good, then all the people ought to be urged to witness every execution, but the simple and significant fact is that the better classes of the people shrink from such scenes while the most reckless and lawless people will gather with the greatest eagerness to witness them when permitted. Here is a circumstance that ought to invite our lawmakers to pause and consider. A legal custom that invites the enthusiasm of the worst elements in a community and revolts and horrifies the best element is a custom that ought to be abolished.

When the State is seen to hold life cheap the people will do so too. If the State in its judicial calm can take life, men in their frenzy will take it all the more readily. Judicial murder in the lists of a high civilization will yet be seen, I believe, to be more culpable and less pardonable than murder by the infuriated or crazed individual. A man, under an uncontrollable frenzy of anger takes a life and certainly should be punished ; but what shall we say of a state which in its wisest and least excited moods, in its calmest deliberation, proceeds to take the life of a man whose average line of intention may be much farther removed from the murderous borders than the habitual moods of many others who may never have met with the momentary temptation to violence ?

It ought to be a principle in criminal administration that no government should place one of its subjects beyond its power to benefit him if the changed spirit and mood should permit a benefit. Who can doubt that multitudes of men, the moment after committing a murder, would have given the world if they could, to recall the life destroyed and the act that destroyed it ? Vast numbers of men have committed crimes who have not been criminal in their common daily moods. By the force of extraordinary influence, acting perhaps but the fatal once in a whole lifetime, they have failed. The state-

ment needs no argument. It is manifestly true. And is it an enlightened policy, is it humane, is it just that a life so failing of its manhood for the moment shall be destroyed by the combined power of a great and enlightened state? It is barbaric to the last limit of its destruction.

The infliction of the death penalty clashes with the humanities of our times. It is an incongruous presence. To add to its incongruity we associate *religion* and religious ceremonies with the gallows and the chair. The "Spiritual advisers" pray and read Scripture with the doomed man—secure his repentance, pronounce him "saved," "a child of grace," prepared to take his seat in paradise and then the signal is given and the "Christian" is sent to heaven with a black cap over his face! This business of hanging Christians is a gruesome one. Either the rope or the Chaplain ought to be abolished. The Chaplain at the gallows is an anomaly. If a man has become a Christian and is prepared for the society of heaven we ought to tolerate him on earth, especially if we have the privilege of keeping him within prison restraints, as in general we ought, no doubt.

The poorest use we can make of a man is to hang him. What have we done? Have we benefitted the man? So far as we know, not at all. And are we permitted to deal with men with no thought of doing them good? Who gave us that barbaric liberty? Shall a state assume that it may deal with its subjects with no purpose to benefit them? The thought is criminal itself. The murderous class are generally of the ignorant class, of those generally who are physically organized on a low basis. Shall the state execute those whom it has failed to educate? Shall it kill, or restrain? Civilization can have but one answer to this question.

For the crime of murder I would have life imprisonment, except in rare instances, and these modifications should be strongly guarded by judicious pardon boards. I would punish crime without imitating it, and its object should be to establish the people in conditions in which punishment would be unnecessary. Penalties instead of being so many forms of destruction should be so many forms of help. I would seek to abate the unwholesome sympathy of the people, and especially of emotional women, in behalf of the criminal class. I would advise our young women not to be lavish with their bouquets for the criminals. At least this class of men should not be made exceptional favorites. I would advise our States not to make the prison grounds the most beautiful places within their borders as Michigan has done at Ionia. Men should know that crime means solitude and desolation. California at San Quentin has been wise,

in placing her criminals on one of the loneliest islands of the sea. No burglar, ravisher or murderer should find that his crimes lead him to a paradise of beauty. Soft sentiments are not fit companions for hardened criminals, but a rugged justice and a severe mercy are the befitting attendants of crime. Men should realize that in the commission of great crimes, they have left the realms of flowers and soft sentimentalism and have arrived in the country of the burning sands and the desolate rigors of a barren existence, and they should learn that flowers do not grow in that country.

The State however should erect no impossible barriers across the way of their return. Let them come back to the regions of the enlightened and human sentiments if they will. By years of unquestioned evidence let them *prove* their return to the compassionate regions of the human life, where their own spirit shall but increase the volume of the benignities. Then and not till then shall they be wisely crowned, nor even then as heroes, but as returned prodigals. Then may the rings be placed upon their withered fingers, and the sandals on their bleeding feet, and the robes upon their emaciated bodies. Then may the music begin, and the dancing. Not in the far country shall they lie down on beds of roses or wear the robes of an indiscriminating love. They have courted and should wed the genius of the Desolate and should abide in her torture chambers and learn wisdom, and return to find the waiting compassions they once forsook.

There is a barbaric treatment of crime that leads to destruction. This treatment has too long prevailed; there is an enlightened treatment of crime that should lead back to life through its rigorous but merciful severities. I believe it is time for this policy to be inaugurated, time for the retirement of the ancient barbarism and the introduction of a philosophy of criminal procedure that shall take its place with the general civilization we have reached.

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Behold, the Lord's hand is not shortened that it cannot save; neither is his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.—*Isaiah, LIX, 1-4.*

## FOR EVER FREE.\*

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

Being an Original Translation of *Shankara's Vivekachudamani : The Crest-Jewel of Wisdom*, 551—End.

### THE SERPENT'S SLOUGH.

**B**UT the body he has left, like the cast-off slough of a snake, remains there, moved hither and thither by every wind of life.

As a tree is carried down by a stream, and stranded on every shallow ; so is his body carried along to one sensation after another.

Through the mind-pictures built up by works already entered on, the body of him who has reached freedom wanders among sensations, like an animal ; but the adept himself dwells in silence, looking on, like the centre of a wheel, having neither doubts nor desires.

He no longer engages his powers in things of sense, nor needs to disengage them ; for he stands in the character of observer only. He no longer looks at all to the personal reward of his acts ; for his heart is full of exultation, drunk with the abounding essence of bliss.

Leaving the path of things known or unknown, he stands in the Self alone ; like a god in presence is this most excellent knower of the Eternal.

Though still in life, yet ever free ; his last aim reached ; the most excellent knower of the Eternal, when his disguise falls off, becoming the Eternal, enters into the secondless Eternal.

Like a mimic, who has worn the disguises of well-being and ill, the most excellent knower of the Eternal was Brahma all the time, and no other.

The body of the sage who has become the Eternal, is consumed away, even before it has fallen to the ground—like a fresh leaf withered—by the fire of consciousness.

The sage who stands in the Eternal, the Self of being, ever full of the secondless bliss of the Self, has none of the hopes fitted to time and space that make for the formation of a body of skin, and flesh, subject to dissolution.

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\*We regret to state that Mr. Charles Johnston's article on "The Essence of the Teaching," which was announced to appear in this issue, was lost in the mail on its way to the printers. We therefore insert an original translation by him, the earlier parts of which have already appeared in *The Oriental Department Papers*, issued by the Theosophical Society in America - Ed.

Putting off the body is not Freedom, any more than putting away one's staff and waterpot ; but getting free from the knots of un wisdom in the heart,—that is Freedom, in very deed. [560.]

Whether its leaf fall in a running river, or on holy ground, prepared for sacred rites, what odds does it make to the tree for good or ill.

Like the loss of a leaf, or a flower, or a fruit, is the loss of the body, or powers, or vital breath, or mind ; but the Self itself, ever one's own, formed of bliss, is like the tree and stands.

The divine saying declares the Self to be the assemblage of all consciousness ; the real is the actor, and they speak only of the destruction of the disguise,—un wisdom.

#### THE SELF ENDURES.

Indestructible, verily, is the Self,—thus says the scripture of the Self, declaring that it is not destroyed when all its changing vestures are destroyed.

Stones, and trees, grass, and corn, and straw are consumed by fire, but the earth itself remains the same. So the body, powers, life, breath and mind and all things visible, are burned up by the fire of wisdom, leaving the being of the higher Self alone.

As the darkness, that is its opposite, is melted away in the radiance of the sun, so, indeed, all things visible are melted away in the Eternal.

As, when the jar is broken, the space in it becomes clear space, so, when the disguises melt away, the Eternal stands as the Eternal and the Self.

As milk poured in milk, oil in oil, water in water, becomes perfectly one, so the sage who knows the Self becomes one with the Self.

Thus reaching bodiless purity, mere Being, partless, the being of the Eternal, the sage returns to this world no more.

He whose forms born of un wisdom are burnt up by knowledge of oneness with the everlasting Self, since he has become the Eternal, how could he, being the Eternal, come to birth again? [570.]

Both bonds and the getting rid of them are works of glamor, and exist not really in the Self ; they are like the presence of the imagined serpent, and its vanishing, in the rope which really does not change.

Binding and getting rid of bondage have to be spoken of, because of the existence, and yet the unreality, of enveloping by un wisdom. But there is no enveloping of the Eternal ; it is not enveloped because nothing besides the Eternal exists to envelop it.



The binding and the getting rid of bondage are both mirages ; the deluded attribute the work of thought to the thing itself ; just as they attribute the cloud-born cutting off of vision to the sun ; for the unchanging is secondless consciousness, free from every clinging stain.

The belief that bondage of the Real, is, and the belief that it has ceased, are both mere things of thought ; not of the everlasting Real.

Therefore these two, glamor-built, bondage and the getting rid of bonds, exist not in the Real ; the partless, changeless, peaceful ; the unassailable, stainless ; for what building-up could there be in the secondless, supreme reality, any more than in clear space ?

There is no limiting, nor letting go, no binding nor gaining of success ; there is neither the seeker of Freedom, nor the free : this, verily, is the ultimate truth.

#### BENEDICTION.

This secret of secrets supreme, the perfect attainment, the perfection of the Self, has been shown to thee by me to-day ; making thee as my new born child, freed from the sin of the iron age, all thought of desire gone, making towards Freedom.

Thus hearing the teacher's words and paying him due reverence, he went forth, free from his bondage, with the Master's consent.

And he, the Teacher, his mind bathed in the happy streams of Being, went forth to make the whole world clean, incessantly.

Thus, by this Discourse of Teacher and Pupil, the character of the Self is taught to those seeking Freedom, that they may be born to the joy of awakening.

Therefore let all those who put away and cast aside every sin of thought, who are sated with this world's joys, whose thoughts are full of peace, who delight in words of wisdom, who rule themselves, who long to be free, draw near to this teaching, which is dedicated to them.

To those who, on the road of birth and death, are sore stricken by the heat that the rays of the sun of pain pour down ; who wander through this desert-world, in weariness and longing for water ; this well-spring of wisdom, close at hand, is pointed out, to bring them joy,—the secondless Eternal. This Teaching of Shankara's, bringing Liberation, wins the victory for them.

*Thus is ended THE CREST-JEWEL OF WISDOM, made by the ever-blessed SHANKARA, pupil at the holy feet of GOVINDA his Teacher, the supreme Swan, the Wanderer of the World.*

## THE WORLD OF SCIENCE.

BY L. G.

### INTRODUCTION.

IT is by no means either needful or expedient that THEOSOPHY should confine itself to the publication of merely technical matter.

To do so would practically limit its sphere of interest and usefulness to the membership of the Society ; and as the fundamental and continuing purpose of the organization is the expansion of Theosophic information and teaching to the world at large, as yet ignorant or unheeding of the tenet of Universal Brotherhood, and the Destiny of Man, it has seemed wise to multiply the points of contact, and that endeavor be made to indicate how the forces behind the Theosophical movement work through other agencies as well as those of the declared organization, and thus avail themselves of all favorable means and opportunities to illustrate and forward the liberation and development of Mind and Soul. Furthermore it is of importance to the Society itself that its members keep themselves informed as to the currents and tendencies of thought on other than its own lines ; whereby will be gained a keener and broader insight into general progress and a clearer view of the fresh standpoints that constitute at once milestones of attainment and new points of departure.

It is proposed, therefore, under some such caption as the above, to note and comment briefly in each issue on the current developments of scientific and other thought and discovery, and perhaps take occasion from time to time, to indicate how accurately these adapt themselves and fit into the scheme of Theosophic Evolution.

Our readers may profitably coöperate in this by sending newspaper or other clippings, or calling attention to publications containing recitals of fresh discoveries and developments.

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With all the acumen and power of concentrated thought—the enormous industry and persistence in the gathering of data—and the trained imagination and speculation in their interpretation—that have been devoted to the advance of Science, it is not yet accorded to that ever young and vigorous handmaiden of humanity to know the inner essence of things.

Science is essentially materialistic ; not necessarily in purpose, but in method. It has perforce to study phenomena, and seeks to gain

from them a knowledge of the general principles and laws underlying, controlling and correlating them. It accepts no teaching or statement that is not susceptible of verification by its own means and appliances; refuses aid from metaphysics; and denies all authority save its own. And rightfully so. As the universe is man's heritage, he must learn to know it, and the laws that regulate it. The planes of power and potency are many, and all cannot be studied at once. It is needful that the physical plane have its elucidation in a material age, since to neglect it is to postpone the open opportunity. To conquer a continent, the forests must be levelled and the prairie ploughed. To each man his day and his work; and it is incumbent upon him to set himself to the task at his hand, and within the scope of his ability to execute. Happy he who has the higher insight and can work on loftier planes with more searching implements. Let him likewise take care that his gift be not neglected, but in any case, disparagement or scorn of his more humbly endowed brother may not lie in his thought or word. Instrumentalities must always be of all grades. All are co-workers in humanity's common vineyard, and every useful endeavor tends to the common weal. The labor of one, if in the direction of breaking, mellowing, fertilizing, or preparing the ground for seed time and harvest, should command the respect and sympathy of all, as all shall be the gainers thereby.

Let, therefore, the microscopist, the botanist, the geologist, do their appointed work, and be not accounted myopic because their vision is limited. The chemist, the astronomer, and the physicist have likewise their tasks, and their duty is to fulfill them, and explore the hidden or distant realms of nature within the scope of their appliances.

The biologist, physiologist, archæologist, psychologist, are all doing useful and necessary work, as well as the sincere students of Ethics, of Social Science, and of Theology, whether their endeavors turn toward one side or the other of the numerous questions causing controversy. In particular should those who devote themselves to humanitarian work, be it ideal or practical, whether for the temporal relief of individuals, or the amelioration of social and industrial conditions, have the benefit of a cordial sympathy and if need be, of active coöperation of word and hand in their endeavors.

Behind all these diversities of effort, tending toward the liberation of humanity from wearisome burdens and mental fetters, lie the beneficent forces of which they are but the outcome and exponents; and in the eternal conflict between the powers of light and darkness, harmony and discord, life and death, among the clamor of tongues

and the jarring of selfish antagonisms, the "ear that hears" may, even now, detect the fine strain of melody that traverses it all, and is but the prelude to the more resounding and triumphant outburst with which the future is already thrilling.

It is the function of the Theosophical Society, by all means in its power, to further whatever makes for progress, and all unselfish effort is in this direction. The Theosophic teaching cannot be forced on people, and they must be led by personal sympathy and inducement to the acquisition of that knowledge of cosmic evolution and man's place in nature, of which Theosophy is the custodian, and without which the discordant and discouraging existing conditions are quite impossible of comprehension.

Let it be recognized, then, that all who are doing sincere and useful work, in the interest of humanity, are in fact Theosophists, and entitled to our encouragement and support.

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Among all those who are laboring in the scientific field, it might be supposed that the students of Psychology should be more nearly in touch with Theosophy than others. Their task is to investigate the facts of consciousness, and in consciousness are concealed at once the essence of what is and the history of creation; phenomena the most obvious, and mysteries the most profound. In that field lie perception, sensation, emotion, thought, feeling, springs of action the most potent, and forces that form the individual and create and destroy races.

But, lacking the key to the labyrinth, the investigators wander. Lost in its complexity though persistent in seeking the way out; vibrating between the two extremes of a crass "materiality" on the one hand, that denies the existence of anything save matter in infinite diversity of form and manifestation, and the vapory "spirituality" that recognizes no being and declares existence dependent merely on subconscious imaginings; weary of the fruitless search for some limiting process or law, which naturally could not be found, since in fact it does not exist; the later Psychology steers between the two, and seeks to establish itself on some safe middle ground by emulating the laboratory methods of the chemist and physicist, and formulating its work under diverse names. Witness the formidable list: Ethnology, Philology, Law, Sociology, History, Archæology, Epistemology, Æsthetics, Pedagogics, Anatomy, Zoölogy, Physiology, Psychiatry, Pathology, Telepathy. It is evident the list could be indefinitely extended so long as words held out or could be invented. It is an ancient resource of science, when at a loss to know the nature of things, to give them names, and thus acquire a seeming

familiarity with them, by which means learned addresses may be made and prolonged discussions conducted. But with better knowledge comes again the inevitable, because fundamental, reduction of complexity to simplicity, and the common origin of manifestations gains in certainty and obviousness. So will it be with Psychology when the light shall break upon it. Meanwhile it refuses to go behind the returns of its own material investigations and the phenomenal facts that present themselves for inquiry. Two sides to these facts are recognized—the outer and the inner, the real essence of which is neither known nor studied. The relations between the two, merely, are the subject of inquiry, and which perchance is the cause of the other. At present the droll result of the most advanced thought on the subject is, that we are pleased because we laugh and are grieved because our tears flow. Also that the old notion of five senses is obsolete—we have likewise the “hot and cold” sense, the “pain and pleasure” sense, and the “pressure” sense, the “hunger and thirst” sense, “love and anger” sense. Senses of “time” and “distance,” etc., do not yet seem to be included, although they have apparently been developed. It is also certain that there are special sets of nerves for the conveyance of sensations of cold and heat, and it is now under investigation if we have a double set in addition for pain and pleasure. This seems almost childish trifling, but is put forth by earnest and determined men, and merely proves what we know already, that in the absence of a rudder the best-equipped and best-manned ship must of necessity make a long and devious passage to its port.

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### SPIRIT AND MATTER.

Spirit is the great life on which matter rests, as does the rocky world on the free and fluid ether; whenever we can break our limitations we find ourselves on that marvellous shore where Wordsworth once saw the gleam of the gold.—*Through the Gates of Gold.*

## QUESTIONS AND ANSWERS.

P. W. H.—What light, if any, does Theosophy throw upon the origin of evil?

ANS.—The questioner must refer to some such book as *The Ocean of Theosophy* for a complete reply. Briefly, however, Theosophy shows that there is no such thing as *absolute* evil. Whatever is evil has been made so by man, who has perverted his own faculties and all the powers of nature over which he has any control to "evil" ends, that is to say, to selfish ends, hindering instead of aiding evolution. But evil does not exist *per se* as a permanent factor in nature. Man invented a devil in order to account for his own folly and viciousness. Ever since, he has busily worshipped his own invention. Presently he will discover that the real devil is in his own mind. When he has realized that, and desires to obtain mastery over himself, evil will begin to disappear. It is the offspring of ignorance. Remove the cause and you remove the effect.

E. T. H.

## REVIEWS.

BY ALBERT F. S. SMYTHE.

THE IRISH THEOSOPHIST (April) has three continued papers, of which "Priest or Hero?" by "Æ," is the most striking. It is a call to the Irish to choose which gods they shall serve: whether Brahmin or Kshattriya is to sway the national destiny. An impassioned mysticism may not be the best weapon in the political arena, but none can doubt the beauty of the sword-play. "Religion must always be an exotic, which makes a far-off land sacred rather than the earth under-foot: where the Great Spirit whose home is the vast seems no more a moving glamor in the heavens, a drooping tenderness at twilight, a visionary light on the hills, a voice in man's heart; when the way of life is sought in scrolls or is heard from another's lips." Mrs. Keightley continues her discourses on the *Gita*; and the first of a series of essays on Browning promises well.

ISIS has been reorganized as THE GRAIL. Only the March number is to hand, and its cover is a subject for rather painful meditation. It is to be feared that a tendency towards shibboleths and watchwords and allegoric expression may weaken the force of ideas equally capable of expression in ordinary terms. It is true that we have not enough of allegory and myth among us; but with its introduction we need have no less of the plain, matter-of-fact, vulgar speech through which the understandings of the great unwashed are most readily assailed. In this first number it might have been well to explain the Grail *motif*. To know it as a "Holy Thing" is hardly enough for the Philistine. This may seem gratuitous in the face of the excellent articles which compose "The Grail's" initial contents, but if England is ever to be reached by theosophy, it must be by means of the solidest common sense.

OURSELVES for April presents some excellent little papers well adapted to the masses, among whom it is intended to circulate. It is difficult to understand the attitude assumed in the opening editorial, however. Does our contemporary come under the classification of those who are described on the cover as having "very mixed notions as to what the Theosophical Society is aiming at"? Further on in the same prospectus "the T. S. claims to be thorough." H. P. Blavatsky's statement of the "main fundamental object of the Society," on the same page, "to sow germs in the hearts of men, which may in time sprout, and under more propitious circumstances lead to a healthy reform," etc., is practically repudiated by the editorial opinion that "no thinking F. T. S. will deny that the T. S. of to-day as a reform movement has failed, in this country at least, to fully justify its existence." If the propitious circumstances have not yet arrived amid which we are to seek the harvest of our seed-sowing, it is to the impatience of the laborers rather than the tardiness of the season that we must turn for the basis of such an opinion. Entirely omitting consideration of the tremendous inroads made by the occult philosophy on the mind of the age, it is unreasonable to expect that the effort of half a generation and a handful of workers shall immediately and entirely subvert the organized growth of centuries. The ploughshares of Time are turning fertile furrows. Our only solicitude should be that the good seed of life be not mixed with the tares of death. The harvest is as sure as the sowing.

MAGIC has developed into a businesslike AUSTRALIAN THEOSOPHIST in its issue of January 26. The number consists of reports of the Crusade and of the first Convention of the T. S. in Australasia, at Sydney, January 12. The February issue is varied and thoughtful.

THE THEOSOPHICAL NEWS is to be maintained as a Theosophical newspaper. On May 3 a verbatim report of Mr. Basil Crump's lecture on "Lohengrin" is given. "We have another Lohengrin with us to-day, who has brought us as great an inspiration as we could have dreamt of; an inspiration which has enabled us to send the message of love and brotherhood around the globe. Katherine A. Tingley is that Lohengrin for us. She is a Knight of the Holy Grail; she has come to us in physical form from her sanctuary, bearing with her the power of the Grail, the power of love for brother-men."

The second issue of the new series of THE PACIFIC THEOSOPHIST reports a lecture on "Hidden Meanings in Christianity," and has several short articles on fundamental topics. The contents are brighter and more varied than before.

THE METAPHYSICAL MAGAZINE has been infected with the prevailing mania of assuming a new name and is to be known in future as INTELLIGENCE. In the present number Dr. Wilder contributes a paper on "Seership and Revelation."

THE THEOSOPHICAL FORUM for May is occupied with an exhaustive report of the recent convention.

CHILD LIFE for May continues to modernize the myths of the ancients and to simplify the creeds of the moderns for the benefit of the youngsters. "Persephone" is daintily handled in this number, and Mrs. Judge preaches a bright little child-sermon on the unity of all life.

THE April quarter BORDERLAND is above the average in the solidity and value of its contents. It is true that theosophy is conspicuous by its absence as such, but this is significant in itself. Prof. Crookes' address as President of the P. R. S. is prefaced by a biographical sketch, dealing with his scientific and his psychic work. We regret to learn of the accidental destruction of the Katie

King photographs. There are many already willing to assert their belief that they never existed. Prof. Crookes' address is devoted to elaborating the application of observed physical phenomena in unusual directions. He gives many instances where natural laws do not act, owing to the intervention of others not usually evoked under our conditions. Surface-tension, capillarity, the Brownian movements, become for a being of microscopic size "so conspicuous and dominant that he can hardly believe, let us say in the universality of gravitation." Conversely, in the case of gigantic forms, another set of laws would become the predominant factors. His treatment of the problems of spiritual embodiment, of the results of a change in our perception of existing rates of vibration and the consequent alteration of the time scale, of the relations of phenomena in the various regions of vibration in solids, in the air and in ether, and the application of such conceptions to the study of telepathy and the extension of consciousness and the development of human faculties, possesses the deepest interest and suggestiveness. Prof. Oliver Lodge's address to the Spiritualists of London is a strong plea to the *séance* hunters for the adoption of the scientific method. He suggests the idea that in the next century the scientific men may be found to be believing in more than the parsons do. An account is also given of Sardou's play, "Spiritisme."

The May installment of Du Maurier's posthumous story, "The Martians," in HARPER'S MAGAZINE, presents some of the author's conceptions of the conditions of life on Mars. Martia, who inspires the hero of the story, is a product of Martian evolution, the humanity of which differs greatly from us. They "descend from no monkey, but from a small animal that seems to be something between our seal and our sea-lion. . . . His beauty is to that of the seal as that of the Theseus or Antinous to that of an orang-outang." In addition to the ordinary senses, which are exceedingly acute, "he possesses a sixth, that comes from his keen and unintermittent sense of the magnetic current, which is far stronger in Mars than on the earth; and far more complicated, and more thoroughly understood. When any object is too delicate and minute to be examined by the sense of touch and sight, the Martian shuts his eyes and puts it against the pit of his stomach, and knows all about it, even its inside." "No privacy, no concealment is possible, except at a distance involving absolute isolation; not even thought is free; yet in some incomprehensible way there is, as a matter of fact, a really greater freedom of thought than is conceivable among ourselves: absolute liberty in absolute obedience to law—a paradox beyond our comprehension." Besides understanding reincarnation and other occult laws the Martians have a keen relish for art and science, if Mr. Du Maurier is to be credited. "It seems that everything which can be apprehended by the eye or hand is capable of absolute sonorous translation: light, color, texture, shape in its three dimensions, weight and density. The phonal expression and comprehension of all these . . . and the mechanical translation of such expression . . . is the principal business of the Martian life." The Martians have cleared their planet of useless and harmful forms of animal life. The others they have domesticated and use for occult purposes, "incarnating a portion of themselves and their consciousness at will in their bodies."

DAWN is a new Indian monthly from Calcutta, proposing "to make a special study of Hindu life, thought and faith, in a spirit of appreciation, while remaining fully alive to the usefulness and necessity of the existence of all other systems, secular or religious, Eastern or Western." The first number has a thoughtful essay on "What the Time Needs" along these lines. A study of



the *Bhagavad Gita* is commenced in March, but not continued in the April issue. A lecture on the "Future of Hinduism," by Dr. Coulson Turnbull, serves to bring out in a series of editorial notes some important distinctions. "The Hindu's ideal of education differs vitally from the Western conception of it, and is based fundamentally upon certain spiritual requirements. The Hindu's education is one entire round of duties performed at home and in society; it is Hindu Life and Discipline—and all intellectual progress which has not this for its object is with the Hindu so much *mis*-education." But this conception is not peculiar to Hinduism.

In an interview with M. Charles Richet in the HUMANITARIAN, that great Frenchman expresses his interest in matters psychic. He has been much attracted by the case of little Otto Poehler, the two year old child of a Brunswick butcher, who "can read any kind of manuscript in German and also in Latin without ever having learned to read."

THE INDEPENDENT PULPIT (Waco, Texas) has been devoting some attention to theosophy, and more particularly to reincarnation. The editor's difficulty consists in a lack of proofs. If he is willing to accept these ideas as theories, and he appears to be willing, the scientific method is to extend the application of the theory. The proof of our chemical theories of atomicity is not direct, but circumstantial. Belief in the atom is merely a scientific dogmatism. Belief in the reincarnating soul is no less and no more. It is not in belief, but in practice, the laboratory practice of life, that proofs are to be sought.

The Swedish THEOSOPHIA for April contains an article by Dr. Zander on "The Idea of a Personal God from a Theosophical Standpoint," besides some translations and reports. Two new lodges have been formed in Sweden, and the convention of 27th and 28th May represents a splendid membership.

The other foreign-tongued magazines increase in number. L'ISIS MODERNE for March, containing a translation from the Sanscrit by Emil Burnouf; the THEOSOPHISCHE RUNDSCHAU, published in Berlin; LOTUSBLÜTHEN, Dr. Hartmann's own magazine, from Leipzig, etc., have been received. We have also to acknowledge the receipt of the Theosophic Gleaner; The Thinker; Notes and Queries; Islamic World; Mystical World; Journal of the Maha Bodhi Society; Occult Review: Occult Science, a new monthly intended to cover the whole field of the occult; Woman's Exponent; Dominion Review; Secular Thought; The Editor, which is to be commended to all literary Theosophists; Mystical World; The Buddhist, Colombo, beginning a new series—this journal speaks very highly of H. W. Cave's "Ruined Cities of Ceylon"; The Tribes, etc., etc.

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#### TIME.

"The Present is the child of the Past; the Future the begotten of the Present. And yet, O present moment! Knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself."—*Secret Doctrine*.

H. P. BLAVATSKY.

## MIRROR OF THE MOVEMENT.

THE most important activity of the past month has been the Convention of the Theosophical Society in America held in New York on the 25th and 26th April. It was the largest Convention yet held and all its proceedings were characterized by the greatest harmony. Among those present were Mrs. Katherine A. Tingley and the other members of the Crusade including Mrs. A. L. Cleather, Rev. W. Williams, H. T. Patterson and F. M. Pierce. The foreign delegates present were Dr. A. Keightley, Mrs. Keightley, Miss Hargrove, Basil Crump and Herbert Crooke from England; D. N. Dunlop from Ireland; Dr. Franz Hartmann from Germany; Mrs. Keightley was also special delegate from Norway and Sweden.

The business meetings, Sunday morning and afternoon and Monday morning, were closed meetings for members only. Dr. J. D. Buck was elected Temporary Chairman and E. T. Hargrove, Permanent Chairman of the Convention. E. A. Neresheimer was re-elected Vice-President and Treasurer of the T. S. A. for the ensuing year, and the following were elected as the Executive Committee: Dr. J. D. Buck, Dr. A. P. Buchman, Dr. J. A. Anderson, A. H. Spencer, H. T. Patterson, E. A. Neresheimer.

Under the head of special business Maj. J. A. Clark of Baltimore asked a question with regard to the "alleged split" in the Society. A reply was made by W. C. Temple, of Pittsburg, who among other things said: "There is not a division in the Theosophical Society. . . . If there are any people to-day who are theosophists and are so unfortunate as to be outside the Theosophical Society, if they will come to the proper officers and make their application for admission in the proper way as laid down by our Constitution and By-laws, I will pledge myself that they will never be rejected. And it seems to me that there is no other way that any so-called reconciliation of a purely mythical break in the Theosophical Society can ever hope to be made."

The following resolution was presented by Dr. J. D. Buck:

*"Whereas*, The theosophical movement which has for its object the true union of the whole human race on the basis of Brotherhood, has been made manifest around the globe by its accredited leader and representatives within the brief space of ten months, thus securing interest and discussion at the same time in all countries, and thereby trebling the membership of the Theosophical Society, and

*"Whereas*, The planning and management of this Crusade, and its conduct to a successful issue, is due to the great heart, wise judgment and invincible courage of Mrs. Katherine A. Tingley (applause) supported by the loyal devotion of her immediate associates, therefore be it

*"Resolved*, That this Convention of Delegates, representing the branches in this and other countries, hereby extends to Mrs. Tingley its sincere thanks, its cordial approval and its loyal devotion as the accredited and trusted successor of William Q. Judge (applause), and that we pledge to her in the future our united support and our unwavering confidence and coöperation in her great work."

On hearing the resolution the entire audience rose to its feet and calls were made for Mrs. Tingley with loud and continued cheering.

Mrs. Tingley rose to acknowledge the tribute paid her in the resolution and when the cheering had ceased, said:

"Let me thank you most heartily for the kind expression offered in this resolution and to tell you that I have done only my simple duty and that as long as I have this support it will always be easy no matter how hard the persecution may be which comes from others. I shall ever work for the principles followed by H. P. Blavatsky and William Q. Judge and I am yours always in brotherly love." (Applause.) The resolution was carried by acclamation.

A resolution was also presented in regard to Lotus Circle Work to the effect that it would be for the better interests of that work and would bring the public more into sympathy with it if the present official connection with the T. S. A. be severed, although T. S. A. members would continue to coöperate in the work. This resolution was carried and afterwards Mrs. Mayer on behalf of the Lotus Circle Committee stated that Mrs. Tingley had been asked to take the office of President for life of the Lotus Circles and that she had accepted this office. The announcement was received with loud applause.

For detailed news of the Convention the reader is referred to the official report and the May number of the *Theosophical Forum*.

Immediately after Convention, on April 29th, Rev. W. Williams and Burcham Harding made a short lecturing tour in New England and visited Boston, Lynn, Cambridge, Lowell, Roxbury, Providence. Mrs. Cleather and Mr. Basil Crump also visited Boston staying *en route* at Bridgeport, Conn., and lecturing at both places on Wagner with musical illustrations. On their return they lectured in New York on May 3d in Tuxedo Hall and on May 6th they accompanied Mrs. Tingley to Chicago and then to Washington and Philadelphia. Wonderfully successful meetings were held at all these places. Mr. D. N. Dunlop visited Toronto spending a week there. The branches on the northern Pacific coast report good results from the recent visit of James M. Pryse. Mr. Pryse then visited Montana and is now in Wisconsin.

New branches continue to be formed throughout the U. S. A.—the latest reported being Tampa, Fla.; Students T. S., Augusta, Ga.; Wellington, Ohio; Houston, Texas; Vancouver, B. C.; and Logansport, Ind.

May 8th, White Lotus Day, was kept by nearly all the branches in the U. S. in commemoration of H. P. Blavatsky's life and work.

The financial statement of the Crusade of American Theosophists around the world shows the total expenditure to have been \$28,127.90.

From England a new branch is reported as having been formed at Romford and also that much interest in Theosophy is being shown by members of the Labor Church.

Excellent reports reach us from the Theosophical Society in France, where Mrs. Off and Mr. A. E. Gibson of California have been giving great assistance. Mr. G. Lawrence writes that they have taken a larger public hall for their meetings, as the attendance continues to greatly increase.

The Society in Germany is also carrying on an active propaganda. Dr. Franz Hartmann, its President, who represented the German-speaking Theosophists of Europe at the recent Convention, brought with him the best of news concerning the growth of the movement throughout Germany and Austria.

A new Branch has been formed in Malmö, Sweden. From different parts of the country evidences reach us of unwavering devotion on the part of the many members there. The membership in Sweden is rapidly growing.

The Theosophical Society in Holland continues its good work. New activities are constantly being developed. The latest undertaking of which we have received news is the founding of a theosophical magazine in Dutch.

The annual meeting of the New Zealand T. S. was held March 11th, closing a most successful year of work and opening one of new activities. Another centre has been formed among the Maoris at New Plymouth.

The N. S. W. division of the Society in Australasia is as active as ever and speaks for itself through the columns of the *Australian Theosophist*.

Good reports have been received from the Indo-American Branches, especially from Benares. The members are busily engaged in doing all that they can to relieve their famine-stricken countrymen.

The following letter, addressed to a member in Australia, is of particular interest as showing how deeply Mrs. Tingley's work was appreciated by the people of India :

### INDO-AMERICAN THEOSOPHICAL SOCIETY.

BENARES, INDIA, Feb. 25, 1897.

Dear ———

On behalf of the President and members of the Indo-American Theosophical Society, Benares, I tell you that we are actually filled with joy on reading the happy tidings sent by you and other members of your Society. The hopes of realizing the aim of Theosophy that you have kindled in our hearts are so dazzling and bright that we have not got the will or strength of either writing or speaking left in us. We are actually seeing our way to the formation of a nucleus of Universal Brotherhood without any distinction whatever.

The luminous rays of theosophy emanating from New York and being reflected from New South Wales have made our dreary night of isolation, egotism and selfishness, one brilliant day of brotherly love, harmony, peace and joy.

Amid the horrid gloom of pestilence and famine all around us here, we see the distant beacon of hope and encouragement coming nearer and nearer to us, and begin to feel that we are saved. How can we sufficiently convey our gratitude to Mrs. K. A. Tingley for the timely aid, the much needed succor, the badly-wanted hope and energy that she has imparted to us, we do not know. We find ourselves in a new world—a world where Peace, Love, and Truth reign supreme.

We have read the newspaper cuttings you have sent us over and over again, and have every time drawn fresh hope and new energy from them. We thank your people for the sincere interest they take in our cause.

May I ask you how far the appeal of our leader, Mrs. K. A. Tingley, on our behalf to the Australian people has been responded to by your people. We are literally starving in this country—once the land of abundance and plenty—the Eldorado of the East. Our markets and public places are full of hungry wretches, half naked skeletons, whose sufferings we are trying to alleviate; but our efforts on the whole only go to relieve a small proportion. We are not in a position to satisfactorily cope with the disaster. Cases of respectable people who preferred the agonies of death to the self-reproach of begging in public, came in several instances to our notice a little too late—when the help of man would not avail. In our gratitude for your noble efforts and generous help we can only say, "God bless you good people."

(Signed)

Yours fraternally,

AJIT PRASADA,  
*Secretary.*

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To repeat an evil thing said of another, even without unkind intention, may injure that other as much as a deliberate and cruel slander.—*Book of Items.*

ÔM.

# Æ U Ω

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

# THEOSOPHY.

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Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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## VISIONS OF A LIFE.

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

P.

(*To be continued.*)

## THE ESSENCE OF THE TEACHING.

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

Being an Original Translation from the Sanskrit work, entitled *Vākya Sudhā*, or *Balā Bodhanī*, ascribed to Shankara Achārya.

SEER AND SEEN.

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

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

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

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

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

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

[5.]

#### THE PERSONAL IDEA.

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

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

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

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

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

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

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

#### THE POWERS OF GLAMOR.

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

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

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

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

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

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

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

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

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

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

#### SIX STEPS OF SOUL VISION.

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

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

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

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

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

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

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

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

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

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

#### THE THREE SELVES.

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

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

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

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

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

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

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

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

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

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

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

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

#### FREEDOM AND FINAL PEACE.

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

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

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

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

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#### THE TEACHINGS OF SHANKARA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHARLES JOHNSTON.

## THE PROBLEM OF THE PYRAMID.

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

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

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

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



PLATE 1

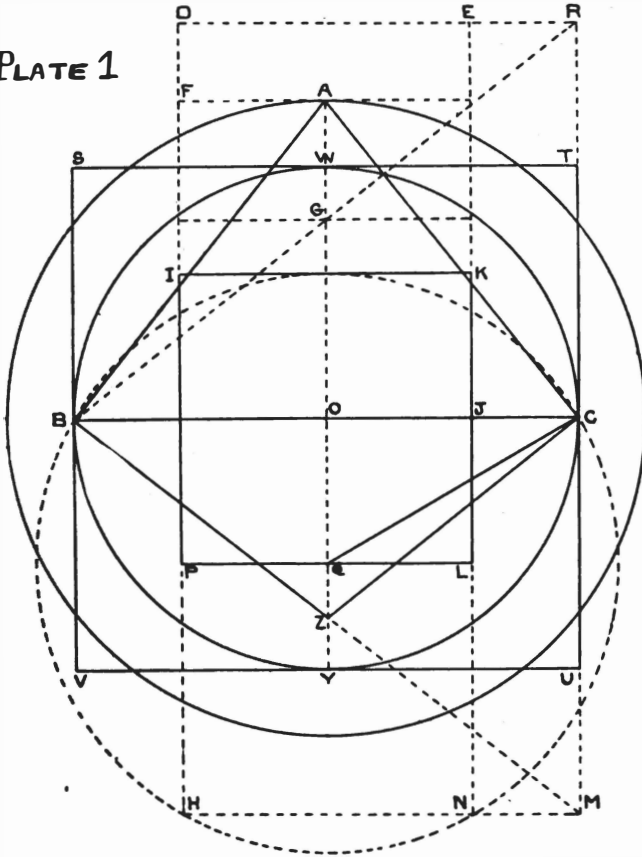
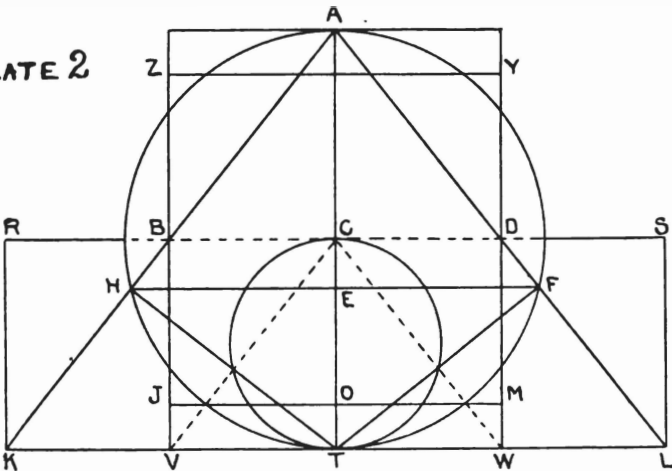


PLATE 2



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

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

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

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

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

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

$$R^6 = \frac{4}{3} R^2 \cdot \frac{R\sqrt{3}}{8}X \cdot R^2 \cdot \frac{2R\sqrt{3}}{X}$$

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

$$(1) \quad \frac{4}{3} (R^2 \cdot \frac{R\sqrt{3}}{8}X) : R^3 :: R^3 : R^2 \cdot \frac{2R\sqrt{3}}{X}$$

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

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

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

$$(2) \quad \frac{1}{6} \sqrt{3} \pi R^3 : R^3 :: R^3 : \frac{21}{\pi} \sqrt{3} R^3, \text{ or translated :}$$

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Join the points  $H$  and  $T$  and  $F$  and  $T$ . The triangle  $AHT$  being right-angled at  $H$ , we have  $\overline{HE}^2 = AE \cdot ET$ , in which  $AE = \frac{4 HE}{\pi}$  and  $ET = 2 h - \frac{4 HE}{\pi}$ , whence  $HE = \pi \frac{8 h}{\pi^2 + 16}$  or

$HF = \pi \frac{16 h}{\pi^2 + 16}$ . From the pyramid relation therefore, we have

$AE$  equal to  $\frac{32 h}{\pi^2 + 16}$ . If for  $\pi$  we substitute its value  $4 \cotang \alpha'$ , this last expression for the new height  $AE$ , becomes  $2 h \sin^2 \alpha'$  and the distance  $ET$  becomes  $2 h \cos^2 \alpha'$ ; the line  $HF$  being equal to  $\pi \frac{16 h}{\pi^2 + 16}$ , becomes  $4 h \cos \alpha' \sin \alpha'$ . In short if a square be constructed on  $HF$  as middle line it will be a trigonometrical base, and the height will be trigonometrical also. The sum of the volumes of the erect and inverted pyramids will be  $\frac{32 h^3}{3} \sin^2 \alpha' \cos^2 \alpha'$ .

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

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

If for  $h$  we write  $\frac{R\sqrt{3}}{2}$ , to preserve the same nomenclature used

with Plate 1, then  $HF$  becomes equal to  $\pi \frac{8 R\sqrt{3}}{\pi^2 + 16}$  or  $2 R\sqrt{3} \sin \alpha'$

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

The discussion is general for any value of  $h$ .

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The British foot appears to have been the standard unit of measure for length, and the pyramid or builders' cubit derived from it was  $1\frac{3}{4}$  feet or 1.7320508+ feet in length.

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

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

D. W. LOCKWOOD.

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



## THEOSOPHY GENERALLY STATED.\*

BY WILLIAM Q. JUDGE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WILLIAM Q. JUDGE.

#### FAIRIES.

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

SYDNEY DOBELL.

## WHY I BELIEVE IN REINCARNATION.\*

BY J. D. BUCK, M. D., F. T. S.

*Dean of Pulte Medical College, Cincinnati, Ohio.*

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

J. D. BUCK.

## THE TEACHINGS OF PLATO.

BY PROFESSOR ALEXANDER WILDER, M. D.

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

“ ‘OUT of Plato’ ” says Ralph Waldo Emerson “ come all things that are still written and debated among men of thought.”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ALEXANDER WILDER.

## PRINCIPLE OR SENTIMENT ?

BY J. W. L. KEIGHTLEY.

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

J. W. L. KEIGHTLEY.

## A GREAT UNPUNISHED CRIME.

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

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

—JOHN STUART MILL.

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

\*Prof Cyon says: "Many a surgical operation is performed less for the benefit of the patient than for the service of science." (*Methodik*, p 8) This tendency in the direction of crime against human beings is seen in the experiment, described in the *Lancet* of November 3, 1833, in which Dr. Ringer practises on men and women with nitrate of sodium, inducing symptoms of violent poisoning, prostration, etc. This was done from motives of curiosity.

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

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

J. M. GREENE.

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

## THE INNER MAN.

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

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

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

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

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

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

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

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

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

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

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

ZETA.

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#### MOTIVES.

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

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

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



# THE SCREEN OF TIME

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

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

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

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

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

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



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

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

E. T. H.

#### STRENGTH.

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

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

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

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

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

## THE WORLD OF SCIENCE



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

L. G.



# THE LITERARY WORLD

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

A. E. S. SMYTHE.

## A TALK ABOUT H. P. BLAVATSKY.

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

“To what do you refer, Professor?”

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

“What had he to say of it?”

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

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

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

“What do you mean by calling down help?”

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

## MIRROR OF THE MOVEMENT

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

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

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

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

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

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

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

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

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

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

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Be compassionate, and sit still in the midst of all that may be said, inclining only to your duty.—*Book of Items.*

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No man can safely speak but he that can willingly hold his peace.—*The Imitation of Christ*. THOMAS A KEMPIS.

# THEOSOPHY.

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## VISIONS OF A LIFE.\*

### PART II.

Our whole happiness and power of energetic action in this world depend upon our being able to breathe and live in the cloud; content to see it opening here and closing there; rejoicing to catch, through the thinnest films of it, glimpses of stable and substantial things; but yet perceiving a nobleness even in the concealment, and rejoicing that the kindly veil is spread where the untempered light might have scorched us, or the infinite clearness wearied. —RUSKIN.

LITTLE Kathie and her grandfather went into the house and were met in the hall by "grandma" who looked disturbed and said: "Why, father, how could you keep that child out in the night air? Esther and I have been so worried about her. Dear, you are spoiling her, though you may not think so. Whenever you have the care of her you never chide her, not even when she runs away to the woods. She never appears to realize that she should be in the house a moment unless it is at night time to sleep. All she seems to care for is to teach Horace his letters, ride the horse Jerry, boy fashion; climb fences, and row her boat. Dunn has been up the road and all through the fields looking for her. I suppose you found her in her favorite place in the woods, with the pet squirrel and Ringold. I must say I do not like the idea of her going out there alone."

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“Don't you fret about me, grandma dear,” said Kathie, as she nestled up to her side and patted her hand. “I am never alone; the squirrels, the birds and the trees are always there and we have lots of fun talking together. Yes, grandma, the trees do talk, and the leaves whisper to me. They make real, sweet music. Then there's the big rock; I can hear the bells ringing inside. Truly, truly, grandma, I am never alone out there. The music I hear sounds ever so much better than Dunn makes, when she sings ‘There is a fountain filled with blood.’”

“Silence, child. Father, how can you smile when Kathie makes such queer speeches. Come, darling, it's time for you to go to bed. Run and find Dunn and she will give you your supper. You must be up bright and early to-morrow morning, for you are going to Sunday school with aunt Esther.”

As soon as Kathie had left the room the grandfather, grandmother and aunt seated themselves in the back parlor, where the bible was read by the old gentleman, also the Commentaries, as was his usual custom before tea was served. While the reading was going on, which was somewhat slow and lengthy, the aunt yawned and looked hungry and restless, while the grandmother steadily watched the clock, which kept up its monotonous tick, tick, in such a slow and aggravating way.

After tea was finished and home matters had been discussed, including the anticipated return of Kathie's father and mother from their long journey, everyone suddenly became quiet. There was something in the old man's face that made one hesitate to break the silence. Yes, his mind was burdened. Kathie was such a mystery even to him. It was quite clear that none of the family understood her as well as he did. The odd story about the strange companion who had visited her, and the joy that seemed to be in her little heart and voice as she described him. “Come to think of it,” he said half aloud to himself, “she is not like the rest of the children, even in appearance; she looks for all the world like an Indian, with her big, brown eyes, olive skin and straight black hair. How I wish I knew what was best for the child. I never have the heart to check her when she is telling me those strange stories, for everything she says seems to bear the stamp of truth. All I can do is to watch over her and trust for a higher power to guide me. Well, I'll go to bed and see if I cannot sleep out this troublesome problem. Kathie has the notion that in sleep we are instructed. How often have I heard her say, when I was in doubt about anything: ‘grandpa, look into the darkness for the light—shut your ears to hear—close your eyes to see. Now grandpa dear, use your inside

eyes and you will always find the path.' I think the little one means that: 'if thine eye be single thy body shall be full of light.' "

Brightening up with this thought he arose and left the room, seemingly quite forgetful of the presence of the others.

Early the next morning Kathie came tripping out on to the lawn with a doll in one hand, while the other held a box of paints and a tiny bell. Her face was beaming with expectancy, for she had laid awake half the night, thinking of what a happy time she would have telling her grandfather about her strange journey in the clouds the day before, with her wise companion.

"Well, Miss Kathie yo is here, shure enuff; yo looks mighty pert an' glad, yo dues. I reckon it's kase yer gwine go to Sunday-school to-day? Chicken, yo cant tote dat doll an' dem udder tings to Sunday-school; yo better go back an' spill 'em on th' verandy, for Miss Esther is mos' ready an' she don' wait fer nothin', she dont. It 'pears like she comes out boss every time, jess as she did about yer gwine to Sunday-school—howsumber th' ole gemmen did arger dat it was too soon fer yo to go to a school of 'ligion. My 'pinion is he don' want yo never to go to Sunday-school."

This faithful old colored servant, Horace, felt himself to be Kathie's special protector and guide; he had a way of expressing himself very freely wherever her interests were concerned. Though born and raised in Virginia he had become attached to his northern home and to the family with whom he lived. His devotion to Kathie's father, who had been an officer in the army, and whose body-servant he was during the war, led him to leave his southern home and follow the fortunes of his new master.

Sunday-school! The thought of having to go there had made Kathie very unhappy. She remembered what her little cousin, who went every Sunday, had told her, that it was awfully tiresome, for the teacher said so many things you couldn't understand and the music always made her feel so sorry; and then, to think of it, they told her that God was a great big man up in the sky, who loved little children when they were good, but if they were naughty sent them away to a black place to be burnt up!

"Come, honey; cheer up, chile. Don' look so onhappy about gwine down dere. I kinder feels it in my bones dat sumfin is gwine to happen. Who knows but dat dere might come a streak o' lightning an' knock de roof offen de place. Belzebub an' Bell Taber is gittin' mighty resless. I spec' dey feels sumfin rong. I shouldn't wonder ef de git it into dere heads to run off an' smash de kerridge clean to pieces and frow Miss Esther off o' her set plan, what aint

right, no way yo can make it. Don' git skeered, honey, ise jist 'sposin'—dat's all. If we all fell out, you an' me would fall on sof' grass anyhow, 'cause we'se in de right.'

Just at this moment the aunt came out and led Kathie with a triumphant air to the carriage and off they went down the road past the green fields and wooded hills to the quaint old New England town of B——. All the way, the aunt sat erect and prim, earnestly reading her prayer-book, now and then looking out of the corner of her eye, to see how Kathie accepted the situation. She, poor child, was quietly petting her doll and saying: "We both wish very hard that the strange man will come and keep us from going to Sunday-school."

The church was soon reached and as they were about to enter, they were approached by an old friend of the family, Miss Anne Barnett, a most unique and interesting character. She was known for miles around for her devotion and kindness to the sick and poor; a striking personality, tall and graceful, neither young nor old; a woman of refinement and culture. Her face, beautiful in its spirituality and dignity, lent an indescribable charm to her appearance. Miss Barnett looked troubled. In a hesitating manner she accosted the aunt and said: "My dear friend Esther, you and I have been friends ever since we were little children and you know that you and Kathie's mother have been like sisters to me; so you will forgive me for what I am about to say—I am impelled to do it. Do you, Esther, realize what you are doing in taking the responsibility of directing Kathie's religious thought; may you not be changing the whole course of her life, contrary to what is best for her? I have learned to love the child and in our intercourse it always seemed to me that there was some great force guiding her life in the right direction. She has often, in her childish prattle, talked with a knowledge beyond her years. Then, the expression of her eyes, Esther! How often have I thought when looking at them, that there was an old soul looking out at me. You smile, because it brings up that unpleasant subject which you and I have spent so many hours discussing—reincarnation. You cannot accept it. I do not ask you to, but I do beg of you to turn back with Kathie. Her life is bound to be a sad one at best. She has her lessons to learn as well as we, but her soul should not be fettered with the teachings of creeds and dogmas." Anne's voice was soft and low, full of tender pleading, and as she stood there she looked like one inspired.

There was a momentary silence and the aunt turned away from the church. Her face grew pale and it was evident that she was



startled by something she had seen. Kathie pulled her aunt's dress and said softly : " Don't be afraid aunty, dear, I know what it is. See, it's gone now."

Then in an awed and impressive tone she said : " When he bowed his head and smiled, he meant Miss Barnett was right."

Without further words they went to the carriage and drove homewards, while the few people standing about the church-door looked at each other, wondering at such a strange proceeding.

Miss Barnett and the aunt sat in the back seat in the carriage and kept up a continuous conversation. Kathie and Horace were on the front seat, whispering about something that seemed to make them very happy. " Kathie, chile," said Horace, " didn't I done tole yo' dat sumfin would happen? And shore enuff it has, an' nobody's don got hurt. I think it was a special act o' providence dat Miss Barnett should be on dem church steps jes as you'se gwine in de doah—ah, blessed Lord, it hab come out all right."

" You dear foolish old Horace ; why don't you say the 'blessed law' ? Don't you remember that grandpa said it's no big man that makes things go right, but the law does it? "

Just then they arrived at the gate and Kathie jumped out and gathering up her playthings from the veranda, rushed down to join her grandfather, whom she had seen on the bank of the river. As soon as she was seated and had recovered her breath, she commenced to tell him of all that had happened to her that morning,—how " dear darling Miss Anne Barnett had pulled her out of the Sunday school, just as Ringold did the day she fell into the water from the big rock up in the woods."

Her grandfather's eyes told the story of his joy as he stroked the little one's head lovingly. Next came the vivid description of the journey with the strange companion she had taken in the clouds the day before. As she was about to explain, with her paints and bell, how the colors and sounds worked together up in the clouds, she suddenly stopped and said : " Be quiet, grandpa ; keep Ringold still ; don't you see it is the strange man? " In a moment, the atmosphere and everything about became transformed. The sounds that she had heard the day before returned. The great boulder to the left of the rock upon which she sat assumed the form of a man's head ; the bank of the river seemed to cave in and slowly moved down to the level of the river. Ringold, who was sleeping under the tree, became changed to a camel, and as Kathie followed with her eyes a shadow that moved towards the water she felt a strange tremor ; the same unspeakable joy and gladness of yesterday came back to her, but this time, instead of feeling herself a ball of light



and force, she was something else, much larger. She was attracted to the water, and looking into it she saw a form mirrored there, not her own, but that of a tall, dark-skinned Egyptian. She felt her hands, and they were large. So were her feet, and there were sandals on them: no longer was she little Kathie, but another. The memory of her grandfather; her home and all that had happened was fading away, and holding her hand was the friend of yesterday. Slowly she felt the weight of her body growing lighter and lighter, moving along out in the air. Without words the wise man seemed to say to her: "Trust, trust, little heart, for fear will make thy feet like lead, and thou wilt lose the way." P.

(*To be continued.*)

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"Tell brave deeds of war."

Then they recounted tales,—

"There were stern stands  
And bitter runs for glory."

Ah! I think there were braver deeds.

STEPHEN CRANE, *The Black Riders.*

## A CONSCIOUS UNIVERSE.

BY J. A. ANDERSON, M.D., F. T. S.

TO the materialist, the universe is force-pervaded matter ; to the occultist, embodied consciousness. To the former, form is but the fortuitous result of non-intelligent force taking the direction of the least resistance ; to the latter, consciousness seeking expression through matter by directing force to this end. The method of the one must, therefore, radically differ from that of the other whenever a study of nature is attempted. Let us look at the universe for a few moments from the view-point of the occultist.

Since the universe is embodied consciousness, or consciousness veiled by, and seeking to express itself through, matter, the unveiling of Isis, or Nature, can only be accomplished through the dis-embodiment of consciousness, or by consciousness doubling upon itself, so to speak, and retracing its pathways to that divine Source from which it departed upon its infinite journey through Time and Space. For while matter may not be ignored (being in essence as divine and as eternal as consciousness), in this study it is of importance only as an index to the consciousness of which it is the expression. Indeed, matter, *per se*, cuts but a sorry figure from either the occult or the materialistic standpoint. Force is the aspect of nature in which materialism seeks to find the solution of the problems of existence, and idealistic materialists (to label them accurately) have already pushed matter off the stage of the universe, and define atoms, for example, as whirling centres of force, acting in a medium which, whatever else it may be, certainly can not be material. The occultist, however, affirms that force is but the intelligent action of consciousness upon matter, and relegates it, with the latter, to a position of secondary importance in the study of natural phenomena.

A study of the universe, then, is a study of consciousness. If it be attempted, it must be with one central truth kept clearly in mind at all times, viz.: All the conscious states which man perceives, or ever can perceive, are contained within himself. Not to nature, magnificently grand though it may appear, must the seeker after truth turn ; but to the mysteries of his own being. For the universe to each individual is but his conscious perception of it ; his expression in terms of self-consciousness of the forces from without which act and react upon his centre of consciousness. He translates these vibrations which reach him into sound, color, or

what not ; but he has no measure to determine whether or not he has translated them correctly except the slowly and painfully acquired data of actual experience.

Experience alone develops, or evolves, within man the conscious states with which he endows that which he perceives as his Not-Me. This Not-Me, or outer nature, however real it may be in its own essence, to man is but an illusion spread out in the inner darkness of his physical brain, given form, color, texture, location, and all the various qualities of matter, by the supreme, creative act of his own god-like and god-derived human soul. This is not to assert that the universe does not really exist (as maintained by some Idealists), but that we do not perceive it outside of ourselves in the manner in which we fancy we do. The perception is entirely internal. There is, however, a mechanical or physical relation between the outer universe and the inner observer, and we have, for this cause, no reason for doubting that that which we perceive has really the form and texture, and other qualities, with which we endow it, although all these may be (and are) only rates or modes of vibration. This relation is best exemplified in vision, which in the anterior eye is purely mechanical, and may be corrected where faulty and vastly added to by mechanical means. Were there not a real correspondence between that which is perceived interiorly and that which exists exteriorly this relation would be impossible.

But all these vibrations which man recognizes, and by means of which he constructs interiorly his outer universe, have been experienced consciously by him in the past. His centre of consciousness (or soul) has been clothed by their "matter"; he has *been* such states of consciousness as he recognizes, else would recognition be impossible. Within the silence and darkness of its physical brain the soul reconstructs its old universe so far as it has been an integral portion of that universe, but no farther. That which the soul has not experienced is non-existent to it until it is added to its conscious area by this method. By experience alone the universe deepens and broadens, which process constitutes the real evolution of the soul, together with at least a logical reason for its existence and obligatory journey through the cycle of necessity.

A basic conscious state is that of life—of being, or existence. With this consciousness the soul endows every object which it perceives, without exception. Indeed, perception itself is the declaration of the soul that the thing exists. It may recognize that the object perceived lacks a state of consciousness which it itself possesses, and, as the result of faulty reasoning alone, pronounce it "dead," but the act of perception itself rebukes this false and igno-

rant assertion. So long as a thing exists, so long is it emitting those living vibrations which enable the perceiver to recognize it. Matter which seems "dead" is in reality vibrating with the most intense life. It is a portion of infinite consciousness, peacefully, joyously, contentedly, thrilling with the profound feeling of existence. Such apparently dead matter, too, represents the strength, the stability, the purpose, of the eternal mind.

In this feeling of life, all other states of consciousness find their root and rest upon it as their stable basis. To him who recognizes this, the universe takes on a new meaning—becomes vibrant with strength, beauty, harmony, *life*. Dead matter does not exist; the disintegration of form, which man mistakes for death, is but a removal of the life consciousness to other planes of being; it can never be destroyed. This state of consciousness is the eternal warrant of continuous existence; the promise and prophecy that the soul may one day realize all, and more, than it has ever dreamed of as the result of evolutionary processes. The granite mountains, the pulsing oceans, the circling suns, are its exemplars; their (to man's view) unchanging consciousness is the testimony of eternal duration.

So many æons of time have passed since the consciousness of the soul was identified and identical with this sublime consciousness of life that it has passed from its self-conscious memory; but each time the scenes of nature are portrayed to its inner vision, the old record is unconsciously recalled, and the soul is repeating its experiences when it was conscious of nothing but the thrilling vibrations of Life, as the waves of Being ebbed and flowed against the shores of its new, conditioned existence. Of this olden experience man constructs his present universe; because of it, he recognizes the infinite life without as well as within.

In other æons of conscious experiences, there arose within this all-pervading life-consciousness the consciousness of Desire. This is the state of consciousness which dominates the human soul at present almost wholly. The cycle of necessity has whirled experience after experience before its dawning vision, until, bewildered by the swiftly passing panorama, the eternal Witness has identified itself with that which it witnesses. It believes its one drop to be separated from the great ocean of life, and clings desperately to the transient form in which this chances to be manifesting. The joyous consciousness of universal life has been bartered for its fleeting manifestation in an animal body; the fatal illusion of separateness has fallen upon the soul; it rages for the continued experience of its present sensuous existence.

But again the student has to be reminded that all this sea of passion, of vice and crime, of woe and sorrow, of delusion and desire, exists within himself. Out of its old experiences, the soul reconstructs and correctly translates its psychic, as truly as of its physical experiences it interprets its physical world. Unaided by actual experience, it would be as irresponsive to the vibrations of desire and passion as the physical eye is to the Roentgen ray. All the woe it knows is felt within its own being ; all its joys are experienced within the same unfathomable recesses. The god-like soul within is taking the web of the differing vibrations coming from the outer world and weaving into it the woof of conscious states—translating these vibrations into terms of its own conscious experience. Had it never known grief itself, sorrow for it would be an unmeaning word ; had it never known joy, rejoicing would be equally meaningless.

It is exceedingly difficult to realize that *all* that happens to the soul happens within ; that its conscious world is within, and not without ; that all this fleeting show which seems to be external is really enacted in the silent places of one's own being. But once realized, the universe again broadens, and life takes on still a newer meaning. For if man's conscious universe be within,—be his own creation, whether voluntarily or passively—then it cannot be taken from him, and eternal life is assured. The vehicle by means of which he receives vibrations which relate him to any particular plane of nature may be destroyed, but all that perishes is his relation with that portion of the universe ; his power to create for himself " a new heaven and a new earth " is undiminished. A knowledge of this fact makes the after-death states clear and philosophical. They are only the soul using the same powers which it exercises at every moment of its so called waking life. Only from want of sufficient experience (but experience which it is rapidly attaining) its universe is after death entirely self-constructed ; the soul no longer responds to vibrations from without ; they are practically non-existent to it. When the potentiality of responding to these inner-external vibrations shall have been evolved, in the crucible of experience, into potencies, man will be self-conscious after " death," and death for him will have eternally passed away.

The most kingly, most divine, of these interior states is that of reason. Reason is the god within exercising his god-like functions—creating, like Brahm, his universe out of a portion of himself, and enjoying the delight of that creation. Here man is at one with God ; thinking is creating ; by means of thought he becomes the microcosm of the great macrocosm. Grant that the outer uni-

verse is the thought of mightier creative beings than he ; in his inner power to reconstruct it for his own bliss, man exercises the same kingly power ; the difference is one of degree, not of kind. Nor is he limited to this inner exercise of the creative power. Even now from outer nature he constructs that wonderful microcosm of the universe, his body, and the day awaits him when he shall also construct his macrocosm, for in that day he will have become one with the Creative Gods.

But this creative energy is but one aspect of thought—the objective, or most material. Subjectively, reason seeks ever for truth,—a more God-like power than even creating form. (Thought and reason are synonyms ; or, it may be, reason is the potency, thought its active exercise.) It is this power by means of which the soul takes new experience and by relating it to the old, deduces something of its true nature and meaning. It may err—reason continually errs—but this is not the point ; the *ability to reason from the known to the unknown* is the all-important faculty, and ten million errors cannot lessen nor dim the marvel or wonder of it. It is the finite god within seeking by means of its own inherent majesty to rebecome the Infinite from which it emanated. It is finite only because of material bonds ; it is a bound Samson in the temple of the material world, which it will one day overthrow.

For when the soul through reason has found the truth it eternally recognizes it ; it becomes a portion of its being ; the pilgrim has won another step upward on his pathway to the gods. This essence of its experiences thus stored away men call wisdom ; the exercising of this wisdom is seen in intuition. Reason has patiently thought out the truths contained in the infinite experiences of the soul ; they have become a portion of its unchanging self. They constitute intuition. But in intuition man rebecomes God, for God is Truth. So man may not say that his intuitions are his own ; they belong to the Universal and Eternal. No longer may he dare say that his conscious universe is within (for this is that which perhaps makes him finite). He knows the Within and Without in their true essence, for they are but ONE.

So the soul sits within, clothed in the robes of eternal Substance, out of which it eternally weaves the transient, changing garments of matter which relate it to lower, phenomenal worlds. These come and go, and their coming and going produce the transient joys and sorrows of its material existences because it is blinded by the illusions of matter to its own divine and kingly nature. When the soul shall have learned to recognize that it is not the body, that the roar of the senses concern it not, that the desires, appetites and passions

which now dominate it are not its own, but those of the body, that the latter must be made an obedient, useful servant, instead of the impulsive ruler which it now is, then will the woes of material life pass away, and its transient joys be estimated at their true value. The soul will then turn from the fleeting and mutable world of flesh to the eternal, immutable worlds of spirit. With infinite pain and travail, it has related itself by means of its self-constructed body to this material world; the task which now confronts it is to conquer this, to wrest from nature the secrets which she holds for it, and to use the knowledge so attained as stepping stones to diviner worlds and to more god-like states of consciousness. Happy is the soul who has reached the point where it recognizes that it is but a spectator, where it can look upon the storms of passionate existence upon earth unconcerned as to the result. Truly, to such a soul death comes not, for it lives upon the stable, unchanging planes of true Being; it has reached the Place of Peace; its long, weary exile at end forevermore.

JEROME A. ANDERSON.

## RICHARD WAGNER'S MUSIC DRAMAS.

BY BASIL CRUMP.

### VI.—THE RING OF THE NIBELUNG.

#### PART IV.—THE DUSK OF THE GODS.

Moreover, the power that works for evil, the real bane of (*i. e.*, that poisons) Love, condenses itself into the *Gold* robbed from Nature and misused, the Nibelung's Ring. The Curse that cleaves thereto is not dispelled ere it is given again to Nature, the Gold plunged back into the Rhine. . . . All is *experience*. Nor is Siegfried, taken alone (the male alone), the perfect Man: only with Brynhild becomes he the redeemer. *One* cannot do all; it needs the plural; and the suffering, self-offering woman becomes at last the true, the open-eyed redemptrix: for Love, in truth, is the "Eternal Womanly" itself. . . . However, to summarize the thing, I ask you: Can you figure to yourself a *moral action* otherwise than under the idea of *Renunciation*? And what is the highest holiness, *i. e.*, complete Redemption, but the adoption of this principle for every action of our lives?—*Letter to August Roeckel*.

**S**IEGFRIED'S Death, as this, the last and most tragic section of the great Tetralogy, was originally called, was really the first part of the story which Wagner cast into dramatic form. But he saw in working it out that its deeply stirring interest and enormous import needed a setting forth of earlier causes in order to make the meaning clear. Thus it came about that, working backwards, the poet-musician unfolded the tale to the point where



we see in the theft of Alberich, the cause of Siegfried's death at the hand of the Nibelung's son Hagen. Let us not lose sight of the elements of the "Eternal Manly" (Will, Force and Intellect) and the "Eternal Womanly," (Endurance, Love and Intuition) which one sees embodied again and again in the characters of these four dramas until they find their noblest expression in the union of



RICHARD WAGNER.

*(We are indebted to the Musical Courier, New York, for this excellent portrait.)*

Siegfried and Brynhild—a union which (as Brynhild foresaw) means death to them both, but in that death, VICTORY and REDEMPTION.

The Dusk of the Gods is ushered in by the sorrowful song of the three Norns (Goddesses of Fate and Daughters of *Erda*), as they weave the Cord of Fate and tell the story of the past on the Valkyrie's Rock. In the background is the yellow glow of the fire.

The first Norn tells of the World's Ash Tree on whose verdant branches they once weaved the Cord of Fate. From its roots there welled forth a stream of purest knowledge.

A fearless god  
Sought to drink of the fount,  
*Giving up an eye\**  
To buy the ineffable boon.

Then from the Ash-Tree, Wotan broke off a branch to serve as the shaft of his all-ruling spear. The Tree, thus wounded, withered and died; the Fount of Knowledge ceased to flow.

Dark with sorrow  
Waked then my song.  
I weave again  
At the World's Ash Tree no more,  
So must the Fir Tree  
Find me support for the Cord.

Then the second Norn relates how Wotan carved on his spear the Runes of Bargain, and the fearless Hero he had created cut it in twain. How he then summoned his heroes to fell the Ash Tree and gather the wood into faggots. Now, sings the third Norn, he sits in Valhalla, surrounded by gods and heroes, with the faggots piled around its walls. When the wood takes fire, then will begin the dusk of the gods. By the power of his spear he chained the Fire God to the Valkyrie's Rock. One day he will thrust the splint-ered spear shaft into Loke's smouldering breast, and cast the burning brand into the heap which surrounds Valhalla.

The night is waning and the Cord gets tangled and frayed, as the Norns tell of Alberich's theft and his awful Curse. Suddenly it breaks, and tying the pieces round their bodies they disappear, crying:

Here ends all our wisdom!  
The world knows  
Our wise words no more.  
▲way! To Mother! Away!

As the dawn appears, Siegfried and Brynhild enter from the Cave. He is in full armor and she leads her horse Grane, saying, "What worth were my love for thee if I sent thee not forth to shape fresh deeds? *Only the fear that thou hast not won enough of my worth makes me hesitate.*" Then, as if sensing the future, she utters these solemn and beautiful words:

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\* Remember that this eye (the eye of spiritual vision) was afterwards regained by Siegfried when he had slain the Dragon. (See note to *Siegfried*, ante p. 56.)

Think of the oaths which unite us,  
 Think of the faith we bear,  
 Think of the love we feel ;  
 Then will Brynhild always burn  
 In thy heart as a holy thing.

As token of this love Siegfried gives her the Ring—that dread symbol of selfish power which still holds Alberich's Cursè. In return she gives him her horse, Grane, who is fearless as Siegfried himself. Now he recognizes that it is from her he gets his power and virtue :

Thy noble steed bestriding  
 And with thy sheltering shield,  
 Now Siegfried am I no more :  
 I am but as Brynhild's arm !

Whilst Brynhild's parting words remind him of their essential unity :

So art thou Siegfried and Brynhild.—

O ye holy powers above us  
 Watch o'er this devoted pair !  
 Though apart, who can divide us ?  
 Though divided, we are one !

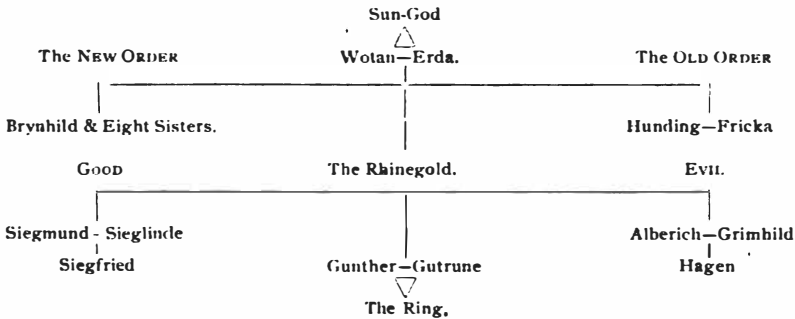
Can we not hear those beautiful lines from the *Dream of Ravan*—

Before all time—beyond—beside,  
 Thou rememberest her eternally,  
 For she is thy spirit's primeval bride,  
 The complement of thy unity,  
 Joined or dissevered, averted or fond,  
 'Twixt her and thee an eternal bond  
 Exists, which tho' ye were to seek,  
 Ye cannot ever, ever break—  
 A bond from which there is no freeing,  
 Since the tygal spirit never  
 From its antitype can sever,  
 She is a portion of thy being  
 To all eternity.

Let the mind go back over this beautiful story of our forefathers which Wagner devoted the flower of his life-energy to forcing into the hearts of a cold, unbrotherly generation—the story of the loving care and protection of Brynhild for Siegfried, even before he came into objective being, and of her sacrifice of godhood in order to become united with him, teach him her wisdom, and so produce "The perfect Man, the Man-God, who is higher than the Angels." It is

the self-sacrificing love of the "Inner God" for its Human Reflection, here throwing a beautiful and ennobling light on the higher and more real aspects of human relationship.

To the soul, newly united to its divine nature, there now comes a final trial, and his safety will depend on his keeping the remembrance of that divinity within his heart. Here it is that we shall see the last terrible result of the Nibelung's Curse. In order to understand clearly the complicated action which follows it will be well to roughly indicate the grouping of the good and evil forces as the various embodiments of the Will and Intellect of Wotan and the Wisdom and Love of Erda. The diagram must therefore not be taken in the ordinary sense of a genealogical tree.



With the parting of Siegfried and Brynhild the Epilogue closes and we are introduced to the Hall of the Gibichungs on the banks of the Rhine, where Hagen, the anger-begotten son of "Love's dark enemy," is plotting to get the Ring from Siegfried. His tools are the Gibichungs, Gunther and his sister Gutrune. It is interesting to note that they are the half-blood relations of Hagen, and they stand midway between the good and evil forces as shown in the foregoing diagram. To the vain and ambitious Gunther the evil half-brother holds out the prospect of winning more power and wisdom by wedding the maiden who dwells on the fire-girt rock. But only Siegfried, greatest of heroes, can pass through the fire; how then can Gunther win her? Hagen forthwith unfolds his crafty plan: Gunther shall give Siegfried a drink which shall cause him to forget Brynhild and fall in love with Gutrune. While they plot Siegfried's horn is heard on the Rhine and he enters in search of Gunther. The Drink of Forgetfulness is offered to him by Gutrune, and, accepting it, he immediately falls in love with her. Turning to Gunther he asks if he is married; Gunther replies that he is not and that he wishes to espouse Brynhild. Siegfried, at the mention of that name, shows that the Drink of Forgetfulness has done its

double work and he has lost all memory of his holy love. Not only so, but he now enters into the rite of Blood-Brotherhood with Gunther, and undertakes with the aid of the Farn-helm or Helmet of Concealment to take Gunther's form and win Brynhild for him. We may here quote Wagner's comment on this, and the closely allied drama of *Tristan and Isolde* which he wrote during the greater labors of the Ring. "Both Siegfried and Tristan, in bondage to an illusion\* which makes this deed of theirs unfree, woo for another their own eternally predestined bride, and in the false relation hence arising find their doom."

Meanwhile Brynhild is visited by her sister-Valkyrie, Valtranta, who in agitated and sorrowful tones tells her how Wotan sits silent and grave in Valhalla's halls, and has sent forth his two ravens to bring him tidings of the end :

Unto his breast  
Weeping I pressed me ;  
His brooding then broke ;—  
And his thoughts turned, Brynhild, to thee !  
Deep sighs he uttered,  
Closed his eyelids,  
As he were dreaming,  
And uttered these words :  
" The day the Rhine's three daughters  
Gain by surrender from her the Ring  
From the Curse's load  
Released are gods and men ! "

But merely to preserve the old order of things—the pomp and selfish rest of Valhalla and the gods—Brynhild will not renounce the Ring, and sends Valtranta away in despair. Wagner's explanation to his friend, August Roeckel, who could not fathom his deep meaning, throws the necessary light on this :

" Let me say a further word about Brynhild. Her, also, you misjudge, when you call her refusal to make away the Ring to Wotan hard and perverse. Have you not seen how Brynhild cut herself from Wotan and all the gods for sake of *Love*, because—where Wotan harbored plans—she simply loved? After Siegfried fully woke her, she has had no other knowledge saving that of *Love*. Now—since Siegfried sped from her—the symbol of this *Love* is—the *Ring*. When Wotan demands it of her, nothing rises to her mind but the cause of her severance from Wotan (because

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\* The illusion of matter, here represented by the Gibichungs, Hagen and the Curse of the Ring. In *Tristan* it is represented by King Mark for whom Tristan woos Isolde.

she dealt from Love) ; and only one thing knows she still, that she has renounced all godhood for Love's sake. But she knows that Love is the only godlike thing ; so, let Valhalla's splendor go to ground, the Ring—her love—she will not yield. I ask you : How pitifully mean and miserly were she, if she refused to give up the Ring because she had heard (mayhap through Siegfried) of its magic and its golden might ? Is *that* what you seriously would attribute to this glorious woman ? If, however, you shudder to think of her seeing in that *Cursed Ring* the symbol of true Love, you will feel precisely what I meant you to, and will recognize the power of the Nibelung's Curse at its most fearful, its most tragic height : then will you fully comprehend the necessity of the whole last drama, *Siegfried's Death*. That is what we still had to witness, to fully realize the evil of the Gold."

Here we can plainly see that the Curse is now blinding even Brynhild, and she fails to see that Love, renounced by Alberich in the lowest depths to gain selfish power, must now be renounced by her in its highest form as a *personal possession* if the Curse is to be redeemed. It is the terrible results which follow this last and highest form of Desire that force Brynhild to realize the necessity for executing Wotan's last wish. For be it remembered that, in Wagner's own words, "Wotan soars to the tragic height of willing his own undoing."

Now comes the most awful scene in this dark tragedy. Brynhild hears the notes of Siegfried's horn and eagerly awaits his coming, when lo ! to her astonishment and terror a strange form appears through the fire, announces himself as Gunther, and claims her as wife. In vain she holds up the ring to protect herself ; he wrests from her the treasured love-token and takes her to the real Gunther, who waits without. "Why does Brynhild so speedily submit to the disguised Siegfried?" continues Wagner in his letter. "Just because he had torn from her the *Ring*, in which alone she treasured up her strength. The terror, the dæmoniacal, of the whole scene has entirely escaped you. Through the flames foredoomed for Siegfried alone to pass, the fire which experience has shown that he alone *could* pass, there strides to her—with small ado—an 'other.' The ground reels beneath Brynhild's feet, the world is out of joint ; in a terrible struggle she is overpowered, she is 'forsaken by God.' Moreover it is *Siegfried*, in reality, whom (unconsciously—but all the more bewilderingly) despite his mask, she—almost—recognizes by his flashing eye. (You feel it, here passes something quite '*unspeakable*,' and therefore you are very wrong to call me to account for it in speech ! )"

Once more we return to the banks of the Rhine. It is still night, and Alberich, ever on the watch to regain his lost booty, is holding conclave with his son. The pale moonlight dimly reveals the evil pair :

Yet potent hatred  
I planted, Hagen,  
In thee, my avenger :—  
To win me the Ring,  
Thou'llt vanquish Volsung and Wotan.  
Swear to me, Hagen, my son?

Hagen gives the required oath. The rising sun reveals Siegfried returning alone from the Valkyrie's Rock. Questioned by Hagen and Gutrune, he relates the horrible night's work and how he brought Brynhild to the real Gunther :

When shore was near,  
Flash!—in shape  
Reversed were Gunther and I.  
Then by the helmet's virtue,  
Wishing I hither flew.  
By hast'ning wind impelled,  
The pair up the river come.

The two falsely-matched couples meet. Brynhild, with terror and amaze, recognizes Siegfried. Almost fainting she falls into the unconscious hero's arms, murmuring, "Siegfried — knows me not!" Mark the growing horror of this intensely dramatic crisis; for, as Siegfried points to her supposed husband Gunther, in a flash she sees the Ring on his finger. Starting forward, "with fearful impetuosity," she exclaims: "Ha! That Ring upon his hand! His —? Siegfried's —?" Struggling to repress the storm of emotion which rises within her, she imperiously demands of Gunther an explanation. But Gunther, puzzled, knows nothing of it. Then, turning frantically on Siegfried, she accuses him of the heartless theft, denied in all unconsciousness by the hero, who, under the spell of the magic drink, remembers naught after winning it from the Dragon. This last fearful plot of the dark powers blinds even Brynhild's sight. She does not see that Siegfried unconsciously deceived her, and calls on the Gods to avenge the wrong :

Holy Gods!  
Ye heavenly guardians!  
Was this indeed  
Your whispered will?  
Grief do ye give

Such as none ever grasped,  
 Shape me a shame  
 No mortal has shared?  
 Vouchsafe revenge then  
 Like none ever viewed,—  
 Rouse me to wrath  
 Such as none can arrest!  
 Here let Brynhild's  
 Heart straight be broken  
 If he who wronged her  
 May but be wrecked.

Straightway she declares that Siegfried is her true husband, and he is accused of breaking his oath of Blood-Brotherhood with Gunther. On the spear-point offered by the plotter Hagen he swears :

Where steel e'er can strike me ;  
 Strike thou at me :  
 Where'er death can be dealt me  
 Deal it to me,  
 If she really is wronged—  
 If I have injured my friend.

And on this fateful point Brynhild also swears :

I sanctify thy strength  
 To his destruction !  
 And I bless thy blade, withal,  
 That it may blight him ;  
 For broken are all of his oaths,  
 And perjured now doth he prove.

Horrible is the delusion which besets this hapless pair. Brynhild dimly feels it, and, as Siegfried and Guttrune depart, she murmurs in bewilderment :

What infernal craft  
 Can here be hidden?  
 . . . . .  
 What can all my runes do  
 Against this riddle?

Now the arch-plotter Hagen, watching his opportunity, learns from her that she had made Siegfried invulnerable except in his back, since she well knew that he would never turn it to an enemy. "There," says Hagen, "shall he be speared." Thus is the plot completed for the Hero's death.

BASIL CRUMP.

(*To be continued.*)



## THE THREE OBJECTS OF THE THEOSOPHICAL SOCIETY IN AMERICA.

BY FRANZ HARTMANN, M. D., F.T.S.

### I. UNIVERSAL BROTHERHOOD.

THE first and main object of the Theosophical Society and the one to which the other two objects are only subsidiary, is the formation of a nucleus for the practical carrying out of the idea of universal brotherhood, irrespective of any dogma, creed, religious belief or opinion whatsoever ; and the only thing which the Theosophical Society as such demands of its members, is that each shall grant to the opinion of others the same amount of tolerance that he claims for his own. However opinions may differ in regard to different subjects, and however much the members may discuss these differences of opinion and try to convince each other of what each believes to be true, or to demolish erroneous theories, there ought to be amongst them that harmony of soul-union, which springs from the recognition of the one certain fact that we are all manifestations of the one great divine spirit, in whom we all dwell and live and have our being and who lives and dwells and strives for manifestation in us.

Owing to the many misconceptions existing within and without the ranks of the Theosophical Society in regard to its nature and object, this non-dogmatic and unsectarian character of the Society can hardly be asserted and insisted on with sufficient emphasis. The idea of a society having no dogma and no creed is too grand to be grasped by the average mind accustomed to see itself surrounded by innumerable circles, each of which has a certain accepted thought, but no real self-knowledge for its centre. The idea of universal brotherhood is no theory, it springs from no inferential knowledge based upon appearances ; it arises from the recognition of the truth, that God is one in all, and this recognition is not a theory worked out by the brain, but a self-evident truth, clear to the soul in which it has become manifest. It is not a matter of mere belief or philosophical speculation, but a matter of understanding ; it is not an idea to be invented, but an eternal truth which is to be grasped, and which must be felt by the heart before it can be realized by the brain. There is nothing in the constitution of the Theosophical Society which requires us to believe in any particular doctrine or in the infallibility of any person ; nothing is asked of

any member except tolerance. He who is tolerant is loyal to the constitution of the Society and loyal to the principle upon which that Society rests ; he who is intolerant is not loyal to that principle and acts against the object of the Society, and cannot be a true member of it, even if he were to be regarded by the public as necessary to its existence.

The Society has no adopted belief, nor can it ever have one without deserting its character as a theosophical society and taking a place among the many sects and societies crystallized around this or that theory or opinion. Even if some such theory were believed in by all the members, it could not become a dogma of the Society without destroying its character. If for instance the doctrine of Reincarnation—of the truth of which I am myself convinced—were to be adopted as a dogma of the Society, it would become a Society of Reincarnationists, drawing a dividing line between itself and those who did not believe in that dogma, and thus separating itself from that part of the great universal brotherhood of humanity. The word *Theosophia* means divine wisdom or the wisdom of the gods ; but divine wisdom is not made up of opinions and theories, it is the recognition of absolute truth, independent of any proofs or inferences, it is soul-knowledge illumined by the higher understanding ; it is enlightenment and manifests itself first of all as what is called “ common sense.” To those who have no wisdom the meaning of wisdom cannot be made comprehensible ; those who possess it, require no further explanation of it.

According to this definition of terms, a “ Theosophist ” would mean a man in possession of divine wisdom. If taken in that sense, I am not presumptuous enough to claim to be a Theosophist, neither do I consider the Theosophical Society to be composed of people in possession of divine wisdom. In fact we are not a society of Theosophists, which would mean sages and saints or adepts, but merely a Theosophical Society ; that is to say a society of people striving after higher knowledge or enlightenment, in the same sense as a Philosophical Society would not necessarily have to be a society composed of full-fledged philosophers.

But if a “ Theosophist ” means a person striving after wisdom, everybody who seeks for enlightenment is a Theosophist, whether or not he belongs to any society. In fact there are probably only a few people in the world who are not seeking or who do not believe they are seeking for light, and in this sense the whole world is striving after Theosophy. The teacher who educates the children, the preacher who presents to his congregation religious truths in a form which they are able to understand, the scientist who makes an

invention that benefits mankind, and really everybody who does something useful for humanity works for Theosophy and is carrying out the dictates of wisdom. Only those who wish for the aggrandizement of self, those who work for their personal ambition, or to put themselves in possession of riches, or to outshine the rest, are the anti-Theosophists and anti-Christ, because they work for the illusion of self and that self is the devil, the enemy of love and truth. An ignorant servant girl who sweeps the steps, so that visitors may find them clean, is a far greater Theosophist than the greatest theologian or scientist, having his brain full of theories regarding the mysteries of divinity and having no love or truth or goodness within his heart. If everybody were to know the principle upon which the Theosophical Society is based, and if the members would act according to it, there is probably not a single honest and unselfish person in the world who would not hasten to join the Society.

The attainment of wisdom means the attainment of internal development ; not only intellectual and moral, but above all spiritual development. In a perfect man or woman all of his or her principles or qualities are developed in the right direction. For the purpose of becoming a prize-fighter the muscles of the body must become well developed ; for the purpose of becoming a good intellectual reasoner, the intellectual faculties and reasoning powers must be developed ; for the purpose of attaining divine wisdom, the spiritual and divine powers of man must become unfolded by the influence of the light of divine wisdom.

All book learning, all dogmatic belief or all the theories in the world taken together, do not constitute wisdom; nevertheless we do not object to intellectual research nor to belief in dogmas. Everything is good in its place. Grass is good for the cow and meat for the lion. We do not ask anybody to give up his or her religious belief and to become converted to Theosophy : the blind cannot be converted to seeing the light. We only advise everyone to seek for the truth within his or her own religion ; and if they have found it, they will have outgrown the narrow boundaries of their system and opened their eyes to the perception of principles. We do not ask the lame to throw away the crutches by which they are enabled to walk ; we only try to instruct them how to walk without crutches, and when they accomplish it, they will want these crutches no more. We cannot overcome error by ignoring it, we cannot conquer ignorance by itself, we cannot become victorious by avoiding battle ; but we should not be satisfied with our errors and narrow views ; we should make room for more light.

Absolute truth is one and universal ; it cannot be divided and

the mind of no mortal man can grasp it as a whole. There is no bottle big enough to contain the whole ocean. But the more a man outgrows the narrow conception of self and the more his mind expands, the nearer does he come to the truth and the more will the light of truth become manifest in him; while on the other hand the more the light of truth becomes manifest in him, the more will it expand his soul and illuminate his mind, and, by helping him to outgrow the delusion of self, bring him nearer to the recognition of absolute truth, nearer to God. The great sun of divine wisdom shines into the little world, called "man," and the more the light of that sun is received by that little world, the more will the light therein grow and expand, and the two lights will thus be brought nearer to each other, until both lights blend into one. When the soul of man, the reflection of the light of divine wisdom, becomes one with the Oversoul, both will be as one. Then will the wisdom of God be the wisdom of man; there will be no extinction of individuality, but the individual soul of man will have become so great as to embrace the whole, and God and Man will be no longer separate, but one.

There is nothing in our way to the attainment of wisdom, except the love of self, and the love of self can be conquered only through unselfish acts. It is of little use to dream and talk about universal brotherhood and tolerance, if we do not practise it. An ideal will remain forever only an unattained ideal, unless we realize it by practice. When the ideal is once realized, it ceases to be a mere ideal for us and becomes a reality, and only when we begin to realize a thing can we come into possession of real knowledge in regard to it. Thus the theory must lead to the practice and without the practice the theory alone is of little value. If we practise the dictates of Universal Brotherhood, we will gradually grow up to the understanding of it and we will finally see in every being not only our brother and sister, but our own real self, which is God in All, though appearing in innumerable forms of manifestation. And having once attained through the expanding power of love that greatness of soul which constitutes the real Theosophist, there will be room for the manifestation of the light of divine wisdom, and as we enter into the wisdom of the gods, the wisdom of the gods will be our own.

FRANZ HARTMANN.

(*To be continued.*)

## BUDDHA'S RENUNCIATION.

Being an Original Translation from the Sanskrit of *Ashvaghosha's Buddha-Charita.*

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

IT is not quite certain when the poem, from which is taken this story of The Great Renunciation, was written ; but we shall go near the truth if we say it dates from about two thousand years ago. So famous was this life of the Redeemer of Asia, and so great was the honor in which its author was held, that, when the Good Law passed beyond the barrier of the Snowy Mountains that hem in India like a wall, this book, carried with them by the Buddha's followers, was translated into the tongues of northern lands, and versions of it, in both Chinese and Tibetan, are well known at the present day. These versions were made when Buddha's doctrine first penetrated to the north, and from them, more than from any other book, the ideal of Buddha, as it lives among the disciples beyond the Himalayas, was formed and confirmed.

The manuscripts of this life of Buddha, which have been brought to the west, are copies of a single original, preserved in the library at Khatmandu, the capital of Nepal; and from the same place came our earliest knowledge of Buddha's teaching, and our earliest copies of Buddhist books. Looking back to our first acquaintance with Buddhism, and calling to mind the numberless books that have been written of recent years concerning Buddha's doctrine, we cannot refrain from marvelling at the persistence with which a teaching so simple and so full of light has been so grievously misunderstood. The truth seems to be that our linguists are no philosophers, and that our philosophers are no linguists; and so, between them, they have done the doctrine of the Buddha much wrong, painting it either as a pessimism so dreary and full of gloom that we are forced to wonder whether it was worth the prince's while to leave the pleasures of his palace, even though they had begun to taste bitter-sweet in his mouth, in order to discover so lugubrious an evangel ; or giving us instead, as his authentic doctrine, a nihilism so complete that it could never have brought hope or light to the most miserable wretch that breathed, and from which even its expounders turn away repelled. In short, to hear his western prophets, the Buddha's mission was a ghastly failure, his glad tidings were something darker than our darkest fears, his gospel of

hope, a confession of utter hopelessness, his renunciation made in vain.

But it is very certain that to no such doctrine as this would half the world have gladly turned, nor, in all the long years of his ministry, could one, bringing only such a message, have raised hope in a single sorrowing human heart, much less drawn after him those countless followers, the story of whose glad conversion is told in the annals of his faith.

To rid ourselves of these nightmare views of Buddhism, there is nothing like the teachings of Buddha himself, and the study of the books that have inspired his followers for twenty centuries. And in doing this, we shall be well-advised to turn first to this old Life of Buddha, written, as we have said, some two thousand years ago. Of all our western books on Buddhism, none has even rivalled the success of *The Light of Asia*, and this because the teaching put forth in it does really speak of hope and healing; does really appeal to the heart of man, as, the old traditions tell us, the spoken words of Buddha had appealed, when he first delivered his great Message, two and a half milleniums ago. The life of Buddha, one chapter of which we here translate, offers numberless most interesting points of comparison with *The Light of Asia*, and it is no disparagement of the modern poet, if we award the palm to the more ancient, as having a deeper grasp of the great Teacher's thought, a more philosophic insight, and, withal, a richer and more abundant wealth of poetry, finer beauty of imagery, and a purer and robuster style. How easy, for instance, it would have been, for a lesser poet, to have fallen into faults of corruption in that last, splendidly colored scene of Buddha's revulsion from the pleasures of life, and the supreme temptation of sensuous things. But the best comment on the poem is the poem itself.

CHARLES JOHNSTON.

#### THE GREAT RENUNCIATION.

So he, the Shakya sovereign's son, unenslaved by things of sense, even those that are full of allurement, did not delight in them nor find contentment in his heart, like a lion pierced by a poisoned arrow. And, once on a time, with a following of the sons of the courtiers, most skillful, and of his companions eloquent, led by the desire to see the forest, and seeking pleasure there, he set forth with the permission of the King. He was mounted on his steed, Kanthaka, decked with a bridle of new gold, with tinkling bells, and adorned with waving yaktails, set in fair gold, as the moon might mount a comet. And led by the charm of the forest, he wandered

on to the border of the wood, desiring to behold the beauty of the earth. And he beheld the fruitful earth being ploughed, as the path of the share divided the soil like the waves of the sea ; and he saw also how, when the grassy sods were cut and thrown aside by the plough, the numberless lives of minute creatures were scattered and slain. Viewing the earth thus, he greatly grieved, as for the death of his own kin. Watching the men who were ploughing also, and how they were stained and parched by the sun and the wind and the dust, and seeing the draught oxen galled by the burden of the yoke, he, noblest of all, was full of pity. Thereupon, dismounting from his horse's back, he wandered slowly away, penetrated by grief ; thinking on the birth and the passing away of the world. " Pitiful, indeed, is this ! " he said, oppressed by sadness. Desiring, therefore, loneliness in his spirit, he sent back his friends that would have followed him, and sat down in a solitary place at the root of a rose-apple tree, heavily laden with luscious leaves ; and he rested there on the earth, carpeted with grass and flowers, enameled as with precious stones.

And meditating there on the coming into being, and the passing away again of the world, he sought for a firm pathway for his mind ; and when he had reached a firm resting-place for his mind, the desire for things of sense, and all longing towards them, suddenly left him. He reached the first meditation, discernment with clear reason, full of peace, and of nature altogether free from fault. And reaching this, he passed on to the soul-vision born of discernment, which is happy with supreme delight ; and he went forward in thought from this to the path of the world, understanding it perfectly.

" Pitiful is it, in truth, that man born thus, to sickness, to waste away, to perish, the life-sap sinking out of him, should despise another, oppressed by old age, full of sickness or stricken with death, blinded by desire ; but if I also, being such as they, should despise another, then that were against the nature of my being. Nor may such a thing as this be possible for me, who know the higher law."

As he thus spoke, beholding the world's dark shadows, sickness and age and misfortune, in the full activity of his life and youth and force, the joy in them that had filled his heart, faded suddenly away. Nor was he thereby overcome with astonishment, nor did remorse overtake him, nor did he fall into doubt, nor into faintness and oblivion. Nor was his mind inflamed by the allurements of desire, nor did he hate or despise anyone. So this wisdom grew in him, free from every stain and pure, in him mighty-souled.

Then, unbeheld of other men, one drew near to him, in the garment of a wanderer ; and that son of the king of the people questioned him, speaking thus :

“ Say what man thou art ! ” thus he commanded him. And he made answer :

“ Thou leader of the herd of men, I am a wanderer, oppressed by the fear of birth and death, a pilgrim seeking after liberation ; I wander forth seeking to be free, in this world whose very nature it is to fade ; and so I seek a blessed resting-place, unfading. No more akin to other men, I am equal-minded, turned back from sin and rage after things of sense. I rest wherever it may chance, at the root of a tree, or in some desert dwelling ; or among the mountains, or in the forest. So I move through the world, without lust of possession, without hope or fear, a pilgrim to the highest goal.”

And as the king's son thus beheld him, speaking these things he ascended again into heaven, for he was indeed a dweller of the celestials, who had taken that form to rouse the prince to memory, seeing that his thought was deeper than his mien. And when he had passed away through the air, like a bird of the air, he, the best of men was astonished, and marveled greatly. Then understanding what should be, he prepared his soul for the battle, knowing well the law. So king over his senses, like the king of the gods, he mounted his steed most excellent.

Turning back his steed, that looked towards his followers, and thinking on the pleasant forest, he found no delight in the city, free from desire for it, as the king of the elephants enters the circle of the yard from the forest-land.

“ Happy and blessed is that woman whose husband is even such as thou art, large-eyed one ! ” thus spoke the king's daughter, seeing him enter the long pathway to the palace ; and he, whose voice was like the sound of the wind, heard this ; he found therein great joy. Hearing that word of hers, of “ happiness,” he set his mind on the way to supreme liberation. So the prince, whose body was like the pinnacle of a mount of gold, whose arm was in strength like an elephant, whose voice was as the deep voice of the wind, whose eye was keen as a bull, entered the dwelling, the desire of the imperishable law born within him, his face radiant as the moon, and lion-like in valor. Advancing, stately like the king of the forest, he approached the king of the people, who was sitting there, in the midst of the host of his counsellors, as the mind-born son of the Creator might draw near to the king of heaven, flaming in the midst of the powers of the breath. And making obeisance to him, with palms joined, he thus addressed him :



“ O sovereign of the people, grant me this request ! I would set forth a pilgrim, seeking for liberation, for certain is the dissolution of mankind here below.” The king, hearing this speech of his, shivered, as shivers a tree when an elephant strikes it. And clasping those two hands of his, lotus-like, he spoke to him this word, his voice choked with tears :

“ Put away from thee, beloved, this mind of thine, for the time is not yet come for thee to enter on the pilgrimage of the law. In the first age of life, when the mind is still unstable, they say it is a grievous fault to enter thus on the path of the law. For the heart of a young man, whose appetites are yet eager for the things of sense, infirm in the keeping of vows, and who cannot remain steadily determined, the mind of him, still without wisdom, wanders from the forest to the things of unwisdom. But mine, O lover of the law, is it now to seek the law instead of thee, giving up all my wealth to thy desire. O thou of certain valor, this law of thine would become great lawlessness, if thou turnest back from thy master. Therefore putting away this determination of thine, be thou devoted yet for a while to the duties of a householder. And after thou hast enjoyed the pleasures of manhood, thou wilt find truer delight in the forest and forgetfulness of the world.”

Hearing this word of the king's he made answer in a voice modulated and low :

“ If thou wilt become my surety in four things, king, then will I not seek the forest and renunciation : that this life of mine shall not turn toward death ; that sickness shall never steal upon my health ; that old-age shall not cast down the glory of my youth ; and that calamity shall not rob me of my prosperity.”

The king of the Shakyas made answer to his son, thus putting upon him such a heavy quest :

“ Abandon thou this mind of thine, set upon going forth, and this plan of thine, worthy of ridicule, and full of wilfulness.”

And so he, who was the lord of the world, spoke thus to his lord :

“ If thou doest not as I have said, then is my course not to be hindered. For he who would escape from a dwelling that is being consumed by fierce flames, cannot be kept back. And as in the world separation is certain, but not in the Law ; then better separation lest death carry me away, powerless to resist, with my mission unfulfilled, my peace unwon.”

The king of the land, hearing this speech of his son, eager to set out on the search for freedom, thinking : “ he shall not go ! ” set a strong guard upon him, and most excellent allurements. And he,

escorted by the ministers, as was fitting, with much honor and obeisance as the scripture teaches, thus forbidden by his father to depart, returned to his dwelling, greatly grieved. There he was waited on by fair women, their faces kissed by trembling earrings, their breasts rising and falling in gentle breathing, their eyes furtive, like the eyes of a fawn in the forest. And he, shining like a golden mountain, stirring the hearts of those fair-formed ones with passion, held captive their ears by the sweetness of his voice, their bodies by the gentleness of his touch, their eyes by his beauty, and their very hearts by his many graces. Then when the day was gone, lighting up the palace by his beauty like the sun, he slew the darkness by the shining of his presence, as when the day-star rises on the peak of the holy mountain. When the lamp was lit that sparkled with gold, and was filled with the excellent scent of the black aloe, he rested on his golden couch, very beautiful, whose divisions were splendid with diamonds. And then, in the gloom of evening, those fair women drew round him most fair, with sweet-sounding instruments, as they might draw near to Indra, king of the gods. Or as, on the crest of the Himalaya, on the snowy summit, the singers of the celestials might gather round the wealth-god's son; yet he found no joy in them, nor any delight at all.

For of him, the blessed one, the desire of renunciation, for the joy of the supreme goal, was the cause that he found no delight in them. Then, through the power of the gods that watch over holiness, suddenly a deep sleep fell upon them, woven of enchantments, and, as it came upon them, they were entranced, and the power of motion left their limbs. And one of them lay there, sleeping, her cheek resting on her tender hand; letting fall her lute, well-loved, and decked with foil of gold, as though in anger; and so it lay, beside her body. And another of them gleamed there, the flute clasped in her hands, the white robe fallen from her breast, as she lay; and her hands were like two lotuses, joined by a straight line of dark-bodied bees, and her breast was like a river, fringed with the white water's foam. And another of them slept there, her two arms tender, like the new buds of the lotus, with bracelets interlinked of gleaming gold, her arms wound round her tabor, as though it were her wellbeloved. Others decked with adornments of new gold, and robed in robes of the topaz' color, lay helpless there, in that enchanted sleep, like the branches of the forest tree, that the elephants have broken. And another lay there, leaning on the lattice, her body resting on her bended arm, and gleamed there, bright with pendant pearls, stooping like the curve of an arch in the palace. So the lotus-face of another, adorned with a necklet of gems, and scented

with sandal, was bent forward, and shone like the curve of a lotus-stem in the river, where the birds sport in the water. And others lay, as the enchanted sleep had come upon them, with bosoms pendant, in attitudes of little grace ; and they gleamed there, linking each other in the meshes of their arms, the golden circlets heavy upon them. One of them had sunk to sleep, her arms woven round her lute of seven strings ; as though it were her well-beloved companion ; and she stirred the lute, tremulous in her hands, and her face with its golden earrings gleamed. Another damsel lay there, caressing her drum, that had slipped from the curve of her arm, holding it on her knees, like the head of a lover, wearied with the subtle sweetness of her allurements. Another fair one shone not, even though her eyes were large, and her brows were beautiful ; for her eyes were closed like the lotus-blooms, their petals all crushed together, when the sun has set. So another, her hair all falling in loosened tresses, her robe and adornments fallen in disorder, lay there, the jewels of her necklet all dishevelled, prone like a tree uprooted by an elephant. And others, powerless in that trance, no longer kept the bounds of grace, even though they were of well-ordered minds, and endowed with every bodily beauty ; for they reclined there, breathing deep and yawning openly, their arms tossed about, as they lay. Others, their gems and garments fallen from them, the folds of their robes all tumbled, without consciousness, with wide eyes staring and unmoved, shone not in beauty, lying there, bereft of will. The veils had fallen from their faces, their bodies were crowded together, their wide-open lips were wet, their garments fallen in disarray. And another, as though wine had overcome her, lay there, her form all changed, and powerless.

And he, the prince, of fascinating beauty, rested there, quite otherwise, full of seemliness and becoming grace, and bore his form like a lake, when the wind not even stirs the lotuses on its waters. And seeing them lying there, their forms all changed, powerless in their young beauty, even though they had every charm of body, and shone in their endowments, the heart of the prince was repelled within him ;

“ Unholy and unseemly, in this world of men, are the charms of these enchanting women ; and a man becomes impassioned of a woman's beauty, deceived by her fair robes and adornments. If a man should consider the nature of women, thus overcome, and changed by sleep, it is certain that his passion would grow no longer, but he falls into passion, his will overcome by their allurements.”

So to him, thus beholding them, the desire of renunciation came suddenly there, in the night. And he straightway perceived that

the door was set wide open by the gods. So he went forth; descending from the roof of the palace, his mind turned in repulsion from those fair women, lying there in sleep; and so, all fear laid aside, he crossed the first courtyard of the house, and went forth; and awaking the keeper of his steed, the swift Chhandaka, he thus addressed him :

“Bring hither quickly my steed, Kanthaka, for the desire has come upon me to go forth to seek immortality. And as this happiness is born in my heart to-day, and as this mission of mine is fixed irrevocably, so I have now a lord, even in the wilderness, and the goal that I have longed for, is surely before my face. For, as these youthful beauties, putting away all shame and sense of reverence, fell into this trance, before my eyes, and as the doors were opened of their own accord, so it is certain that the hour is come for me to go forth after that which no sickness overtakes.”

Obedient then to his master's command, even though he saw that this was the matter of the king's decree, as though moved in mind by the will of another, he set his thoughts to the bringing of the swift-going steed. So he led up that most excellent horse to his master with the golden bridle fitted in its mouth, and its back scarce touched by the light-lying bed—the horse endowed with force and excellence and swift speed, and beautiful with long tail, short ears curved back and breast and sides. And he, strong breasted, mounting it, and soothing it with his lotus-hand, quieted it with his voice as sweet as honey, as though he were getting ready to enter the midst of the army :

“Many are the foes that are turned back in the battle, by the king mounted on thee, and, as I am to seek supreme immortality, so acquit thyself, my steed most excellent! For very easy to find, in truth, are companions, when happiness is sought in things of sense, and when wealth is abundant. But hard to find are companions, for a man who has fallen into misfortune, or who has taken his refuge in the higher law. And they who were my companions in the darkness, in the law, when I take refuge in the law, the truth comes to my heart within me, that they also certainly have their part therein. So understanding this, my search after the law, and knowing that my purpose is set for the weal of the world, do thou, my excellent steed, strive well with thy speed and valor, for thine own welfare, and the world's welfare too.”

Thus addressing that best of steeds, as though he were instructing a well-loved companion, he, best of men, longing to go forth to the forest, mounted his white horse, as the sun mounts an autumn cloud lighting up the darkness of the way, and full of beauty.

Then the excellent steed neighed not lest the rest might hear him. And the sound of his neighing restrained and all in silence he set forth, with hurrying and uncertain footsteps. And as he went the gnomes, that are the courtiers of the treasure-god, bending their bodies before him, strewed lotuses in the way, their arms decked with golden bracelets, lotus-like ; and with their hands held up the hoofs of him, going timidly. And as the king's son went, the gateways of the city, whose doors were held by heavy bars, such as could not be lightly lifted away, even by elephants, opened before him, noiselessly, of their own accord. So the prince left behind him his father, well-disposed towards him, his child, his beloved people, and his unequalled fortune, firm in mind, and looking not behind him ; thus he departed from his father's city. Then viewing the city, with eyes like full-blown lotus-flowers, he sounded the lion note :

“ Until I shall have beheld the further shore of birth and death, I shall return no more to Kapilavastu.”

Hearing this word of his, the gnomes that wait on the wealth-god rejoiced, and the hosts of the gods, glad at heart, wished him well, in the task he had undertaken. And in their bodies of flame others of the dwellers of the celestials, seeing that what he had undertaken was very hard to accomplish, made a brightness on the midnight path, as when the footsteps of the moon break through the openings of the clouds. And the good steed, swift as the swift steeds of the gods, went forward, as though moved of an inward power, covering many a long league, until the red dawn barred the sky with gold.

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### IMPERSONALITY.

There was, before me,  
 Mile upon mile  
 Of snow, ice, burning sand.  
 And yet I could look beyond all this,  
 To a place of infinite beauty;  
 And I could see the loveliness of her  
 Who walked in the shade of the trees.  
 When I gazed,  
 All was lost  
 But this place of beauty and her.  
 When I gazed,  
 And in my gazing, desired,  
 Then came again  
 Mile upon mile,  
 Of snow, ice, burning sand.

—STEPHEN CRANE, *The Black Riders*.

## MUSIC.

AN INTERVIEW WITH E. A. NERESHEIMER.

WITHIN the past twelve months, thanks to Mrs. Tingley's influence, music has become an important factor in theosophical propaganda and at assemblies of members of the Theosophical Societies. In addition to the admirable work done by Mrs. Cleather and Mr. Basil Crump with their Wagner lectures, Mr. E.



E. A. NERESHEIMER.

A. Neresheimer, the Vice-President of the Theosophical Societies in America, Europe and Australasia, has practically demonstrated the moral power of music by his rare gifts as a singer of songs. At the last two annual Conventions he has been called upon to sing, and yet again to sing, and has given delight to hundreds who have in this way obtained a deeper insight into theosophical principles and ideals. Though an amateur, Mr. Neresheimer had at one time a wide reputation as a singer. For several

years his business has been too engrossing to allow continuous attention to music, though his love for his art has never diminished.

In a casual conversation the other day he was asked what light his study of Theosophy had thrown upon his earlier investigation of music. He replied that Theosophy had above all things helped him to understand that music is the expression of the soul-life and of psychic experiences in the broadest sense of the word. "But that," he continued, "I had in part already appreciated. Theo-

sophy helped me to a solution of certain fundamental problems connected with the nature of sound which had previously been almost incomprehensible. It showed me that as all sound is the result of vibration and as all vibration produces sound ; and further that as all matter is in motion or vibration, it must follow that wherever there is matter or substance there must also be sound—even though inaudible. Hence this table"—touching one near him—" must be continually producing a certain definite note, though our ears are not sufficiently sensitive to hear it."

"That reminds me," a friend interjected, "of Professor Huxley's oft-quoted statement in his essay 'On the Physical Basis of Life,' that 'the wonderful noonday silence of a tropical forest, is, after all, due only to the dullness of our hearing ; and could our ears catch the murmur of these tiny maelstroms, as they whirl in the innumerable myriads of living cells which constitute each tree, we should be stunned, as with the roar of a great city.' So it would seem that modern scientists entertain the same ideas in regard to sound as Theosophists. Is that so?"

"Not quite. For the majority of scientists do not carry their theories to proper and logical conclusions. They are too apt to begin and to end with gross matter, with tangible phenomena. Actually, if not theoretically, they are inclined to limit the universe to states of *their own* consciousness and to conditions of matter perceptible to *their own* senses. In regard to sound, for example ; if Huxley's statement be true, it must follow that not only the physical body of man, but the ether interpenetrating it and even the substance or inner vehicle of man's mind, must each have a sound of its own. If this were not so, and if sound did not exist within man in some form or another, there would be no connection between himself and the sounds reaching him from without. 'Man is the mirror of the Universe.'"

"Do you believe, Mr. Neresheimer, in the power of *mantrams*?"

"If by *mantrams* you mean the chanting of certain words in order to produce a given effect upon both the performer and those in his immediate neighborhood, I unhesitatingly answer yes. For sound undoubtedly induces varying states of consciousness. It has frequently come to my notice that certain persons experience certain *sensations* by the repetition of melodies, and this is but an unconscious exercise of *mantram*ic power on the part of composers and musicians."

"Would you call music a spiritual power?"

"I have never considered music a manifestation of spirit, as do some people. Nevertheless it ranks high among the fine arts and

may perhaps be compared to a bridge by means of which a close approach to the invisible and unknown can be obtained. I have found that its effectiveness consists more in what it awakens or liberates in people's own minds when listening to it, than in what it purports to be in its composition. That does not alter the fact that it has a power *per se*."

"What, in your opinion, Mr. Neresheimer, should be the aim of a composer?"

"I think it should be to give expression to his own states of consciousness as they occur in moods."

"Do you mean that this should be his aim irrespective of the music's effect upon other people?"

"As soon as a composer takes into consideration the effect of his work upon others, he ceases to be inspired. This must inevitably follow. The majority of musical concoctions and combinations of melodies are valueless, being devoid of that synthetic inspiration which is founded on nature and soul-life. These compositions are only the results of intellectual musical gymnastics, and are destined to live only for the day on which they are created.

"Accepting my definition of what a composer's aim should be, it will be seen that the expression of his moods is the rendering of the repeated experiences which have become settled characteristics of the individual man, and consequently they represent certain stages of his soul-life."

"What, in your opinion, should be a composer's test of success?"

"In composition every one has a standard of truth of his own which arises from his observations of nature. By this standard he tests his musical creations.

"A composer must have an extraordinary ability to observe nature, noticing countless distinctions and occurrences which escape the ordinary man. He must be able to properly appreciate these fine experiences. Secondly he must have the power to synthesize these innumerable observations into a single conclusion or result; and thirdly he must be able to translate into terms of the prevailing musical language these separate observations, or this essential result. But the greatest composer must at all times fall far short of a complete expression of his sentiments and ideal.

"A composer like Wagner describes a series of impressions in regard to the time of day, conditions of the atmosphere and so forth. As for instance in *Tristan and Isolde*, in the early part of the second act, where he succeeds in conveying the perfect impression of life in all its exuberance, veiled by the shadows of dusk and by the peace of a summer evening. In it we hear the gurgling of the brook, the



singing of birds, the myriad hum of insect-life ; we sense the rustling of leaves, the majesty of huge, silent trees—time-worn—and above all the brooding atmosphere, charged with an inexpressible fulness, sultry, yet palpitating with vibrant life.

“ Now neither of these specialized effects is actually imitated in his music. Yet the impression of it all is unmistakably produced on one’s consciousness. Added to this is the effect of the sounding of horns in the distance, to which attention is called in the dramatic situation.”

“ Do you consider Wagner to have been unique in the possession of this power?”

“ By no means. And in this connection it will be well to remember the older school of composers, such as Beethoven, Schumann and Schubert. Nowadays people are inclined to run after all things Wagnerian, but this older school produced marvellous psychological studies. Wagner found a more ornate and, as it were, a more voluminous means of producing heretofore unknown effects orchestrally, and by the application of combinations of instruments. He worked out this system of orchestration on a magnificent scale. This is the real departure in the new orchestral music, which is followed by Brahms, Rubinstein and all the modern composers. So I would say that comparing Wagner with Schumann, for instance, they do not differ so much in conception as in execution.

“ My own experience with Robert Schumann may be cited. He has produced very many compositions which are entirely unknown in the realm of song literature, even in his own country. No artist ever takes the trouble to look into them from the right point of view, the composer himself being generally considered insane. He is supposed to have died a lunatic, and a great many of his songs are condemned as mere productions of insanity.

“ I once took particular pains to obtain all his vocal compositions, numbering some six hundred. These were collected with infinite trouble from all parts of Germany, out of dusty archives and unexpected corners. Influenced by the general impression about them, I at first failed to see their merit. But with close application and persistence I found the deepest depths of insight and the finest shades of human feeling concealed within them.

“ It is evident that Schumann composed these songs from an innate and over-mastering desire to express his aspirations and ideals, irrespective of any appreciation whatever. In his own time his works were not appreciated, nor are they to-day, except by isolated individuals. Yet a study of his compositions affords an unexpected vision of this man’s soul and strange psychological states.

“ All of which leads back to my first conclusion, that the highest aim of the composer should be to give expression to his own states of consciousness as they occur in moods.”

“ What do you think of the present condition of musical composition in America ? ”

“ Well, a vast number of compositions are turned out every year in America, mostly of a sentimental nature, following the German schools in their construction. But among them are found priceless pearls of virgin genius which promise to be individualized in the course of time as American music.”

“ What, in your opinion, is the chief characteristic of this ‘ virgin genius ’ ? ”

“ A deviation in rhythm, founded upon the sentiment which the negro has introduced into America. It is no doubt also true that just as most of the races of the world meet in this country and to a certain extent tend to merge their peculiarities, the result being an original production ; so with music, the tendency is to assimilate the qualities of the music of the western world, with possibly something of the oriental—from which is gradually evolving a new style or school.

“ The present tendency in this country to favor opera-bouffe, is, in my opinion, only a temporary aberration, because people invariably run after noise and glitter first, before passing on to what is more sincere and real. In proof of this, I would remind you that no American composer has produced an opera-bouffe. They are all of foreign origin. I think that the deep interest taken in this country in the highly complicated music of Wagner is an evidence of progress on the part of the American people.”

“ What do you conceive to be the ultimate province of music, Mr. Neresheimer ? ”

“ The æsthetic influence which it has at all times exercised on all peoples. By this word æsthetic I mean much ; I mean all that tends to elevate the morality, purity and ideality of the race. Good music will always bring us into closer touch with the ideal world. Let me add that the populace may be trusted not to preserve anything which is not based on truth ; that is to say, which is not truly inspired. This is particularly true of music, more so, perhaps, than of any other of the fine arts.”

“ Which form of musical expression do you regard as the most powerful in its effect upon man ? ”

“ The human voice, undoubtedly.”

“ And your reasons ? ”

“ Because of its infinite possibilities of expression. There is no music which conveys in itself a fixed impression to all hearers. The

human voice does, however, express at all times the interior state of the speaker or singer, and discloses more accurately than any other method of musical interpretation the extent to which he has entered into the ideal of the composer."

"Do you mean that between music produced on such an instrument as the violin and that produced by the voice, there is an actual difference in quality—that they have a different *sort* of power?"

"I do; because the voice carries with it the synthetic expression of the performer's entire being as the result of his past. Consequently, the more one has suffered or enjoyed, the better will one be able to give rise to similar impressions in others. You remember Shelley's words, 'They learn in suffering what they teach in song': a one-sided expression of a great truth. If a man has had a wide experience of suffering, it is stored up within him, and unconsciously to himself, in both speaking and singing, he expresses his unwritten past, and so evokes a corresponding sentiment in those present who have also suffered. This is done by means of the vibrations of his voice upon the psychic nature of his hearers. A superficial or unformed character will unmistakably reveal itself in this way."

"And now, Mr. Neresheimer, will you sing us the 'Song to the Evening Star,' from *Tannhauser*?"—but unfortunately Mr. Neresheimer's rendering cannot be recorded.

## WHY I BELIEVE IN REINCARNATION.

BY E. AUG. NERESHEIMER.

LIFE'S problems: "Why, How, Whence?" easily arise in one's mind when it but slightly deviates from the dreamy groove in which most of us pass our days.

Nature sometimes gently nudges us at the point of waking from this slumber, and invitingly coaxes, "Come, look at me, lay me bare"; but no, the dreamer goes on dreaming till he finds himself rudely shocked by pain.

Exoteric creeds with the crude promise of Heaven and the dread of Hell give no help in the solution of these problems to the aspiring soul; nor are the philosophical systems of this cold age calculated to aid much in the construction of a satisfactory doctrine of life and death. No light anywhere, in spite of all the pretence to show us the way out of the darkness. After vain search in the field of other

men's thoughts, one hesitatingly turns to his own, almost despairing that there too he shall meet with no better success. But once he is forced by vexatious experiences to take a deep plunge into the inner sanctuary of his own nature, he at last finds there a chord that vibrates in unison with all else ; and here must be the clue to the mystery.

Then wells up a deep sympathy for our suffering fellow-man, and there arises a burning desire to know why is all this misery, why and where am I, and what is my connection with the world around me ? In a Universe so well regulated, so orderly, so beautiful and just, can it be that man alone is singled out to shift for himself, that he is separate from the rest, and does not share in the harmonious procession of things and events ? *Never !*

What a relief then in this dreary desolation to hear for the first time in so many words of the ancient doctrine of " Rebirth, Continuity of Existence."

Every person is a born metaphysician, no matter how lowly his station. Each one constructs his own philosophy, in spite of religious views, preconceived notions, heredity or education ; each one for himself records and assimilates his experience and out of it hews a system peculiar to himself, a thread on which he spins and builds all through his life. He may be soaked with belief in some particular system, and march through one life after another perfectly content to depend on the thoughts of others, till at last experience comes which drives him inward, and then he shall hear of the truth, and hearing it, shall understand.

I had marched through life for many weary years looking at the sights and panorama of the world, casting enquiring glances at Religion, Philosophy, Materialism, Spiritualism, in the hope of finding my own experiences interpreted ; but without success.

In early youth, before receiving my education, I dreamt continuous dreams of standing before audiences of the highest culture, addressing them on subjects of deep significance, founded on the spiritual unity of the Universe, with a clearness of perception that baffled reflection in the waking state.

Several years later, when engaging in philosophical discussion, I advanced these ideas with positiveness and conviction, though they were foreign to my general trend of thought and education. All through life I have been conscious that what knowledge I possess has only in part been acquired during the present life, and my reflections on these subjects were not connected in the least with the experiences of my youth : they were distinct and bore the aspect of continuity with the past.

The temptation to assert these convictions became a source of embarrassment, because they were not the result of education consciously checked at every step and detail, as I had been brought up to believe was necessary.

The various aspects of human life presented themselves to my view, but with no concurrent explanation : belief in immortality and universal justice were innate and supreme.

Queries presented themselves : " Can the apparent injustice of the suffering of deserving individuals, or the ease and affluence of the undeserving be explained? What of the method of Evolution? How is it applied to human nature?"

The Esoteric Philosophy alone is consistent in its answer ; it alone gives a true philosophy of life.

Underlying its various doctrines is one fundamental proposition, namely the existence of one eternal immutable principle : hence the essential Unity of all life and being. This eternal principle is in everything, and everything is of it. Manifestation of Life takes place as a result of differentiation in this Unity ; the purpose of differentiation is evolution, and the end of evolution is the return or involution of all manifestation to its source and original unity.

Differentiation and return to Unity take place in accordance with the law of periodicity, the law of Evolution and Involution, representing a great Cycle. This is repeated by and is analogous to all other minor cycles observable everywhere in nature ; ebb and flow, life and death, waking and sleeping, outbreathing and inbreathing, summer and winter, day and night, etc., following one another in unerring succession. All are manifestations of the same principle and the same law governs them also. If this be applied to ourselves, it gives a meaning and an aim to human life and a logical basis for a belief in Evolution.

What evolves is the Soul, the Thinker, not only the body : the latter is merely the vehicle or temporary garment which belongs to a kingdom of its own. Reincarnation makes the evolution of the soul possible. At death, a cycle closes for the purpose of allowing the soul to assimilate the experiences of the life just past, and when the term of rest is ended, the soul will come out of that state and clothe itself with a new body. In the same way the Thinker lives through minor cycles of days and years in each life, being perfectly conscious of the continuity of consciousness, in spite of the change, waste and decay of the body.

Life corresponds to Day and to the waking state, and Death to Night and Sleep : they alternate and each follows the other.

E. A. NERESHEIMER.

## A MODERN MYSTIC.

MAURICE MAETERLINCK.

BY E. T. HARGROVE, F.T.S.

WHENEVER a mystic is born into the world there must of necessity be joy among all other mystics, and Theosophists will be the first to greet with unqualified gladness the appearance of yet another defender of their ideals—for such Maurice Maeterlinck undoubtedly is. In the great Belgian dramatist's latest work\* he shows himself to be one of those rare interpreters of the soul-life of whom many will feel: Here is at last a man who understands me, who knows my most secret sorrow, my heart's desire. His power of introspection is extraordinary, his analysis superb, and, in addition to these uncommon gifts, he has the ability to express in words the most delicate shades of thought and sentiment.

To compare him to a philosopher such as Emerson would not be fair. He lacks Emerson's certainty of touch, and seeks where Emerson had found. But his search is so well directed that he cannot fail to assist all other seekers, and he makes such good use of the light he has already found that its radiance is illuminating to a degree not often equalled in this century. As this is Maeterlinck's first contribution to mystical literature, and he is still young, we may expect a masterpiece from his pen within the next few years. Meanwhile we can afford to be thankful for what he has actually accomplished.

The titles of his essays will give a good clue to his treatment of the subjects he deals with. They are: "Silence," "The Awakening of the Soul," "The Predestined," "Mystic Morality," "On Women," "The Tragical in Daily Life," "The Star," "The Invisible Goodness," "The Deeper Life," "The Inner Beauty." If his meaning occasionally eludes us it may be accounted for by his own frank admission that "the time has not yet come when we can speak lucidly of these things." But his hints are more luminous than most writers' explicit statements.

Now let him speak for himself. His essay on "The Deeper Life" perhaps shows him at his best, and from that we will select a few extracts. "In everything that happens is there light; and

\* *The Treasure of the Humble.* By Maurice Maeterlinck. Translated by Alfred Sutro. Dodd, Mead & Co., New York.

the greatness of the greatest of men has but consisted in that they had trained their eyes to be open to every ray of this light'' (p. 174). "Ah! truly too much of our life is spent in waiting, like the blind men in the legend who had travelled far so that they might hear their God. They were seated on the steps, and when asked what they were doing in the courtyard of the sanctuary, 'We are waiting,' they replied, shaking their heads, 'and God has not yet said a single word.' But they had not seen that the brass doors of the temple were closed, and they knew not that the edifice was resounding with the voice of their God. Never for an instant does God cease to speak; but no one thinks of opening the doors. And yet, with a little watchfulness, it were not difficult to hear the word that God must speak concerning our every act'' (p. 178).

"It is not enough to possess a truth; it is essential that the truth should possess us," is the refrain of all his teaching. In the same essay he emphasizes this necessity at length. "To every man there come noble thoughts, that pass across his heart like great white birds. Alas! they do not count; they are strangers whom we are surprised to see, whom we dismiss with impatient gesture. Their time is too short to touch our life. Our soul will not become earnest and deep-searching, as is the soul of the angels, for that we have, for one fleeting instant, beheld the universe in the shadow of death or eternity, in the radiance of joy or the flames of beauty and love. We have all known moments such as these, moments that have but left worthless ashes behind. These things must be habitual with us; it is of no avail that they should come by chance. We must learn to live in a beauty, an earnestness, that shall have become part of ourselves" (p. 183).

And this, on the soul, from "Mystic Morality": "What would happen, let us say, if our soul were suddenly to take visible shape, and were compelled to advance into the midst of her assembled sisters, stripped of all her veils, but laden with her most secret thoughts, and dragging behind her the most mysterious, inexplicable acts of her life? Of what would she be ashamed? Which are the things she fain would hide? Would she, like a bashful maiden, cloak beneath her long hair the numberless sins of the flesh? She knows not of them, and those sins have never come near her. They were committed a thousand miles from her throne; and the soul even of the prostitute would pass unsuspectingly through the crowd, with the transparent smile of the child in her eyes. . . . Are there any sins or crimes of which she [the soul] could be guilty? Has she betrayed, deceived, hid? Has she inflicted suffering or been the cause of tears? Where was she while this man de-

livered over his brother to the enemy? Perhaps, far away from him, she was sobbing; and from that moment she will have become more beautiful and more profound. She will feel no shame for that which she has not done; she can remain pure in the midst of terrible murder. Often, she will transform into inner radiance all the evil wrought before her. These things are governed by an invisible principle; and hence, doubtless, has arisen the inexplicable indulgence of the gods. And our indulgence, too. Strive as we may, we are bound to pardon . . . " (p. 64).

His essay "On Women" is open to criticism; but I dare not criticise. That task must be left to some woman, who would perchance deal with it more mercilessly than any man. I need only say that in our author's opinion women are "indeed nearest of kin to the infinite that is about us." Much that he says, however, even on this subject, is strikingly and beautifully true.

A prominent feature of his teaching is universal brotherhood, though not referred to directly. Frequent statements, such as "a superior atmosphere exists, in which we all know each other"—show his profound appreciation of the unity of soul. This unity, and the power of thought, are constantly dwelt upon, as in this passage from "The Awakening of the Soul": "Is it fully borne home to you that if you have perchance this morning done anything that shall have brought sadness to a single human being, the peasant, with whom you are about to talk of the rain or the storm, will know of it—his soul will have been warned even before his hand has thrown open the door? Though you assume the face of a saint, a hero or a martyr, the eye of the passing child will not greet you with the same unapproachable smile if there lurk within you an evil thought, an injustice, or a brother's tears" (p. 39).

In "Silence" he finds the best and truest speech. "From the moment that we have *something to say to each other*, we are *compelled* to hold our peace: and if at such times we do not listen to the urgent commands of silence, invisible though they be, we shall have suffered an eternal loss that all the treasures of human wisdom cannot make good; for we shall have let slip the opportunity of listening to another soul, and of giving existence, be it only for an instant, to our own; and many lives there are in which such opportunities do not present themselves twice" (p. 5).

But extracts can at best suggest the general tenor of a book. That it is worth reading, from cover to cover, has, I think, been shown above.

E. T. HARGROVE.



## AMBITION.

**A**MBITION is the first curse, as I have said before ; the subtlest, the most dangerous of temptations. For, let the disciple bear this well in mind : on each plane or condition that he enters, the same vices, the same defects must be faced and overcome, in the form belonging to that plane or condition. Here is a pitfall into which many have fallen, and which I would have all avoid, were it only possible. Some failing is met and conquered on a lower plane, ambition for instance, or else fails of effect there. The man thinks himself done with it, and rightly perhaps, for in his present condition he is. But another day, another moment, and he enters another condition, unconsciously to himself maybe—for so all the earlier initiations are passed—and then the defeated monster returns in a new form, unrecognizable because of its strangeness. And the disciple is overcome ere he is aware, usually not knowing until afterwards of his defeat. Therefore is it written on the walls of the Hall of Learning :

“ This is a battle seeming without end, in which the disciple sees himself alone with enemies on every hand.”

But take heart of grace, oh ! trembling one, there is an end, whose glory passes knowledge. The true battle ground is the heart : there the disciple has fought and won at last, before it appears outwardly. In confusion lies the great danger, the confusion which warps and blinds the mind, and weakens the faith. Swift, clear, intuitive knowledge must cut the cord of difficulty, and with true faith for shield and honesty of purpose for an armor, well armed thou art, and standest ready for the direst foe. The thoughts of quiet hours, of calm days and serene nights are upon you in the conflict and their influence never lost. One hour of holy meditation has won many a fight of later years. All past aspirations keep guard around you, mingled with the prayers of those whose love acts as a shield about your life. I bid you then press on and on to victory. Fear not, have faith serene and courage dauntless.

CAVÉ.

## THE ALKAHEST.

The Alkahest is defined as "an element which dissolves all metals, and by which all terrestrial bodies may be reduced into their *Ens Primum*, or the original matter (*Akasha*) of which they are formed. It is a power which acts upon the Astral forms (or souls) of all things, capable of changing the polarity of their molecules and thereby dissolve them. The magic power of the free Will is the highest aspect of the true Alkahest. In its lowest aspect it is a visible fluid, able to dissolve all things, not yet known to modern chemistry."

In the book *Paracelsus*, by Franz Hartmann, is given a formula for producing the Alkahest. The writer tried it with the following results. The ingredients used are caustic lime, absolute alcohol, and carbonate of potash. The alcohol is poured on the lime in a retort and distilled until the lime is perfectly dry. The distilled alcohol is then poured on the lime and again distilled, and this process repeated ten times. After the second distillation a peculiar garlicky odor is perceptible. Why this is so is something of a mystery, for chemistry teaches that alcohol undergoes no changes when in contact with lime. A sample of the distillate was sent to a renowned firm of chemists in Brooklyn—authorities in alcohol—who wrote regarding it: "There is no interaction between pure lime and alcohol, no decomposition of either one or the other when brought in contact in such a process as distillation; but you will doubtless remember that almost all limestone has more or less fossil remains in it, and when this limestone is burnt into lime, these fossil remains are simply calcined with it, but the remains are there as impurities in the lime. These impurities do re-act with almost everything like alcohol and water, and it is likely that it is these impurities which give the odor and taste to your distillate."

The peculiar odor is first perceptible at the end of the third distillation. At the end of the sixth it is very strong, and from that time lessens and is replaced by a more pungent odor which is strongest at the end of the ninth, but greatly diminished the last time. In one particular operation the distilled alcohol was very clear all through with the exception of the seventh time, when it became turbid, but before the end of the distillation it cleared.

The next step in the process is to mix the lime with a fifth part by weight of carbonate of potash. This mixture is then placed in

a retort and heated gradually, after putting about two ounces of absolute alcohol into the recipient. White vapors arise from the powder, and are attracted by the alcohol. The heating is to be continued as long as this takes place. Then "pour the alcohol from the recipient into a dish, and set it on fire. The alcohol burns away and the Alkahest remains in the dish."

Many diverse and contradictory phenomena were observed during a series of observations in following out the quoted directions. Sometimes the alcohol would boil and distill over at a certain temperature, and again it would require nearly twice as high a temperature to effect the same end. This would, of course, indicate an absorption or exchange of atoms, but such exchange seemed opposed to all known laws of chemical action.

The Alkahest is what remains in the dish after the alcohol is burned away. What remains in the dish is a very slight residue, usually of a reddish-brown color, sometimes a cream color or white, especially when heated. Once a peculiar residue remained that seemed to reflect the prismatic colors. The residue has an odd characteristic of reacting differently at different times with various re-agents. Thus the residue obtained from one operation would dissolve in water. The next residue (Alkahest) would not. One would dissolve in hydrochloric acid. Another gave a precipitate with that substance. In fact, the results obtained at different times were very contradictory and puzzling. It is evident, however, that the potency of the Alkahest is obtained from the limestone, for Paracelsus says: "that many a man kicks away with his foot a stone that would be more valuable to him than his best cow, if he only knew what great mysteries were put into it by God by means of the Spirit of Nature."

In *Isis Unveiled*, by H. P. Blavatsky, regarding the Alkahest, we glean that "alchemists claim that primordial or pre-Adamic earth when reduced to its first substance, is, in its *second* stage of transformation, like clear water, the first being the Alkahest proper. This primordial substance is said to contain within itself the essence of all that goes to make up man; it has not only all the elements of his physical being, but even the 'breath of life' itself in a latent state, ready to be awakened." The great characteristic of the Alkahest, "to dissolve and change all sublunary bodies—*water alone* excepted, is explicitly stated."

According to Van Helmont and Paracelsus, the Alkahest does not destroy the seminal virtues of the bodies dissolved. Gold, by its action, is reduced to a salt of gold. Antimony, to a salt of antimony. The subject, exposed to its operation, is converted into the

three principles, salt, sulphur and mercury, and afterwards into salt alone.

The fabrication of malleable glass is a lost art. It is stated as an historic fact that in the reign of Tiberius an exile brought to Rome a cup of glass "which he dashed upon the marble pavement, and it was not crushed or broken by the fall," and which, as it got "dented somewhat," was easily brought into shape again with a hammer. Such cups and glass-ware, it is claimed, may be found to this day in the monasteries of Thibet. The property of malleability is given to common glass by immersing it for several hours in the Universal Solvent—the Alkahest.

The residue (Alkahest?) obtained from the alchemical operations referred to was submitted to a prominent and high occultist, who wrote regarding it: "I have looked into that matter of the Alkahest. What you gave me *is* strong, but there is a defect, and that defect I saw when I was with you. I have since confirmed it. It is this—you made it in the *wrong place, under the wrong influences*, which are prejudicial. These it has *absorbed* and thus spoiled it. It is sensitive or it would be of no value whatever. Being so, it must be protected. You exposed it continually to the noxious effects of . . . Hence, if you want even a measure of success, you must do it where it is free, where nothing bad is, where food and drink are absent. It absorbs. That absorption does two things: (a) reduces its value; (b) adds a deleterious element. For the latter reason, then, it is bad to use what you made. . . . Never forget that in alchemical operations the subtlety of it requires care, or not only prejudice may result, but sometimes danger. Furthermore, do not get too absorbed in it, for in alchemy there is much *Kama*."

Others in the Theosophical Society, the writer understands, have "tried" the Alkahest. A comparison of results might be advantageous.

MEDICUS.

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### BENEVOLENCE.

From the want of benevolence and the want of wisdom will ensue the entire absence of propriety and righteousness;—he who is in such a case must be the servant of other men. To be the servant of men and yet ashamed of such servitude, is like a bow-maker's being ashamed to make bows, or an arrow-maker's being ashamed to make arrows. If he be ashamed of his case, his best course is to practice benevolence.

The man who would be benevolent is like the archer. The archer adjusts himself and then shoots. If he misses, he does not murmur against those who surpass himself. He simply turns round and seeks *the cause of his failure* in himself.—MENCUS.



# THE SCREEN OF TIME

THE most important feature of the month's record has been the active manifestation of the International Brotherhood League, founded by Mrs. K. A. Tingley, leader of the world-wide theosophical movement. It began its work with the opening of the Lotus Home, of which a report will be found in "The Mirror of the Movement." This is more particularly part of the work for children, but the League itself has a much wider aim, being intended not only "to educate children of all nations on the broadest lines of Universal Brotherhood, and to prepare destitute and homeless children to become workers for humanity"; but also "to ameliorate the condition of unfortunate women and assist them to a higher life; to assist those who are or have been in prisons to establish themselves in honorable positions in life; to help workingmen to realize the nobility of their calling, and their true position in life; to bring about a better understanding between so-called savage and civilized races by promoting a closer and more sympathetic relationship between them; to relieve human suffering resulting from flood, famine, war, and other calamities; and generally, to extend aid, help, and comfort to suffering humanity throughout the world." A particular effort is also to be made to obtain the abolition of capital punishment.

It is a magnificent enterprise and will doubtless be made as great a success by Mrs. Tingley as she made of the Crusade around the globe not long ago. The League will not be finally organized until toward the end of the year, as the Lotus Home for children is a special undertaking; but whenever its other activities commence it will undoubtedly find glad coöperators in the Theosophists of Europe, India and Australasia, as well as of America. Mrs. Tingley speaks of organizing before long, some practical means of raising funds for the Theosophical Society in America and for the International Brotherhood League, jointly.

In addition to these far-reaching undertakings, much quiet work is being done by Mrs. Tingley in connection with the School for the Revival of the Lost Mysteries of Antiquity at Point Loma, Calif. The school has some near surprises in store for us, by which the in-

terest of the general public should be aroused to a degree exceeding the expectations of the most sanguine. Point Loma is a strange place, with a wonderful future ; perhaps with a wonderful past.

So this great movement continues to cover the world with its wings, at once overshadowing it and leading it in many of its noblest purposes. No class as a rule appreciates the importance and influence of Theosophy better than the newspaper editor and representative. He looks back to the small but pregnant beginning of things made by Madame H. P. Blavatsky in New York City ; he probably had some personal experience of William Q. Judge's heroic and highly successful efforts to consolidate and perfect Madame Blavatsky's achievements ; he now witnesses Mrs. Tingley's brilliant successes, and not only in America, for the cable brought him news of similar successes on three other continents. And as the newspaper man has learned to respect success, wherever he may meet with it, he now treats the subject of Theosophy with seriousness and dignity, honoring its good deeds without prejudice. Theosophy triumphs and Theosophists rejoice.

\*            \*            \*            \*            \*            \*            \*

Outside the ranks of any theosophical organization an immense amount of purely theosophical work is being done, as "The Literary World" and "The World of Science" constantly testify. Students of what is sometimes called the "hidden side of nature" cannot fail to find an endless record of facts and theories in current literature, the careful perusal of which would occupy their entire time. One of the latest investigators in this realm has unbosomed himself to a representative of the Chicago *Times-Herald*, summarizing his researches by saying that "the science of creation is simply the science of vibration." Claiming to base his philosophy upon the physical sciences, he has nevertheless arrived at some exceedingly metaphysical conclusions. He admits that his is "the old philosophy of the Buddhists" and that it was the "theory of Pythagoras." According to his view of things "all material manifestations are embodied sounds." "He shows the intimate relationship which exists between sound, heat, color and light. He traces the origin of life and matter from the atom of revolving ether in its primal state to cosmos, then to nebula, to the sun, to the world, to man and to his very immortality"—though in this last respect he is evidently misinterpreted, for he is careful to explain further on that in his opinion "there is no death, but only a transition into higher states and conditions"; and that "the spiritual force or energy is preëxistent ; that it was an entity before it was environed by the body, and hence will exist as such, with the added impress

of experience, after the spirit is excarnate." He deals largely with the question of the human aura and with the earth's auric sphere—at least more intelligently than some exponents of the subject. Speaking of sex he stated his conviction that the "feminine principle is a centripetal condition, while that of the masculine is centrifugal"—a deeply significant conclusion and one that should be applied to the psycho-physiological processes generally. The existence of "seven spheres" of man and of the earth is also taught. There is a suspicion of *The Secret Doctrine* pervading the statement of his theories, but even if indebted to that book, it may be said on his behalf that he makes better use of it than most of those who borrow but do not acknowledge their indebtedness.

\* \* \* \* \*

This is a season of many changes. In international affairs we all know of the great unrest which prevails. In the politics of this and, in fact, of most countries, men are abandoning their old platforms—considered "sound" till now—and are groping for some new scheme of national life which at least promises improvement. Dissatisfied with the past, uncertain as to the future, they are still in the transition stage, afraid to advance, unable to retreat, finding it difficult to stand still. It is at such times as these that the oratorical reformer, promising much and performing not at all, except in words, finds his great opportunity to gather around himself a multitude of people who find rest and satisfaction in his certainty, so utterly foreign to themselves. They reflect convictions as muddy water may reflect a rush-light, and being very shallow, evaporate about as quickly as the rush-light burns away. Even those whose thought is clear and deep on matters of importance to themselves are sometimes the quickest to succumb before the speciousness of men who are bubbling with one-sided arguments, unauthenticated "facts" and attractive illustrations; for few have time to devote to profound consideration of political and social questions, and, simply aware that the prevailing order of things does not please them, jump at any proffered solution of problems which in no case have they clearly stated to themselves. Once a problem is clearly and correctly stated, it is practically solved. And in this case the statement of the problem will involve consideration of the causes of human misery, which undeniably arise and reside in the minds of rich and poor alike—selfishness, and its cause, which is ignorance. Remove the ignorance and you remove the selfishness; remove that, and you remove the sorrow.

At no other time is it so necessary to move slowly as during a period of transition. Hasty conclusions are fatal. That is why

the wise man waits till he is certain and when in doubt, stands still. Even though standing still, he can and should still cling to eternal principles, and hence the doubting politician can profitably pass his months or years of uncertainty in proclaiming universal brotherhood to be a law of nature, and in demonstrating that without a recognition of that law as its basis, legislation must prove abortive.

E. T. H.

### THE ILLUMINED.

When this path is beheld, then thirst and hunger are forgotten: night and day are undistinguished in this road.

\* \* \* \* \*

Whether one would set out to the bloom of the East or come to the chambers of the West, *without moving*, oh! holder of the bow! *is the travelling in this road!*

In this path, to whatever place one would go, *that town* (or locality) *one's own self becomes!* how shall I easily describe this? Thou thyself shalt experience it.

\* \* \* \* \*

As from the heated crucible all the wax flows out, and then it remains thoroughly filled with the molten metal poured in;

Even so, that lustre (of the immortal moon fluid) has become actually moulded into the shape of the body: on the outside it is wrapped up in the folds of the skin.

As, wrapping himself up in a mantle of clouds, the sun for a while remains; and afterwards, casting it off, comes forth arrayed in light;

\* \* \* \* \*

\* \* \* To me beholding, it appears QUIETISM itself, personified with limbs:

As a painting of divine bliss; a sculptured form of the sovereign happiness; a grove of trees of joy, erectly standing:

A band of golden champa; or a statue of ambrosia; or a many-sprinkled herbary of fresh and tender green.

Or is it the disk of the moon, that, fed by the damps of autumn, has put forth luminous beams? or is it the embodied presence of Light, that is sitting on yonder seat?

Such becomes the body, what time the serpentine [or annular] POWER drinks the moon [fluid of immortality descending from the brain], then, oh! friend, Death dreads the shape of the body.

Then disappears old age, the knots of youth are cut to pieces, and THE LOST STATE OF CHILDHOOD REAPPEARS!

\* \* \* \* \*

Then *he beholds the things beyond the sea, he hears the language of paradise, he perceives what is passing in the mind of the ant.*

He taketh a turn with the wind; if he walk his footsteps touch not the water; for such and such like conjunctures he attains many supernatural faculties.—From *The Dream of Ravan.*

\* \* \* \* \*



## THE WORLD OF SCIENCE



THE subject of Thought Transference as considered from the point of view of Professor Crookes, was set forth in the last number of THEOSOPHY; whose readers are likely to concur in the belief that the development of latent mental and psychic forces in the higher realms of nature, will ultimately and perhaps with the rapid progress being made in these directions, at no excessively distant date, result in the practical exercise by those whose faculties and training qualify them for the task, of the more occult powers involved. Already has it by mechanical means been made possible to communicate freely and inaudibly through space,—in other words, to telegraph to isolated points, for example, an island or light house, without the aid of wire connections, and even to swiftly moving points, such as a railway train under way; furthermore, photographs, impressed upon the sensitive plate by the power of thought alone, with recognizable images of the thought objects, have been produced and their authenticity verified.

These marvels may be referred to more fully later, but before leaving the specific subject of Thought-Transference, that is, the transmission of mental concepts, directly from mind to mind, by the aid of will power, our readers will be interested in the following extract from that weird narrative, "Etidorhpa,"—a recent product of mystic science, purporting to be a recital of actual experiences. A highly developed and peculiarly constructed inhabitant of the inner world is instructing a mortal of the ordinary type whose mind and passing phases of thought, his guide and counselor has no difficulty in reading as from an open book.

"Have you not sometimes felt that in yourself there may exist undeveloped senses that await an awakening touch to open to you a new world? This unconscious perception of other planes, a beyond or betwixt that is neither mental nor material, belongs to humanity in general, and is made evident from the insatiable desire of men to pry into phenomena, latent or recondite, that offer no apparent return to humanity. This desire has given men the knowledge they now possess of the sciences:—sciences yet in their infancy. Study in this direction is at present altogether of the material plane; but in time to come men will gain control of outlying senses which

will enable them to step from the seen into the consideration of matter or force that is now subtle and evasive, and this must be accomplished by means of the latent faculties that I have indicated. There will be an unconscious development of new mind-forces in the student of nature as the rudiments of these so-called sciences are elaborated.

Step by step, as the ages pass, the faculties of men under progressive series of evolutions will imperceptibly pass into higher phases, until that which is even now possible with some individuals of the purified esoteric school, but which would seem miraculous if practised openly at this day, will prove feasible to humanity generally and be found in exact accord with natural laws. The conversational method of men whereby communion between human beings is carried on by disturbing the air by means of vocal organs so as to produce mechanical pulsations of that medium, is crude in the extreme. Mind craves to meet mind, but cannot yet thrust matter aside, and in order to communicate one with another, the impression one mind wishes to convey must be first made on the brain matter that accompanies it, which in turn influences the organs of speech, inducing a disturbance of the air by the motions of the vocal organs, which by undulations that reach to another being, act on his ear, and secondarily on the earthly matter of his brain; and, finally, by this roundabout course, impress the second being's mind. In this transmission of motions there is great waste of energy and loss of time, but such methods are a necessity of the present slow, much obstructed method of communication. There is in cultivated man an innate craving for something more facile, and often a partly-developed conception, spectral and vague, appears, and the being feels that there may be for mortals a richer, brighter life, a higher earthly existence that science does not now indicate. Such intimation of a deeper play of faculties is now most vivid with men during the loss of conscious mental self as experienced in dreams, which as yet man cannot grasp, and which fade as he awakens. As mental sciences are developed, investigators will find that the medium known as air is unnecessary as a means of conveying mind concepts from one person to another; that material sounds and word pulsations are cumbersome; that thought force may be used to accomplish more than speech can do, and that physical exertions, as exemplified in motion of matter such as I have described, will be unnecessary for mental communication. As door after door in these directions shall open before men, mystery after mystery will be disclosed, and vanish as mysteries to stand forth as simple facts. Phenomena that are impossible and unre-

vealed to the scientist of to-day will be familiar to the coming multitude, and at last, as by degrees clearer knowledge is evolved, the vocal language of men will disappear, and humanity, regardless of nationality, will in silence converse eloquently in mind language. That which is now esoteric will become exoteric.

“Then mind will meet mind, as my mind now impinges on your own, and in reply to your unuttered question regarding my apparently unaccountable powers of perception, I say they are perfectly natural; but while I can read your thoughts I must use my voice to impress your mind, because you cannot reciprocate. You will know more of this, however, at a future day. At present you are interested mainly in the affairs of life as you know them, and cannot enter into these higher spheres.”

This semi-mystical communication presents a remarkable concurrence with the purely scientific speculations by Professor Crookes, who must have credit, as having indicated with comparative distinctness those regions of the higher natural for us—and the ratio of vibrations peculiar thereto,—within which the phenomena of thought-transference may be investigated, where their practical development may in time be effected.

It is to be noted, however, that we are already making use, unconsciously in general, of occult forces of this degree; and that the use of mechanical means is in no wise necessarily incident thereto.

#### MENTAL OR PSYCHIC PHOTOGRAPHS.

The so-called “Spirit” photographs, which showed in the background of the sitter other faces more or less distinct, some of them apparently recognizable, were long a puzzle and a derision; the former to those who had satisfied themselves that the pictures were genuine and not artificially produced, but who could make no guess as to the cause of their appearance—the latter to those who, unable to explain them, refused credence and asserted their fraudulent origin, this view being seemingly the more plausible, as it was possible to produce somewhat similar effects by the aid of mechanical artifice. So long as the view was advanced that the strange faces were those of “Spirits” enabled to appear through the intervention of a “medium” present at the sitting—the photographs would naturally be classed with other “spiritualistic” phenomena, and be likewise subject to acceptance or incredulity—according to the mental attitude of the individual whose judgment was appealed to.

It is at once the strength and weakness of science—that it re-

fuses credence or even investigation—otherwise than through instrumentalities of its own devising and subject to tests and conditions which it arbitrarily and often ignorantly imposes. And thereby in fact sometimes defeats its own purpose—since the more obscure causes of phenomena are destroyed or impaired by the very method employed to investigate them. But occasionally a devotee of science, bolder than others, or perhaps impatient of his self-imposed limitations, branches out into wider fields and has the courage to announce his results.

This has recently been done by Dr. Baraduc, resident in Paris, who has found means to produce visible results on sensitive plates by the use of mental forces, and has submitted the photographs to the Paris Société de Médecine. In his own case he fixed his mind intently upon a child in whom he was interested, endeavoring to visualize the face with the utmost possible distinctness. The result was the vague but unmistakable picture of an infant's face. He also took a photograph of the mind of a "medium," and the plate showed the portrait of a dark faced man with heavy black beard and sombre eyes, and the head shrouded with a turban. The medium declared the picture that of his "guide," and it was evident that a vivid personation was present in the aura of the medium.

In a still more remarkable experiment, two friends who had likewise been investigating the fascinating subject, went to bed a hundred miles apart, one having a fresh sensitive plate under his pillow, while the other lay awake and willed as persistently and strenuously as possible, that his photograph should appear on the plate over which his friend was sleeping. The statement is made that the experiment was quite successful. Still more obscure results were sought, viz., the photographing of an abstract thought or concept unaided by the visualization of a face. The difficulty in such a case is manifestly that of concentrating and focussing the thought, since time is needed to effect the chemical changes involved, and any wandering or loss of distinctness in the mental operation confuses the record. Nevertheless the experiments were multiplied until it became evident that the mental force was capable of affecting the plate sensibly and with a measure of characterization that it was believed in the end would render the images susceptible of recognition and interpretation.

L. G.



# THE LITERARY WORLD

BY ALBERT E. S. SMYTHE.

TO beget a new designation for Deity is an urgent ambition of the modish philosopher. Those who have read *Sartor Resartus* will understand this, since a name is but the garment of an idea, and we are thus brought back again to the philosophy of clothes. Dr. John Beattie Crozier frankly admits that he was unable to understand Carlyle or Emerson when, abandoning the orthodox pale, he first sought an explanation of life. This enables one to approach Dr. Crozier's travesty of Theosophy in the first volume, just issued, of his *History of Intellectual Development*, with equanimity. The travesty is not intentional, but simply marks the limitations of the author. It may be regretted that he was not better equipped for the task undertaken, for nothing is more likely to propagate Theosophy than intelligent opposition. Intelligent opposition cannot be really hostile, since it implies sympathy with the truth-seeker, and a temporary misapprehension of the statements of those who may have attained some measure of truth. Dr. Crozier recognizes in Theosophy (pp. 121-122) "a system of Thought before which one must pause, a system which one could not skip, but which would stand confronting one until it had been reckoned with, and in some straightforward and legitimate manner put out of the way. . . . The truth is, it does not lay itself open to refutation either by Physical Science or Religion." Religion, he declares (p. 266), "always requires in the Supreme Being a will and personality like that of a man." Dr. Crozier's Supreme Being accordingly partakes of the nature of Spencer's Unknowable and Arnold's "Power that makes for righteousness" with these human attributes in addition. He terms it the "Unknown Coördinating Power." This Power acts in a Universe in which Matter, Vital Principle or Soul, and Intelligence constitute the elements. Curiously enough, as Matter evidently implies Form and Substance and (p. 82) he admits the duality of the other two, these three terms along with the Coördinating Power resolve themselves into a septenate rivalling the theosophic one. Dr. Crozier's new theory of existence is merely a familiar theosophic postulate in a new guise with an anthropomorphic element added, and if he takes the trouble to read *Isis Unveiled* and *The Secret Doctrine*, with neither of which he betrays any familiarity, he

will find his thesis worked out in directions he does not contemplate and with an elaboration he can scarcely hope to equal. "We may say," he explains (p. 250), "that while men and races, considered as *individual units*, are engaged in working out their own private and particular ends, the Presiding Genius of the World has so arranged it that by these selfsame actions they shall, quite unconsciously to themselves, work out its ends also—ends more sublime than those they know. . . . Just as Nature, though steady to her own aim of fertilizing the plants and flowers at any cost, still uses *different* means for that, and according to the requirements of the different species ;—now using the bees, now the wind, now birds, and so on ;—so the Genius of the World moves to its steady end of a perfected civilization, not by *one* stereotyped and invariable method, but by quite different and even antagonistic methods, according to the necessities of the time, the age of the world, and the stage of culture and progress reached" (p. 250).

The sundry religions, philosophies and governments of the world from time to time thus contribute to the "perfected civilization" which is to be the goal of all things, a goal somewhat indefinite even to Dr. Crozier, since he defines civilization (p. 117) as "the record of the achievements of man when pushed on by the desire to satisfy his wants." And we may certainly enquire if this propulsive force is to be associated with the Unknown Coördinating Power? Unfortunately, Dr. Crozier's method of deriving one religion or philosophy from a previous one is somewhat superficial, as though one should seek the origin of the field-flowers of August in those of the preceding May, and irrespective of the Augusts of other years. His examination of the Greek, Brahmin, and Buddhist systems bears obvious marks of preconception. With a pre-determination that the course of evolution in thought must in turn have ensured the deification, first of Matter, then of Soul, and finally of Intelligence, he finds that Hindu philosophy and Theosophy are constructed with the principle of Soul as a first cause, while the religious philosophies of Europe, coming later, rest on the principle of Intelligence. Buddhism appears to be somewhat exceptional and is characterized (p. 118) as "the most determined attempt ever made to solve the problem of the world, not only without God or the Soul, but without either Civilization or the influence of environing conditions." We are not then surprised to learn (p. 86) that Reincarnation "would be quite out of keeping with a principle of Self-Conscious Intelligence," although it is admitted (p. 103) that "the prospect of birth and rebirth on earth . . . would give us no great concern," although to the "poor Hindu"

it is "a real curse and sorrow." The three leading Hindu systems afford some novel points of view, as, for example, in the duality of the Sankhya wherein "nothing was left for the Supreme Soul to do, unless indeed it were to wake all those elements into activity and life" (p. 94). Among the teachings of Jesus, Dr. Crozier tells us that the Kingdom of God (p. 290) "was a Kingdom that was to be established on earth by God Himself in the near future." These instances prepare us to appreciate Dr. Crozier's "straight-forward and legitimate manner" of putting Theosophy out of the way. The method of Theosophy, he believes, is a mere resort to vulgar clairvoyance, thought-reading, and self-hypnotism induced by "fixing the attention steadily on some object . . . usually on the tip of the nose!" (p. 125). The philosophy being only a scheme on paper, worked out by generations of entranced fanatics, who mistake the imaginations of their contemporaries and predecessors for realities, their mutual corroborations have no value. There is only a transfer of knowledge from individual to individual, and nothing new is ever added to the real stock of human information by this channel. It "has never thrown any new light on history or on the causes that regulate the rise and fall of Societies or of States" (p. 125). He is as much impressed with the necessity for a sign—the invention of a new explosive, perhaps, or the solution of the mystery of the Man with the Iron Mask, or of the identity of Junius—as were the evil and idolatrous generations of old. For by an "intellectual illusion" the dupes of Theosophy have accorded to the Mahatmas the possession of omniscience, and by a second illusion, omnipotence, so that in all honor they are bound to display their powers! Failing this, the Planetary Chain, which is the only genuine novelty to Dr. Crozier in the whole esoteric outfit, becomes the pivot on which his estimate of Theosophy turns. Having apparently read nothing but Mr. Sinnett's *Esoteric Buddhism*, and having accepted the most mechanical of that gentleman's illustrations in the most literal sense, he describes the earth as accounted for "much in the same way as in making a pudding you would set around you on the table the butter, and eggs, and milk, etc.," afterwards "bringing all the ingredients into one dish."

"Of the Relations which subsist between these different Planets, Principles, or Forces, and in which alone we have seen true knowledge consists, is precisely the one point on which they are silent, and which is absent from the system of the Planetary Chain" (p. 146). Thus neglecting the three basic postulates of the whole philosophy, postulates of which I charitably believe he never heard;

oblivious of the One Absolute, unspeakable, unthinkable, beyond the reach and range of thought as That is ; ignoring the great law of Karmic unity and periodicity ; unaware of the near approach of his conception of a Coördinating Power to that of the Universal Oversoul ; regardless of the futility to the races of the past and present of a future triumph of evolution in which they may not participate, and of the moon-like death, or asteroidal destruction liable to succeed even that consummation ; entrenched in the tradition of an extra-cosmic man, no less fatal to philosophy than that of an extra-cosmic God ; it is not remarkable that Dr. Crozier should have escaped the idea that Man himself is the coördinating and unifying power in nature, that he is the author of his own conditions and environment and that the *individual units* may realize a wholly satisfactory aspiration in the endeavor consciously to work out the sublime ends of "the Presiding Genius of the World."

It might be supposed that the reflection would occur to the critic that the baselessness of such a system as Dr. Crozier represents Theosophy to be, must be as patent to its intelligent and scholarly adherents as to himself, but the obvious answer to this is to be found in the absurdities and self-deceptions to which men have again and again descended. The real issue is indicated in a paragraph which I take from an article by B. F. Underwood in *SECULAR THOUGHT* on "Evolution Before Darwin and After."

"A thinker who reaches correct conclusions in regard to complex problems, under the disadvantage of having a small amount of data upon which to base his inductions, may thereby show a knowledge of the relations of things, an appreciation of the evidential value of known facts, and a comprehensiveness of view, which denote a high order of intellect. In the higher sense, the man of science is he who has not only powers of observation, but ability to take the facts which are known, and to arrange them so as to explain their meaning, by discovering the principles which underlie them, as Newton explained the phenomenon of the fall of the apple, when he conceived that the same force which brought the apple to the ground also held the planets in their orbits. Mere observation and collection of facts would never lead to a great discovery ; there must be reason, imagination and insight, power to understand the significance of groups of phenomena, and to think beyond what is actually known, as well as care and caution in verifying what is conceived and held tentatively until it is fully established by larger knowledge. Imagination is to the scientist what the lamp is on the cap of the miner : it enables him to see a little beyond the position occupied."



A sinless type of man as a modern possibility begins to creep into the public mind. Rev. John Watson, writing of his friend, Prof. Henry Drummond, in the *NORTH AMERICAN REVIEW*, says that "of him, more than of any man known to me, it could be affirmed he did not know sin." Robert Hichens' last novel, *Flames* (Herbert S. Stone & Co., Chicago), opens with a portrait of a stainless character, "the saint of Victoria Street." His friend and he dabble in occultism and the saint dies, his body being then ensouled by a human fiend of the most depraved description. An inverted *Faust*-drama follows in which the fair-faced, but evil, Mephisto succeeds in leading his companion to ruin, while the Marguerite, a girl of the streets, endeavors to avert his fate. There are but half a dozen characters in the 500 pages, but they are all remarkable studies, not excepting the wretched old procuress, while Dr. Levillier will remain in mind as one of the most charming of fictitious physicians. The book is very clever, abominably clever, and though vice is not attractive in it, but more hideous than ever, instead of having "gone so far down into the depths that lie beneath the feet of life," more might be gained for humanity and its ideals by working in higher levels. Mr. Hichens is quite capable of investing marble with interest as absorbing and profitable as he elicits for mud.

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Owing to the early date of going to press the monthly magazines come too late for notice. *THE IRISH THEOSOPHIST* has in Mrs. Keightley's article on the *Bhagavad Gita* a suggestive comment on the passage "rain comes from sacrifice." It is as the creative agent that man affects surrounding nature. Grant Allen, who, independently of his materialism, or, as he would probably claim, on account of it, is one of the most careful of observers, in a recent article in *LONGMAN'S MAGAZINE* illustrates the fact that "an ocean of life surrounds the face of our planet." In this fluctuating garment of life man never ceases to exert an influence.

*The Earth's Breath*, the new volume of poems by "Æ," George W. Russell, is published by John Lane, London.

A. E. S. SMYTHE.

# CORRESPONDENCE

## CAPITAL PUNISHMENT.

TO the Editor :—Sir ; I was much interested by the Rev. Dr. Rexford's article in June THEOSOPHY on the subject of capital punishment. To my mind it is the most admirable collection of reasons for the abolition of this relic of barbarism that it has ever been my good fortune to see. Very naturally, not being a Theosophist, Dr. Rexford does not include in his paper the more especially theosophical arguments against capital punishment.

Perhaps the most important discovery of the more advanced psychologists of the day has been the practical demonstration of the power of thought, not only in technical experiments showing actual thought transference, but in studies of thought-epidemics and more particularly in that branch of criminology which has special reference to the power and influence of the waves of crime that sweep over the country from time to time. A realization of these truths will in time inevitably change the whole science of criminology, the whole method of treating our criminal classes ; for once the true epidemic character of crime is determined, the punitive efforts of the state must be made with full cognizance of this result. Instead of doubling the tendency towards killing which is the present result of every punishment for murder, the state will be the first to recognize the necessity of doing the exact opposite.

Mr. Judge summarizes the question in the *Ocean of Theosophy* : ". . . those who are suddenly shot out of life by accident or murder, legal or illegal, pass a term almost equal to the length life would have been but for the sudden termination. These are not really dead. Before that natural end the principles are not able to separate. Obviously the normal destruction of the cohesive force cannot be brought about by mechanical processes except in respect to the physical body. Hence a suicide, or a person killed by accident or murdered by man or by order of human law, has not come to the natural termination of the cohesion among the other constituents, and is hurled into the Kama Loka [or next after-death] state only partly dead. There the remaining principles have to wait until the actual natural life term is reached, whether it be one month or sixty years. Some pass the period in great suffering, others in a dreamy sort of sleep, each according to the moral responsibility. But executed criminals are in general thrown out of life full of hate and revenge, smarting under a penalty they do not admit the justice of. They are ever rehearsing in Kama Loka their crime, their trial, their execution and their revenge. And whenever they can gain touch with a sensitive person, medium or not, they attempt to inject thoughts of murder and other crime into the brain of such unfortunate. . . And that they succeed in such attempts all the deeper students of Theosophy full well know."

JAMES S. JAMES, F.T.S.

## NOTES ON THE CRUSADE.

To the Editor of THEOSOPHY.

DEAR SIR AND BROTHER:—Kindly insert the following communication to your readers and oblige

Yours very fraternally,

(Signed) KATHERINE A. TINGLEY.

Dear Readers :—On account of the urgent duties of my office, I am unable to prepare "Notes on the Crusade" for publication as promised.

The magazine THEOSOPHY was placed by Mr. Judge, and it is our duty to do all that lies in our power to advance its interests. It was the desire of H. P. Blavatsky and of W. Q. Judge, that we should have a weekly paper as well, and it is my hope that the *Theosophical News* will be well supported by all members of the Theosophical Society. Yours cordially,

(Signed) KATHERINE A. TINGLEY.

[Ed.—Every earnest Theosophist will undoubtedly join Mrs. Tingley in wishing success and prosperity to the *News*, we hope to THEOSOPHY also.]

## MIRROR OF THE MOVEMENT

**L**OTUS HOME, a branch of the work of the International Brotherhood League, was formally opened by Mrs. Katherine A. Tingley on July 5th. It was exactly one month before that she organized the plan for a summer home where some of the children of the tenement districts of New York could have fresh air and proper care.

The Home is located just across the Hudson River, opposite 125th Street, New York City. It stands on the beautiful Palisades and commands a fine view of the river. Over twenty five children are already accommodated, besides the workers and helpers. Mrs. E. C. Mayer, Superintendent of the Children's work, is assisted by Miss Anna M. Stabler, the Superintendent of the Home. Many of the children at the Lotus Home are members of the Do Good Mission, organized by Mrs. Tingley before she was Leader of the Theosophical Movement.

The opening exercises were most interesting. Members from all the New York and neighboring Branches of the Theosophical Society were in attendance; also Robert Crosbie, Mme. Olivia Petersen and Miss M. L. Guild, from Boston, and Clarke Thurston, A. B. Griggs and C. H. Hopkins, from Providence. Several visitors, old friends of Mrs. Tingley, were also present. Dr. Robert A. Gunn, of New York, and Samuel E. Morss, ex-Consul-General to Paris, made eulogistic addresses on behalf of this humanitarian work. The other speakers were E. A. Neresheimer, E. T. Hargrove, Elliott B. Page, James Pryse, Robert Crosbie, Miss M. L. Guild and Rev. Williams. A. H. Spencer occupied the chair.

Mrs. Tingley had not intended to speak, but she responded to calls which were made for her from all the audience.

The meeting was held on the beautiful lawn, which was artistically decorated with bunting and lanterns. The scene was especially pretty in the evening, when there was a display of fireworks for the children. A photographer was in attendance and took views of the house and grounds and of the children in a group, with excellent results.

The proceedings were most harmonious and pervaded by a spirit of hearty sympathy on the part of those present.

JUNE 13TH, the anniversary of the departure of the Crusade was celebrated by nearly all the Branches of the Society throughout the country.

Many of the Branches have discontinued their public meetings during the hot weather but keep up their members' meetings. All Lotus Circle work, at Mrs. Tingley's suggestion, has been closed for the summer.

JAMES M. PRYSE arrived in New York on July 3d, his lecture tour having lasted over nine months. He brought good news of the work and of the steady progress being made in all sections of the country which he had visited. He deserves the most sincere congratulation on the success of his mission.

ROBERT CROSBIE lectured in Chicago, June 27th, before a large audience on "Theosophy the Salvation of Humanity." He afterwards visited Pittsburg, Philadelphia and Syracuse and did good work in each place. During his visit

to Chicago a Convention was being held by Theosophists—not members of the Society. But there were only small audiences present at the morning and afternoon sessions, Mr. Crosbie was informed. A lady of some prominence is reported to have made some friendly remarks concerning the Society in America—remarks of considerable significance in the light of her previous utterances of an opposite nature. Scepticism as to the cordiality of these overtures may be pardonable under the circumstances.

THE NEW ZEALAND letter this month contains a good account of the work. Another centre has been started with a good membership. It has been named the Katherine A. Tingley Centre. The young people's working class of about twenty girls do sewing for the poor, providing the materials themselves and distributing the garments when made, among the very poor. Thames Centre and Waitemata Centre are doing active work, meetings and classes being well attended.

THE T. S. IN NEW SOUTH WALES is as actively engaged in propaganda work as ever. Victoria, though not quite so active as the older Branch in Sydney, is nevertheless steadily pushing forward, the members in Melbourne working together most harmoniously. There seem to be prospects of forming a Branch in Perth, Western Australia.

IN INDIA the members continue to do their utmost to relieve their famine-stricken countrymen. Activity prevails in all the Branches and the assistance sent them by the Indian Bureau in New York, formed by Mrs. Tingley, is greatly appreciated.

GREAT PREPARATIONS are being made by the members in Sweden for the annual Convention of the T. S. in Europe which is to be held in Stockholm on August 8th and 9th. It is hoped that Mrs. K. A. Tingley will be able to attend, and she will make every effort to do so. The Scandinavians are most anxiously expecting her presence, as only a few of them were able to see her during the Crusade around the world. E. T. Hargrove left for England on July 14th. He will spend several days there before going on to Sweden. Prominent members from England, Ireland, Holland, France and Germany will be present at Stockholm.

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Keep your Theosophy human.—*Book of Items.*

ÔM.

# Æ U Ω

No longer is there need of death, disaster or tears for that the soul shall appear; a smile suffices. . . . We perceive truth in happiness as profoundly as some of the heroes perceived it in the radiance of greatest sorrow.--MAURICE MAETERLINCK, *The Treasure of The Humble*.

# THEOSOPHY.

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Where any article or statement has the author's name attached, he alone is responsible and for those which are unsigned the Editor will be accountable.

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## RICHARD WAGNER'S MUSIC DRAMAS.

BY BASIL CRUMP.

### VI.—THE RING OF THE NIBELUNG.

#### PART IV.—THE DUSK OF THE GODS (*continued*).

Pure, and with the tender yearning of peace, sounds out to us the cry of Nature, fearless, hopeful, and world-redeeming. The soul of mankind, united by this cry, becomes conscious through it of its high office of the redemption of the whole of Nature, that had suffered together with it; it soars from the abyss of appearances, and, freed from the terrible Category of Cause and Effect, the restless Will feels itself bound by itself alone, by itself set free.—WAGNER'S "*Religion and Art*."

THESE beautiful words give us the keynote to the tragic ending of this drama. The Will which we saw self-bound in Wotan is self-liberated in the death of Siegfried, and the renunciation and self-immolation of the glorious Valkyrie Brynhild.

This third and last act opens on the banks of the Rhine, where the three Rhinemaidens are singing:

Fair Sun-God,  
Send to us the hero  
Who again our gold will give us!

Presently Siegfried appears on the heights above in full armor, and the maidens ask him to give them the Ring, warning him of the Curse it holds:

Siegfried ! Siegfried ! Siegfried !

Sorrow waits thee, we know.

To nought but ill

Thou wardest the Ring.

It was wrought from gold

That in Rhine once glowed :—

He who shaped it with labor

And lost it in shame,

Laid a curse on it,

To cause that to

All time its possessor

Should be slain.

Nought but this stream

Breaketh the spell !

But Siegfried, the fearless, is contemptuous of danger to himself. What he would freely relinquish for love he keeps when threatened by fear :

For limbs and life

—Should without love

They be fettered

In fear's strong bonds,—

My limbs and my life

See !—so

Freely I'd fling away !

So saying, he picks up a clod of earth and flings it over his shoulder. Now, the Rhine maidens know that it remains for the "suffering, self-offering," Brynhild to perform this final and alone-redeeming act of renunciation ; and so swimming away from the hero, they sing :

Farewell, Siegfried !

A stately woman

To day your hoop will inherit.

Our bidding better she'll do.

Here we may pause again to quote Wagner's comment (from the letter to Roeckel) on this incident. "However, my hero is not to give the impression of an entirely unconscious being. In Siegfried, I have rather sought to portray the completest man I could conceive, whose highest utterance of consciousness always takes the form of most immediate life and action. How immensely high I rate this consciousness, *that wellnigh never may be spoken out*, you will gather from the scene between Siegfried and the Rhine



SO ART THOU SIEGFRIED AND BRYNHILD.

*Prelude.*

*Designed for THEOSOPHY by R. W. Macell. The original drawing has been presented by the artist to Mrs. K. A. Tingley.*

daughters: here we find Siegfried's knowledge infinite, for he knows the highest, that death is better than a life of dread; he, too, knows the power of the ring, but regards it not, as he has something better to do; he keeps it merely as a token—that he has not learnt to fear."

Hunting horns are now heard in the valley, and Siegfried is rejoined by the rest of the hunting party, including Gunther and Hagen. While preparations are being made for a meal Siegfried recounts his meeting with the Rhine maidens; and, as he tells of their warning that he shall die ere wane of day, Gunther starts and looks gloomily at Hagen, for he has no heart for the dark plot that is now to be put into execution. While the drinking-horns are passed around Siegfried begins to tell some of his past deeds: how he forged the sword, "Nothung," slew the Dragon and gained the Hoard, Tarnhelm and Ring: how, tasting the Dragon's blood, his inner hearing was opened and the woodbird told him of Mime's murderous intent:

With death-dealing drink  
He drew to my side,  
Pale and stamm'ring,  
He showed his vile purpose:  
"Nothung" settled the scamp.

But at this point his memory failed him until Hagen squeezes the juice of an herb into his horn and the remembrance of the winning of Brynhild comes back to him. As he concludes the narrative Wotan's two ravens rise from a bush, circle over his head and fly away across the Rhine. At Hagen's question, "Canst read the speech of those ravens aright?" Siegfried starts up to look after them, turning his back on his unsuspected enemy, who immediately thrusts the fateful spear-point into the only vulnerable part of the hero's body. With the one word "Retribution," the murderer turns coolly away and disappears over the hills, while Gunther kneels in anguish by the dying hero's side. Now in his last moments the remembrance of his holy love comes back to him and he dies with Brynhild's name upon his lips:

Brynhilde!  
Heavenly bride!  
Look up! Open thine eyelids!  
.....  
Thrice blessed ending—  
Thrill that dismays not—!  
Brynhild beckons to me!—

Then to the solemn strains of the most beautiful and impressive



Death March that was ever written, the body is borne away to the Hall of the Gibichungs.

There, while Gutrune weeps over the corpse, Gunther and Hagen fight for the possession of the Ring. Hagen slays Gunther and attempts to seize the Ring ; but the dead hand raises itself threateningly, and as all fall back in terror, Brynhild is seen approaching with solemn and stately mien. Turning to Gutrune, who accuses her of bringing about the disaster, she tells her the truth : "The oath of our union was sworn, ere Siegfried thy face had seen !" Then the hapless Gutrune realizes that she has been the unconscious agent of a base plot, and cries out in despair :

Accurséd Hagen !

Woe's me ! Woe's me !

Thou gavest the hateful philtre

To make her husband play false !

Brynhild, who has stood alone in silent contemplation of Siegfried's body, first convulsed with horror and then overpowered with grief, now turns with solemn exultation to the attendants and directs the building of a huge funeral pyre on which she also will find her flaming end. Her vision, too, is now clear, for the power of the Curse is at length spent ; the dread cycle of evil is at an end, and to her father in Valhalla she announces the approach of the reign of peace :

All things, all things,

All know I now :

All at once is made clear !

Even thy ravens

I hear rustling :

To tell the longed-for tidings,

Let them return to their home.

Rest thee ! Rest thee, O God !

Signing to the men to place the body on the pyre she removes the Ring and places it on her own finger while she addresses the expectant Rhinemaidens :

What ye would gain

I give to you ;

Out from my ashes

Take it for ever !

The red flame that burneth me

Cleanseth the Ring from its Curse.

Ye in the Rhine

Melt it away

And merely preserve  
The metal bright  
Whose theft has thrown you in grief.

Taking a huge firebrand from one of the attendants she continues :

Fly home, ye ravens !  
Tell it in Valhalla  
What here on the Rhine ye have heard !  
To Brynhilde's rock  
Go round about.  
Yet Loki burns there :  
Valhall' bid him revisit !  
Draweth near in gloom  
The Dusk of the Gods.  
Thus, casting my torch,  
I kindle Valhalla's tow'rs.

As she thrusts the brand into the pyre the two ravens again fly up from the river bank and disappear. Leaping upon Grane, Brynhild rides at one bound into the midst of the pyre and is instantly enveloped in a sea of flame. Suddenly it falls together, leaving a mass of smoke which forms a cloud bank on the horizon. The Rhine swells up and sweeps over the fire. The Rhine maidens are seen swimming close to the embers, and Hagen, plunging madly forward in a last despairing effort to gain the Ring, is drawn by them beneath its waves, while one of them joyously holds the recovered prize aloft. As the Rhine waters subside, a bright glow breaks through the cloud bank, revealing Valhalla with its gods and heroes enveloped in Loki's fiery embrace.

More than once Wagner wrote and altered Brynhild's parting words, finally leaving the music alone to express that which he felt to be unspeakable. Yet, as the music cannot be given here, it may be well to give these words in the form in which they were finally discarded by him :

Know ye whither I fare ?  
From home-of-wishes speed I hence ;  
Home-of-dreams I flee for ever ;  
The open door of change eternal  
I shut behind me :  
To wishless, dreamless, holiest country,  
To the goal of world-wandering,  
Redeemed from re-birth,  
The witting one goes.

Blest end of all that 's endless,  
 Know ye how it I won?  
 Deepest woe of sorrowing  
 Love set open my eyes :

*End* saw I the world.

On such words as these no possible comment can be made ; they indicate a state of consciousness which must be felt rather than understood, and hence the poet-composer knew that music alone could bring it home to the intuition.

The psychological process by which he arrived at the final setting of the end of this great masterpiece is deeply interesting and throws a most important light upon his whole life-work and Schopenhauer's influence thereon. He lays it bare with wonderful selflessness and unerring self-criticism in the letter to Roeckel already quoted from :

“ Seldom, perhaps, have a man's ideas and intuitions been at such marvellous variance as mine ; for I must confess that only lately have I learnt truly to understand my own artworks, and that by aid of another man, who has supplied with ideas in perfect concord with my intuitions, and thus enabled me to read those Art works with my Reason too. The period since which I have wrought from my inner intuition began with the *Flying Dutchman* ; *Tannhäuser* and *Lohengrin* followed, and if any poetic principle is expressed in them it is the high tragedy of Renunciation, of well-motived, at last imperative and alone-redeeming Denial of the Will. It is this deep trait that gave my poetry, my music, the consecration without which they could never have possessed any truly stirring power they now may exercise.

“ But nothing is more surprising than the fact that all my speculative thoughts, addressed to the mastery of an understanding of Life, were plodding in a diametrically opposite direction to the intuition lying at the bottom of those works. Whilst as artist my intuition was so certain and peremptory that all my fashionings were governed by it, as philosopher I sought to provide myself with an entirely opposite explanation of the world ; an explanation held upright by main force, but constantly thrown down again, to my own surprise, by my instinctive, artistic intuition. My most startling experience, in this connection, I made at last with my *Nibelungen-poem* : I framed it at a time when my conscious ideas had simply built a Hellenistic-optimistic world, whose realization I deemed quite possible if only human beings *would* ; as to the problem why they *wouldn't*, I tried to evade it pretty artfully. I remember that in this deliberate sense I carved the individuality of

my Siegfried, with the intention of creating a sorrowless being ; still more plainly did I believe I was expressing myself in my presentation of the whole Nibelungen-myth, with its exposure of the first wrong-doing, from which a whole world of wrong arises and goes to ground for sake of teaching us to recognize the wrong, to root it up, and finally to found a right world in its stead.

“ Now I scarcely remarked that, with the carrying out, ay, at bottom with the very drafting of my plan, I was unconsciously following an altogether different, far deeper intuition ; that in lieu of painting one phase of the world’s evolution I had seen the essence of the world itself, in all conceivable phases, and recognized its nullity : whence of course, as I remained true to my intuition and not to my ideas, something quite other came to light than I had proposed. Yet I remember that I closed my work by forcing my Aim for once—though only once—to direct utterance, in the sententious parting words addressed by Brynhild to those around her ; words which brand all ownership as despicable and point to Love as solitary blessing,\* without ( alas ! ) their speaker having really plumbed the nature of this “ love ” herself,—for in course of the myth we have always seen it enter as a devastator. So blind was I made in this one passage by interposition of my deliberate aim. Well, strange to say, that passage kept on torturing me ; and indeed it needed a great subversion of my formulas of thought, such as was brought about at last by Schopenhauer, to bare to me the reason of my torment and supply me with the fitting keystone to my poem ; which keystone consists in a candid recognition of the true state of things, without the smallest endeavor to preach a moral.”

Nothing could reveal more clearly than the above extract how faithful Wagner was to his “ inner self,” and it further shows how one great mind may help another, thus pointing the way to that *union of arts, sciences, religions, and philosophies* which Wagner’s many-sided genius foreshadows, and which it is the aim of the Theosophical Movement to bring about.

In the fiery end of the “ Ring ” drama we see an old order of things with all its evils and limitations purged away in the fire of the higher nature—the purified Will—and, from the ashes of that funeral pyre, to the vision of the inner eye there rises phœnix-like a glorious new form, bright promise of a grander destiny for the soul of man.

Following our Tone-Poet’s own lines we have shown the application of this majestic myth to the consciousness of each one of us ;

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\* These words were ; “ Blessed in weal or woe, let Love reign alone ! ” They were changed afterwards to the lines above quoted.

but as Wagner himself says, it also compasses "the whole relations of a world, and it is in this latter sense that some beautiful remarks by a fellow Theosophist,\* working in the same field, will make a fitting conclusion to this interpretation :

"Thus through Siegfried, the offspring of the God-created Volsungs,—through Siegfried, the peerless Hero and Knight whose very name signifies "Peace through Victory," is the cycle of the Curse accomplished and the World delivered and set free. But the price of that Deliverance is death : the price of that sojourn upon earth of Wotan-Erda as Siegfried-Brynhild is disaster and temporary blindness with all the sorrow that that blindness entailed. Let none think, however, that the lot of such an hero was the lot of one who in any wise failed, neither that his effort was tentative or partial ; it was not so. The Ring dramas set forth the beginnings of Heroic life on this planet. In those stormy times when the inhabitants of the three worlds (Vallhalla, Riesenheim, Nibelheim) knew each other and warred against each other, the selfless hero Siegfried-Brynhild accomplished a redemption which would illumine the earth for all time ; through that Hero spoke the "Great Sacrifice" the Lord Compassion ; but ages were required for the work which he did to fully show itself on this earth. And since that first great Hero the pages of history, remembered and unremembered, are filled with the lives of similar but lesser Heroes. The lot of each was death and the reviling of the multitude whom they benefited ; and until the cycle of this Dark Age of "Necessity" has run its course it will continue to be so. But though the cycle be heavy and the suffering hours leaden-winged, we are yet assured that for the World there comes Peace through Victory."

BASIL CRUMP.

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### THE SONG OF LIFE.

Listen to the song of life.

Store in your memory the melody you hear.

Learn from it the lesson of harmony.

. . . . . Only fragments of the great song come to your ears while yet you are but man. . . . . Life itself has speech and is never silent. And its utterance is not, as you who are deaf may suppose, a cry : it is a song. Learn from it that you are part of the harmony ; learn from it to obey the laws of the harmony.—*Light on the Path.*

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\* Mr. A. Gordon Rowe, of the Bow Branch, T. S. E. (Eng.)

## BUDDHA'S RENUNCIATION.

Being an original translation from the Sanskrit of *Ashvaghosha's Buddha-Charita*.

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

### II.

#### IN THE FOREST.

THEREUPON, when the sun had risen, the shining eye of the world, that lord of men, came to the place of the hermitage of Bhriḡu's son. And he beheld the deer there resting in quiet trust, and the birds of the air, that had come there to dwell.

And seeing it, his heart grew light, as one who had gained what he sought. He descended from his horse's back, to put an end to their wandering, and to show respect for their devotion, and his own kinship of spirit with them. And dismounting, he stroked his steed, as who should say that all is well ; then he spoke to Chandaka, his attendant, full of kindness and with gentle tenderness in his eyes :

“ Good friend, as thou hast followed this sun-swift steed of mine, thou hast shown thy love toward me, and thine own strength and speed. For though my thoughts are wholly full of other things, yet thou hast held me in thy heart. For thy love for thy master is not less than thy power to serve him. For there are those that love not, though they have the power to serve ; and there are those, full of love, who yet avail nothing. But one who is full of love, with power to serve as well—such a one as thee,—is hard to find, through all the world. Therefore my heart is gladdened by this most excellent deed of thine ; for thy love for me is manifest, even though thou seest that I have turned my face back from all rewards. For many a man will set his face towards one who may reward him, but even one's own kin will become as strangers to him who has fallen in fortune. A son is held dear, that the family may not fail from the land ; a father is served because he is the giver of food ; the world is kind to us, through hope of favors ; there is no unselfishness without its cause. But why need I speak all this to thee ? For a word suffices to say that thou hast done what was dear to my heart. Return, therefore, taking my horse with thee.”

Speaking thus, the strong armed hero, wishing to show him gentle courtesy, taking off his princely ornaments, gave them to sorrow-stricken Chandaka. And holding the shining jewel that was set as a lamp in his diadem he stood there speaking words like these, like Mount Mandara, when the sun rests on its peak.

“Taking this jewel, my Chanda, bear it to the King, saluting him with lowly reverence. Speak to him, that his sorrow may cease, while yet he loses not his trust in me. Say that I have come to this forest of holy hermits, to make an end of old age and death ; yet not through any lust of paradise, nor through lack of heart's love, nor through ~~resentment~~. Let him not, therefore, deign to grieve over me, who have set forth on such a quest as this. For even had I remained beside him, our union could never have lasted throughout all time. For separation is as fixed as fate, therefore I have set my heart wholly. For a man must be divided again and again, even from his own kinsmen and friends. Therefore let him not deign to grieve for me, set forth to make an end of grief. One may rightly grieve for those whose hearts are set on desires that must bring grief ; but this determination of mine is fixed and sure, as of those who went before me in the path. Nor let him that shall inherit from me grieve, that I have entered on the path ; for there are those that, at a man's surcease, shall inherit his riches, but throughout the whole earth those who shall inherit his part in the law are few, or none. And even should my father say that this going-forth of mine is untimely, let him know that no hour is untimely for the law, since life is unstable as water. Therefore even to-day I must seek the better part, and thus is my firm determination. For who can hold his faith in life, while death stands there, as our enemy. Speak thus, and other words like these, good friend, to my lord the King ; and do thy endeavor that even his memory of me may fade. Thou shalt even tell him all of me that is evil, for love ceases from the sense of evil, and when love ceases, there is no more grief.”

And hearing him speak thus, good Chanda, altogether broken down with grief, made answer to him with palms humbly joined, and his speech was heavy with tears :

“My heart sinks within me, lord, at this mind of thine, that brings such sorrow to thy friends,—sinks like an elephant in the morass of some great river. And who would not succumb to sorrow, knowing this fixed purpose of thine,—even if his heart were iron ; how, then, if it be full of love ?

“And how shall it be with my lord's tender body, worthy to rest delicately in a palace,—how shall it be with the hard earth of this penitential forest, and the coarse fibres of kusha grass that cover it ? And truly when I first heard of thy resolve, and brought thy horse, I did it through some power above my own, and fate indeed compelled me to it. And how could I, knowing thy resolve, of my own free will bring back thy horse, Kapilavastu's grief ?

“Deign not, mighty armed one, to leave thy lord the King, devoted to his son, well-loved, and old,—as an unbeliever might desert the holy law. Deign not to leave thy second mother,—she who is worn out with caring for thee ; my lord, forget her not, as one who, ingrate, forgets a benefit. And thy fair princess with her infant son, with all her virtues, bringing glory to her house, and heartily vowed to her lord, abandon her not, as some craven heart abandons fortune won.

“And even if thy mind is fixed to leave thy kin, to leave thy kingdom, oh, my lord, desert not me, for my goings are before thy feet. I cannot go back again to the city, for my heart is all on fire ; I cannot leave thee in the forest, as Sumitra left the son of Raghu's race. For what will the King say, if I return to the city without thee ? And what shall I say to the dwellers in thy palace,—I who should be a bringer of good tidings ? And again thou sayest I should speak ill of thee, in the presence of my lord the King ; but what evil can I speak of one who is a very saint for sinlessness ? And even if, with heart full of shame, with tongue cleaving to my mouth's roof, I should bring myself to speak that evil—who would credit it ? Only he who would speak of the moon's beams as fierce, and who would believe that, spoken,—only such a one would speak evil of thee ; only such would believe it, spoken. And thou who art ever compassionate, whose heart is ever full of gentle pity,—is it well for thee to desert thy friends ? Turn back, then, and have pity on me.”

And when he heard these words of Chandaka's and saw his utter sorrow, the best of those who speak made answer, self-possessed, and very firm.

“Give up this grieving, Chanda, for thy separation from me ; for change is inevitable for those who are possessed of bodies, in their various births. And even if, through natural love, I should not leave my kin to seek for freedom, Death will certainly tear us asunder from each other, helpless to resist. And she who bore me, full of bitter thirst and pain, where am I, in regard to her, my mother, who suffered for me fruitlessly ? For as birds come together to a tree to roost, and separate again in the morn, not less certain is it that the coming together of all beings must end in separation. And as clouds, meeting together, drift away again, so I deem the meetings and partings of living men to be also. And as all this world is subject to separation, how then may we say that we possess a union that is but a dream. For as even trees lose the inborn greenness of their leaves, how should there not be separation of those who are already divided from each other. Since this is so,



give over grieving, my good friend, and go ; or if love altogether overcomes thee, then go, and again return. Say to the people of Kapilavastu, who are full of loyalty to me, that they shall cease from their love of me, and that they shall hearken to my firm determination. ' Either he will come again quickly, having made an end of age and death, or, failing of his aim, and all hope, he shall go to his destruction.' "

Hearing him speak thus, the best of steeds, Kanthaka, licked the prince's feet with his tongue, and let hot tears fall. And the prince stroked him with his gentle hand, bearing the swastika mark in the palm, with the circle in its midst ; and stroking him, spoke to him as to a friend.

" Shed no more tears, my Kanthaka, for thou art already known for a noble steed ; for what thou hast now done will quickly bear its fruit."

Then firmly taking the keen sword, set with gems, from the hand of Chandaka, and drawing from its scabbard the blade decked with inlaid gold, as who should draw a serpent from his lair, raising it, he cut off his diadem and his long hair, dark as the petal of the blue lotus ; he cast it, with its muslin folds undone, to the empty air, as a swan going forth on a lake ; and, behold, the celestial dwellers plucked it up, longing to pay it reverence, with great honor. And the hosts of heaven-dwellers worshipped it, ascending thus to the sky, with signal worship.

And putting off that robe of his, bright with all adornments, and the kingly splendor from his head, and seeing his muslin head-dress floating away, like a golden swan, that sage desired a forest garment. Thereupon, a hunter of wild beasts in form, one of the heaven-dwellers of perfect purity appeared there, close at hand, wearing a garment of dull red, and the Shakya prince addressed him thus :

" Auspicious is this dull red robe of thine, like the robe of a devotee ; but thy injurious bow becomes thee not. Therefore, good friend, if thou settest no special treasure by it, give this garment to me, and take thou mine."

And the hunter spoke :

" O thou fulfiller of desires, this garment has fulfilled my desires, since giving them confidence through it, I have slain the deer ; but if it has any worth for thee, who art like a king of the gods, accept it from me, and give me that white robe of thine."

With much delight, then, he took the forest garment, and put off his own white linen robe, and the hunter, taking to him his divine form again, ascended to the celestials, bearing the white robe with him.

Thereupon the prince, and the groom also, fell into a great wonder, as he departed thus ; and they quickly showed reverence to him who had worn the forest garment. Then dismissing the tear-stained Chanda, he of the mighty heart, whose glory was hid in the dull red robe of the hunter, went forth thither, where the hermitage was, like a mighty mountain, wrapped in the red clouds of evening.

And as his master, spurning his splendid kingdom, went forth to the forest of penances, in a faded robe, Chandaka tossed his arms in the air, and, weeping bitterly, threw himself on the ground. And looking after him, he again cried out aloud, wrapping his arms about the good steed Kanthaka. And hopelessly lamenting again and again, his body went to the city, but his heart remained behind.

And awhile he was lost in thought, and awhile he cried aloud ; and again he stumbled in the pathway, and again he fell. And so going and tormented by the might of his love, he did many strange things as he went his way.

Thus dismissing wet-eyed, weeping Chanda, and entering the forest according to his desire, with his purpose gained, his splendor set aside, he entered the hermitage like the home of perfection. The prince, walking, like the lion, king over the beasts of the forest, entered the dwelling of the deer, himself gentle as a deer. And though he had cast away his splendor, he yet held the eyes of all by the splendor of his beauty.

And those who had come in chariots, with their wives, stopped their steeds in delight and watched him, in form like the king of the gods, their heads bent lowly towards him in reverence. And the men of priestly birth who had gone forth for fuel, coming with the kindling wood, or flowers, or the sacred kusha grass in their hands, even though they had gone through many disciplines, and had learned to rule their thoughts, were overcome with the desire to look at him, and did not go on to their dwellings.

And the peacocks cried out shrilly in their joy, as if they had seen a dark-blue rain cloud coming. And leaving the luscious grass, the deer stood there large-eyed, their heads turned towards him, and those who kept the deer. And seeing the kingly descendant of the children of the sun, flaming there like the sun uprisen, the cows, though they had been milked already, so great was their delight, gave milk again as a holy oblation.

“ This is one of the eight Gods of the breath, or haply of the twin physicians of the celestials ” ; thus resounded the voices of the saints, full of wonderment. For he shone like the form of the king of the gods, like a second refuge of the moving and unmov-

ing world, and lit up the whole forest, as though the sun had come there for his good pleasure.

Thereupon saluted and greeted with all courtesy by those dwellers in the hermitage, he saluted them in return, according to the gentle law, his voice like the voice of a water-bearing cloud in the season of the rains. And accompanied by those pious folk who were full of longing for paradise, he, who longed for freedom only, went onward into the hermitage, to behold their various penances. And he, noble-hearted, beheld there the varied forms of penances of those who were fulfilling penances in that forest of penances. And to one of those men of penances, who was walking beside him, desiring to know how the matter stood, he spoke these words :

“ This is the first time that I come to this hermitage, and therefore I know not the rule of the law. Therefore let thy worthiness deign to declare to me what your fixed purpose is, and to what end ? ”

Thereupon the practiser of penances made answer to that bull of the Shakyas, a very bull in valor ; telling him the whole matter step by step, and the way of penances, and the fruit of the way. How some lived on wild food, coming from the river, and leaves and water, and fruit and roots ; how this was the life of the saints, and how some of them lived apart, and others ceased from penances. How others live like the birds of the air, on the grain they pick up ; and others like the deer, on the green herbs of the earth. And how others, as if turned into ant hills, live on air, with the snakes. How others live on what they wring forth effortfully from the rocks, and others on grain that their own teeth have ground. And some, after cooking for others, eat of the remnants themselves, if any be left. Others, with hair knotted and wet with water, twice offer the sacred fire, with chanted hymns. Some dwell plunged in the water, like fish, till the tortoises scratch their bodies.

And, by such penances as these that fill their time, they seek the heavenly world ; and by yet others, the world of mortal men. By a painful way they seek happiness ; for pain, they say, is the root of the law.

Hearing this story told, and the word of the man of penances, that son of the King of men was not greatly delighted with them, even though he knew not yet the perfect truth ; he spoke, therefore, this thought that had come into his heart :

“ Many a penance here is hard enough and painful enough, yet heaven is set as the reward of penance. Yet heaven and all the worlds are doomed to change ; of little worth, in sooth, is the toil

of all these hermitages. And they who, abandoning fortune and friends and wealth, perform this penitential law for the sake of heaven, they indeed, after all their sacrifices, desire to go to a second penitential forest, and a greater. And he who, led on by desire, seeks for another existence, through penances and torturing of his body, he, indeed, altogether failing to understand the turning circle of birth, grievously follows after grief. All men fear death for ever, yet they effortfully strive for a new life; when that new life is come, death follows certain with it; and sunk there verily, they are slaves to fear. Some enter upon pains for this world's sake, and some for the sake of heaven undergo much toil. In the search for happiness, this world of men is pitiful, indeed, in its hopes, fails of its end, and falls into helplessness. Not indeed is that effort to be despised, which, giving up the less, follows after the better; wise men should strive strongly for that which, done once, is not to do again.

“But if pain of the body is virtue in the world, then bodily happiness is vice. Yet by virtue they hope to gain this happiness in another world; therefore vice is the fruit of virtue.

“Since the body moves, or ceases to move, through the power of the mind, the right way is to control the mind, for without thought, the body is like a log of wood.

“If holiness is to be gained by purity of food, then the deer also attain to holiness. And the wealthy are therefore wealthy through fortune's fault, since such are the fruits of wealth.

“And if, in sorrow, attachment to it is a cause of holiness, why should there not be the same attachment to joy? If the rule is that there should be no attachment in happiness, should there not also be unattachment in pain?

“And there are those who go to holy shrines to bathe in the waters and wash away their sins; yet their satisfaction of heart is indeed empty, for water cannot wash away sin.

“That water is holy where the righteous dwell; therefore righteousness is the true place of pilgrimage, and water without doubt is only water.”

Thus he spoke, with wisdom and eloquence, until the Sun went down; and then he entered the wood, whose trees were stained with the smoke of sacrifices, though the penances were now ceased. And the evening oblation was offered on the kindled fire, by the men of piety, after they had anointed themselves.

CHARLES JOHNSTON.

## THE SOKRATIC CLUB.

IT is now several years since I met the Professor and I have often thought that the conversations which I had with him might not be unworthy of record. Some of these, and I refer also to conversations and discussions at which I was a listener, as well as those in which I took part, occurred some years ago and others are of more recent date. However, time and place are not of so much importance as the ideas which I gleaned from my association with the Professor. The way I came to meet him was this. On a trip to the west in the year 1890 I ran across a certain man with whom I made a travelling acquaintanceship as so often is the case among fellow-travellers, and being of the same profession, he very kindly gave me letters to a friend of his in a city which I intended to visit. Through this friend I made acquaintance with a member of the Sokratic Club and received a cordial invitation to visit the Club when I should next be in New York or Chicago, at both of which places it had quarters.

I had not previously heard of this club, but on being informed of its character and aims and also of the distinguished scientific and literary men belonging to it, my interest was at once aroused. The club had been founded some few years previously,\* the Professor being one of those instrumental in its organization. The name of the club, I learned, had been chosen to express in some measure its character and the purpose for which it was founded. It was chosen for three reasons:—1st, because of the high esteem for the Sokratic philosophy held by the founders of the club; 2d, because the Sokratic method was considered to be the one best calculated to lead to the elucidation, as far as may be, of the problems of life; and 3d, and most important, because it was held that the Sokratic philosophy formed a basis for ethics and true living. The motto of the club: "Plain living and high thinking, unselfishness and toleration towards all," suited my fancy exactly and I applied for membership and was duly admitted. Naturally, however, I found members of very varying character in the club. Not all conformed or even made any serious effort to conform to the club's motto and purpose. Some had sought admission because it pleased them to think they were helping to solve the riddles of the Universe and

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\* The reader may perhaps be inclined to imagine that the Theosophical Society is here referred to, but the writer wishes to disabuse the reader's mind of any such idea. The club has however an actual existence but whether under this or another name matters not.

they desired to be considered patrons of the advanced thought of the day. Others had joined because they were fond of argument and some simply out of curiosity and for the novelty of the thing. However, quite a number were really in earnest and of these the club proper consisted, though no one was refused admission who desired it and could fulfill certain simple requirements.

It was one of the Professor's pet schemes to bring together men of different race and belief and he would turn a discussion so as to interest them and draw out their opinions.

During the summer of 1893 several foreigners passed through New York on their way to the World's Fair at Chicago. Two merchants, an Arab and a Japanese, had business with Mr. August Berger, a member of the club, and an Indian Prince, travelling incognito, was an old friend of the Professor's whom he had met in India. The Prince was a Kshatriya, *i. e.*, of the Warrior caste, and I shall call him by his first name simply, Mr. Rama.\*

Mr. Berger invited these foreigners and three or four members of the club to spend a few days at his country place, a few miles from New York, on the Hudson River.

On the evening of our arrival, when it was getting pretty late, the conversation turned on the test of reality. Mr. Berger had been singing and Dr. Roberts, whom I would describe as an optimistic materialist, spoke of the tendency which some natures had to drift away from the reality and to live in mere fancy and dream-land. "There are so many," he said, "who, when listening to music, for instance, just let themselves go and forget all about present surroundings. This tendency is sometimes the expression of some constitutional weakness, but more often the result of faulty systems of education and training."

*The Professor.*—It is not at all such a simple question as you may suppose, Doctor, as to what is real and what is not. The only thing which any one can be certain about is his own existence, his own being. Even in the last analysis no one can imagine himself as ceasing to be. My body, for example, is changing all the time, it will die, but the Ego, the I, will still live on. Then again nothing is real to me of which I can form no conception and which cannot be related to my consciousness, but when it is so related, then in that proportion it assumes reality for me.

*Dr. Roberts.*—Do you mean, Professor, to deny the existence of this table, for instance? To me it is real enough, (and he rapped it sharply with his knuckles), and as to myself, I mean my

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\* He did not appear publicly in connection with the World's Fair or at any time during his stay in America.

body, you know ;—I never could follow that whimsical and ultra-metaphysical statement that I am different from my body—I am sure I am real enough ; I can feel pain and pleasure, I enjoy my food and my work and my sleep. Of course I'm sure of my existence. I never doubted it. But anything to be real must be material.

*Rev. Alex. Fulsom.*—I think the Doctor goes a little too far in so completely identifying himself with his body, but I do not agree with the Professor that the external world does not exist except in my mind or consciousness. Suppose I were wiped out of existence, annihilated, that would not wipe out the universe, it would still exist for you and for all others still living. The universe depends upon the absolute God, who made it, and not upon you or me.

*Mr. Berger.*—Ha ! Ha ! that's an objection and a half ; but neither of you has given the Professor a chance to complete his statement, which he only began. Now Professor, let's hear some more.

*Dr. Roberts.*—Pardon my interruption, but before you go on, Professor, I wish to remind the reverend gentleman that his statement that God made the universe is one of those unscientific and illogical statements, not susceptible of proof, which I, for one, would like an explanation of, before I can ever accept it. However, that is slightly off the subject.

*The Professor.*—Not all together off the subject, Doctor, as you seem to suppose, though we might have to construe the Dominie's words a little differently. I did not expect, however, to run counter to both of you and, pardon me, I think neither of you followed my statement accurately. In the first place I was speaking of the reality of things with reference to one's self and not in a universal sense ; though perhaps we may discuss that later. Suppose, now, Doctor, I ask you to describe to me a —— What shall I say ? Well, a *mahbub* ; I venture to say, you have never seen or heard of a *mahbub*. —— No, I thought not. You don't know what the word means. To you it is nothing more than a mere word, it awakens no conception or idea in your mind, and for aught you know, it may be a word coined by myself, altogether fanciful and meaningless. You don't know whether it is something to eat or whether it is an animal or an abstract quality. On the other hand, if you understand to what I refer, it does not matter what term I use to describe it or in what language I speak, but the mere mention of it immediately brings it more or less vividly to your consciousness.

*Rev. Alex. Fulsom.*—I suppose you mean to infer that "a rose—

or, I should say, a *mahbub*—by any other name would—— what? What is a *mahbub*, Professor?

*The Professor.*—I'll tell you in a moment, but first I wish to make it quite clear to you that an idea, or a rose, or a mahbub, or anything whatsoever, becomes real to you only in the measure in which it is related to your consciousness and experience. Let us now take another case: you are familiar with the phenomena of hypnotism, but none of your scientific men has yet given any satisfactory explanation of them. Let us take an example: I hypnotize a man and place a piece of ordinary plain paper on his arm, telling him it is a plaster. What happens? His arm becomes blistered. But if I put on a plaster, telling him it is only a bit of paper, it has no effect. Or suppose I were to tell you of people—and I know of such, especially in Ireland among my countrymen—who, at certain times of the year and moon and in certain parts of the country, see little elves and fairies and lights inside the mountains. How would you explain this? . . . . No, you need not answer, I know what you will say:—"Hallucination, disordered fancy, a diseased brain"—mere words, however, to label what you cannot explain.

*Dr. Roberts.*—Oh, come now, Professor, that's hardly a fair statement of the case. It has been proved beyond a doubt that such hallucinations are due to the abnormal excitation of the optic nerve and of certain of the brain centres and may be caused by disease or by drugs or the excessive use of alcoholic liquors. But what has all this to do with the subject in hand?

*The Professor.*—The connection is simple enough. The word *mahbub* does not bring you into conscious relation with that of which it is the name. I referred to a *mahbub* because I happen to have one with me. Here it is, it is a coin from Tripoli. If I had shown it to you, you would have known it for a coin, but the mere name gave you no clue, so a *mahbub*, as such, had no existence for you. As for the bit of paper, it certainly was not a belladonna plaster yet it produced the effects of one and *vice versa* because of the suggestion to the consciousness of the patient. Will the Doctor tell me what is the test of reality, or how we are to judge of things except in so far as they are related to ourselves, *i. e.*, to our consciousness? The fairies are certainly real to those who see them, and I venture to say that if you, Doctor, were to see them, your opinion would undergo a change.

*Dr. Roberts.*—Never, Professor, never! In fact, I know I could never see them, at least so long as I am in my right mind, as I hope I am this moment.



*Mr. Berger.* (Laughing)—Granting your last statement as correct, I quite agree with you, Doctor. There's many a true word spoken in jest, and I'll wager you will never see fairies in your present state of mind. But we haven't yet heard from our Indian friend. What view do you hold, Mr. Rama?

*Mr. Rama.*—I entirely agree with my friend the Professor, and if the Doctor will pardon my frankness, I think that his materialistic view of things arises mainly, if not solely, from his accepting only those things as real which he can weigh or analyze chemically. Whereas, if he would but trust himself to accept the higher and more subjective experiences of consciousness he would begin to live in a new world, far wider and more wonderful than this.

*Dr. Roberts.*—No, sir; I do not trust myself to go where I cannot see and feel and smell and taste, and above all things, use my reason. I do not believe in any visionary existence, but in a practical material life.

*Mr. Rama.*—But pause a moment, my dear sir; do not speak hastily. How comes it that you trust yourself to go to sleep? Can you see and feel and smell and taste and use your reasoning powers when you are asleep?

*The Professor.*—Yes! Sleep is another of the riddles of life; riddles, that is, to the modern scientific men, but not to those who have studied the ancient and ever-living Science of Life and Nature. But it is getting late and we will have to leave the matter for to-night.

*Dr. Roberts.*—Well, Professor, the ideas you advance seem very beautiful, but I still hold to my position; to me they are visionary and will not stand the test of practical life.

*The Professor.*—Don't be so anxious, Doctor, to make everything fit in and square with your reason. There may be some ideas too big for any of us, and our reason may have to be widened considerably to take them in. Don't trouble so much about knowing and reasoning, but strive to become and to be. That alone will bring you to the heart of things. Good night.

SOLON.

(*To be continued.*)

## R. W. MACHELL—ARTIST.



R. W. MACHELL.

THE illustration on the opposite page is a special design representing "The power of Light and the Image of Darkness," by the well-known artist, Reginald Willoughby Machell. Mr. Machell is the second surviving son of the Rev. Canon Machell and the Hon. Mrs. Machell (sister of the late Lord Middleton). The Machells are an old Westmoreland family, whose name is recorded in Doomsday Book. Educated at Uppingham and Owen's College, he took many prizes for drawing and in the classics. In 1875 he went to London to study art, and the year following to Paris, where he made steady

progress at the celebrated Académie Julian in the Passage des Panoramas, winning several medals in the school. In 1880 he returned to London, devoting himself to portrait painting, and exhibiting a full length portrait of a lady in the Royal Academy of that year. In 1885 he painted a big "Temptation of St. Anthony." In 1887 his "Bacchante" was exhibited at the Royal Academy. Then through a curious combination of circumstances, in which the late Lady Malcolm took part, Mr. Machell met Madame H. P. Blavatsky and joined the Theosophical Society. The character of his pictures quickly changed. The famous "Dweller on the Threshold" was quickly followed by "The birth of a Planet" (owned by the Pioneer Club of London), "Lead Kindly Light" (magnificently reproduced by Mr. J. Thomson), "The Mystic Troth," "The Bard," "The Exiles," and others. In 1893 Mr. Machell was elected a member of the Royal Society of British Artists and since that time has exhibited most of his pictures in the galleries of the Society.

As an illustrator Mr. Machell's principal works are two most original and sumptuous books written by the gifted American, Irene Osgood, a natural mystic. The first was "An Idol's Passion," the second "The Chaunt of a Lonely Soul." On each page is a large photogravure with the text worked in by the artist.

Our sincere thanks are due Mr. Machell for the remarkable drawing now presented to our readers.



## WHY I BELIEVE IN REINCARNATION.

BY J. A. ANDERSON, M. D., F. T. S.

THE need of the world to-day is for higher ideals. Wealth, and the power which wealth brings; fame, and the adulation which fawns upon it; ease, and the sensuous delights which accompany it—these are the things upon which the heart of humanity is set. They are its ideals; that for which it longs, fights, murders, and despoils its slain.

These ideals are the legitimate offspring of the one-life theory which prevails throughout christendom to-day. If man lives upon earth but once; if his eternal destiny after this fleeting experience depends wholly upon his acceptance or non-acceptance of certain dogmas concerning a personal God, and a personal Savior who suffers vicariously beforehand for all the sins which he chooses to commit; if the acceptance or non-acceptance of these dogmas is in no way affected by the pursuit or attainment of wealth, fame, or ease; if the millionaire usurer and profit-monger can rely upon the vicarious atonement of Christ with quite as much or more assurance than the hod-carrier (can he not be princely in his gifts to the church, especially when he dies and has no further use for his wealth?), then the concerns of this life, its strivings and warrings, are wholly removed from all connection with or influence upon a future life. Spiritual becomes entirely divorced from temporal success, and the one may be pursued quite independently of the other.

The chief dogma of modern christendom is that of the Vicarious Atonement of Christ, and the effect of this teaching has molded and directed Western civilization to a degree but seldom realized. It is this dogma which has brought about that paralyzing separation of the ideals of this life from those of that which is to come. Nowhere is its benumbing influence more apparent than in the attitude of churchianity itself towards religion. A small portion of one day in each week is set apart as sufficient for religious purposes. Certain formulas are repeated, creeds recited (especially, *credo quia impossibile est!*), spiritual heretics (those whose "doxy" is not our "doxy") denounced, and the remaining six days devoted to the acquisition of the desirable things of material life with all the greater zest because of the pleasing consciousness of having disposed of spiritual matters, for a week at least, very effectively. And, if this dogma be true, one day in the week is certainly ample

time in which to "repent" of one's sins, and take all the advantage of the vicarious atonement necessary to insure one's soul against the dangers of retributive punishment.

More than this: it is quite philosophical not to divert present energies from the attainment of success in this life, but to put off the acceptance of vicarious atonement until approaching death makes it timely, and immediately profitable. In other words, good "business" judgment is brought to bear here as elsewhere, and from the business standpoint most men look upon the dogma—practically, if not theoretically—while the church can offer no better logical reason for doing otherwise than the mere uncertainty of physical existence.

Having, then, been taught this view (ignorantly or intentionally matters little), it would have been strange if mankind had not sought after material success. Under it the present mad race for wealth or glory is perfectly legitimate. Greed for material prosperity has caused the legalizing of our present social and economic system, in which, of necessity, each man's hand is an Ishmael's, and raised against every other man. Legalized wrongs are the cause of much of human suffering. A large portion of the remainder is due to vicious habits (drunkenness, for example), which the churches—while they condemn—do not control for the reason that they neither have nor teach any conception of the effects of such habits upon continuous, progressive existence. Dealing with them from their one-life standpoint, they assure (for example) the drunkard that if he does not reform he will go to hell for all eternity, and that if he does reform—and *accepts their dogmas*—he will go to an equally eternal heaven. But both heaven and hell are very vague to him who, under the influence of his intellectual and religious environment, has divorced spiritual from material things. The one is unrelated to the other by any demonstration of the relation of cause and effect, and so he quite logically seeks to enjoy this life and takes his chances for any other. And, according to the teaching of the Churches, his chances are about as good as those of any one; he can repent quite as sincerely, and be forgiven just as effectually.

This is not to assert that the churches do not teach high ideals ethically. But their ethics and their dogmas are mismated, for the latter rest neither upon ethics nor philosophy. Even the memory of that time has been lost, when the Gentile Adept declared: "For if in this life only we have hope in Christ, *we are of all men most miserable.*" Both the ancient and modern church have removed the occasion for this plaint most completely. Papal palaces, princely

hierophants, pious millionaires—all proclaim to the common mob: "Go thou, and do likewise!"

Reincarnation and vicarious atonement are deadly foes; one of the twain must disappear; there is no room for both. If the dogmas of the church be true, if man, encompassed as he is by doubts and ignorance, and assigned an appallingly short time in which to study either himself or nature, is to be "saved," then vicarious atonement is an absolute necessity. But to be logical or just (to say nothing of mercy), *all* must be saved; there must be no picking or choosing among souls existing under such dreadful conditions. The fatal objection apparent in the want of opportunity which but one brief life offers, especially in the case of children, has been partially recognized by the church, and it teaches (with the exception of those branches who believe in foreordination) that children who die young go to heaven whether they have accepted the vicarious atonement or not. No logical reason can be shown for this, however, except the whim of the Almighty. Such children *might* have sinned if they had had the opportunity, and surely all excepting those of Christian parentage would have indignantly rejected vicarious atonement had they reached maturer years. Yet this dogma supposes all children to be alike saved who die before forming an opinion as to its merits, while their Mohammedan, Buddhist, Brahmanical, Confucian, or other "heathen," parents go to eternal torment for not accepting it, although of necessity many of them never heard of it—unless by chance, and then as something absurd or abominable. To save the child under these conditions, while condemning the parent, is a "grace" of God which is strained to the point of puerile absurdity.

But reincarnation removes all necessity for this most unphilosophical perversion of a divine truth. (For the vicarious atonement of the man Jesus is but a distorted image of that divine compassion which causes entities high in the scale of evolution to descend among those lower, in order to assist such to take a step onward in the weary cycle of necessity. It is reducing to a single man, and to one brief instant of time, that which takes place eternally; that "crucifixion" which is daily and hourly being enacted wherever a human soul is incarnated in an animal body. And although compassion be the motive, and unmerited suffering the result, vicarious atonement is now a misnomer, whatever the term may once have connoted, for the soul thus voluntarily crucified upon the "tree" of material existence, is rewarded and its suffering compensated by the resulting wisdom which follows upon the new experiences.) Reincarnation enlarges the horizon of life infinitely.

It completely reverses our ideals of the things which seem most desirable ; it restores the lost harmony between material and spiritual existence.

To one who would find an ethical solution for the puzzling problems of existence, reincarnation is an absolute necessity. When one looks around, and sees the chaos of injustice which this world apparently is, its unanswerable logic comes like a healing balm to the troubled soul. One sees two children, born of the same parentage, the one dies in an hour ; the other lives three-score and ten. The one, because of the vicarious atonement, goes direct to a heaven, which it has not by act or thought deserved ; the other struggles along some three-score years and ten, amid an environment which makes the acceptance of this dogma impossible, and goes to undeserved eternal torment. "Can the God who permits this, be just?" he asks the church. "God's ways are not our ways," is the only reply vouchsafed. One sees two souls born of different parents ; this the heir to untold wealth which under the one-life theory it could not have deserved ; that born of diseased, vicious parentage, in the slums of our great cities, and foredoomed to a life of shame and torture, which it also could not have deserved, and with the certainty of eternal punishment at the end, because Christian dogmas to such an one seem a repulsive mockery. "Why did God *send* an innocent soul to such awful parentage—one, oftentimes, where no form or even thought of marriage had occurred?" again queries the compassionate doubter. "Neither soul had done anything to deserve its fate ; both are newly created by God ; is God, then, just?" "God's ways are not our ways," is the shibboleth of the church. One sees souls plunging into hell every moment of time for failure to accept it who have *never heard of the vicarious atonement*. "How can this be just?" he asks. "In ages past their forefathers *probably* had it preached to them, and refused to accept it," replies the Apologist for God. One sees a soul who refused, or, perhaps, only neglected to embrace the vicarious atonement, suddenly die with some trifling sin unforgiven. "Gone to his eternal punishment," comments the Church. "But how can a just God punish one *eternally* for such a trivial offence?" demands the Doubter. "Every sin, however trivial, against an *infinite* God is an infinite offence, deserving of infinite punishment," replies the Church, feeling within its heart that the answer is highly philosophical, and that God ought really to be proud of such able defenders.

But the Doubter turns away—sick at heart until he reflects that re-incarnation, under the law of cause and effect, resolves all his

doubts, and removes all stain of cruelty or injustice from the entire universe. The child who dies at birth is paying a debt due to some violation of law in a past life, and goes not to an eternal heaven, but returns almost at once to earth to take up that work in another body which the death of this prevented. Chaotic, indeed, would be an universe where a life of one minute's duration would satisfy all material requirements necessary as a prelude to an eternal spiritual life. If children really went to heaven merely because of the accident of a premature death, the tenderest mercy a parent could show a child would be to slay it before it had ever sinned, and so ensure its everlasting happiness.

And the soul who struggled wearily through a long life, but who was overborne, perhaps by early education or environment, and whom therefore the church sends to an everlasting torment, reincarnation restores to earth; affords another and still other lives in which to struggle upward—in fact, infinite opportunity is given so long as even the faintest onward effort is maintained.

The child born heir to untold wealth comes to that which it has itself earned. Wealth and therefore ease it has, but the struggle with its lower sensuous desires is increased a thousand-fold because of unlimited opportunity for their gratification. It is almost certain to form habits, and to give its character a trend, which will cause it bitter suffering either in this or its next life. The transient enjoyment of wealth is no compensation for that hardening and strengthening of the animal nature which will cost so stern and painful an effort to overcome.

The child born of the slums comes also to *its* own. Perhaps being born heir to wealth in its last life may have laid the train which has exploded in such a mine of woe in this. Who can tell? Who is strong enough to *use* large wealth in this selfish civilization, and not abuse it? Few, few indeed. At any rate, reincarnation shows the method by means of which evil births may be deserved, and, indeed, the only ones possible for these sin-stained egos. For in such a birth there is no revenge—no cruelty, no injustice. The law says to the soul, “You have transgressed; this is your punishment; it is not eternal; it is in exact accord with your deserts. Live it out; live it down; it is not the will of your Father in heaven that any should perish!”

But why multiply examples? No birth can meet a returning soul which it has not earned; there is no life, however overborne by horrible suffering or hideous crime, which is not the exact and just recompense for deeds done in this or some other body; there is no death, however peaceful or appalling, which has not been justly de-



served by the soul itself, or comes to it because of family, racial, or national deeds, in which it took an active part, and for which it therefore justly suffers. There is no medley or succession of acts so complex, nor no sins so dire, that the infinitely wise law of cause and effect cannot adjust their exact recompense. For this law is but the eternally present expression of the divine Will. It affords also a basis for a just and compassionate philosophy of life without going to the length of supposing an infinite, eternal effect to follow an insignificant, finite cause—which is the absurd position into which their dogmas have forced christian theologians. The soul is the arbiter of its own destiny ; it is a portion of deity itself. Under the impersonal action of the divine Will, as expressed in the law of cause and effect, it is forever fashioning its own fate, whether for weal or for woe.

It must not be understood, however, from the foregoing, that everything which happens to the soul during life, or even the inevitable time and manner of its death, are the results of causes set up in former lives alone. This would be to bind man in the straight-jacket of predestination, which is just the error into which the fore-ordinationists have fallen. There are *new* causes set up at every step of the soul's pathway, to be adjusted by the divine law in this or some future life. The soul is eternally free to choose, and must therefore be eternally able to set up new causes, whether for good or ill.

Reincarnation and vicarious atonement are also irreconcilable foes, because the latter supposes man to be by nature vile, the former, godlike. The one views him as an humble, cringing sycophant upon divine favor, the other makes him himself divine. And herein is the true root of the evil which the dogma of vicarious atonement has brought upon the race. If man is by nature vile, if he has no inherent right to eternal life and eternal progress, if he is lost—a child of Satan and of evil—except he is forgiven by a God whom he must thereafter spend eternity in praising for this act, then is there no incentive for brotherhood upon earth at all. “ Make *your* peace with God ; see that *your* calling and election are sure,” says the church, “ and all will be well with you.” They do not perceive that by teaching that man is vile, and by nature evil, they are offering a logical precedent for man to treat his fellow men with that harshness and contumely which his base, evil nature warrants. God looks upon him as evil, and punishes him cruelly ; that which God does man may surely do—is not this logical?

But reincarnation, carrying as a corollary the fact that man is himself divine, is a most cogent reason for the practice of brother-

hood. For when men shall have recognized this divinity within themselves, they can no longer be cruel or indifferent to each other. They will then no more blaspheme the divine in their fellow men than they now will their highest conceptions of deity. "God dwells in my brother, how dare I wrong him?" "The flame of divinity burns low in my fallen sister; I must help her to fan it into a brighter glow—" these will be the thoughts of those who are now, it may be, so cold-hearted. No longer will man look upon humanity as so many men, but as so many manifestations of the divine; no longer as so many enemies to be slain, but as so many brothers to be beloved and assisted.

So, with ideals worthy of his godlike destiny, man may face that destiny fearlessly. Reincarnation widens his horizon infinitely; removes the arena of life far above this passionate warring and striving of material existence. Recognizing its holy truths, wealth becomes a thing to be despised; fame, a child's plaything; earthly honor, an empty bubble. To live to benefit mankind will become his highest ideal; to sink self in that great SELF which thrills throughout the entire universe, his one aspiration. So, working on with and helping nature, passing cheerfully and contentedly through the portals of life and death, embracing the infinite opportunities afforded him by means of reincarnation, man will at length evolve the potential divinity within himself into an active potency. And by the purification born of his struggles against his lower nature, he will one day realize the meaning of the saying of the Nazarene, "Blessed are the pure in heart, for they shall see God." For he himself will have rebecome God.

JEROME A. ANDERSON.

## THE POWER OF THE IMAGINATION.

BY ARCHIBALD KEIGHTLEY, M. D. (*Cantab.*)

IN the study of psychology the function and power of the "imagination" at once form an important and fascinating study. But when the power and function are examined in the cold light of "physiological psychology" and a critical analysis is made of the facts which bear on these powers and functions, the mind is apt to become dismayed. Furthermore, one emerges from such studies with a strong impression that any credence in the said powers and functions would constitute an "illusion," if not a "hallucination"; and further it would be inferred that the study would lead to a "delusion" and that the unpsychological and unscientific exercise of the imagination would render a man so "discordant with his environment," whether he be regarded as "external" or "internal actor," that a residence in an insane asylum would become the best means of protection to himself—and his next heirs.

Briefly, for the time, let us ask ourselves whether the common ideas concerning the imagination have any foundation in fact. Imagination here would mean not merely a picturing to the mind of unreal things, but the actual creation by the formative power of the mind of a form in the world of ideas. It matters not whether the form be a subtle resemblance of a "concrete" existence in the world of forms or whether it be a "form of thought," what may be called a "counter" in the world of ideas.

On the other hand, we are confronted with the presentation of physiological psychology. The subject of the "imagination" is approached entirely from the side of sensation—and naturally so. Professor Ladd has, however, gone so far as to draw the induction that the mind is an entity which is obedient to laws of its own, the said laws being akin but superior to the laws of the physiological world.

It would seem natural, then, with this presentment of the subject, to inquire whether, in accord with the older philosophies of the world, there is not a dual aspect of this mind entity as regards imagination. Whether beyond what physiological psychology shows from the point of view of sensation there is an actual formative element in the imagination which operates as one of the less understood laws of this "mind entity." To do this it will be necessary to as briefly as possible state the point of view of sensation.

Taking the physiological evidence we are shown the action of

the senses and the function of nervous structures as a whole. The senses and nervous organs present to consciousness the various objects which make an impression upon them. By what process they are so presented is not clearly stated. Save by some few it is not seriously argued that the consciousness is identical with the organic nervous structures. Roughly it is acknowledged that brain is the *organ* of mind ; and the study of automatic as well as reflex actions leads to the conclusion that consciousness must not be confined to the brain alone, but must be extended to the minor nervous ganglia as well.

By the various senses and nerve organs the external world of objects is presented to consciousness. Such a presentation properly effected will constitute a percept. Therefore it becomes easy to see that it will depend on the intensity of sensation, on the repetition of the said sensation and on the attention paid to such sensations, whether the consciousness is clear. On this clearness depends the power of *re*-presentation or of reproducing to consciousness the sense-effects of the past. These sense-effects of the past, when *re*-presented, are the images which the function of the nerve organs called memory places before consciousness. On this view it would appear that imagination (or at least one phase of it) and memory are identical. Memory would then be equivalent to a faculty of storing up images. The senses present to consciousness certain effects ; these effects produce to the mind an image. Such images can be recalled and reproduced with more or less distinctness, consciously and subconsciously, and this process is, to physiological psychology, the function and power of imagination.

The phase of imagination which has hitherto been considered is that of *re*-productive imagination. This phase naturally raises the question as to whether there is productive imagination. This question is answered in the negative. It is asserted that all cases in which this appears to be the case come under the head of subconscious *re*-production and that such apparent production is but the modification, transformation and combination of previously existing memory-images derived from conscious and subconscious sense presentations. Imagination is thus strictly limited to sense-experience. It produces new combinations but no new elements, and so-called "creative imagination" is but the production of "exceptionally new and original *re*-combinations of existing material." Unconscious and conscious inspiration are replaced by "passive automatic reproduction" and the scientific genius appears but as "an exceptional power of recombining facts so as to get new ideas."

Normal mental activity must then start only from sense-present-

ations and it follows that even this limited power of the imagination can be beneficial only when a balance between it and sense or "real" experience is maintained. Even a perfectly accurate coalescence of image and percept would, if the tendency to reproduce images were in excess, argue a tendency to illusion; for the images would not be "real." Even the mind with its stored up images is not real in comparison with the senses and their activity, for mind on this argument is the product of sense-experience. Is this so? As said before, Professor Ladd says "no,"! and gives to mind a life and laws of its own, arguing from the law of the conservation of energy.

Let us turn to Professor Ladd and the thought presented to us in his *Psychology*. For the purpose of the subject in hand it is necessary to quote his thought very largely and further to consider the subject of imagination not merely in an isolated position but in relation to cognate mental or psychic processes such as memory and thought in relation to primary intellection. Now in all these processes one factor is requisite—attention. It stands to reason that without attention there can be no intellection at all. This understood, the first and most constant form of intellection is the instantaneous awareness of resemblance. Such a process is necessary for all elaboration of experience and the most primary organization of mental life. This consciousness of resemblance necessitates the consciousness of difference and these two are primary component factors of mental life. Upon them depends the entire series of mental complexes which constitute the development of perception. With this development "the relative amount of sensation complexes that have a peripheral origin, becomes smaller: that due to manifold revived ideas and to subtle and rapid judgments habitually performed, becomes greater." Thus we see that *perception* becomes more and more a matter of *ideation* with the development of the mental life. And the converse is also true—viz.: that such ideation adds to the value of sense-perception and the possibilities of development of sense-perception involve an increase in the wealth of sensuous details and of the higher ideal and intellectual qualities. It becomes plain that from the side of Physiological Psychology "our power to constitute the different mental factors into the unity of one state (*the "Mind" or "Soul"*) is dependent upon the influence of ideas."

Now both sense-perception and self-consciousness (from this point of view) are "presentation psychoses." Memory, imagination and thought are, on the other hand, *re-presentative*. Plainly all these three alike depend on the fundamental faculty of ideation and "in this sense are developments of one and the same form of mental life." To briefly distinguish them:

MEMORY differs in the characteristic of *re*-cognition. It develops *pari passu* with the consciousness of time and self.

IMAGINATION differs in that *re*-cognition is suppressed and the process is freed from the past.

THOUGHT differs in this that when we are distinctly thinking and not merely imagining, the ideas which succeed each other are more abstract, less linked to their concrete complexity, and possess more of a scheme. Furthermore in trains of thought the contiguous factors are seen to have a different origin. In other words thinking is a development of the *relating* consciousness of primary intellection and is a process of relating *together with* an immediate awareness of the relation.

As Professor Ladd says, "*Recognition is the essential psychological peculiarity of memory as a developed and conscious mental activity. We do not have memory till the reproduced image is recognized.*"

For the purposes of *recollection*, voluntary attention is necessary. This attention is "a selective and distributive energy working toward an end consciously conceived of," and controls all the "completeness of the reproductive processes in the interest of that end."

The present psychosis in a complete act of developed memory, including both recollection and reproduction, is consciously related to the past of *my* experience as a representative of that past. The reproductive image is not merely of the past but it is of and in *my* past. *Memory* as distinct from the *laws of reproduction*, becomes clear. Reproduction is, then, a *pre*condition of recognitive memory. This is a step beyond the physiological theory of "the recurrence of similar forms of associated cerebration" or *habits* of cerebral reaction. For although what is called "retentive memory" implies the hygiene of brain, nerve and bodily tissues with the complete circulation of the blood, there have yet to be included the psychical conditions of retentive memory. These are mainly covered by the relation which attention bears in the production of percepts. In this connection the observation of Kursmaul is worth recording: viz. ; "The more concrete the idea the more readily the word to designate it is forgotten when the memory fails."

On analysis it will be found that the attempts to explain *recognitive* activity by physiological activity are vain. It is not to be explained "as though it were a mere succession of consciousnesses of any kind" or of impressions familiar and resembling previously existing impressions *plus* a general consciousness. Recognitive activity is *sui generis* and as a development of memory belongs to the mind

as an integral self and is one of the functions governed by the laws of that self which are akin to, somewhat dependent on *but superior* to the laws of the physiological organism. For although in many cases memory seems to be a sort of special and isolated piece of psycho-physical mechanism, that essence of it by which we *transcend the past* and connect by a true spiritual synthesis into a known reality with the past, has to be related with the whole man, body *and mind*—as the *subject* who remembers.

The almost inextricable interlinking of thought, memory and imagination has rendered necessary the extensive dealing with memory at this length in order to clear the ground for the expansion of the view of the power and function of the imagination. The physiological view is too small to account for the facts and dwarfs the scope of the subject-mind or soul, of which it will be seen that memory and imagination are, when guided by will, correlated forces.

Let us turn then to the imagination. We find that it is partly lower and partly higher than memory. In the first place the psycho-physical mechanism tends to produce pictures, but, unless there is recognition such process must be classed below memory. In contrast to this we see that by virtue of imagination the inventor, the artist, the poet, the philosopher and the man of pure science are able to transcend all the memories of their own past and even of their race.

Again if imagination be merely image-reproducing it is as a faculty distinctly below that of "thinking." It is clear, however, that "thinking" in all its higher functions depends on the developed and trained power of the imagination. Imagination and intellect coöperate and interpenetrate; but analysis shows that while the merely reproductive form of imagination closely resembles the lower memory so long as there is a low degree or no recognitive energy, the apparently creative forms rather resemble that lofty and almost abstract thinking which leaps to conclusions with an immediacy and a certainty comparable in its own sphere of action only to the intuitive processes of perception.

Physiological psychology proceeds to argue that, since no object can be constituted by activity of *re*-presentation which may not be analyzed into factors of presentation experience, "in so-called *creative* imagination the factors themselves are voluntary recombinations existing only while the mind creates them"; and that it is in connection with the correlated development of intellect and will that the faculty of imagination develops: or, in other words, that the primary processes of ideation develop into the faculty of imag-

ination. This, of course, is the more modern rendering of Locke's famous dictum "Nihil in intellectu quod non prius in sensu," and, so far as creative imagination is concerned, that "there is nothing new under the sun."

Before going further it would be well to make clear the distinctions between "Fancy" and "Imagination." Professor Ladd says that Fancy is so distinguished :

(1) By having less regard for the probable as determined by known facts and laws ; (2) by being less likely to be connected with practical interests other than mere amusement ; (3) by being less bound by considerations of method in the attainment of its lower and more immediate end ; (4) by consequently being narrower in the range of subjects to which it can be applied ; (5) by serving more temporary uses ; (6) by ministering to a lower form of æsthetical feeling.

The way is thus cleared for the classification of imagination. First there is "Reproductive" which is closely allied to memory ; then there is the "Creative" concerning which, as we have seen, it is asserted that it is only re-creative or at most that it only combines anew previously existing memories and images. These two divisions cover the various kinds of imagination which may briefly be divided into (1) Practical, (2) Scientific, (3) Artistic and æsthetical, (4) Ethical and religious.

ARCHIBALD KEIGHTLEY.

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In Heaven,  
 Some little blades of grass  
 Stood before God.  
 "What did you do?"  
 Then all save one of the little blades  
 Began eagerly to relate  
 The merits of their lives.  
 This one stayed a small way behind,  
 Ashamed.  
 Presently, God said,  
 "And what did you do?"  
 The little blade answered, "Oh, my lord,  
 "Memory is bitter to me,  
 "For if I did good deeds,  
 "I know not of them."  
 Then God, in all His splendor,  
 Arose from his throne.  
 "Oh, best little blade of grass!" he said.

—STEPHEN CRANE in *The Black Riders*.



## THE TEACHINGS OF PLOTINOS.

BY PROFESSOR ALEXANDER WILDER, M. D.

AUGUSTIN, the celebrated bishop of Hippo in Northern Africa, described Plotinos as "Plato risen from the dead." The singular probity of his character, his profound knowledge, his intuitive perception which often seemed like omniscience, his ecstatic vision of Divinity, joined with extraordinary sagacity in worldly matters, seemed to warrant such a declaration. The little that is known of his personal history has been given by his more distinguished disciple, Porphyry, who considered him divinely inspired.

The Platonic philosophy had been preserved by the Older Akad  m   approximating somewhat toward the Pythagorean principles and then returning to the doctrines of the great philosopher. There were also other schools, more or less amplifying his teachings all the way down to the close of the Macedonian period. The establishment of the famous Museum and Library at Alexandria was the occasion for a new departure. The representatives of every school of thought were invited thither, Wise Men of the Far East, together with the Sages of the regions then known as the West. There had occurred a great upheaval in philosophic and religious thought, which added importance to the undertaking. Asoka, a Piyadarsi of India, having abandoned Jainism for Buddhism, had engaged in the most extensive work of propaganda ever known, and sent eighty thousand missionaries, Southward, Eastward, Northward, and even to the Greek-speaking countries. The Jews had their Temple in Egypt, erected by their legitimate High Priest, and not inferior to the sanctuary at Jerusalem, or its rival on Mount Gerizim. There were also Therapeut  , and sects of philosophy not necessary to enumerate. All were welcomed by the Ptolemies to the Lecture-Rooms at their capital, and their books were eagerly procured for the Great Library. There was also a purpose to surpass the similar enterprise then in active operation at Pergamos.

Under these auspices there was developed a disposition to reconcile the conflicting sentiments, and harmonize as far as might be, the several schools of belief. As the Platonic philosophy was most complete of all and included the higher speculation, metaphysical and ethical idealism, it was best suited for the foundation of an eclectic effort. Contiguity with the East and the general adoption of the occult Mithraic Rites over the Roman world operated

powerfully to mitigate the hostilities incident to the various national and tribal religions. There arose at one time and another men of ability to prepare the way for a harmony of philosophic systems. Phila, Appolonios of Tyana, Alexander the Aphrodisian and others may be named in the number.

Ammonios Sakkas of Alexandria, however is generally accredited as the first teacher of what is distinctly recognized as Neo-Platonism. Like other great leaders, little is recorded of him personally. An Indian orator once addressed a missionary : " The Great Spirit speaks : we hear his voice in the winds, in the rustling of the trees, and the purling of the streams of water ; but he does not write ! " The great teachers seem to have been equally silent with pen and stylus. Konfusi, Gautama, Zoroaster, Sokrates, Jesus are known only through their professed disciples. It was more common to publish recondite doctrines under another name as Hermes Trismegistos, to which we may add the Sokrates of Plato's Dialogues, Zarathustra of the Vendidad, Dionysios the Areopagite, Christian Rosenkreutz, and others with which we are more familiar. The entire dogmas of Pythagoras were inculcated with the prefix of " Ipse dixit " ; and Plato it was affirmed, taught a doctrine orally which his disciples promulgated in like manner, but which was not preserved in writing.

Ammonios Sakkas taught at Alexandria in the earlier years of the Third Century of the present era. It was his belief that true doctrines were contained in every faith and philosophic system, and he proposed to winnow them out for an Eclectic Scheme. The name selected for himself and followers was that of *Philaetheans*, or lovers of the truth. A Zoroastrian tendency may be perceived ; the Eranian doctrines were designated as truth ; all divergent systems, as " the Lie." He had a select body of disciples whom he obligated to secrecy, considering that the " Wisdom of the Ancients " was too holy to be confided to profane persons. This obligation, however, was set aside by Hercunius after his death.

Plotinos, however, became the representative and chief apostle of the new Eclectic Philosophy. He was a native of Lykopolis or Siut in Upper Egypt, and was born in the year 205. He became a student at Alexandria in 233, but was about to leave in disappointment when he was introduced by a friend to Ammonios Sakkas. He at once in a transport devoted himself to the new philosophy, remaining with the school eleven years. At this time the amiable youth Gordian (Marcus Antoninus Pius Gordianus) had become Emperor, and now set out on an expedition into the Parthian dominions. Plotinos accompanied the army with the purpose " to

study the philosophy of the Parthians and the Wisdom particularly cultivated by the Indian Sages." His expectation, however, was not realized, the Emperor being assassinated by a rival.

He now came to Rome, where he engaged zealously in his esoteric studies. It was his aim to restore the philosophy of Plato in its essential character, and in short to live the life of the disembodied while yet in the body, as is set forth in the *Phædo*. He had many disciples, many of them senators, physicians, and others of philosophic tastes. Among them was Porphyrios, a native of Tyre, who at his request afterward edited and revised his work. Though he lived a celibate and carefully abstained from public affairs, he was often made a trustee and guardian of orphan children, particularly fatherless girls, and their estates, and also an arbiter of disputes, and he always discharged these trusts with absolute fidelity. The Roman Emperor Gallienus, who greatly admired him, bestowed upon him a deserted city in Campania, to which was given the name of Platonopolis, and he made an endeavor to establish there a Platonic Politeia, but without success. The courtiers hindered his efforts.

In many respects he resembled the Yogis of India. He was ascetic in his habits, abstaining from animal food, and he is described as "ashamed that his soul was in a body." He would not let his picture be painted, or tell the name of his parents or the race to which he belonged, or even discourse about his native country. Though often dyspeptic and subject to colic, he refused medical treatment, as unfit for a man of adult years. He never bathed, but made daily use of massage. A pestilence raged at Rome with such violence that five thousand persons are said to have perished in a single day. Plotinos was one of the victims. His servants had died from the epidemic, leaving none to care for him, and he suffered terribly. His voice was lost, his eyes blinded, and offensive ulcers covered him to his hands and even his feet. He lingered in this condition till the year 270. In this condition he was carried to Campania, where friends ministered to him. Here he was visited by Eustochius from Putechi. "I have expected you," said the dying man. "I am now endeavoring that my divine part may return to that divine essence that pervades the universe." He was sixty-four years old at the time of his death.

The veneration which the disciples of Plotinos entertained for him was almost a worship. He was reputed to possess superhuman powers. Those who became familiar with him, like those associating with Sokrates, passed thenceforward a better life. A lady named Khion with her daughters living in his house, lost a valua-

ble necklace, and Plotinos, looking among the servants, picked out the thief. Polemo, a young man of his acquaintance, was told that he would have a loose life, and die early. Porphyry himself construed too literally the notion of hating the body, and was contemplating suicide. Plotinos perceived this, and pronouncing it the effect of disease, sent him to Sicily, where he recovered, but never saw his preceptor again.

An Egyptian priest at Rome employed a theurgic test in order to discover the guardian demon of Plotinos. It was done in the temple of Isis, but one of the higher order appeared. "Thou hast a God for a guardian," he declared. On another occasion, one Olympius attempted to bring upon him by magic art the baneful influence of the stars, but the malignant defluxion was reflected upon himself. This endeavor was several times repeated, but always with a similar result. The soul of Plotinos repelled every evil assault. It was "always tending to Divinity" says Porphyry.

The oracle was consulted, and described him as blessed of the Muses and possessing endless bliss. "By the assistance of this Divine Light," says Porphyry, "he had frequently raised himself by his conceptions to the First God who is beyond, and by employing for this purpose the Paths narrated by Plato in *The Banquet*, there appeared to him the Supreme Divinity who has neither any form nor ideal, but is established above mind and everything spiritual—to whom also, I, Porphyry, say that I was approached and was united when I was sixty-eight years of age. . . . The gods frequently directed him into the right path by benignantly extending to him abundant rays of divine light; so that he may be said to have composed his works from the contemplation and intuition of Divinity."

Plotinos did not readily compose books. Not till Porphyry became his disciple did he begin, and he gave his compositions to Porphyry to revise. He prepared some fifty-four treatises which were comprehended in the six *Enneads* of nine parts each. We may surmise his estimate of his redactor by his praise of a poem, *The Sacred Marriage*, composed by the latter. "You have thus yourself at the same time a poet, a philosopher, and an hierophant."

It was the purpose of Plotinos to combine and systematize the various religious and philosophic theories, by exalting them to the higher concept. He taught the fact of three hypastases or foundation principles—the Absolute Good, Mind and Soul. "For," says Taylor, "according to Plato, the Good is superessential; Intellect is an impartible, immovable essence, and Soul is a self-motive es-

sence, and subsists as a medium between Intellect and the nature which is distributed about bodies."

The Divine Being is accordingly designated by Plotinos, "The Good," "The One," "The First," "The First Cause." In essence he is absolutely one and unchangeable; but plurality and changeableness pertain to his workings. He is the Light shining into the darkness or chaos. The first sphere of his activity is Mind or Intellect, in which he differentiates himself into consciousness and its objects. In this Mind are the Ideas or idealities, which are at once the archetypes and moving forces of the universe. From it all things proceed.

Thus, the Divine Spirit is the self-active, creating principle, and from spirit all matter is derived. The world and the universe are the product of spirit: as also Paul declared: "All things are out from God."

The most immediate product of Spirit, as Plotinos taught, is Soul, which in its turn shapes matter into corporeal conditions. Receiving from the Spirit the world of Ideas and the image or archetype, it forms and fashions the world of Sense.

All existence, therefore, is an emanation and projection from the Divine One—not in time, however, but in Eternity. There is also, he inculcated, a returning impulse, attracting all again to the centre and source. Hence he made less account of external knowledges, but regarded the real truth as to be apprehended by an immediate divine illumination. He held revelation to be a perception which the individual attains, by coming in touch with the Deity. This is Ecstasy—an absence and separation of the spirit or superior intellect from the sensation and consciousness of the body and from the external memory, being rapt in contemplation of the Absolute Good.

Sokrates himself was frequently in this enthusiastic condition. Alkibiades describes him in the *Banquet* as one day during the Athenian expedition to Potides, standing by himself in contemplation, from early dawn till mid-day and on through the night till next morning, when he performed an invocation to the Sun and went away. Xenokrates was also thus absent from the body. Paul describes a similar rapture when he was himself in the third heaven or paradise hearing things unspeakable. In the initiations at the ancient mysteries, particularly at Eleusinia, it was attempted to produce or develop an analogous condition.

Sokrates in the *Phædo* describes the philosophic soul as retiring within itself, pushing aside the body as far as possible, having no communication with it, and so aiming at the discovery of that which is. Plotinos also teaches that the wise one cognizes the ideal of the

Divine Good within him by withdrawing into the Sanctuary of his own soul. Others seek to realize it, as in the Theurgic Rites, by laborious effort of an external character. The true aim is to concentrate and simplify. Instead of going out into the manifold, the true way is to forsake it for the One, and so to float upward toward the Divine fountain of being which flows in each of us.

He declares we cannot attain to this knowing of the Infinite by the exercising of the reasoning faculty. It is the province of that faculty to distinguish and define ; and the Infinite may not be thus brought within limitations. Only by a faculty superior to the understanding can we apprehend the Infinite ; and this may be done by entering into a state in which the individual is no longer his finite self, and in which the Divine Essence is communicated to him. This is Ecstasy—the liberating of the mind from the finite consciousness. Like can only apprehend like ; thus ceasing to be finite we become one with the Infinite. In the reducing of the Soul to this simple condition, its divine essence, this union or identity is realized.

The mind is thus illumined with divine light. The person cannot tell whence it comes or whither it goes.\* It is he, rather, who approaches to it or withdraws. One must not pursue it, but abide waiting for it patiently, as if looking for the sun to rise above the ocean. The soul, blind to all beside, gazes intently on the ideal vision of the Beautiful, and is glorified as it contemplates it.

This condition, Plotinos says, is not one that endures permanently. Our common human nature is not sufficient for it. It may be enjoyed now and then. All that tends to purify the mind will assist in the attainment, and facilitate the approach and recurring of these felicitous experiences.

There are different paths to the Sublime Height. Every one may take the one that is best suited to him. There is the love of beauty and excellence which inspires the poet ; the devotion to the Supreme One and the pursuit of the Superior Knowledge which impel the philosopher ; the piety and love which characterize the ardent soul. These are so many paths conducting to the heights above the actual and the particular ; and then we stand in the immediate presence of the Infinite, who shines out as from the deeps of the soul.

It will be perceived that Plotinos extends human consciousness from the physical and psychic, of which we all know, to a supra-consciousness or apperception in which the higher intellect or spirit is brought into communion with its like, and to the realization of

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\* Jesus says to Nicodemus : " The pneuma or spirit moves whither it will, and thou canst not tell whence it cometh or whither it goeth : So is every one that is born of the Spirit."

being one with Divinity itself. This is the acme of Neo-Platonism. The Mysticism of later centuries which Dionysius, Eckart, Boehmen and Molinos inculcated, and which Sa'adi and others diffused in the Moslem body, took from this an inspiration. The Apostle Paul himself recognized the doctrine. He describes the entirety of man as "spirit and soul and body," and "delights in the law of God after the inner man." He also treats of the "psychic man" that does not receive the things of the spirit, and "one that is spirited, who knoweth the All, but is not himself known by any."

Iamblichos of Cœlosyria mingled with these doctrines a Theurgic Initiation after the manner of the Egyptian priests and Theosophers and was followed by Proklos and others. But in its simplicity as taught by Plotinos and Porphyry, there were no such secret observances, but only a general conforming to the customs instituted for the general public. It was enough for the philosopher to contemplate excellence and by a pure and true life realize it in himself. Such are they of whom the world is not worthy.

ALEXANDER WILDER.

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"Have you ever thought how much of life can be expressed in terms of music? To me every civilization has given out its distinct musical quality; the ages have their peculiar tones; each century its key, its scale. For generations in Greece you can hear nothing but the pipes; during other generations nothing but the lyre. Think of the long, long time among the Romans when your ear is reached by the trumpet alone. Then again whole events in history come down to me with the effect of an orchestra, playing in the distance; single lives sometimes like a great solo. As for the people I know or have known, some have to me the sound of brass, some the sound of wood, some the sound of strings. Only—so few, so very, very few; yield the perfect music of their kind. The brass is a little too loud; the wood a little too muffled; the strings—some of the strings are invariably broken.

Martin Luther—he was a cathedral organ, and so it goes. And so the whole past sounds to me: it is the music of the world: it is the vast choir of the ever-living dead. Plato! he is the music of the stars. The most we can do is to begin a strain that will swell the general volume and last on after we have perished."—JAMES LANE ALLEN, *The Choir Invisible*.



# THE SCREEN OF TIME

AS seen from the deck of an ocean steamship, the view presented differs but little from that to be seen from any other point of vantage. Life is eternally the same. Incidents and persons vary somewhat in appearance, but behind all persons is the same great Soul and behind all incidents lies concealed the same great lesson. Yet life on board-ship is a curious epitome of the life of the world as a whole: there are the workers and the drones, and the drones are not the happier as a rule, particularly if the weather chances to be rough! People generally relax at sea, and to some extent throw aside their business and social cares; but they remain the same men and women. They play cards, and you can almost tell a man's normal occupation by the way in which he holds the playthings in his hands, furtively hiding them from the possible observation of his neighbors, with many a defensive side-glance, not to mention an occasional attempt to take advantage of the carelessness of others. He is a business man, a financier, but not an habitual card-player, for the latter, though far more careful in fact, preserves an appearance of large indifference which shows the expert as it deceives the unwary. The game consists in trying to get the better of all the other players: not unlike the ordinary game of life! Then they resort to music, and this gives free scope for extravagant little jealousies, criticisms, heart-burnings, just as in the big world around us whenever people meet together for either work or pleasure. It has been said that a funeral gives wider opportunity for displaying these peculiarities than any other form of human entertainment, but a concert at sea easily comes second.

One hardly expects to find evidence of spirituality in any but one in ten thousand faces. To expect more would involve grievous disappointment. Not that all faces are not now and again illumined with some rare flash of the inner light "which lighteth every man that cometh into the world," but this transient awakening leaves no permanent impress on the features. Without expecting, however, to meet with any outer and visible sign of spiritual aspiration and endeavor, one might imagine that traces of decision and certainty of aim would be frequent. This is not so. Indecision



is clearly shown in nearly every face, and, paradoxical as it may seem, in this fact lies the hope of the future. Once in a long while one meets a man whose every feature and movement proves that he knows exactly what he wants, is determined to get it and that he has concentrated the whole force of his nature on its attainment. He is absolutely one-pointed in his aspiration, and therefore he must triumph in the end. As in the vast majority of cases such a man's aim is low and "of the world, worldly," he throws love, affection, conscience, duty to the winds and makes straight for his point. He is a strong man, and no ordinary man, who wavers between conscience and desire, can compete with him. If the whole race were resolute in its striving after material things, its damnation would be assured; it is because men doubt the solidity of the ground on which they now stand that they sometimes turn their eyes heavenward and long for a security and a peace which this world does not afford. In the course of ages, as they learn to look with more persistence, they will find their peace. Even those who keep their eyes turned earthwards, look in a dozen different directions instead of one—with the exception of the man with one desire. They strive for wealth, and what they call "love" intervenes to divert their aim; they strive for what they believe to be love's realization, and expediency divides their interest; they strive for place and power, and the fear of public opinion stays them at the crucial moment. They are the world's weaklings. Saddest of all is the plight of the strong man who with one-pointed endeavor at last attains the object of his heart's desire. As it is a material thing it cannot be permanent, and furthermore he must tire of it in time, for, as Emerson said, the soul was born to embrace the whole and not a part. This thing for which he has so wonderfully striven will become more bitter than death to him, and he will suffer as few can suffer, because few are strong. If, with the same power and simplicity of purpose, he had aspired towards the permanent and the eternal, how great would have been his reward! But doubtless he had first to learn his lesson.

The multitude of man's desires! And all of them efforts to attain the unrecognized ideal—the true Self and the hidden Deity. Man seeks it in woman and woman in man (not that they may not often help each other to find the unknown God within themselves); both seek it in Power and in the praise of their fellow men, in music, in painting, in the mere unintelligent "doing of good," in the favoritism of some man-like God, in forgetfulness. For aeons they have been paying homage to these and many other idols, all-unconsciously worshipping the one ideal, the Soul of things, the

WORLD'S DESIRE, as they bowed before them. They have tried to find the ideal in the material, and they have failed and always will fail to do so. Sooner or later they will feel some dim appealing consciousness stirring within their hearts, like the voice of one crying in the wilderness, and they will wake to lend ear to it and to find their ideal as it really is, instead of as they imagine it to be.

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It has been reported that, in one of the States of the Union, the Police Department have set women prisoners to breaking stones, the Police Commissioners arguing that "women prisoners kept in idleness were not sufficiently punished." We live in a refined and gentle age, forsooth; we look back with horror and contempt upon the barbarities of ancient Rome; we wax tumultuously indignant over the Sultan's alleged cruelties—and we set our unfortunate women-folk to breaking stones as a punishment for their sins! The men who have done it are doubtless God-fearing citizens, full of virtuous condemnation for such offences as these poor women have committed; they possibly have not committed the same offences themselves, at least they have never been found out, and so from their narrow point of view they are perfectly justified in "punishing" these women as severely as possible. In doing so they simply reflect the hopeless ignorance of the people who elected them to office, who would thoroughly endorse the Mosaic principle of "an eye for an eye and a tooth for a tooth," regardless of Christ's teaching of compassion and forgiveness. But even in reflecting the stupidity of the majority of their fellow citizens, they might have used discrimination, one would suppose. They need not have chosen the most degrading occupation it would be possible to inflict on a woman. They might have taken into some account the effect of stone-breaking upon the minds and moral natures of their prisoners. By a supreme effort they might possibly have discovered some form of "punishment" which would have kept the women employed and which would have taught them at the same time how to gain an honest living after their discharge. There are surely many feminine occupations which are by no means light work, but which are useful and productive and honorable in the eyes of the world. But these Police Commissioners are mere instruments, and it is their employers—the people—who are the most to blame. We may at least hope that before too long the great mass of people will appreciate the importance of using their prisons as centres of education—the hospitals of the morally diseased.

E. T. H.

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All through the world to-day is sounding with a persistency that is alarming, a dull heavy note of unrest, unrest. With scarcely an exception, the scenes that flit across the *Screen of Time* portray the same unrest, the same anxious looking for some change. In one place—Famine, in another revolution and a fight for freedom, here strikes, there disputes, a rush for the new gold fields at Klondyke, speculations in stocks, luxury and sensuous enjoyments for the few, a life-long struggle for a bare subsistence for the many. But back of all these outer and visible signs there is an universal unrest of the souls of men—the spirit of Humanity travailing, with the pangs of child-birth already begun. What will be this child, the Future, so soon to become the present? Is its fate already written in the stars, the irrevocable outcome of the deeds of the past, or is there still time to awaken a new influence which shall run like a golden thread throughout the new era? We do still have this opportunity, a few short months still remain ere the cycle closes in February, 1898. It was recently said by Mrs. Tingley that if we would send forth a note of radiant hope into the next cycle we must concentrate all our efforts upon the work now. We cannot too fully realize how much needs to be done, and the importance of our efforts during the next six months. Let us make every effort to instil into our work the spirit of unity and harmony; let us look to principles and not to personalities; let us put aside personal ambitions and work for humanity; let us seek ever to get into closer touch with the spirit of the Movement; for the more the spirit of harmony prevails, the more the Movement advances and grows and the more humanity is helped.

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Yesterday, August 8th, another awful picture was flashed across the *Screen of Time*—"The Assassination of Antonio Canovas del Castillo, Premier of Spain." What does this mean for Spain, and for Cuba? But there is a more important question and one which touches not Spaniards and Cubans only but every human being, for those conditions which resulted in this awful tragedy are to be found in other countries besides Spain—this question:—how can we bring about such a state of things that such an act will be no longer possible, not from forcible restraint but because men's hearts shall be changed, for as says an ancient scripture:—"All creatures act according to their own natures." But let us look at another picture that shone and gleamed on the Screen on that same yesterday. It is a picture that has been growing and gleaming for some time past. It began just as a mighty forest tree begins—as a small seed—but when it is grown the birds of the air lodge in its branches

and it becomes a place of shelter where all may seek and find refuge.

It is to this picture that we can turn with hope, a hope that will not fail us, and here we can find that which shall still the unrest of humanity's heart, once more bringing peace and harmony to tired earth. The International Brotherhood League began as a tiny seed, as a single thought, born of the love which Katherine A. Tingley bears for the whole human race. Already the seed has grown and become a strong and vigorous plant as was so clearly shown at the meeting of the League at Lotus Home, August 8th. It is impossible to give detailed accounts of this work in this magazine but we would refer our readers to the *Theosophical News*. Among those present at the Home yesterday were Mrs. Tingley, E. A. Neresheimer, Mrs. Neresheimer, F. M. Pierce, A. H. Spencer, H. T. Patterson, H. Harney. Mr. Neresheimer, in particular, spoke of splendid work that had already been done.

He said that it was impossible to fully realize the magnitude of the work and that he was only beginning to dimly understand the possibilities that lay before the League but which he was absolutely confident would be carried out. The work of the League was but a continuation of work of the Crusade and under the same guiding hand cannot fail of its accomplishment. The International Brotherhood League is for the binding together of all the nations upon earth and, through it, help will come both to the East and the West, for the East and particularly India, needs our help. India, the seat of so much of the spiritual wisdom of the past but now wasted by famine and plague, despairing, almost hopeless, still has vast stores of knowledge hidden away which can only be brought to light when the misery which now weighs so heavily upon that ancient land, shall be lightened,

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One of the saddest pictures upon the *Screen* is India. What a contrast we have had presented to us this year. The Queen's Jubilee with its gorgeous pageantry and India where—for how long?—a fire has been smouldering, and now here and there breaks out and we hear rumors of rebellion and uprisings. And the people all the while growing weaker and weaker, fighting that awful foe—Famine. There is suffering in America, thousands out of work, not knowing where to look for the next meal but all the suffering in this land of ours, if multiplied a thousand-fold would not compare with the awful, indescribable suffering and misery of that ancient land, once beloved, yea still beloved, by the gods, and still in the years to

come to lift her head once more and bring back the cycle of her former greatness and wisdom.

One department of the International Brotherhood League is the Bureau of India Relief and Famine Fund and we are glad to be able to print in this issue a letter showing what work has been done by the members of the Indo-American Theosophical Society at Benares, as a result of the Crusade work in India. Twenty-four hundred and fifty-five persons have been relieved by a small band of workers in this city alone and similar work has been done by the members of the League at other of the large cities of India. A little money in India goes a long way, and shall we not, will not *you*, readers of THEOSOPHY, give some help to relieve this awful suffering.

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Other work of the League being done in New York and soon to be inaugurated in all the large cities of America, is among the unfortunate classes, men and women. Dr. Robt. A. Gunn, a prominent New York physician, is giving his services free to this work. A centre has been opened in East 14th Street, the centre of one of the most thickly populated tenement house districts in this city, and here treatment is given to those enslaved by the alcohol habit. Dr. Gunn treats this as a disease and has effected some remarkable and complete cures. There has also been organized a band of ladies to work among the unfortunate women of the city. Is not the true way to help these our unfortunate sisters, to first recognize the indissoluble link that binds all, rich and poor, strong and weak, pure and impure, into one Universal Brotherhood? To do this, to help as far as in each one lies, to practice Brotherhood, is the work of the International Brotherhood League. Everyone can help in this work and there is work for every one to do. Mrs. Tingley informs me that not later than September 15th, full particulars in regard to the work of the International Brotherhood League will be sent to all members and that possibly a lecturer will be sent to visit all Branches.

J. H. F.

## SCIENCE NOTES.

TIME.                      LIFE.                      ENERGY.

**F**AMILIARLY and frequently as these terms are used, few of us could explain their meaning or state the basic concepts for which they stand. The following philosophical definitions will be found useful as well as novel, to those who habitually subordinate their thought to the common phraseology and make no effort to penetrate the real nature of the cosmic forces underlying the conditions in which we live.

“The common conception of the word ‘time’—as an indescribable something flowing at a constant rate is erroneous. Time is humanity’s best friend, and should be pictured as a ministering angel, instead of a skeleton with hour-glass and scythe. Time does not fly, but is permanent and quiescent, while restless, force-impelled matter, rushes onward. Force and matter fly; time reposes. At our birth we are wound up like a machine, to move for a certain number of years, grating against time. We grind against that complacent spirit, and wear, not time, but ourselves away. We hold within ourselves a certain amount of energy, which, an evanescent form of matter, is the opponent of time. Time has no existence with inanimate objects. It is the concept of the human intellect. Time is rest, perfect rest, tranquility such as man never realizes unless he becomes a part of the sweet silences toward which human life and human mind are drifting.

“Disturbed energy in one of its forms, we call life; and this life is the great enemy of peace, the opponent of perfection. Pure energy is the soul of the Universe and permeates all things with which man is now acquainted. When at rest it is imperceptible to man; while disturbed energy, according to its condition, is apparent either as matter or as force. A substance or material body is a manifestation resulting from a disturbance of energy. The agitating cause removed, the manifestations disappear, and thus a Universe may be extinguished without unbalancing the cosmos that remains.

“The worlds known to man are conditions of dynamic energy moving in separate orbits through what men call space. They attract bodies of similar description, and thus are swayed to and fro under the influence of the various disturbances in energy common to their rank and order, which we call forms of forces.

“Unbalanced energy also assumes numerous other expressions that are unknown to man, but which in all perceptible forms is characterized by motion. Pure energy cannot be appreciated by the minds of mortals.

“There are invisible worlds besides those perceived by us in our planetary system, unreachable centres of ethereal structure about us that stand in a higher plane of development than earthly matter which is a gross form of disturbed energy. There are also lower planes.

“ Man’s acquaintance with the forms of energy is the result of his power of perceiving the forms of matter of which he is a part. Heat, light, gravitation, electricity and magnetism, are ever present in all perceivable substances, and although of purer material than earth, they are still only manifestations of absolute energy, and for this reason are sensible to men.

“ It can be conceived that if these disturbances could be removed, matter or force would be resolved back into pure energy and would vanish. Such a dissociation is an ethereal existence, and is pure energy. The life spirit of all material things is neither cold nor hot, heavy nor light, solid, liquid nor gaseous—men cannot, as mortals now exist, see, feel, smell, taste or even conceive of it. It occupies space, a world of itself as transparent to matter, as matter is to it, insensible but ever present, a reality to higher existences in other planes, but not to us an essence subject to scientific test, nor an entity.” (*Elidorhpa.*)

#### PHOTOGRAPHING THOUGHT AND AURA.

Reference was recently made to the endeavor of Dr. Baraduc, of Paris, to secure by means of photography graphic representations of thought forms, and to impress the images of mental concepts on sensitized plates. His successes in this direction have encouraged him to even more ambitious efforts. He now seeks to photograph the human aura, which, as he believes, envelopes every man—as the photosphere envelops the sun—and is alike subject to storms and disturbances. The Doctor’s theory, which Theosophists will have no difficulty in conceiving as entirely practical, is that the enveloping atmosphere, be it of what nature it may, is intensely alive and active, and affected by the magnetism and changes of condition of the individual to whom it pertains. It is the vibrations and modifications of this aura or photosphere that the Doctor sought to capture and record, and while we are not as yet informed as to the practical details of manipulation by which the results were reached, it appears that the pictorial images exhibited clearly the diverse effects produced under variations of physical conditions, and present a remarkable similarity with those obtained from the sun during periods of calm, or solar disturbance. “ As above, so below,” and the multiplied means by which theosophic teachings are being brought to the attention of the world, and in such wise, as to command its consideration and assent, are as wonderful as they are effective in operation and mysterious in their origin.

In New York independent attempts have been made by two specialists, Drs. Miller and Simon, one a hypnotist and the other a physiologist, to photograph mental images. The result was curious. The doctors were unable by concentration of their individual thought to create a picture ; but by using an intermediary, viz. : a thoroughly hypnotized patient, a mental photograph of entirely satisfactory

distinctness was obtained. In the particular experiment, the subject was required to think of nothing but his hand, and a picture of a hand was made to appear. It is obvious that with an attention, however acute, that is not trained or constrained to immobility—the time needed to produce mechanical results is lacking. In hypnosis the mind is narrowly held in the single dominating direction, as the tube of a telescope may be kept upon an individual star.

#### SAYINGS OF CHRIST.

The discovery of the "sayings of Christ" is, an event of extraordinary interest to the world of Europe and America, from a scientific as well as from a religious standpoint.

The site of the discovery was an ancient city lying on the border of the Libyan Desert, in the Nile Valley, one hundred and twenty miles south of Cairo. It is known to have been one of the centres of early Christianity, but had never been explored.

Papyri were found in abundance, all credited to the three earliest centuries of the Christian era. The extraordinary thing about these leaves is their survival of burial in the soil for eighteen centuries. They are described as "Strange looking refuse." Being made from a common water reed, by pasting strips of the inner skin together, it would seem as perishable a commodity as could well be devised; but they are apparently as durable as metal, supposing they have actually lain in the earth for the period indicated. Some of them are in rolls, perhaps 14 inches in length and a couple of inches broad, looking something like a huge cigar, dry, dusty and weevil eaten, and crushed flat by a heavy weight. But those that have been dampened and opened assume at once a most interesting appearance.

Brushed, cleaned and pressed, they look like pieces of fine yellow matting—not a bright yellow, but a dark, brownish hue. But what strikes one most strangely is the ink. There are these leaves, dug out of the soil, where they have been lying utterly unprotected for eighteen hundred years, and yet, where the surface of the papyrus is uninjured, the ink shows up as black as though it had flowed from the pen only a week ago. The writing, too, is beautifully clear, especially in the ecclesiastical manuscripts, which are the work of educated men.

L. G.





# THE LITERARY WORLD

BY ALBERT E. S. SMYTHE.

“NO priesthood was ever more arrogant than this priesthood of the press.” Sir Wemyss Reid makes this comment in his article in the *NINETEENTH CENTURY*, “Reminiscences of English Journalism.” In the current *QUARTERLY REVIEW* in a discussion of “The Author,” the remark occurs, “The initial business of a public writer is the business of a public teacher. . . . Only those who have something to teach are seriously to be welcomed as writers.” One remembers with amusement the fine scorn with which a prominent newspaper received these ideas when advanced in a public address some eight years ago. To tell the truth, they were arrived at from a direction quite other than that occupied by the eminent authorities quoted. In view of the comparative permanence of classes and conditions, and the coincident fluctuation and promotion of individuals in accordance with the laws of evolution and reëmbodiment, the question arose: Who in these generations represented the great teaching classes of past ages, the priests of the ancient temples, the monkish artsmen and craftsmen, the Levitical tribesmen who held the people’s knowledge in trust and disseminated or suppressed it at their discretion? Who, to-day, originates, develops, moulds, and propagates opinion? Who conserves tradition, or explodes it when occasion warrants—or tempts? Who holds in relation to the people at large—and quite irrespective of the uses of magical arts, and the actual effectiveness of religious ritual and ceremonial which belong to another order of priesthood entirely,—who, over and above the illusion of titles and names, wields the greatest educational authority and the widest intellectual and political influence? The clergymen of to-day have their place and function, but few among them can claim, in a community, power equal to that of the editor and journalist. With the bible that lies on every breakfast-table and the sermon men read on their way to work, with these scriptures of the unchurched masses, vital with the inspiration of the moment, ecclesiasticism begins to understand it no longer competes. It seems sufficiently clear that the Priesthood is reincarnate as the Press, and the tribe of Levi sustains itself still at the public charge. It may well be questioned if this priesthood of to-day be less venial than of old, or shows a better sense of its responsibility.

The discovery among the ruins of Oxyrhynchus, a city 120 miles south of Cairo, and hitherto unknown to modern research, of a papyrus containing eight sayings of Jesus, in handwriting and along with other remains fixing 300 A. D. as the lowest limit for the date at which they were written, have attracted more attention than we might anticipate for a new play by Shakspeare or a new epic by Homer. Only one of the logia, or verses, contains anything novel, but it has roused such a commotion in certain quarters that we need no longer wonder at the modifications of New Testament teaching which pass current in "orthodox" circles. Many learned articles have already been written to discount the force of the statement: "Raise the stone and thou shalt find me; cleave the wood and there I am." This is pantheism, we are told, and betrays the influence of the mystic and occult views of the early gnostic thinkers. Therefore, although the papyrus is at least a century older than any known version of the New Testament writings, it should not be accepted. Incidentally this little Greek memorandum is forcing upon the attention of many who have not yet faced it, the fact that the authenticity of the scriptures and their claim to inspiration has rested entirely upon human scholarship and opinion in one direction, and upon the authority of the Church in another. When men understand that the inspiration of a book depends upon its power to reflect or to elicit the divine in themselves, less value will be placed on the very precarious evidences commonly regarded as conclusive. One reviewer has particularly emphasized the danger of countenancing such discoveries as that at Oxyrhynchus. If it should happen that manuscripts be found containing socialistic or communistic sentiments professing to emanate from Christ, we are asked to contemplate the danger of powerful sects being raised upon such a foundation to the risk and jeopardy of vested interests. We might ask why a communistic utterance should be particularly counted upon, but clearly it is for the vested interests of the Church to beware of all papyri, however inoffensive, since thereby prestige may accrue for vast heaps of pantheistic and otherwise heresy-tainted documents yet to be uncovered. At the same time nothing could be more unfair or unwise than to fail to recognize the stand taken in such matters by those who represent what we have no hesitation in considering the best element in the churches. In the NORTH AMERICAN REVIEW, the Rev. Dr. Walton Battershall writes of "The Warfare of Science with Theology" in terms which show an appreciation of the distinction between the Church as it might be and the members of the Church who are and have been. Undoubtedly, also, the almost un-

bridgeable chasm of the so-called pantheistic problem is revealed. Speaking of theology and science he says: "One is simply a group of facts, the other a group of beliefs. . . . The only science whose credentials are accepted is the science that brings returns from the physical universe. . . . The legitimate sphere of theology is God in His moral and spiritual relationship to man, and the circle of truths and duties which are involved in that relationship. . . . If theology is simply the science of God, it has no concern with, and is beyond the reach of, the science which has taken for its province the physical universe. Between the two there is no warfare, or possibility of warfare, because they lie in two diverse planes of thought and fact. . . . The theological oppositions to science proceed invariably from current interpretations of what are supposed to be scientific references in the Holy Scriptures. . . . It can fairly be said that in no century has the church been responsible for the interpretations." This is tantamount to the claim that the church is really independent of the Bible and its interpreters. And it also displays the device by which it is possible to keep our science or knowledge, and our religion, whatever that may be, in separate compartments. It likewise represents the struggle to impound the Absolute within theological limits, and the confusion consequent upon a determination to identify IT with the World-Soul or Logos. Dr. Battershall quotes the Archbishop of Canterbury: "God did not make things; no, he made them make themselves." As things continue to make themselves, we cannot decide whether theology recognizes the original impulse as eternally abiding, or as being continually imparted. In the one case we have a Logos; in the other we certainly have not the Absolute. In the latest church writers there appears a tendency to adopt what may be termed a Pan-Logistic or Pan-Christic conception which avoids many obvious difficulties, and permits the Personal God of the devout to continue in peace. Dr. Watson (Ian Maclaren) in the *INDEPENDENT* of 22 July, gives some curious instances of telepathy in his own experience, and offers a theory which lies along these lines. He thinks "(1) that people may live in an atmosphere of sympathy which will be a communicating medium. . . . The medium through which the message passes is love. (2) That this love is but another name for Christ, who is the Head of the body. . . . It is Christ who unites the whole race, and especially all Christian folk, by his incarnation. (3) That in proportion as one abides in Christ, he will be in touch with his brethren." Mr. A. P. Peabody might discover here as he does in Wordsworth in the *JULY FORUM*, some "germs

of pantheism." Dr. Watson probably never heard of a Root or Seed Manu but his second proposition is none the less significant.

The antiquities and traditions of America are prominent in the most recent literature of both fact and fiction. The territories of Colorado and Utah, New Mexico and Arizona have been contributing a mass of legend and folk-lore to our still scanty knowledge of the great races that once dwelt in these regions. Major Washington Matthews has gathered much in his *Navaho Legends* bearing on the primitive religion, and the occultism of these descendants of a mighty mother stock. The Athapascan, or Tinneh people of which the Navahoes are considered to be a branch, rival the Aryans of the East in the extent of their distribution, which ranges from Alaska to Northern Mexico. While the Navahoes have no personal God in the modern sense, and are apparently unable to conceive of such a being, they have very definite ideas of the relation of cosmic powers, personified, of course, to humanity. Their Woman Who Changes, or rejuvenates herself, is so called because she is subject to perpetual change, growing to be an old woman, and becoming a young girl again in an endless series. They believe in a *kama ruṇa*, or devil belonging to every corpse, while the spirit of the dead returns to the former home of the people. The Woman Who Changes is made of the blue turquoise, and has a sister, the White Shell Woman, while their two children are the war-gods. Their cosmogony is full of the sacred numbers, 3, 4, 7, 9 and 12. White Body, Blue Body, Yellow Body and Black Body presided at the creation of the first man and woman, and raised the seven sacred Navaho Mountains. E. P. Vining writes in *THE NINETEENTH CENTURY* of "An Inglorious Columbus," as he styles an early Chinese navigator who is thought to have reached the Pacific Coast. He accounts in this way for a supposed influence of China on early Mexican civilization, and for the civilization of Peru's being an exact reproduction of the theory of the Chinese organization of a State. But he acknowledges that the early peopling of the Americas is not explained, while the identity of six of the names of the signs of the zodiac in the two countries he regards as "a coincidence which approaches the miraculous." Mr. Verner Z. Reed has selected the Colorado region as the scene of a number of tales of the Navaho, Ute, and kindred tribes. There is a good deal of quiet intensity about them, but they somehow lack in conviction. *Lo-To-Kah* consists of six narratives covering the career of a great chief of the Utes, whose last previous incarnation we are led to infer was in the character of the first Napoleon. "The Story of the Golden Woman," is one of the best, and the picturesque yet barbaric chief, whose savage chivalry is of the old Celtic order,

may survive as a type. In *Tales of the Sunland*, Mr. Reed's disposition to emulate Rider Haggard is more pronounced and *She, The People of the Mist*, and *The Heart of the World* are frequently suggested. The books are beautifully produced by the Continental Publishing Company. [\$1.00 and \$1.25, respectively.] The typography of the *Sunland* volume is especially excellent, and is notable for a most attractive font of italics. The illustrations by L. Maynard Dixon are studies in themselves, and greatly enhance the interest of the text.

The death of Mrs. Oliphant, and of Jean Ingelow reminds one of the great power wielded by women writers in the propagation of mystic thought. This appears as an undertone in much of Jean Ingelow's poetry, but Mrs. Oliphant often gave it full expression. There is much insight in such books as *The Beleaguered City*, and the ever-charming *Little Pilgrim*. Those who have read it elsewhere will be delighted to have in book form William Canton's *The Invisible Playmate*, issued as it is in the daintiest fashion of book-making art. This pathetic little fragment of child life reads more like a chapter from Mrs. Oliphant than a page of the pitiful reality it claims to be. [J. Selwyn Tait & Sons, N. Y.] *Life's Gateway, or, How to Win Real Success*, by Emily S. Bouton [Boston: Arena Publishing Company], is a collection of essays forming as a whole a very practical and comprehensive little everyday system of applied occultism. Many are constantly enquiring what is the good of Theosophy, and where does it come in on week-days, and there is much in Miss Bouton's book for those who wish to understand how at once to kill out ambition and work as they work who are ambitious. The value of persistence, of the power of quick decision; the knowledge that one can do nothing until he can believe in himself; that he must be sure he can carry out his undertaking if he would succeed; that if difficulties arise they will vanish if faced boldly, and the laws that govern these matters, and the wise aims they contemplate, are treated in simple, pleasant and encouraging language. The distinction between the success-at-any-price philosophy of Samuel Smiles as enunciated in *Self-Help*, and the more humane ideals of this volume should be considered.

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THE IRISH THEOSOPHIST maintains its lead among the Society publications. The July issue contains the conclusion of Mr. Judge's letter to the London household, a weighty utterance in which many important statements are embodied. "Concretely there is a certain object for our general work. It is to start up a new force, a new current in the world, whereby great and long-gone Gnânis or wise ones will be attracted back to incarnate among men here and there, and thus bring back the true life and the true practices." "The Founding of Emain Macha" is drawn from ancient Irish sources, and Charles Johns-

ton writes of "The Three Gods of Man," the power of the world, the power of man, and the power of the Eternal.

OURSELVES (May-June) has two excellent little narrative sketches and several plainly written papers on such topics as Osiris, Islam, the Higher Patriotism, etc. THE GRAIL appeals to a higher stratum of society perhaps, but has an equally attractive and lucidly prepared programme. "A Daniel Come to Judgment" is an examination of the Duke of Argyll's criticisms of the Darwinian hypothesis and claims the noble Scot as a wanderer on the brink of the ocean of theosophy. "The Seven Principles," conveys a presentation of the familiar classification from a new point of view.

THE PACIFIC THEOSOPHIST (June) is chiefly occupied with Col. Blackmer's *résumé* of a paper by Dr. Stockwell, "The Prophecy of Science at the Close of the Century." Its purport is to support the view that consciousness precedes organization on the physical plane. THE AUSTRALIAN THEOSOPHIST for June, besides local news and reports, has an interesting account of Maui, the Maori Prometheus. An extended review of *Mystic Masonry* is commenced.

INTELLIGENCE (July) is, as usual, an important contribution to literature. Dr. Dawson supplies one of the most sprightly essays, "Ourselves, Critically Considered," pointing out "the danger of thinking that a description is the same thing as an explanation."

We have also to acknowledge receipt of Lotusbluthen; The New Time, The Hypnotic Magazine; Notes and Queries, in which a new translation of the Koran by Charles H. S. Davis is announced; Twentieth Century; The Anglo-Russian, a new venture by Jacob Prelooker, seeking to effect the union of these great races; The Dominion Review; Secular Thought; Islamic World; The Thinker (Madras); The New Age (London); Herald of the Golden Age; Record and Critic (Cleveland); The Theosophical News, which improves with every issue and has recently had contributions on The Kabbalah, by Rev. W. Williams, Open Air Theosophy by James Pryse, and others, equal to any of the monthlies; Child Life, with a modern nursery version of Thor's adventure with Skyrmer, the continuation of "Margery's Dream" and some other papers and children's verse, etc.; The Theosophical Forum; Prasnottara; Theosophical Gleaner (Bombay); Journal of the Maha Bodhi Society; The Coming Nation (Ruskin, Tenn.); The Editor, etc.

A. E. S. SMYTHE.

"On the Watch-tower" in LUCIFER is frequently lightened by delicious touches of unconscious humor, but all previous achievements in that line have been easily surpassed by Mr. Mead in the July number, in his apology for Vol. III. of *The Secret Doctrine*. The latter has at last made its appearance, horribly printed and worse edited. With admirable adroitness Mr. Mead shifts all responsibility for it, and especially for the impossible Greek and doubtful Hebrew and Sanskrit, upon the shoulders of Mrs. Besant. The only marvel is that two such prodigious pandits should have wasted their valuable time correcting the works of so "ignorant" a writer as H. P. B. Says Mrs. Besant concerning the Sections on "The Mystery of Buddha": "Together with some most suggestive thought, they contain very numerous errors of fact, and many statements based on esoteric writings, not on esoteric knowledge . . . I do not feel justified in coming between the author and the public, either by altering the statements to make them consistent with fact, or by suppressing the Sections." What a wealth of esoteric lore we have missed through Mrs. Besant's literary delicacy! She has published these erroneous

statements of H. P. B. when she might with her own pen have given us the inside facts about the mystery of Buddha. According to Mr. Mead, Vol. III. is composed mainly of fragments "excluded from Volumes I. and II., because of their inferiority to the rest of the work," but he takes comfort in the small price of the book; which is but 15s. net. It is perfectly true that the book is the least valuable of H. P. B.'s works. If it had been printed as H. P. B. wrote it, then Theosophists generally would have prized it; but Mrs. Besant and others having edited it, they will regard it with a just suspicion. Those who have compared the first edition of Vols. I. and II. with the "third and revised edition" know the deadly results of Mr. Mead's and Mrs. Besant's "editing." It is deeply to be regretted that H. P. B. left no directions concerning her posthumous works, and that, dying intestate, her heirs should have permitted valuable MSS. to fall into the hands of individuals who have not scrupled to mutilate her literary work under the bald pretense of correcting "errors of form," and have sought to decry her in insulting prefaces and notes. Errors she undoubtedly committed, but for every needed correction her editors have made a score of unwarrantable changes, often perverting the sense and obscuring the text, while many of the "improvements" they have made in her English are more than questionable. Fortunately, Vols. I. and II. may hereafter be reprinted from the first and unrevised edition; but it is to be feared that Vol. III. is practically lost to the world, hopelessly mutilated as it now is.

About a third of the work forms no real part of the third volume, being merely a reprint of certain private instructions, partly written by H. P. B. and partly pieced out from notes of her oral teachings. These have been included simply to pad out the work. They are of no interest to the general public, and are perfectly useless even to students who are not working under a practical teacher; for they are only preliminary instructions given to those who are preparing for practical Occultism, and the latter is possible only for students personally trained by a living teacher. No one need delude himself with the hope that Mrs. Besant has betrayed any occult secrets by publishing these private instructions. True, they were given her under a solemn pledge of secrecy, which she has violated; but the foresight of H. P. B. enabled her to guard against such a contingency, and without certain verbal clues it is impossible for anyone to make practical use of these instructions. In fact, esoteric secrets are never entrusted to paper even in the occult schools save when written in a cypher that would baffle the cleverest cryptographer.

How little Mr. Mead understood H. P. B. and her work is shown by the concluding passage of his apology for Vol. III. He says: "No doubt she was thoroughly in earnest, but in that she acted as the karmic builder of the embryonic body of the Theosophical Society, into which she had to collect as many elements as that karma demanded, Kabalists, Rosicrucians, Alchemists, Astrologers, Vedantins, Buddhists, Zoroastrians, Hellenists, Stoics, Gnostics, Ceremonialists, Devotees, Sceptics, Hermetists, Phenomenalists, Charlatans, Tricksters, Adventurers, all and divers. Such being the elements, the 'tanhic elements,' of the Society, how will the Ego of our movement purify them? The future alone will show; meanwhile it is open for each one of us to work consciously with that Ego or to be absorbed in the unconscious host of 'tanhic elements.' . . . It is now for two years that the Theosophical Society has felt the benefit of its recent purification, and every student in it knows that it is healthier and stronger and more conscious than it has ever been before."

Setting aside this foolish braggadocio about Mrs. Besant and her feeble followers being the "Theosophical Society," which was "purified" by violating the cardinal principle of brotherhood and so severing itself from the real Theosophical movement, and ignoring the insult to the great body of workers throughout the world, whom Mr. Mead stigmatizes as "tanhic elements," notice how H. P. B.'s work is described. She was, in Mr. Mead's opinion, simply the "karmic builder of the embryonic body of the Theosophical Society," while the people she tried to help, regardless of their beliefs, pitiful for their sins and failings, were only "tanhic elements" for the building of that Society.

She, great loving soul, worked for the good of all humanity, and not simply to build a Society; accepting all men, rejecting none, she could say, as the "good, grey poet" said to the tramp, "Not till the sun excludes you will I exclude you." H. P. B., who can blame your enemies for traducing you when those professing to be your friends and pupils can thus decry your writings and belittle your works! Truly have you said in your third volume: "From Prometheus to Jesus, and from Him to the highest Adept as to the lowest disciple, every revealer of mysteries has had to become a Chrestos, a 'man of sorrows' and a martyr."

JAMES M. PRYSE.





July 30th, 1897.

*To the Editor of THEOSOPHY :*

DEAR SIR:—If every Branch throughout the world would take action through a series of resolutions setting forth the intent and accomplishments of the Crusade in the spirit of the following action by an American Branch at one of its stated meetings, it would enormously centralize and unify all our forces to the one purpose of International Universal Brotherhood.

Whereas : The recent Crusade around the world has opened a new vista in the affairs of humanity, disclosing newer and greater possibilities of moulding the thought of the world now, right at hand, and not in a far distant future to be won in other lives.

Therefore : We resolve and hopefully call upon our Brothers everywhere to arise to this opportunity of binding in mutual helpfulness a nucleus in every nation throughout the earth, diverting every possible resource at our command to strengthen the bonds of this International Brotherhood and hasten the time when our Crusade may go forth again to widen the area of this new order of ages of which the Heavens again approve.

CLARK THURSTON.

NOTE BY EDITOR.

WE much regret to have to inform our readers that the continuation of "Visions of a Life," by P., has not arrived in time for publication in this month's issue of THEOSOPHY. The reason for this, we regret to learn, has been the serious illness of the author, who, however, by latest account is now much better and hopes to write for the October number of the magazine.

We are very pleased to have received, just before going to press, a most interesting letter addressed to Mrs. Katherine A. Tingley from the Indo-American Theosophical Society in Benares, and by her permission we are able to present it to our readers.—EDITOR.

THE INDO-AMERICAN THEOSOPHICAL SOCIETY, }  
BENARES, N. W. P. INDIA, June 29, 1897. }

*To Mrs. K. A. Tingley :*

OUR DEAR, DEAR LEADER :—Six months have passed over our heads, and we have to tell you the history of the small span of time, which has been productive of an immense amount of good, real, material, physical good to no less than 2455 persons.

We have been thinking of you and of your trusted and sincere fellow-workers ever since you parted from us, just as one thinks of a dear and near relative gone out to a distant land and expected to return.

Your cheerful words at parting were ringing audibly in our ears when we received the first letter present—very, very dear and comforting at a time when the pain of separation was fresh and unallayed—in the shape of a letter dated from S. S. Golconda, off Calcutta. This charming present was followed by others in considerable numbers from Sydney and elsewhere. You have created a deep, constant, and everlasting attachment between us and our

worthy brothers in New South Wales, Australia, England and elsewhere. How wide the family circle has now grown for us—The Theosophic Family Circle. We feel and realize that we are no longer solitary units, having an oyster-like limited and circumscribed existence, but belong to the vast ocean of Universal Brotherhood, and recognize and are recognized by those who live in the same home and have similar aims and objects. How strong and powerful do we feel now. We derive much encouragement from the fact that although deep waters stand as an impenetrable physical screen between us, still the mental eye, the theosophic glance, the ever-vigilant care of our leader is always being directed towards us, and is ever watching with a parental anxiety over our weak, slippery, and infantile efforts to stand upon our legs and embrace and walk hand in hand with our dear brothers and comrades playing in the common sporting ground—the Universe.

The help, encouragement and support we are constantly receiving from our elder and sympathetic and affectionate brothers in Australia, England and America are incalculable, and we take this opportunity of expressing our feelings of love and gratitude before our Common Guide and Leader. No foreigner stopping in India awaits with more impatience, longs for with greater eagerness, and receives more fervently the foreign mail than we do. Does it not bring for us many a happy tidings? Does it not supply us the long-wished for and highly-welcome news of the home and the family—the one single home and family of Theosophists in the world—the affectionate circle of Universal Brotherhood. The only practical work that we have been able to initiate and carry on (and all this is primarily and chiefly due to your ceaseless exertions and impersonal labors in the cause of humanity) has been the relief of some of the famine stricken of our countrymen. Having received a remittance from our respected brother, E. B. Rambo, we at once started the Famine Relief work on the 28th of April 1897. The centrally-situated house of our worthy treasurer, Chhunnoo Lall L. M. S., was made the relief centre, and all the members were given the privilege of sending over persons deserving of relief with letters of recommendation to the relief centre. The relief, in every case, is afforded under the immediate superintendence of at least one member of the Famine Relief sub-committee consisting of Bros. Chhunnoo Lall, Debi Parshad and Shanker Nath.

We received a further remittance for Famine Relief purposes from Bro. E. Aug. Neresheimer, and thereupon we extended our operations further. In addition to the F. R. Sub Committee we created a corps of Famine Relief Volunteers to investigate Famine cases amongst the respectable people of the city and its neighborhood—people who would rather suffer all the pangs of hunger and death than go out abegging.

Besides many pitiable instances of suffering wretches, three specially hard cases of women of respectable families in distress were found and relieved by our volunteers.

Up to this day we have relieved 2445 persons of both sexes—mostly widowed females, often with children, or small boys.

Detailed and accurate accounts are of course kept.

Last month we received some very affectionate letter from our brothers in Sydney, and on reading some of those letters the idea of obtaining a small share—though a very small one indeed—in the building up of the School for the Revival of the Lost Mysteries of Antiquity, by sending a stone from Benares, struck to our Vice-President Babu Baboo Debi Parshad, and by a unanimous vote for subscription we have raised a small fund to carry out this idea. The stone that we intend sending will be a white marble, one foot square, with the name of the society inscribed on it in some artistic design.

We hope and trust that this humble token of our love and gratitude, and a trifling earnest of the sincerity of our hearts, will be accepted by the builders of the great school of Humanity and placed in some corner of the sacred temple. How will we then rejoice at the little quota of good Karma that we will procure for ourselves by joining our hearts in this good sacred work.

We received two copies of the "Theosophical Forum," a programme of the Third Annual Convention, containing excellent pictures of ten of those whom we most love, and an affectionate encouraging letter from our worthy and respected brother, E. T. Hargrove. The letter has proved quite a cordial to raise up our spirits.

We have had a good downpour of rain for the last week, and entertain better hopes for the next harvest.

We are on the steep road to the highest heaven of Universal Brotherhood, and our steps in the beginning must be slow and faltering.

In conclusion we beg to assure you that we have every hope for the success of our society. Some of our new members are capital acquisitions to the Society, we believe—young, honest, earnest hearts.

Liberation for discouraged humanity, in India, is not very far off now.

With the strongest hopes in the future, I, on behalf of the society, subscribe myself, Dear Leader,

Yours devotedly,

AJIT PRASADA,  
*Secretary.*

## MIRROR OF THE MOVEMENT

**D**URING the summer months the routine work at HEADQUARTERS usually slackens somewhat and many of the Branches throughout the country close their meetings for two or three months. But the work by no means lags and during the past month two new Branches, the WACO T. S. at Waco, Texas, and the KATHERINE A. TINGLEY T. S., at Placerville, Cal., have been formed, and a steady stream of applications for membership is kept up from all parts of the country. During the last two years the work has increased so rapidly and has assumed such large proportions that it has become necessary to adopt new plans in order to carry it on efficiently. Mrs. Tingley has written the following letter :

*To All Members of the Theosophical Society in America.*

The rapid growth of the Movement and the new lines of activity opening out make it necessary that a better system should be adopted in several departments of work, more especially in the methods of Theosophic propaganda and in visiting the Branches by public lecturers; this work having been done formerly almost entirely by workers who have had to act on their own responsibility and without adequate directions from Headquarters, considerable confusion has resulted. The lecturers, acting independently and following different methods, have given conflicting directions to Branches in the matter of study-classes, propaganda, etc., causing much perplexity to local workers and often retarding the growth and progress of new and inexperienced centres.

It is most important that lecturers should act in concert under experienced directions, so that all may be kept in touch with Headquarters, share the general spirit of the movement, and work on a systematic basis. Great results would follow. Branches can be started in districts where Theosophy is not yet known, and newly-formed Branches can be given support and encouragement. I have therefore suggested Mr. James M. Pryse as the Superintendent of the Propaganda Bureau which I recommend to be established not later than the 27th of July. No one is better fitted to perform the work than Mr. Pryse, who is one of the oldest members of the Society and has worked directly under H. P. Blavatsky

and William Q. Judge. Mr. Pryse is acquainted with the methods of work and familiar with all sections of the U. S. A. This makes him peculiarly qualified to fill the position.

KATHERINE A. TINGLEY.

In accordance with the above suggestion of Mrs. Tingley, the Executive Committee of the T. S. A. have established a "Bureau for Branch Extension," and have appointed Mr. James M. Pryse Superintendent.

The happy faces of the children at the LOTUS HOME, across the 125th Street Ferry, New York, are the best evidence of the splendid work being done there. Full accounts of this work are given weekly in the *Theosophical News*, published at 24 Mt. Vernon Street, Boston, Mass., and we feel, as Mrs. Tingley does, that the *News* should be in the hands of every member.

The annual Convention of the T. S. IN E. (HOLLAND) was held on July 20th at Bloemendual, near Haarlem, in the midst of a wood. All the officers were reëlected and Mr. A. Goud was chosen delegate to the European Convention at Stockholm. A new centre has been established at Rotterdam through the efforts of Mr. Meng. Mme. de Neufville has awakened a great deal of interest by her lectures on Wagner's Parsifal at Amsterdam, Arnheim and Haarlem.

Good reports of work done come from GERMANY. In LEIPZIG the members are engaged in active propaganda work. Steady work is being done in BRESLAU though the obstacles to be overcome are many. A new lodge has been formed at HAMBURG and it is expected that one will soon be established at NURNBERG. The "GOLDREIF" Lodge of BERLIN has had a large increase in attendance at its public meetings.

The report of the annual Convention of the T. S. IN E. (SWEDEN) held May 27th and 28th has just reached us. Delegates were present from all the Branches in Sweden and Norway and the proceedings throughout were characterized by harmony and solidarity.

Active propaganda is being carried on by the Lodges in SYDNEY, NEW SOUTH WALES, and special meetings are held in the different quarters and suburbs of the city. On May 12th at the Newtown Town Hall, a large meeting was held by HARMONY LODGE. The Mayor and his family and several Aldermen were present. One of the National Representatives of the T. S. in Aus. has offered to send a copy of the *Key to Theosophy* to the School of Arts Library in every country town in N. S. W. All have expressed their willingness to receive it. He has also sent copies of Dr. Buck's *Mystic Masonry* to the Masonic Libraries.

The "CENTRO TEOSOFICO DE VENEZUELA" at Caracas is doing excellent work. All the meetings are well attended and a project is on foot to start a Spanish magazine for propaganda.

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No man can find the divine within himself until he has learned to recognize the divine in others.—*Farewell Book.*

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But education, in the true sense, is not mere instruction in Latin, English, French, or history. It is the unfolding of the whole human nature. It is growing up in all things to our highest possibility.—J. F. CLARKK, *Self Culture*.

# THEOSOPHY.

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Where any article or statement has the author's name attached, he alone is responsible and for those which are unsigned the Editor will be accountable.

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## RICHARD WAGNER'S MUSIC DRAMAS.

### VII. TRISTAN AND ISOLDE.

For *this* is the essence of true Religion : that, away from the cheating show of the daytime world, it shines in the night of man's inmost heart, with a light quite other than the world-sun's light, and visible nowhere save from out that depth.—WAGNER'S "*State and Religion*."

Under the leaf of many a Fable lies  
The Truth for those who look for it; of this  
If thou wouldst look behind and find the Fruit,  
(To which the Wiser hand hath found his way)  
Have thy desire—No Tale of ME and THEE,  
Though I and THOU be its Interpreters.

—*Salámán and Absát of Jámf.*

THE real meaning of this noble and deeply touching drama has been so misunderstood by those who have not had the opportunity or inclination to study the poem and its author's prose works that it will be necessary at the outset to show how mystical that meaning is. The long quotation in our last article on the *Ring* revealed Wagner's intuitive perception, from the first, of the great principle of Renunciation—the Stilling of Desire, and his realization of its logical necessity by the aid of Schopenhauer's clear-cut thought.

Towards the close of 1854, when that great philosopher first began to claim his attention, Wagner writes to Liszt :

His chief idea, the final negation of the desire of life, is terribly serious but it shows the only salvation possible. To me of course that thought was not new, and, indeed, it can be conceived by no one for whom it did not pre-exist ; but this philosopher was the first to place it clearly before me.

Two years later the subject is mentioned again and a quotation from a letter will serve to show how all these works grew out of one another and were intimately connected in their inner meaning in Wagner's mind. We have shown in the previous article how he connected Siegfried and Tristan, in their "bondage to an illusion." Now he refers to an idea for a Buddhist drama, which later developed into *Parsifal* :

I have again two splendid subjects which I must execute. *Tristan and Isolde* you know, and after that *Der Sieg* (Victory), the most sacred, the most perfect salvation. . . . To me it is most clear and definite, but not as yet fit for communication to others. Moreover you must first have digested my *Tristan*, especially its third act, with the black flag and the white. Then first will my *Sieger* become a little more intelligible to you.

It may be mentioned here that *Tristan* is one of the Knights connected with the Celtic versions of the *Parsifal* and Holy Grail legends.

Of *Die Sieger* (The Victors) the sketch alone remains and I shall refer to it more fully when I deal with *Parsifal*. For the present I shall have enough to do to clearly indicate the "inner soul-motives" which connect *Tristan* with the earlier dramas and to clear this singularly pure love-allegory from the vulgar charges of immorality and sensuality which have been brought against it. In his fine essay *Zukunft's musik* (Music of the Future) which belongs to his later and more deeply mystical period, Wagner traces the Thread-Soul which governed the development of his dramas from the *Flying Dutchman* up to *Tristan and Isolde*. Pointing to the lesson of the terrible power of Doubt embodied in *Lohengrin* he goes on to say :

I, too, felt driven to this "Whence and Wherefore?" and for long it banned me from the magic of my art. But my time of penance taught me to overcome the question. All doubt at last was taken from me when I gave myself up to the *Tristan*. Here, in perfect trustfulness, I plunged into the inner depths of soul-events, and from the inmost centre of the world I fearlessly built up its outer form. . . . Life and death, the whole import and existence of the outer world, here hang on nothing but the inner movements of the soul. The whole affecting Action comes about for reason only that the inmost soul demands it, and steps to light with the very shape foretokened in the inner shrine.

In the face of such words as these there is only one possible light in which to regard this drama ; and yet there is some excuse for those who cannot see its inner meaning, since the writings of Tennyson, Malory and others on this same subject all lean more or

less to the gross and sensual. It has remained for Wagner's deeper insight to grasp the true meaning of the myth and mould it in a drama of unique beauty.

The fundamental motive of the drama is the struggle with the desire of life, alluded to above by Wagner, which finds a wonderful expression in the opening phrase of the Prelude. This deeply pathetic theme permeates in many forms the whole of the marvellous musical creation, to be merged at last into the final tender strains of Isolde's Death Song. It is composed of two parts: the first, grief-laden and resigned, being associated with Tristan, and the second, representing the upward tending nature of Isolde and her deep yearning to draw Tristan after her:



The first act opens at a point in the story where Tristan "in bondage to an illusion which makes this deed of his unfree, woos for another (King Marke) his own eternally predestined bride" and is bringing her by ship from Ireland to Cornwall. Isolde is seen in a curtained-off space with her handmaid Braugaene. From above comes the voice of a young sailor, reminding one of the Steersman in the *Flying Dutchman*:

Westward  
Sweeps the eye;  
Eastward  
Glides the ship.  
Homeward blows the fresh wind now;  
My Irish maid, where tarriest thou?  
Is it the wind that moans and wails,  
Or thy sigh's breath that fills my sails?  
Sighs the wind so wild!  
Sigh, ah sigh, my child!  
Erin's maid,  
Thou wild winsome maid!

Isolde starts up out of her deep dejection asking who mocks her; and then learning that they near the land she bursts out in a wild aside:

Degenerate race,  
Unworthy your fathers!  
Oh, mother, to whom  
Hast thou given the power  
To rule the sea and the storm?

Famed is now  
 Thy sorcery's art,  
 That yield's but balsam draughts !  
 Awake once more, brave power, for me !  
 Arise from my bosom, where thou hast hidden !  
 Hear now my *will*, ye craven winds.

For Isolde, as may have been guessed by now, represents the "Mysteries," or the inner concealed powers of the soul. She is Princess of Ireland, the land of the mysteries, even at the present day, and we see that her mother is skilled in magic arts. Even the scene on the ship is symbolical : Isolde in her pavilion shut off from the glare of Day and from its champion Tristan, who is revealed when the curtains are thrown aside by Braugaene, gazing thoughtfully out to sea with his faithful henchman Kurvenal at his feet. Mark Isolde's words as her eyes find him :

Destined for me !—lost to me !—  
 Fair and strong, brave and base !—  
 Death-devoted *head* !  
 • Death-devoted *heart* !

How clear to the mystic are these words I have italicized ! The "head" is Tristan, the "heart" is Isolde ; and the whole drama is the story of the great struggle between these two elements—Intellect and Intuition— and their final union.

Tristan is the nephew of King Marke, of Cornwall, and he had freed that country from paying tribute to Ireland by slaying the Irish champion Morold, who was betrothed to Isolde. Wounded himself he went disguised as a minstrel and with name reversed as "Tantris" to seek healing through Isolde's far-famed magic skill. But in the head of Morold, sent scornfully as "tribute," Isolde had found a splinter of steel which she fitted to a gap in Tristan's sword and so penetrated his disguise. Then she raised the sword in vengeance ; but, as she now recounts to Braugaene :

From his sick bed  
 He turned his *look*  
 Not on the sword,  
 Not on my hand,—  
 He *looked into my eyes* ;  
 His anguish wrung my heart,  
 The sword fell from my grasp—  
 The wound which Morold made  
 I healed, that, whole and strong,  
 Tristan might go his way  
 And no more vex my sight.

What means all this ? Tristan has made his first attempt to penetrate the inner mysteries of his nature ; he has conquered their guardian (Morold) and come face to face with the Queen of the Night



herself ; she knows him beneath his disguise and in that "look" he turns upon her she recognizes his dawning consciousness of the inner life and knows that she is his "eternally predestined bride." We now hear a new pair of motives ; the first, rising heroically, represents Tristan's powerful aspiration towards Isolde, while the second is associated with the "look" he casts upon her :



Look-motive.

But Tristan, like Siegfried, does not seize his first opportunity to retain his inner vision, but must needs pass through the narrow gate of suffering ere he learns his real duty. Deceived by that subtle foe of the aspirant, the idea of sacrifice for the fancied good of another, he rejects the intuition which draws him to Isolde and inwardly resolves that he will offer this rare jewel to his uncle King Marke. He argues to himself that he is less fit and worthy than his chief and elder ; and so, looking too much on the outer aspect of things, he falls again under the illusion of "the cheating show of the day-tide world" in which Marke wholly dwells. For the good old King is "asleep inside," although upright, pure and noble, and this is just the difference between the two men. Thus Tristan, as we shall see, wrongs not only Isolde and himself, but also the simple soul to whom he offers an alliance which he would never have accepted had he known the hidden truth.

Tristan's action has in reality amounted to a profanation of the Mysteries ; for the aspirant who approaches that inner realm has to "learn the lesson of *silence*," and Wagner has made this clear enough here for those who are not wilfully blind. Listen to Isolde's words to Braugaene :

How loudly Tristan there proclaimed  
 What I had held so fast locked up  
 Her name who *in silence* gave him life,  
*In silence* screened him from foes' revenge,  
 And how her secret shelter had saved him  
 He openly published to all the world.

Tristan's reflections are gloomy indeed, as he guides the ship to King Marke's land. He is beginning to awake to the consequences of his false humility, and, as the mystic fire burns ever yet more fiercely within him, he places a stern guard on himself in loyalty to

his chief. To Isolde's message bidding him to her presence, he replies that he must not leave his post at the helm. "How could he guide the ship safe to King Marke's land?"

But for the soul once awakened, be it ever so little, to its inner Self, there is no return, and no rest till the consummation is reached. The tie has been made and cannot be broken; Isolde will claim her own in death if need be. Braugaene, thinking she is distraught at the prospect of a loveless union with Marke, gently reminds her of a love-draught which her mother's magic art and foresight had provided to ensure her daughter's happiness: but Isolde had "graven deep a sign" on another phial in the casket—the *death-draught*, and it is this that she now commands the horror-stricken Braugaene to prepare, while she sends a second and peremptory summons to Tristan.

As the hero, in obedience, now enters we hear his motive again combined with two of the love-motives in a stern and simple form as if to accentuate the iron control he has set upon his inner feelings. To Isolde's question he answers that "custom" kept him afar from her whom he was bringing as bride-elect to his King. But Isolde knows naught of worldly conventionality. "For fear of *what?*" she asks guilelessly; and Tristan can only answer, "Ask the Custom." Then she tells him that a blood-debt lies between them (the death of Morold) for which atonement must be made. Tristan answers that truce was sworn "in *open field*;" and Isolde's reply is full of inner meaning:

It was not there I held Tantris hidden,  
Not there that Tristan fell before me.  
There he stood glorious, bright and strong;  
But what he swore I did not swear;  
*I had learned the lesson of silence.*

And she goes on to say how at his look she let fall the avenging sword and now they must drink atonement. She signs to Braugaene for the draught and at the same moment sailors' shouts are heard. Tristan asks, "Where are we?" and Isolde with the death-resolve in her heart answers with double meaning:

Near the *goal*.  
Tristan, is peace to be made?  
What hast thou to say to me?

His reply is equally significant:

The Queen herself of Silence  
Lays on my lips a seal.

He too has now "learned the lesson of silence" and gladly takes the proffered cup which shall release him from his misery:

Heart's deceit ! foreboding dreams !  
Endless mourning's only balm,  
Oblivion's kindly draught,  
I drink thee without fear !

But ere he can drain the goblet Isolde snatches it and drinks the rest. And now, at the gate of death, which for them means freedom from the pain and illusion of separateness, they have no further need of concealment. Openly and truly they stand face to face, all barriers cast aside, and the music tells us that Tristan's vision is once more unclouded, for we hear the "Look-motive" loudly sounded. Then follows one of those wonderful passages where speech is silent and the music all-eloquent, telling us of the lofty death-defiance in their hearts changing to the glow of the mystic love-fire. Believing themselves already in another world they embrace and "remain lost in mutual contemplation," unheeding of their arrival and the coming of Marke. Then it all breaks in upon them and they learn with horror that Braugaene, in foolish compassion, has changed the death-draught for that of love, and thus—acting as the agent of that Law which demands expiation—condemns Tristan to a further sojourn in the world of illusion. Isolde is there too, but only figuratively, for her real nature is of the Mysteries and her manifestation is in so far a revelation of those Mysteries. She is throughout the seeress and prophetess. The draught whether of death or love, is also only a dramatic symbol of what must be inevitable between these two.

Thus the first act closes as they are violently torn asunder by the sudden inrush of the Day ; while amid the shouts of the sailors, the blare of trumpets and the bustle of the landing, the sad cry of the "yearning-motive" again reaches our ears as the curtain quickly falls.

BASIL CRUMP.

*(To be continued.)*

## THE THREE OBJECTS OF THE THEOSOPHICAL SOCIETY IN AMERICA.

BY FRANZ HARTMANN, M. D., F. T. S.

### II. THE THEOSOPHICAL TEACHINGS.

THE "Theosophical Society" as such has no doctrines or dogmas to which anybody is asked to subscribe, it asks for no belief in any authority except in the self-recognition of truth, and it leaves it free to every member to believe what he pleases and to grasp as much truth as he can without pinning his faith to anybody's credibility or respectability. Those who can read the mysteries of nature in the light of divine wisdom require no other teacher; wisdom itself is the teacher who teaches those who are wise. Wisdom is the true understanding arising from self-thought in the minds of those whose souls have risen above the narrow horizon created by selfishness and become lighted up by the power of unselfish love to the region of true spirituality, where is to be found the direct perception of absolute truth. The "Theosophical Society" has no Holy Ghost in its possession to distribute or deal out to the curious; no man can impart to another the true understanding; he can only aid others in overcoming their errors which stand in the way of perceiving the truth. Only when the light of truth becomes manifest in the soul, will the true understanding arise which illuminates the mind with real self-knowledge. Thus after Gautama Siddhartha had become a "Buddha," which means an "enlightened one," he said: "This knowledge of truth was not among the doctrines handed down to me, nor was it told to me by another; but within myself arose the light; within myself the eye of the understanding was opened; within myself the truth revealed itself."

A person in whom, through the recognition of principle, the true understanding has arisen, is, according to the degree of his enlightenment, called an Initiate, an Illuminate, a Theosopher, an Adept, or even a Buddha. An Adept is merely a person whose terrestrial nature has become adapted to serve as an instrument for the manifestation of the light of wisdom that comes to him directly from his Higher Self through the power of intuition, and which is a reflection of the light of the sun of divine wisdom itself. Thus the Christian mystic, Thomas à Kempis, says: "Blessed is he whom wisdom teaches, not by means of perishing forms and symbols, but by the light of wisdom itself."

There are perhaps only few people known in this present age of Kali Yuga, in whom the light of Theosophy has become manifested to such a degree that they are no longer in need of books or instruction for overcoming their errors; but there have been at all times persons in possession of a high degree of real self-knowledge, and such have been the great souls or "mahatmas" (from *maha*-great and *atma*-soul), the great reformers and especially the founders of the great religious systems of the world. They have all perceived the one absolute and eternal truth; for absolute truth is one, and not composed of opinions; and they have described it under certain forms, symbols and allegories; differing from each other not in essence, but in modes of expression. They differ in the use of symbols, because a language and symbol has to be adapted to the understanding of those who are to be taught. Thus, for instance, in certain tropical countries in which apples do not grow, the fruit which Eve is said to have taken from the forbidden tree and presented to Adam, is taught to have been not an apple, but a *banana*. In reality it was no such fruit at all, but the fruit of *Karma*; that is to say, the knowledge which they had to gain by the experience of good and evil that arose from their actions.

The doctrines which have thus been taught by some of the world's greatest sages, seers, and prophets, such as Buddha, Confucius, Zoroaster, Plato, Pythagoras and many other greater or lesser lights, are not the "accepted doctrines" of the "Theosophical Society"; for that society has no dogmas; but there are some members of the Theosophical Society in America and in other countries, who make it their business to study these teachings in the sacred books and religious systems of the East and West, and they give the outcome of their researches to the world, not as a matter to be blindly accepted and believed in by their followers, but as food for thought and as a guide for the direction of those who wish to follow the true path that leads to self-knowledge.

I am asked: "what is Self-knowledge? what is Wisdom?" To those who do not possess it it cannot be explained, and those who are in possession of it will need no explanation. Those who cannot feel the principle of truth cannot grasp it; a principle must become manifested within our own self before we can realize its true nature. Those who are blind to principles cannot see it and they clamor for proofs; those who see the principle of Truth require no other proof than its presence. When Christ stood before Pilate and was asked to show the truth, he was silent; for what other answer could the truth give to the intellect, if it stands before our eyes and we cannot perceive it? Those who cannot see principle cannot know the

truth ; their knowledge is not their own, but that of another, they must stick to blind belief in authorities and need the crutches of dogmatism. They are insatiable in their demands for information for the purpose of having their scientific curiosity gratified ; but that information does them no good, for it only increases their inability to think for themselves.

It is said that a certain gentleman living on an island known by its being shrouded in fogs for the greater part of the year was once visited by the Holy Ghost. The Holy Ghost found the walls of the chamber in which that man lived papered with notes of the Bank of England, and the man himself wore a moneybag in place of a heart, and upon the sanctuary there was an idol called Tweedledee, which that man worshipped and in which he placed his faith. Thereupon the Holy Ghost tried to persuade that man, that he should not be satisfied with a blind belief in Tweedledee, but that he should try to awaken his own understanding. But the man could not see the point. "Is not Mr. Tweedledee a reliable person, well known for his veracity?" he asked. "Undoubtedly he is," answered the Holy Ghost ; "but his knowledge is his own and your faith in what he says is merely a second-hand opinion. You ought to learn to rely upon your own perception of truth." "O, I see!" exclaimed the man, "I am not going to believe in Tweedledee any more." And calling for his servant, he said : "John ! take away Tweedledee and bring in Tweedledum."

Thus no change of belief or opinion constitutes real knowledge, which can only be obtained by the self-recognition of truth. Self-knowledge can only be obtained by the finding of one's own real Self, the Self of all beings, God in the soul, the Christ or the truth. The finding of one's own soul and not the worship of authorities or of persons apart from the principle which they are to represent, constitutes theosophy or the true understanding.

The symbols and parables in which religious truths are represented are called "secret," not because they ought not to be told to any ignoramus except to a few favored ones, but because their meaning ought to be found out by every student by means of his own intuition ; for it is only in this way that the power of intuition or spiritual understanding becomes strong by practice. A so-called "gospel of interpretation," which would gratify the curiosity of the people in regard to the inner meaning of the secret symbols, would be of very little benefit to mankind, but rather a curse, for it would do away with the last remnant of necessity for self-thinking ; it would destroy the very object for which these symbols were made. Having heard the explanation, and believing it to be true on the

strength of some respectable authority, the majority of the people would go to sleep satisfied in their mind that the explanation was true and they would give no further thought to the matter.

But it is not in this way that self-knowledge is attained. There is a spiritual realm higher than the merely intellectual realm ; there is a knowledge resulting from the direct perception of truth which is far superior to the knowledge gained from drawing inferences and logical deductions from certain premises. In Sanscrit this kind of spiritual knowledge is called "*jnana*," the ancient Greeks called it "*gnosis*" or "*theosophia*," or "the hidden wisdom of God," and as such it is used by the apostle Paul in the Greek version of the "New Testament"\* ; the English language has no other word for it except "Self-knowledge," and of that only very few people know the meaning. As the physical senses are needed for the purpose of perceiving physical things, and as the intellectual faculties are required for the purpose of collecting and combining ideas, so the powers of the spirit are needed for the perception of spiritual things, such as the principles of truth, justice, goodness, beauty, etc. ; and as the intellect is sharpened by practice, so the spiritual perception becomes awakened and strengthened by the use of the power of intuition, which is the action of the higher mind upon the lower principles in the constitution of man ; for we ought to remember that even if the brain evolves thoughts, it does not manufacture ideas. Ideas exist in the mind or are reflected therein, and the mind uses the brain as its instrument for the purpose of forming these ideas into thoughts. Our mind is far greater than our body ; it is not enclosed in it, nor in its totality incarnated therein ; it overshadows the body. The greater the mind the more it will be capable of grasping a grand idea, while narrow minds hold only small thoughts ; but when it comes to grasping universal principles, that cannot be brought down into the realm of a superficial and narrow science, the mind must expand and grow up to that realm of spiritual truth, and the higher the soul rises to eternal truth, the nearer does it come to the eternal Reality, the nearer to God. Intuition is the light that shines from above into the darkness of the mortal personality and "the darkness comprehendeth it not." It is the path of light which we should travel, guided by the light of divine wisdom or "Theosophy."

When a child is born in this world it attains consciousness ; it opens its eyes and perceives the objects by which it is surrounded, and as it grows up, it begins to understand what they are. Thus it is with the process of spiritual regeneration. First comes spirit-

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\* See Bible, I. Cor., ii. 7.

ual consciousness, next the perception of spiritual truths, and, finally, the full realization of them by means of the spiritual understanding. Thus is attained that self-knowledge or Theosophy, which cannot be obtained by mere book learning or by the gratification of an idle curiosity, but by the growth, expansion and unfoldment of the soul through the power of unselfish love and the illumination of the mind by the light of divine wisdom itself. Each thing can have real self-knowledge only of that which belongs to itself. If we wish to obtain divine knowledge, we must let the spark of divinity that lies dormant within our soul become awakened in our own consciousness ; if we wish to know divine wisdom, that wisdom must become a living power in our soul and be our guide in all our thoughts and actions ; for only that which we realize by our works can become a reality to us. Without will and action even the most desired ideal remains forever a mere fancy or a product of our imagination.

This whole visible world is merely a collection of symbols, representing relative truths. We shall see the truths in them, when the recognition of principles has become a power within ourselves. Those who do not perceive principles see only the external forms in which these principles manifest themselves ; they see in a man only the body, which is the house inhabited by the real man, and they see in a religious parable only the apparently historical part. The majority of the pious do not even know, and sometimes refuse to believe, that these allegories have an internal meaning. To them all these nuts are hollow and they do not attempt to crack them.

Now if we are to know the truth within a symbol, it is first of all necessary that we should know that the symbol has a meaning, and the next thing is that we should desire to know it. If we have not sufficient intuition to know what is inside of an orange, we will have to make a cut into the peel to find out the contents. There are many people so much in love with the external teachings of their religious books, which they take in an entirely materialistic sense, that if anyone makes a hole into the shell so that they may see the contents, they become very angry and their anger makes them blind. Nevertheless it may be well to examine a few such allegories and expose their inner meaning, only to show that there is an inner meaning to them, so that an inducement may arise for the application of self-thought.

The history of the world shows that the greatest misfortunes have arisen from a merely external and superficial interpretation of sacred texts. It is not the truth, but the misunderstanding of it, that



causes misery in this world. If the Hindus had correctly interpreted their religious books, there would have been no widows burned alive with the bodies of their dead husbands and no crushing of men and women under the wheels of the cars of the Juggernath. If there had been a true understanding, the Indians would have sacrificed their own evil desires to their God, instead of tearing the palpitating hearts out of the breasts of captured enemies; the Crusaders of the Middle Ages would have sought the "holy land" within their own souls, instead of carrying murder and rapine into Palestine; there would have been no religious wars, no torture of heretics, no inquisition and burning of human beings at a stake. The idea of a hell with burning sulphur and pitch would not have driven people to insanity and suicide, if they had known that *Sulphur* is the symbol for energy, in the same sense as *Salt* is the symbol for substance and *Mercury* for consciousness; so that a person full of burning desires is in a state of hell of his own creation; while *pitch* is an appropriate symbol for all of our material tendencies, that stick to the soul and drag it down into matter.

Ignorance is the most expensive thing in the world; it costs a great deal of experience to overcome it, and this is only gained by suffering. It cannot be conquered by ignoring it, if it is not already conquered by the perception of truth. We ourselves have to eat of the fruit of the tree of knowledge of good and evil and to descend into hell, so that we may ascend to heaven. We have to become incarnated in matter, so that we may become victorious over our own material self and arise as self-conscious spiritual beings to the kingdom of wisdom. This is represented in the symbol of the Christian Cross; for the perpendicular bar represents the descent of spirit into matter and the ascent of man (*Manas*) into the spiritual kingdom; while the horizontal bar represents the kingdom of matter and material desire. The figure on the cross represents man being nailed to this material world of suffering; his body is immersed in matter, his head, that is to say his understanding, rises up into the kingdom of light.

The Lotus flower represents nearly the same thing. It is a water-plant. Its roots are clinging to the dirt, its stem floats in the water, representing the Astral plane; its flower swims on the top and unfolds itself under the influence of sunlight and air. Thus the soul of man is to unfold itself under the sunlight of divine wisdom, if it is to attain *theosophia*; all the study of religions and symbols is only a means to that end.

FRANZ HARTMANN.

(*To be continued.*)

## THEOSOPHY AND THE POETS.

BY KATHARINE HILLARD.

I.—DANTE.

WHEN one is asked to write a series of articles on the Theosophy to be found in the writings of the greatest poets of the world, a certain dilemma immediately presents itself. Either we mean by Theosophy its purely mystical and moral teachings, the ideas of spiritual unity, of universal brotherhood, of absolute justice, of unselfishness and devotion to others,—in which case we are at once told by the critics that “these doctrines belong to all religions worthy of the name, and they cannot rightly be labeled *Theosophy*,”—or else we mean such special tenets as the doctrines of reincarnation and karma, of the astral body and the seven-fold nature of man, and, at least under these headings, we find little or nothing upon these subjects in the poets.

But there are few dilemmas that are absolutely insurmountable, and the way out of this one is to look at the spirit rather than the letter. “For the letter killeth, but the spirit giveth life.”

In the first place, then, we should answer our critics by saying that Theosophy does not claim to be a new religion with an imposing body of new doctrines, but simply, and in its widest sense, to be what Lowell has called it when he speaks of Dante’s Beatrice as “personifying that *Theosophy* which enables man to see God and to be mystically united with Him even in the flesh.” In this sense the word is used by all writers upon mysticism, and it is, of course, especially in this sense that we find Theosophy in the greatest of our poets from Dante down to Walt Whitman. And in the second place, in its more distinctive and narrower sense, it is the claim of Theosophy to demonstrate the original unity of all religions, and to show that “the Divine Wisdom” was the same in all ages, and in all parts of the world. The higher our mount of vision, the less difference will appear between the summits of the little hills far below us; the eye takes in great masses, not petty details, and the higher the genius of the poet, the more clearly he sees the important things of the soul, and the nearer he will be to the uplifted minds of all ages. “Blessed are the pure in heart, for they shall see God.” You cannot help that simple statement by any attempt at amplification or adornment; there is the greatest of all mysteries, the goal of spiritual life stated in a few short words,—but you can write volumes about the ceremonials of the church.

In Prof. Norton's essay upon the *New Life* of Dante, he has spoken of the great Italian as essentially a mystic, and says that "his mind was of a quality which led him to unite learning with poetry in a manner peculiar to himself. . . . Dante, partaking to the full in the eager spirit of his times, sharing all the ardor of the pursuit of knowledge, and with a spiritual insight which led him into regions of mystery where no others ventured, naturally



associated the knowledge which opened the way for him with the poetic imagination which cast light upon it." This is a very significant remark, and coupled with Lowell's saying that Dante was "the first great poet who ever made a poem wholly out of himself, . . . the first keel that ever ventured into the silent sea of human consciousness to find a new world of poetry," will give an invaluable clue to Dante's double nature. In the same essay

from which I have just quoted (v. *Among My Books*, J. R. Lowell, *2d Series*), Lowell says: "It is not impossible that Dante, whose love of knowledge was all-embracing, may have got some hint of the doctrine of the Oriental Sufis. With them the first and lowest of the steps that lead upward to perfection is the Law, a strict observance of which is all that is expected of the ordinary man. . . . But the Sufi puts himself under the guidance of some holy man (Virgil in the *Inferno*), whose teaching he receives implicitly, and so arrives at the second step, which is the Path (*Purgatorio*) by which he reaches a point where he is freed from all outward ceremonials and observances, and has risen from an outward to a spiritual worship. The third step is Knowledge (*Paradiso*), endowed by which with supernatural insight, he becomes like the angels about the throne, and has but one farther step to take before he reaches the goal and becomes one with God. The analogies of this system with Dante's are obvious and striking," even more so, says Mr. Lowell, when Virgil bids him farewell, telling him that the inward light is now to be his law.

The fact is that Dante's meanings were manifold. He says himself that all writings may be read and ought to be explained in four principal senses: The literal, the allegorical, the moral, and the mystical, and the last "is when a book is spiritually expounded." This is to him always the most important, and therefore we may feel sure that the more spiritual our interpretation, the closer it will come to Dante's real meaning.

Of Dante's works the principal ones are the *Divine Comedy*, the *Banquet*, and the *New Life*. These, taken in inverse order, form a trilogy, descriptive of the history of a human soul, the poet's own inner experience. The story of the three, very briefly summed up is this: That from Dante's early boyhood (the *New Life* begins with his ninth year) he had felt a strong love for the contemplative life (or study of Divine Wisdom); that amid the distractions of the active life of his maturer years, the pursuits of the world, the cares of the state and the family, the duties of the soldier, the studies of the artist and the scientist (for Dante was all these), the heavenly Beatrice, the "giver of blessings," the Divine beatitude, passed away from him. Then came the consolations of scholastic philosophy, with its false images of good, in whose attractions his whole soul was for a time absorbed, until at last the vision of the higher life as he had seen it when a boy, came back to him, and he returned to the love of Divine Wisdom, who revealed to him first her *eyes* (or intellectual truth), and then her *smile* (spiritual intuition), "through which the inner light of Wisdom shines as with-

out any veil." These distinctions correspond very closely to the *eye* and the *heart* doctrine as described in the *Voice of the Silence*.

For any details as to Dante's idea of Beatrice, as developed through these three books, I must refer you to the original text or to the translations of the *Divine Comedy* by Longfellow, of the *New Life* by Chas. Elliot Norton, and to my own translation of the *Banquet*, because it is the only one. The general idea of Beatrice as representing the *Gnosis* was embodied in an article published elsewhere.

Here I have only space to set forth a few of Dante's ideas on subjects more particularly treated by theosophical writers. One of these is the contemplative, as distinguished from the active life, and this is a topic he loved to dwell upon. In the third chapter of the *Bhagavad Gita*, Krishna says that in this world there are two modes of devotion: that of those who follow speculation, which is the exercise of the reason in contemplation, and that of devotion in the performance of action. Dante says the same thing, and in almost the same words. The angel at the sepulchre (he tells us in the *Banquet*, IV. 22), says to those who have wandered from the true way—that is, to all who have sought for happiness in the *active* life—that it is not there, but it goeth before them into *speculation*, or the *contemplative* life. And this use of the intellect in speculation (by which Dante means not an intellectual exercise, but the absorption of the soul in the contemplation of the Divine), he tells us is the highest Good beyond which there is nothing to aspire to. 'This he dwells upon again and again, notably in the 27th Canto of the *Purgatory*, where Rachel and Leah are used as the types of the contemplative and active life. The union of the soul with God, Dante says, is like the partaking of the stars in the nature of the sun. And the nobler the soul the more does it retain of this divine effluence. This union may take place before death, but only in souls perfectly endowed by nature. And some are of the opinion, says Dante, that if "all the powers of earth and heaven should cooperate in the production of a soul according to their most favorable disposition, the Deity would descend upon that soul in such fulness that it would be almost another God incarnate." For Dante believed in the influence of the constellations and in the complex nature of man, which he says is threefold, and consists of the *vegetative*, the *sensitive*, and the *intellectual* natures, while in the *Purgatory* he is careful to explain that these are not three separate entities, but divisions of one being, the *vegetative* answering to the "kama-prana," the *sensitive* to "kama-manas," and the *intellectual* to "manas" and "buddhi,"

for Dante makes a careful distinction between the powers of the highest part of the soul which he calls *Mind*.

Dante's description of the embodiment of the soul, as given in the *Banquet*, (Bk. IV, 21) and in the *Comedy* (Purg. 25), is wonderfully like the hints given in the *Secret Doctrine*. We read in the latter (Vol. I, 223-4), that "Wiessman shows one infinitesimal cell determining alone and unaided . . . the correct image of the future man in its physical, mental, and psychic characteristics. . . . Complete this physical plasm . . . with the spiritual plasm, so to say, . . . and you have the secret. . . . This inner soul of the physical cell—this 'spiritual plasm' that dominates the germinal plasm—is the Key that must open one day the gates of the *terra incognita* of the Biologist." (Vol. I, 219.)

In the passages of his works above-mentioned, Dante described the germ-cell\* as carrying with it the virtue (or powers) of the generating soul, and that of the heaven, (or stars) then in the ascendant, united to its own potentialities, and those of the mother. The life within it is at first that of the plant, (the vegetative soul) with this difference "this still goes on, the other has attained," (Purg. 25, 54) that is, the plant, unlike the soul, is incapable of further development. Then the embryo becomes like the sea-anemone, that moves and feels, and the sensitive soul develops, and the latent potencies of the germ begin to show themselves in the development of the organs of sense and of action. As soon as the brain has sufficiently developed, says Dante, the divine spark settles there, and the intellectual soul draws all the faculties into itself, and makes of them one being.

"So the sun's heat turns itself into wine,  
United to the sap within the vine."

(—*Purg.* 25, 77.)

And when death frees the soul, it leaves the body with its senses mute, but with the spiritual faculties, the memory, the intellect, the will, more active than before. By its own impulse it takes its destined course, and as the air filled with rain shows itself bright with the reflected colors of the rainbow, so the soul, by virtue of its formative power, makes to itself an aerial body, the shadow and resemblance of itself. And like the sparks that follow all the changes of the fire, says Dante, with another beautiful simile, so this new form follows the changes of the spirit, and shows forth all its emotions and desires, and therefore it is called "the shadow." (This Dante is said to have got from Origen.) And it is these

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\* Of course he does not use this term, but the scriptural expression, the *seed*, which he calls "the most perfect part of the blood."

“shades” which he meets in *Purgatory*, answering to the “kama-loka” of Theosophy.

But it is only in one sense that Dante’s other world is that beyond the gates of death, because as Lowell has pointed out, it is in its first conception “the Spiritual World, whereof we become denizens by birth and citizens by adoption.” Dante believed with St. Paul that to be carnally minded is death. In the *Inferno* (3,64) he speaks of “these miscreants who never were alive,” and in the *Banquet* he says that “to live with man is to use reason, . . . and he is dead who does not make himself a disciple, who does not follow the Master. . . . For taking away the highest power of the soul, the reason, there remains no longer a man, but a thing with a sensitive soul only, that is, a brute” (*Banquet*, IV. 7). So at the entrance of the *Inferno*, Virgil tells Dante that he will there behold

—“the people dolorous,

Who have foregone the good of intellect,”

which is “the Truth, in which all intellects find rest” (*Paradiso*, 28, 108). He speaks more than once of the “second death,” and in a manner that has puzzled the commentators. In the first canto of the *Inferno* we have mentioned

—“The ancient spirits disconsolate,

Who cry out each one for the *second death* ;  
And thou shalt see too, those who are content  
Within the fire, for they still hope to come  
Whene’er it may be, to the blessed ones.”

I think myself that Dante here refers to the old Platonic idea of the second death that separates the soul from the spirit, roughly speaking, or as the Theosophist would say, sets free the immortal Ego from the degraded lower personality, with its sin-laden memory. These “ancient spirits disconsolate” suffering in “kama-loka” the torture that their own wickedness has brought upon them, cry out for the death of the animal soul, that the Divine Self within them may cease to suffer. Those spirits whose better nature still bids them hope that their sins are not too great to be purged by the fire, are content to endure its purifying pangs. I think this explanation more in the line of Dante’s thought than that of Lowell, who believes the first death to be that of reputation, the second that of the body.

But Lowell is quite right in saying elsewhere that “the stern Dante thinks none beyond hope save those who are dead in sin, and have made evil their good. . . . But Dante is no harsher

than experience, which always exacts the utmost farthing, no more inexorable than conscience, which never forgives nor forgets." He believed above all things in the freedom of the will, that man is given his choice between good and evil, and must take the consequences of the choice he makes. His idea of punishment was always that which the sin to be punished would naturally bring about, and the guilty soul had always the chance of expiating its guilt, and once more winging its way upwards. And just inside the gates of hell he placed those ignoble souls that were neither good nor bad, but lived solely for themselves.

" These had not even any hope of death,  
And their blind life is so debased and low,  
They envious are of every other fate.  
The world has kept no memory of them ;  
Mercifulness and justice both disdain them ;  
Let us not speak of them, but look, and pass."

Dante was of the same mind as Browning, who considered that the weakness which interfered with the execution of an evil purpose only added to the debasement of the soul. To live to themselves alone was the sin of these men, and there is a beautiful passage in the *Banquet* where Dante says that one should give his help to another without waiting to be asked, as the rose gives forth her fragrance not only to him who seeks it, but to all who come near her.

Mr. Lowell says that Dante was so impartial that the Romanist can prove his soundness in doctrine, and the anti-Romanist can claim him as the first Protestant, while the Mazzinist and the Imperialist can alike quote him for their purpose. And he even calls Christ " the supreme Jove," and uses the names " God " and " Jupiter " and " Jehovah " as equivalents. Outwardly at least he held to all the doctrines of the Roman church of his time, but he certainly believed in the unity of the human race, and their conception of the Divine under different names. The man who boasted that he made " a party of his own," in politics, was capable of a like independence in religion, and Dante's association with the Templars had undoubtedly taught him how to see beneath the letter of the creed the spirit of a universal truth. He who could soar through all the sevenfold spheres and returning, see this globe,

" Such that I smiled at its ignoble semblance,"

was not a soul to be confined within the limits of any church. He had the spiritual intuition that enabled him to discern the truth, and the intellectual subtlety that helped him to clothe it in a guise that



might escape the condemnation of the Church. He says at the end of his first *Canzone* in the *Banquet*, what might be said of nearly all his writings :

“ Canzone mine, I fear that few they are  
 Who all thy meaning deep will understand,  
 So dark and difficult thy speech to them.  
 Wherefore if peradventure thou shalt go  
 To such as seem not to perceive thy worth,  
 I pray thee then take comfort to thyself,  
 And say to them, my new and dear delight,  
 ‘ Behold at least, how very fair I am ! ’ ”

It would take volumes to expound the *beauty* of his poems, and whole libraries of his commentators’ efforts to explain their “ dark and difficult meaning ” have been in vain. For they have fixed their eyes too often on the letter, and have failed to realize that the poet had risen to those spiritual heights where the little differences of creed sank into nothingness, and where all around him rose the white and shining summits of the eternal Truth, “ the Love that moves the sun and all the stars.”

KATHARINE HILLARD.

### THE WISDOM OF DANTE.

“ Because compassion is the mother of beneficence, therefore ever liberally do they who know share of their great riches with those who have not, and are like a living fountain whose waters cool that natural thirst (for knowledge) that ne’er is satisfied.”—*The Banquet, Book I, 1.*

[The motive powers of the third heaven] are “ Substances separate from matter, that is, Intelligence, whom the common people call Angels.”

“ Although having no perception of them by our senses, nevertheless within our intelligence there shines something of the light of their most fertile essence, by which we see ‘ the eternal Light that only seen enkindles always love.’ ”—*Book II, 5.*

“ The rays of every heaven are the way by which its influence descends upon things here below.”—*Book II, 7.*

“ He who gives up the use of his reason and lives only the life of the senses, lives not as a man but as a beast.”—*Book II, 8.*

“ The human soul, which is the noblest of all forms generated beneath the heavens, receives more of the divine nature than any other.”—*Book III, 2.*

## THE POWER OF THE IMAGINATION.

BY ARHCIBALD KEIGHTLEY, M.D. (*Cantab.*)

(*Concluded.*)

AT this point of our study we may fairly devote further consideration to "Creative" imagination from the point of view of Psychology proper.

Genuine Productive or Creative Imagination, in the higher meaning of the words, involves much more than mere combinations into new forms of the factors and objects of past experiences. Conscious selective activity must be directed upon these factors and objects with a view to the realization of an ideal; but in saying this, it is implied again that the highest exercises of so-called imagination require a corresponding development of the allied faculties of perception, memory, thought and choice. Every ideal is itself a creation of the imagination (and herein the "newness" of the object is found); it may seem to spring from the first almost complete as it were, into the consciousness; but it is more likely to be the result of a growth and its very complexity in unity is significant of an intelligent recognition given to the necessity of choice among many factors and many objects of past experience. *Creative imagination is, then, always teleological; it is constructive according to a plan.*

Such a complex performance involves (1) remembered experience in the form of past presentations of sense and of self-consciousness; (2) analysis, by discriminating consciousness, of these presentation experiences; (3) desire to combine the factors, discovered by analysis, into new products—and this often accompanied by dissatisfaction with the imperfections of past presentations; (4) some, at least dim, mental picture of a new unity to be effected by the combination, as its end (some semblance of an "ideal"—that is to say—held before the mind). (Ladd, *Psychology, Descriptive and Explanatory*, p. 414.)

It is thus declared that in all imagination of wholly new creations, the mind takes its point of starting from one or more memory images and then by a process of combination and differentiation it pictures the newly created object. This, too, according to an "ideal." But whence comes this ideal?

Psychology admittedly allows that "psychological science cannot wholly explain the origin of certain products of creative imagination," and that "certainly they not infrequently arise in such a way as to give countenance to the word 'divine.'"

For example, when Mozart at first sight played the grand organ, treading its pedals aright, and in other similar instances, in the cases of extraordinary mathematical faculty instanced by very young children, what are we to say? Shall we not rather tend to follow Kepler who declared that in imagining the laws of motion he "read the thoughts of God," and declare with Ladd that the imagination in its highest creative form is a function of that unit being—the mind

or Soul—which has a nature and laws of its own? That the imagination is that link which connects the visible to the superior world? That a man by virtue of the imagination acts, sees, and feels through his “Inner Being”?

Let us briefly recapitulate. Perception, even, is largely the result of the image-making activity of the mind and even here perception involves idealization. For even in the case of the child, the savage, the half-tutored man, the total world in which he lives is very mixed, created partly by fancy, partly by lower imagination, partly by perceptive and inferential knowledge. If with Goethe we say that “imagination is the preparatory school of thought,” and look on imagination as derived from sense-perception rather than as a function of the “inner being,” we are presented with the view of Ladd that:—

Everyone’s primary bodily self becomes self-known as a “thing-Being,” the subject of passive and actual experiences of a peculiar kind. But consciously discriminated processes of ideation, thought and non-sensuous feelings, can no more float in midair as mere objective pictures than can the coarser and more sensuous bodily self-feelings. It is inevitable that intellect should form the conception of a Self which is a real being, the subject of all such non-bodily states. Such consciousness in the form of being a mind or soul—a real subject for psychical processes—is at first vague and fitful.

Ladd proceeds by saying that it is,

By the resultant of many acts of memory, imagination, reasoning and naming that the Knowledge of the Self as a Unitary Being is attained. The Self I thus come to know is regarded as the one subject of all the states of consciousness. In one and the same act the mind makes itself the object of its self-knowledge and believes in the real being of that which it creates as its own object. Then it passes into other states of knowledge that dissolve this unique creation by turning the attention to external things.

It would certainly seem to follow from this that the Yogi or mystic absorbed in contemplation of interior things is less wasteful of his creative force than the man who deliberately chooses to dwell in the external world.

It is also clear that the entire world of experience is liable to be lived over in three different ways.

Once, in imagination that projects, as here and now present, what is wholly yonder and in the future.

Once, in what we call actual and living experience, the immediate awareness of perception and self-consciousness.

Once, in memory.

Thus at least one of the functions of the imagination is that present, past and future are united in an eternal now.

Another is seen in the profound effect of the imagination upon the body, upon the entire secretory and vaso-motor system. This is

emphasized by the modern experiments in hypnotism. By suggestion swellings can be produced and made to disappear, secretions excited or repressed, and even in relatively rare cases, burns and stigmata can be produced. All physicians of any intelligent observation know the close relation between imagination and the sanitary condition of peripheral organs. Instances one might multiply to any extent but these will be given later on.

We may now approach the domain of advancing a theory of the functions and power of the imagination in action. "A Theory is a synthesis explanatory of facts by reference to an ideal principle."

When we look on the theories which are the results of the "scientific imagination" we are less afraid of being accused of "fancy" and "hallucination." Let us only refer to the "luminiferous ether"; to "electricity regarded as a physical entity"; to the view of "atoms too large to be regarded as mere points (Euclid's definitions) and yet not large enough to be imagined in terms of sensuous imagination"; to "missing links"; to "infinitesimally small variations" as put forward to *prove* the doctrine of evolution;—and we shall find ourselves in good company in advancing a theory which shall account for that bugbear of psychology, "the retentive memory," for the very action of mind on body apart from purely physiological processes and for the permanent creations of the imaginative faculty under the law of the conservation of energy.

Take the facts presented to us by hypnotism. Mantegazza says that at one time he was able to induce local reddening of the skin by simply thinking intently of the spot; he asserts that on occasion even wheals appeared. Delboeuf says that he can influence the secretion of saliva by his will or ideas. This last is a common experience. Many pharmacists can in themselves produce the effects of drugs by thinking intently on what they know of their action, especially if this action has to do with the vascular system. Tocachon is recorded to have hypnotized a subject, and after placing postage stamps on the shoulder and covering with a bandage, suggested that this was a blister. The subject was watched carefully and after twenty hours the skin was found thickened and dead, of a yellowish-white color, the region puffy and surrounded by an intensely red zone. The blister was photographed. Charcot and his pupils at the Salpêtrière not infrequently produced burns by suggestion, but only after the lapse of some hours. Bourru and Burot of Rochefort record a case where epistaxis was produced, and another in which after writing letters on the skin with a blunt probe these letters at a given hour were reproduced during a second hypnotic state in scarlet lines on the skin.

The records of hypnotic telepathy only go to extend such results by giving an effect at a distance. Telepathy is defined as the transference of thoughts, feelings and sensations from A to B by some means other than the recognized sense-perceptions of B. This transference is supposed to be caused by a strong concentration of thought on the part of A. It is said that A can make B act by merely concentrating on what A is to do. Others say that it is the concentration of A's will on B which causes B's action. Liébault by his experience and experiments supports this by the assertion that it is the power of attention which sums up the action of the mind on the physical, and that it is this concentration of the attention which isolates the senses and causes a so-to-say deeper layer of their action to become manifest. All observers of hypnotism agree in the power of "Suggestion," whether derived from within or from without the subject.

Suggestion is defined as an operation which produces a given effect on a subject by acting on his intelligence. Every suggestion essentially consists in acting on a person by means of an idea: every effect suggested is the result of a phenomenon of ideation. The operator must have in mind a clear image of the effect he intends to produce. As a rule, however, he cannot produce it unless he is setting in activity a mental association previously existing in the subject's mind. Braid declared that successful hypnotism involved both the imagination of the operator and of the subject.

Now when an image is aroused in the mind it tends to cause the reproduction of all the images which resemble it, or which were formed with it in an anterior act of consciousness. The hypnotized subject when awake does not remember the hypnotized states, but when hypnotized again has the memory of those states, and not infrequently has the memory of the ordinary waking and sleeping states as well. There is, so to say, a hyper-æsthesia of memory, and there is hardly a single fact of our mental life which cannot be artificially reproduced and heightened by such means.

As a rule, then, it is the association of ideas, of the image with the act, which produces the act in the subject; the only necessary condition being that a clear image of the act in question shall be distinctly formed in the operator's mind. The ideas, or images, so formed, may therefore be according to circumstances, either pathogenic or therapeutic agents. Diseases caused by imagination or diseases caused by a fixed idea are real diseases and are not "imaginary" or "hallucinations." In many cases they display undisputed objective symptoms. Auto-suggestion shows that once subjects have accepted the idea that they are affected by some

**functional disturbance**, such disturbance is developed in some more or less objective degree.

Such effects, then, are those of the association of ideas. Bain, who may be termed the champion of "association," says that everything of the nature of acquisition supposes a plastic property in the human system giving permanent coherence to acts that have been performed together. The physical body in its growth shows the effect of associated acts. These acts must have been united in a plastic substance. Consequently every cell in every organ of the body is a representative in some degree of such associated acts, and every cell therefore has its own memory. This plastic property of the cell, consisting of acts previously associated together, involves an "inner person" consisting of something which retains the impressions received from action, sensation, emotion, and thought. The correlation among the vital forces, as Carpenter has shown, involves some definite relation which explains the dynamic unity. Such forces, in giving origin to each other, cease to exist as such. This dynamic unity in part is found in this plastic property which is found in the older philosophies in the astral or etheric body which forms the link between mind and matter. This astral body is the basis of the cell memory, of the "retentive" memory alluded to above. Even in view of the scorn of anatomists who dissect the cell and find no evidence of its memory, this astral "theory" may be put forward, for they are forced to allow that the germ-cell does not supply the force, but that it does supply the directive agency. The imagination is thus one of the plastic powers of the "inner being" operating through the astral and constituting the memory of previous existences.

But all imagination as acting on the physical body cannot be attributed to "association of ideas." Take the instance of what are called "maternal impressions." The impression on the mother is intense and profound. Records are shown that such impressions produce on the unborn child the imprint of cats' paws, of mice, of fruits of various kind, various deformities of limbs and their total absence, resemblances to various animals. The Greeks used this property by surrounding the future mother with perfect physical models, and an instance with animals is recorded in the Bible, attributed to the patriarch Jacob. We may say with Van Helmont that :

The imaginative power of a woman, vividly excited, produces an idea, which is the connecting medium between body and soul. This transfers itself to the being with whom the woman stands in the most immediate relation, and impresses upon it that image which the most agitated herself.

In such effects of imagination and in the effects of hypnotism one thing now becomes plain. Equally is this the case with the cognate faculties of memory, imagination and thought. A clear image is necessary to all. That clearness depends upon attention or concentration. By such attention or concentration the vital forces playing in their correlations throughout the entire organisms of subject and operator are brought into unison, or, in other words, into an equality of their respective oscillations. Images so produced in unison are intercommunicable and are then rendered into terms of act or thought by the converting organs, which stand as a link between mind and body or the various minds and bodies so acting in unison. The character of the effect is to a very large extent determined by the various spheres in which such unison of vibration is brought into play. The "plastic property" of which Bain speaks, the astral, will have its effect in the spheres of action, sensation, emotion and thought, or in what we may strictly call the psychic sphere of action. But when we regard what we may call the higher sphere of thought—that upon which the higher and true creative imagination depends—that sphere whence come the teleological ideas, the plans, the ideals, we are dealing with a sphere with which physiological psychology and most Western psychologies fail to deal. True it is that Kant and Schopenhauer have felt its force and touched upon it, and that Ladd has foreshadowed it, as shown in H. P. Blavatsky's article on "Psychic and Noetic Action" (see *Studies in Occultism*, No. III).

Let us admit that the psychic consciousness is a vibration in terms of more or less material (physical and astral) motion, and in this we may—if we also admit the correlation of such motions or forces—thoroughly agree with psychological science. We may thus account for all the arguments contained in the earlier portions of this essay on the basis of memory, imagination and thought. But the phenomena of consciousness, the consciousness which is not merely physiological, must be regarded as the activities of some Real Being, the "inner being" of Ladd. This Real Being is thus manifested to itself in the phenomena of consciousness and indirectly to others in the bodily changes. It is the Mind. The mental "faculties," *e. g.*, memory, imagination and thought, are only the modes of behavior in consciousness of this real being. But the integral being, the Self-consciousness, the free will, is of a different and higher order. This it is, the real mind, which acts and develops according to laws of its own, the true noetic psychology, and is *correlated* with certain molecules and organs. While the psychic mind creates nothing and only acts by a natural correlation in accordance with both the

physical laws and its own laws, it is yet used by a Force and guides its direction according to its own development, being stimulated to action by that Force. The senses and muscles are the organs of action ; the psychic mind is the guiding reins, while the noetic mind is the driver.

To sum up. Imagination is, as said before, of two kinds, Productive and Reproductive. The reproductive is concerned with the affairs of the psychic consciousness. As seen in the case of hypnotism, the pictures so produced can be communicated to and rendered objective in others. When the instinctive, sensuous cell-memory is stilled by concentration and attention this process is rendered more easy. In such cases deeper spheres of consciousness are opened up and we are then presented with evidence of productive imagination, which may be operated both consciously and subconsciously. By the correlation of force or motion, through the links called astral, plastic or what-not, such motion is given more or less objective effect. The physical is acted upon by the psychic mind, while the psychic mind is set in motion by the noetic mind.

Thus the function of the imagination is enormous and, acting under the driving energy of the noetic mind, impresses itself in the external world. *Will* so exerted by means of the imagination is practically limitless, both in space and time, for it acts regardless of distance and unites present, past and future (the three categories of time), into an eternal now. By the imagination acting according to the ideal plan and producing and acting on the unison of vibration, the whole world can be brought into unison with the ideal, divine Harmony.

ARCHIBALD KEIGHTLEY.

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### TRUTH.

“To try and approach truth on one side after another, not to strive or cry, nor to persist in pressing forward, on any one side, with violence and self-will, —it is only thus, it seems to me, that mortals may hope to gain any visions of the mysterious Goddess, whom we shall never see except in outline, but only thus even in outline. He who will do nothing but fight impetuously towards her on his own, one, favorite, particular line, is inevitably destined to run his head into the folds of the black robe in which she is wrapped.”

MATTHEW ARNOLD.



## THE TWENTIETH CENTURY SCHOOL.

BY JAMES L. HUGHES,

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THE schools of the twentieth century will be *free*. The nineteenth century schools are called free because attendance at them is free. The child will be free in the twentieth century school. Free growth is the only full growth. Subordination dwarfs the human soul at any stage of its development. There will be no truly free men till the children are made truly free. The coercive, mandatory, compulsory spirit will become but a shameful memory, when teachers aim to develop the divinity in the child instead of making their supreme purpose the restriction of its depravity. What weak, imitative, conventional, indefinite, unprogressive, dependent, servile men and women most schools have made of the beings who were originally created in God's own image! How much worse they would have been if they had been subject to school discipline during all their waking hours! How original, self-reliant, self-directing and progressive they might have been! How much of independence and helpfulness and executive tendency they had when they first went to school compared with what they had on leaving school! The schools should not be catacombs in which are buried the selfhood, the originality, and the executive tendency of childhood. Schools should be gardens in which each child grows to be its grandest, most complete self. The child can never become its real self so long as adulthood blights it and dwarfs it by daring to stand between it and God.

Liberty is the only sure basis for reverent coöperative obedience. Anarchy is not born of freedom; it springs from coercion. It is a poisonous fungus that grows from the tree of blighted liberty. It grows rank and noisome from the sap that should have developed stately trunk, spreading branches, and rich foliage. Fungi come not on the tree of full, free growth, but where blight has brought decay and death. Conscious subordination secured by coercion blights and dwarfs the tree of liberty.

Liberty does not mean freedom from law, but freedom through law, in accord with law. There may be life under law or deadness under law. Law itself may be used to develop or dwarf life. Its true use develops life, and power, and freedom. Falsely used as coercive restraint it weakens human character. Human control,

like Divine control, should be prompted by love, based on love, and exercised in love. Loving sympathy is man's strongest controlling force as well as his greatest life-giving power. Divine law is often necessarily restrictive of wrong, but it is lovingly restrictive. It is stimulating and growth-giving; never destructive. Coercion may repress evil; it never eradicates it. Coercion never made a child creative, and creative power is the central element of education. Coercion does more than restrict the power of the child; it corrupts its ideals. The common and unnatural dread of Divine authority arises from the degradation of human authority into unreasoning, unloving coercion.

The greatest improvement yet wrought by the new education is the altered attitude of adulthood towards childhood in disciplining it. The reformation of the coercive ideals of adulthood has only well begun, however. The twentieth century will complete the reform. When adulthood recognizes Divinity in each child and learns that the highest function of training is to develop this divinity, not merely to restrict depravity, then will the schools become what Froebel aimed to make them: "Free Republics of Childhood."

The dominating elements in a child's life are love of freedom and productive activity. The unity of these elements is the only basis for true discipline. Spontaneity in productive self-activity develops active instead of passive obedience, coöperation instead of obstinacy and stubbornness, activity instead of inertness of character, energy instead of indolence, positiveness instead of negativeness, cheerfulness instead of dullness, independence instead of subserviency, and true liberty instead of anarchy.

The truest educational progress of the ages has been toward harmony between control and spontaneity, guidance and freedom, obedience and independence, submission and liberty. Restriction, coercion and domination must be removed from the list of disciplinary agencies. Restriction dwarfs, coercion blights, and domination destroys individuality. Across the end of every schoolroom, opposite the teacher's desk, should be printed the motto: "The School should be a Free Republic of Childhood."

Teachers will not try to dominate the interest of the child in the twentieth century school. The pupil's self-active interest is the only persistent propelling motive to intellectual effort. It alone makes man an independent agent capable of progressive upward and outward growth on original lines. It alone stimulates the mind to its most energetic activity for the accomplishment of definite purposes. Self-active interest is the natural desire for knowledge ap-

propriate to the child's stage of evolution, acting with perfect freedom ; it is the divinely implanted wonder power unchecked by restriction and undiminished by the substitution of the interests of others.

The development of self-active interest is the highest ideal of intellectual education. School methods in the past have substituted the teacher's suggestion for the child's spontaneous interest, and have thus rendered it unnecessary, if not impossible, for the pupil's own self-active interest to develop. Interest is naturally self-active, and it retains this quality in increasing power unless parents or teachers interfere with its spontaneity. "Every child brings with him into the world the natural disposition to see correctly." The most unfortunate children are those whose untrained nurses, untrained mothers, or untrained teachers, foolishly do for them what they should do for themselves, and point out to them the things they should see for themselves, or worse still, things they should not see at all at their stage of development. Mother and child should not always see the same things in their environment. "See, darling," may prevent the development of the child's power to see independently. The child's own mind should decide its special interests.

Most parents and teachers make the mistake of assuming that they should not only present attractions to the child's mind, but also arouse and direct its attention. Whenever this is done by any agency except the child's own self-active interest its power of giving attention is weakened. No two children should be attracted by exactly the same things or combinations of things during a walk in the country, or in any other gallery of varied interests. The special selfhood of each child sees in the outer what corresponds to its developing inner life. The individual power to see in the outer that which is adapted to the development of the inner life *at present most active* is the arousing source of all true interest. When a teacher substitutes his own interests for those of the child, the child's interest is weakened and made responsive instead of self-active. Under such teaching the real life of interest dies, and teachers, after killing it, have in the past made energetic and often fruitless efforts to galvanize it into spasmodic responsive action. Allowing the motives of others to stimulate us to action is no more true interest, than allowing other people's thoughts to run through our minds is true thinking. The responsive process in each case is really prohibitory of the real self-active process which lies at the root of true growth.

The teacher of the twentieth century will multiply the condi-

tions of interest. Whatever he can do to make the child's external environment correspond with its inner development, he will do carefully, and attractively. He will know that, if the conditions are appropriate, interest will always be self-active, and that only by its own activity can it develop power. Responsive interest never develops much intensity, energy, endurance, or individuality.

When teachers complain that children are not interested in the work, their statements are usually incorrect. It would be more accurate to say the children are not interested in the teacher's work. Adulthood must not interfere so much with childhood.

The child will be trained to find most of its own problems in the twentieth century school. The child discovers its own problems before it goes to school. When it reaches the school its problems are showered upon it by the teacher. This difference in educative process is the chief reason for the rapid development of children before they go to school compared with their development afterwards. Before the twentieth century ends it will not be correct to define a school as a place in which self-active interest is checked, originality condemned, and brain development and coördination sacrificed to knowledge storing. If any one claims that such a definition is unfair to the nineteenth century schools, let him consider carefully what the condition and character of a man would be, if he had been kept in school during the whole of his waking hours till he was twenty-one years of age. It will not always remain true that the race shall receive its brain development and coördination, and its individual character force, chiefly outside of school. The schools of the coming days will not weaken minds by the processes of storing them.

The power of problem discovery is much more useful than the power of problem solution both to the individual and the race. Problem discovery is more educative than problem solution.

In the near future the pupils will find most of the questions which they and their companions have to answer in daily work or periodical examinations. They will value the answers too. They will require training in this work, but in giving such training teachers will have the pleasant consciousness that they are working with God and not against Him.

The race creeps where it should soar because the child's natural power to discover new problems is not developed. The wonder power of childhood, which Mr. McChoakumchild proposed to destroy, is the source of greatest intellectual and spiritual evolution. We fail to reach our best individual growth, and our highest fitness for aiding our fellows in their upward progress, on account of our

intellectual and spiritual blindness. We are surrounded by material problems, intellectual problems and spiritual problems which are never revealed to us, but which we might see and solve, if our discovery power had been developed in the schools, as assiduously as our mind storing was carried on. Greater power of problem discovery will lead to increased power of problem solution, and larger capacity and desire for mind storing.

Teachers will distinguish clearly between responsive activity and self-activity, between expression and self-expression, in the twentieth century school. The neglect of selfhood and the warping of selfhood, have been the greatest evils of school life in the past. Self-activity includes the motive as well as the activity. It must be originitive as well as operative or selfhood is not developed. Even Kindergartners often fail to see the full meaning of Froebel's fundamental process of human growth, self-activity. The highest ideal of executive development given by any other educator is co-operative, productive activity on the part of each individual. Froebel's ideal is coöperative, productive, *creative* activity.

Activity even in response to the direction or suggestion of the teacher is infinitely better than the old school processes of information—reception, in promoting intellectual development and in co-ordinating the motor and sensor departments of brain power. Every method that tends to make the child an executive agent is based on a productive educational principle. But there is a wide and vital distinction between responsive activity and true self-activity.

Each individual has three elements of power, originitive power, directive power, and executive power ; responsive activity does not demand the exercise of originitive power at all, and develops directive power imperfectly. The central element of selfhood is originitive power. A man's originitive power constitutes his individuality. Originitive power develops as all other powers develop, by full opportunity for free exercise. Froebel made self-activity the fundamental law of growth with the purpose of developing the complete selfhood of each individual. Unless the self of the individual is active the development is partial and defective in its most important element. There are yet few school processes or methods that demand true self-activity. True self-activity includes the motive that impels to action as well as the resulting act. In every study, and especially in every operative study, the originitive and directive powers should act with the operative powers. Education is defective in its most vital part, if originitive power is not developed.

Teachers should test every process in their work by the attitude of the pupil's selfhood in relation to it. Is the pupil's selfhood

passive or active? Is his activity responsive to the suggestion or instruction of another, or is it the result of an effort to accomplish a purpose originating with himself? Does it result from outer stimulation or inner motive? If action results from outer stimulation, what is the nature of the inducement to activity? Is it mandatory or reasonable? Does the external influence coerce the pupil or merely guide him? Does it develop interest or weaken it? Is it a temporary motive which logically tends to make the pupil self-active and gradually gives place to inner motives and interests that continue the action spontaneously, or does it leave the pupil inert and passive when the external stimulus is removed? Can activity induced by commands, or by personal power, will, magnetism, or other influence of the Kindergarten, teacher, or parent, be made as energetic and as definitely productive true self-activity in the acquisition of knowledge, in the development of the brain both in its sensor and its motor departments, or in defining the individuality of the child? It is only by thus testing their own work that teachers can be aroused to the energetic mental condition that leads to reform and discovery.

One of the commonest fallacies in the list of educational theories is, "expression leads to self-expression." Expression and self-expression are the results of two widely different intellectual operations. Self and expression should never be divorced. Expressive power has been trained, so far as it has been trained at all, independently. It has not been related to the selfhood of the child. The theory has been: train the power of expression and the selfhood will in due time develop and be able to use the power of expression we have so thoughtfully provided for it. The amazing stupidity of this course has begun to reveal itself. To some the revelation of the folly of training expressive power and neglecting the selfhood that is to use it, came with such force that it led them to the other extreme, and they have propounded the maxim: "Develop the selfhood and expression will take care of itself." This theory is infinitely nearer the truth than the old one—the one still practised almost universally. It is true that clear, strong thoughts never lack expression. Henry Irving was right when he said: "If you are true to your individuality, and have great original thoughts, they will find their way to the hearts of others as surely as the upland waters burst their way to the sea." But it is also true that the schools should cultivate the powers of expression, and add as many new powers as possible. Every form of expression should be developed to its best limit by the schools; expression in visible form by construction, modelling, painting, drawing, and writing,

and expression by speech and music should receive fullest culture in the schools. To add new power of expression opens wider avenues for the expression of selfhood and thereby makes a greater selfhood possible. The supreme folly of teaching has been to attempt to cultivate the powers of expression and neglect the selfhood that has to use them. It is not wise in correcting this mistake to make another, by leaving developed selfhood without the best possible equipment of expressive power. Self and expression cannot be divorced without weakening both of them.

The revelation of the utter folly of training the powers of expression and neglecting to train the selfhood at the same time has been almost entirely confined to the forms of visible expression. There are many good schools in which writing, drawing, and other forms of visible expression are now used from the first as means of revealing selfhood, to enable the pupil to make his inner life outer, but in which the processes for developing the powers of oral expression are still as completely unrelated to selfhood as they were in the darkest days of preceding ages. The processes of culture of the powers of oral expression have undoubtedly improved, but still the dominant principle is the fallacy—"expression will lead to self-expression." The schools train in the interpretation and expression of the thoughts of others in the vain hope that to express the thoughts of others in the language of the authors will give power to express orally in good form the original thought of selfhood. There can be no greater fallacy. Actors have more power than any other class to interpret and express the deepest and highest thoughts of the greatest authors, but although they are accustomed to appearing before large audiences, very few of them have well developed powers of self-expression. Responding to the motives of others does not cultivate our own motive power, allowing the thoughts of others to run through our minds does not make us original thinkers, expressing the thoughts of others does not develop the power of self-expression.

The schools of the twentieth century will give increased attention to physical culture to arrest the physical deterioration of the race, and to strengthen it intellectually and physically. Play will become a definite element in human development throughout the entire course of school training, especially in cities and towns. It will some day be possible to find children of the fifth generation reared in a city.

They will give manual training for educational not economic reasons, and to all children, especially to younger children instead of to senior pupils as at present.

They will teach art as the highest form of expression to qualify for clearer interpretation of the artistic ideals of the leaders in human evolution, and to enlarge the expressive power of humanity.

But the supreme purpose of the schools of the twentieth century will be to develop a strong, self-reliant, self-directing individuality, and train it by the experiences of school life to become a coöperative element in an inter-dependent community. The community ideal will dominate all departments of life work in the new century ; national, religious, social, industrial and educational. The greatest educational advance of the early part of the century will be the unity of school and home in the direct as well as the indirect training of the child. All the forces of civilization will coördinate around the child. The district school will become a centre of uplifting influence in which will be focussed the highest aims of the community, and through which will be revealed the transforming ideal of unity or inner connection, or the inner-dependence of the Brotherhood of Man.

JAMES L. HUGHES.



## NEGLECTED FACTORS IN THE EDUCATIONAL PROBLEM.

**I**N spite of the great advance that has been made along many lines in education, the educational problem is still the most vital to-day. Solve this problem and the suffering and misery that exist in the world will disappear ; the social evil, the struggle between rich and poor, poverty and crime, all arise from lack of education. It will be evident that I am using the term education in a very broad sense and with a very deep meaning and I shall presently endeavor to make clear my view of the matter.

The greatest advance made during the past twenty-five years has been in the machinery of education, in the building and equipping of public schools. A very important step was taken when educators realized the value of making the lessons interesting to the children. The fact of the realization of the necessity to arouse the interest of scholars and so remove the sense of compulsion and servitude which formerly characterized the school-life is the most hopeful sign in the whole history of modern education.

But what means have we of judging of the great advance said to have been made during the past twenty-five or fifty years? Only by results, and these will show that there is still something vital lacking. Quite true it is that more men and women can read and write, but I doubt if they have developed a sounder judgment than their grandparents who could do neither. Does the government of this or any other country show an improvement commensurate with the alleged improvement in education ; do those who have received most benefit through education show any evidences of possessing more common-sense than their forefathers ; is there a keener sense of the eternal fitness of things, is there more virtue in the world, is there more sobriety, more happiness, more contentment and peace? If not, where has been the gain? The people no doubt show more sharpness of intellect, and have more general information, but the acquirement of these is surely not the end or purpose of education. What then has been lacking? Have we got to the root of the matter, or must we go deeper still?

According to our ultimate view of life and of man will be the keynote of our educational system. If this view be materialistic, all education will tend in that direction ; if the general belief be held that we live but one life on earth, the influence of this belief will show itself in the school-room as in the life of the outside

world, where competition, each man for himself, is the rule; or putting it in another way, let us eat and drink, let us look after number one, for to-morrow we die. We do not have to force these things and we cannot prevent them. The little world of the school-room reflects the greater world. But there is also the reaction and the outer world is in some measure,—in fact in a greater measure than might be supposed,—affected by the child world. Indeed the influence of the children upon the world is one of the greatest factors in the progress of humanity. The child-nature is not hampered with preconceived notions and custom and conventionality but is free, spontaneous, living in the present. If the grown-ups would but turn around and learn of the children, life would have a new meaning and maybe if we could “become as little children” the riddles of life would be found to have a solution after all.

The most important factor in the problem of education is a right knowledge of the nature of man. Who, or what, is this little child;—a little animal, a thinking machine, or a *divine* human being? I would say all these but that the essential nature is divine and that the mind, the passions and desires, and the body are but the instruments of the inner-being who stands back of all, ready to use them, but not identical with them. The inner being must learn to use these instruments and to gain complete control over them as does a workman over his tools, or a musician over his musical instrument. But if the workman simply uses his tools as a machine and if the musician plays only mechanically and cannot create, both have failed. So in the training of the mind and intellect, these may be perfected as machines, may become stored with information and be able to perform all the processes of reasoning, but if the creative power of the soul is not awakened, the so-called education has been to no purpose. It is not enough to make the instruments perfect, that which is of first importance is to awaken the soul behind.

Plato held that all knowledge was recollection and the most ancient teaching was that all souls possess the potentiality of all wisdom. This at once gives us a basis on which to work. Once realize this and it will become clear that the most important thing is not the acquiring of information but to unlock the fetters which bind the soul. I do not deny that this is already aimed at and accomplished to a large extent, but I claim that the basis of action is not rightly understood by the majority of educators, nor does it even exist for many. If it were understood how much is within, locked up in the heart of each, and that the inner potentiality in all alike is infinite, we should cease to spend so much time in drudgery and technicalities and would pay more attention to principles. Speak-

ing generally, modern education starts at the wrong end of the line, though most certainly the outer expression of the soul, the child as he ordinarily appears, must not be disregarded, but should be an index to the real development of the soul within. Yet the work done in our schools to-day is *mainly* from without within, our teachers have still to learn how to act from within without. There is too much time spent in pruning and trimming and embellishing. We must get at the centre and work from there, then the growth will be like a flower's, natural, harmonious, beautiful.

There is another factor which has been overlooked but which is of the greatest importance in this problem. It is a factor which seems to have been almost totally lost sight of in modern philosophy, though it was universally held by the ancients. It is, however, now being restored to its place and Schopenhauer and others have recognized its importance. I refer to the belief or theory to some, though a proven fact, so it is claimed, to others, that we live many lives on earth, that each life is the outcome and the result of previous lives; that each one's character has been built by himself, that each is responsible for himself as he now is. What a different aspect is at once put upon the educational problem if this idea of many lives is accepted! Each child has its own individuality, the soul back of that bright childish face is an old soul which has had ages of experience and is now asking us to help it unlock its own powers and make use of its past experiences. If the educational problem were simply considered in the light of modern theories of evolution and heredity it would appear in an altogether different aspect. But these do not go half way, we must go further and consider the many lives of the soul in order to fully solve the problem. We must find some means of reading and understanding the children and ourselves from this standpoint. When we are able to do this we shall see that every trait of character is the result of growth and that each child himself, or rather the soul back of each, is responsible for this. Ah, if only we could see these things, could see the tendencies and possibilities in the child's nature, then might we truly help the child. The true educator must attain to this power, he must learn to use the power of his own soul and to recognize and speak to the soul of the child. But instead of placing the greatest importance upon this, the chief qualification of a teacher to-day is the ability to pass certain intellectual examinations and these finer perceptions, if not altogether ignored, are accorded an inferior place.

What folly to think that any one can truly educate who cannot awaken affection and love in the heart of the child. Yet how large

a place does this power hold in the choice of teachers for our public schools? The obstacles that children have to overcome are stupendous. Not only have they to fight their way through the veils of oblivion that nature has thrown around them in their new birth into earth life, but they have even to overcome the obstacles which parents and teachers place in their way due to their ignorance of life and of their own nature. In 999 cases out of 1,000, true education does not take place in school, save in very small degree, but is carried on outside, in the home, among playmates, and in the struggle for life that so many of our little ones have to face so early. And the majority of us who have reached to maturer years will, I think, say that until we were grown and out in the battle of life we did not realize that life is the great educator, and that we must join hands with life in seeking to lead out our own powers and express the inmost nature of our souls. The true education of children consists far more in the guidance of a loving and wise hand and in the hard knocks of experience than in storing the little heads with information. I would not be understood to undervalue the imparting of information or the training of the mind—even as ordinarily understood—but the importance placed upon these has been altogether out of proportion when compared with the essentials of education. It is heart-breaking to read the learned discussions of the amount of time that ought to be given to spelling and grammar, etc., and to see the insistence of the attainment of a certain standard of proficiency; too much attention is given to appearances, the reality is thrust almost out of sight. We have attended to the “anise and cummin,” but have neglected the “weightier matters.”

What do we need, then, in order to work along the right lines? We have the children, and if we can accept the opinion of some, nay, we may know it from observation, there are many souls coming back to earth life in this country that are strong, wise souls, perhaps far further along the pathway of evolution than we; so we have the best of material to work with, and may feel assured that the children themselves will give us their assistance. But what we need is teachers. We have not enough teachers capable, or if capable, most of them are as yet ignorant of their powers to do this work.

I believe that most teachers are fully alive to the importance and responsibility of their profession, and that they need only that these neglected factors in the problem of education should be called to their attention to recognize that through them is to be found a solution. Many teachers have broken free from a mechanical system and follow their intuitions, but how many are there who

are controlled by school boards and school organizations and are hampered by rules and regulations? Yet an awakening is certainly taking place in the profession and the principles that underlie true education are receiving an ever-increasing attention. It is a most important matter that we have a right basis on which to build. Then if we know what we are aiming at we can certainly advance a short distance, if only a few steps.

Fortunately more attention has been given of late years to the faculty of teaching and to improved methods of imparting knowledge but the mental and mechanical qualifications are still regarded as the most important and not only in the choice of teachers but in all professions alike. Perhaps the most forcible illustration is in the medical profession. What do the examiners in the medical schools know of the real "fitness" of the candidates for the profession? Do they take into account those qualities which characterize the true physician? Have they any means of discovering whether the candidate possesses these qualities, whether he is in reality a physician apart from any book knowledge? A true physician must be one at heart, it is not book-knowledge that makes one. All the knowledge of anatomy, physiology, therapeutics, what-not, never yet made a physician, though unfortunately a medical diploma depends more upon these than upon anything else. And just the same is true of the teachers.

But the case is by no means a hopeless one. We find, or may find, if we will but open our eyes, some people who have the finer perceptions which are needed, the power of speaking to the heart, awakening the inner nature of men and women and of coming into touch with the soul of things. Some have these powers developed, all have them potentially, and what we need to do is to begin to develop within ourselves these finer faculties, to seek to draw them forth in the children and the change will come imperceptibly, gradually, but with a rapidity that will startle us. All this means an increased responsibility on our own part, which will force us to make our motives higher, our lives purer and broader, and in short to develop the heart side of our nature. We have followed too much the reason and have neglected the intuition. The latter has been almost atrophied and forgotten so that with many it is a thing of the imagination, but not so to a child and it will come back to us in proportion as we, ourselves, become child-like.

PENTAUR.

## WHY I BELIEVE IN REINCARNATION.

BY G. HIJO.

WHEN the editor of THEOSOPHY asked me to write a four-page article on "Why I believe in Reincarnation," I replied that I had always believed in it from the time I first heard of the teaching. He answered: "Then tell them that. It will be different from what others say," and as the requests of the editor of THEOSOPHY are always binding on dutiful theosophists, I find myself under engagement to extend the above statement over four pages of this magazine.

It was while I was at college, a good many years ago. I was interested in pretty much everything under the sun, and I fear in a good many things that normally take place under the moon, and when a friend told me of a new book he had just read and which taught a new philosophy, I purchased and eagerly read it. It dealt with the subject of Theosophy. I believed it all at once, the doctrine of reincarnation included, and I remember that I read that book night and day until I not only had finished it but was familiar with every teaching it contained. A few days before this, while the book was being studied by this same friend and before I had heard of it, a party of our friends was discussing things in general and nothing in particular when this friend advanced some of the theories he had just read about in the book. Among them was the teaching of reincarnation, viz., that the human ego or soul is repeatedly born into human bodies on this planet, say once every thousand or fifteen hundred years, in order to acquire the experience and knowledge necessary to enable it to lead a higher life. To my surprise at the end of the evening I found that I had been arguing in favor of reincarnation and other doctrines as set forth in this book. Of course I only knew very vaguely what I had been talking about and it was not until several days later that I found all these novel and most interesting ideas set forth at length in the work in question. It was apparently as clear a case of talking about things learned in some previous life as I have ever heard of and this in itself was to me no small proof of the truth of the special theory in question.

When I say that I believed in the theory of reincarnation from the first hearing of it, I do not mean that my brain immediately accepted the belief. On the contrary, it was only after the most vigorous protests against my gullibility, the citing of all the scientific

and philosophic authorities with which it was familiar, that my poor brain became convinced that I was in earnest and gave up the fight. Of course there are other theories advanced by Theosophy which are much more difficult of ready credence than the theory of reincarnation, and it was against these that my brain began its attacks. For example, no one will ever know what protests and ingenious arguments it brought forward to prove that I was a first class idiot to believe in adepts, for my brain did not mince matters nor epithets when discussing these things with me.

When we did finally get through the rougher places and down to a discussion of reincarnation it was suggested to me that this was a very uncomfortable belief, that it would logically entail a giving up of much that I was attached to, that more particularly those things done under the auspices of the moon would be the first to go by the board and that altogether life would be hardly worth living if the responsibility for one's acts were to be so absolutely believed in. Hell was bad enough but here you had something much more definite than hell as a deterrent, something about which there was nothing vague or doubtful but which once accepted meant logically that anyone would be a fool if he continued to do otherwise than as he knew he should. I replied as best I could, that the disagreeableness of a doctrine unfortunately did not militate against its truth ; that life at the present time and under the present conditions wasn't quite an unbroken procession of joys ; and that if the teaching were really true, contention was futile, and the only thing to do was to conform to it whether you liked it or not ; and that further it would probably be a good thing if you did have to stop many things that were now found so pleasant.

The brain immediately replied that that was all very well but that I had no proof that the thing was true and that until I did get some proofs it was silly to tie myself up to so disconcerting and uncomfortable a belief. And then it ingeniously suggested that some of the adepts whom I also believed in, should undertake to dispel all doubts by some interesting and magical performance. This was a double-edged thrust, for it cast a reflection also on one of the harder beliefs that we had already tussled over. I replied that that sort of talk was childish, that it was not argument, that proofs were the *ignis fatuus* or fool's gold of the modern educated man, that there were lots of things we believed that had never been proved to us, and that in any case there were other ways of finding out things than to have them physically demonstrated to one's brain. I added that I hadn't much respect for my brain anyhow, and then launched into a dissertation on the reasons why reincarnation must be true.

I said that no other explanation of the apparent injustice of life was possible ; that in a world where everything orderly seemed to be done by process of law, it was irrational to suppose that the highest of all created beings were alone neglected and left to blind chance or to the more terrible caprice of an anthropomorphic Deity. We saw around us every day sons of the same mother, one endowed with beauty, talent, a quick apprehension and a serviceable brain, while the other might be a dwarf or cripple, a congenital idiot or a hopeless dullard, or moral pervert with no chance in the struggle for existence in competition with his more fortunate brother. Worse than this we saw multitudes of children born into an ignorant, poverty stricken or criminal environment that made right living a practical impossibility, while others and the fewer in number, born perhaps at the same moment were from birth surrounded by every safeguard and advantage that wealth and education could furnish ; and according to the orthodox teaching we were expected to believe that all this was right while we were given no sufficient reason for thinking so.

I asked my brain how he would like to have been born in a New York slum, and that if he had been whether the theory of reincarnation might not have been some comfort to him, since it would have carried with it an assurance that his being there was the inevitable result of past actions and that getting away was sure to follow proper actions in this life.

The brain replied that that might or might not be so, but why if he had lived before didn't he remember something about it? I had him there, for I told him promptly that *he* hadn't lived before and that if he went on in the way he was at present he wouldn't live again ; and I asked him how he could expect to remember something he had had nothing to do with. I told him also that he was simply a part of me for this one life, a sort of tool or instrument with which I had been furnished to enable me to express myself properly on the physical plane. This sobered him a little but he had nerve enough left to ask me if I myself remembered my past lives, and if so why I had never told him anything about them. I said that it was none of his business what I did or did not remember, but in any event it would be very injudicious for him to know anything about it as he would be sure to make foolish use of the information. Then he asked me why, if I knew all about such things, I had had to wait until I read them in a book to learn them. He thought this was a particularly clever question but I informed him that as he was the instrument I used at that present time the knowledge that I could give him was in great degree limited to what he already had some



experience of, and that further if he were less obstinate it would be to the great advantage of us both, as then we could both get much more information on all such topics. I tried to explain that I really did know all about all these things but that the knowledge was of no use to me or to anyone else until I could express it on the physical plane and to do that I must have his help, and that until he could see his way clear to believe not only this particular doctrine but also in the realities of the soul-life generally, we could be of very little use to each other. I pointed out that we had much knowledge and experience not acquired in this life; that we knew things we had never studied and could do things we had never been taught. Heredity and instinct would explain some of this natural wisdom, but there were large portions of it necessarily outside the operations of these great laws.

I also explained that so far as this particular teaching was concerned it was already believed in by three quarters of the human race, and that even if he were not prepared to give it absolute credence, should he accept it as a working hypothesis it would be of considerable assistance to me in formulating a coherent philosophy of life. After fully realizing that according to the teaching he would have no immortality unless he did accept it we compromised the matter in that way, and for some years he accepted the belief provisionally until he could see what would turn up.

Sooner or later, I now forget just when, the inherent truthfulness of the theory had its effect, and this, combined with the influence of living in an atmosphere of people all of whom believed in themselves, quite convinced him. From that he went on to become an enthusiastic advocate of the doctrine. It is an occult truism that as soon as you cease to care for a thing you will get it and as soon as you no longer need proof of the truth of a teaching you will have that in many and various ways. So in the course of time when there were no longer any doubts in the brain, even shadowy little doubts that do not come to the surface, then and then only did the no longer needed proof come.

G. HIJO.

## THE CRUSADE OF AMERICAN THEOSOPHISTS AROUND THE WORLD.

On April 4th, 1897, was completed the first Crusade of American Theosophists around the World. The Crusaders reached New York at 6.30 P. M. and held the concluding meeting of the Crusade in the Concert Hall of the Madison Square Garden. The party consisted of Mrs. Katherine A. Tingley, Leader of the Theosophical Movement throughout the World, the Successor of H. P. Blavatsky and W. Q. Judge; E. T. Hargrove, President of the T. S. in America, the T. S. in Europe and the T. S. in Australasia; H. T. Patterson, President of the Brooklyn T. S.; Mrs. Alice L. Cleather of London; F. M. Pierce, Representative of the School for the Revival of the Lost Mysteries of Antiquity; and the Rev. W. Williams of Bradford, England.

### PRELIMINARY REPORT.\*

BY KATHERINE A. TINGLEY.

**T**HAT which seemed to many impossible eight months ago, is now an accomplished fact. For seven and then eight Theosophists to form the circuit of the earth, carrying a message of brotherly love from country to country, must have appeared at first sight impracticable. Those who thought so, however, had not appreciated the devotion of many members in America and elsewhere, who did not wait to consider the possibilities of success or of failure, once they were satisfied that it was *right* to assist the Crusade on its way.

Many difficulties had to be overcome. Such a journey, if only undertaken by one person, would involve considerable expense. If seven or more were to go, the outlay would necessarily be immense. Who, furthermore, could afford to thus sacrifice nearly a year, away from home and business, in order to join in this work for discouraged humanity? How, again, could practical good be accomplished in those European countries, where English is an unknown tongue? The Crusaders could hardly be expected to lecture in six or seven different languages. And, lastly, what would become of the work in America if some of its best members were withdrawn for so long a period?

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\*The report of the Crusade has already appeared in print, but is in such continual demand that we have been asked to insert it in place of Mrs. Tingley's *Notes on the Crusade* which she has as yet been unable to find time to write and the publication of which has consequently been deferred.—EDITOR.

All these objections came to nothing in the end. Fewer things are "impossible" in nature than most people believe. Faith and will together are almost unconquerable. And for those who proved themselves worthy of membership in the Theosophical Society some two years ago, that which was difficult yesterday, can be accomplished easily to-day. This is a fact to many whose personal experience will bear out my statement.

In the first place, the funds for carrying the enterprise to a successful issue were promptly guaranteed, thanks to the self-sacrifice of one or two who would prefer that I should not mention their names.

In the second place, the right persons to take part in the work were selected, and in every instance answered to the call. Then satisfactory arrangements were made for the carrying on of the work in the absence of those who left important posts in the Theosophical Society in America. The difficulty of addressing audiences not familiar with English was overcome by our good fortune in almost invariably finding interpreters who knew something of Theosophy. Everything being prepared, on June 13, 1896, the Crusade left New York.

We began work in Liverpool, holding a public meeting in the largest hall in the city, which was crowded. Also a Crusade Supper was given to several hundred of the poorest people who could be found on the streets.

These Crusade, or "Brotherhood" suppers as given in Liverpool, and all other cases, were free entertainments, consisting of a good supper, and the best music that could be obtained. After the supper, the members of the Crusade gave brief addresses on Brotherhood, from various standpoints, in no way conflicting with whatever religious beliefs their hearers might entertain. At all of these suppers the utmost enthusiasm was aroused, the poor people saying that judging both from words and deeds they had at last learned what true brotherhood was, and wherein it differed from "charity."

From Liverpool, the Crusade passed on to London, holding a public meeting in Bradford on the way. In London, for the first, but not the last time, most untheosophical opposition was met with. A letter, signed by Col. Olcott and a lady member of his organization, with others, appeared in one or two English newspapers, warning the public against the Crusade and its members. This attack was so utterly uncalled for, that I am informed many persons connected with Col. Olcott's organization protested vehemently against the course their leaders followed.

The Crusaders had not either publicly or privately attacked the enemies of their Society ; they had remained silent in regard to the outrageous and treacherous treatment of the late Mr. W. Q. Judge. They had no intention to criticise the small band of his enemies in England. They had far more important work to do. They had to remove almost countless misconceptions concerning Theosophy, and had to show the public that Brotherhood was the basis of the true theosophical movement.

In spite of our silence these attacks were made, being renewed later with even more bitterness and unfairness than in London. In order to remove misconceptions sure to arise from this unbrotherly proceeding, I was henceforth obliged to announce at all our public meetings that the Crusade had no connection with Col. Olcott, or his organization.

Indifferent to the attacks upon their work, the Crusaders held several successful public meetings in London and its environs. A big Brotherhood supper in Bow, one of the poorest neighborhoods near London, did much to spread an understanding of our principles, besides giving a large number of the destitute a happy evening and good supper.

From London the Crusade proceeded to Bristol and Clifton, then to Southport, Middlesborough, Halifax, and so on to Glasgow, and Edinburgh. Wherever they went they met with the most cordial reception from the press and public. The greatest courtesy was extended to them, not only as Theosophists, but as Americans. This was quite as marked on the continent of Europe, in India, and Australia, as in England. In particular, mention should be made of the kindness met with at the hands of the steamboat and railroad officials, who seemed to recognize that we were working for a good cause—the cause of Brotherly Love.

From Scotland the Crusaders traveled to Ireland, holding public meetings in Bray and Limerick, as well as in Dublin, where, on the 2d and 3d of August the Convention of the Theosophical Society in Europe was held amidst the greatest enthusiasm. In Dublin another Brotherhood supper was given with unrivaled success. Very useful work was also done at Killarney in a quiet way.

Once more to London, and then to Paris, Amsterdam, Berlin, Hamburg (where one of our number journeyed alone), Geneva, Interlaken, Zurich, Hallein—the home of Dr. Franz Hartmann, by whom the Crusaders were most kindly entertained—and then Vienna, Udine, Venice, Rome, Naples, Athens and Cairo. In every city visited where no branch of the Theosophical Society in Europe previously existed, one was formed, and where they already existed

their membership on an average was more than doubled. Since our visit to England the number of members there has been trebled.

National Divisions of the Theosophical Society in Europe were formed in Scotland, France, Germany, Austria and Greece; another in Egypt. In Athens excellent results were met with. A public meeting in one of the largest halls in the city was crowded to overflowing, the attendant police reporting that over five hundred people had been turned away at the doors, and no one was surprised at the formation of a Society next day with over one hundred founder-members.

After Egypt, India was the country next visited. And here greater difficulties had to be overcome than in any other country. Theosophy in India was found to be practically dead. Out of the 156 branches of the Adyar Society said to exist in their Convention Report of 1896, 44 are frankly entered as "dormant." But this in no way represents the facts. Many of these alleged Branches consist of one member, who may or may not pay the annual fee demanded by the headquarters of his Society.\* Many more of the Branches hold no meetings and exist merely on paper. On our arrival in India, according to the most trustworthy reports of native members of that organization, there were only five active Branches of Col. Olcott's Adyar Society in the whole of India, one of which was rapidly approaching a stagnant condition.

Further, the public press was found to be disgusted with what had for some time passed under the name of Theosophy. It was condemned as unpractical and often as absurd. False and pernicious conceptions of Theosophy were rampant among many Theosophists themselves; the teachings revived by Madame Blavatsky had been materialized and degraded; brotherly love had been entirely lost sight of for the most part. The antagonism known to exist between the mass of Hindus and the Mohammedan population had in no way been healed. One sect of one religion had been exalted over all other denominations, and Theosophy itself had degenerated into a narrow system of sectarianism. The East and the West had been still further separated, owing to the foolish teaching of certain

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\* It should be distinctly understood that membership in the numerous Societies we formed in Europe and India was *free*; no fees or dues or payments of any sort had to be made to our headquarters or to the Crusade, nor are annual contributions demanded or expected.

While dealing with the financial question, it is as well to add that the Crusade has collected no money at any time on its journey. All its meetings have been free to the public; it has paid all its own hotel and traveling expenses, and only in two or three cases have local members helped to defray the expenses of advertising, hiring of halls, and so forth. The members of the Crusade gave their services freely, receiving no salaries whatever. Those of them who could do so helped to support the Crusade financially, as well as by their direct service. It may not be generally known that there is no salary attached to any office in the Theosophical Societies in America, Europe or Australasia.

prominent English members of the Adyar Society, who, in order to curry favor with the Brahmins—thus unconsciously showing their low estimate of the intelligence of the Brahmins—had indulged in the most absurd flattery, exalting everything Indian, condemning the civilization of the Western world as useless, demoralizing, and as something to be shunned by every Indian patriot. Europe and America had been publicly branded by these short-sighted propagandists as contemptible in their civilization, and utterly harmful in their influence upon Indian thought and custom. The majority of Indians know very little of Europe and practically nothing of America, but we found that the more enlightened among them had been quietly undoing the effect of such untheosophical teaching, urging their friends, as we did, to take what was good from the West ; to imitate whatever was worthy of imitation, and to reject what was actually harmful or wrong.

These difficulties were to a large extent overcome as a result of our visit. For Theosophy was presented in a common-sense, practical way. It was shown to be of universal origin and not the creation of any one race or people. Dogmatism and intolerance were condemned, no matter where met with. Good was shown to exist in the West as well as in India. Every possible effort was made to unite the contending factions of Hindus and Mohammedans in bonds of kindly brotherhood. In every Society we formed, Hindus and Mohammedans were given equal representation among the office-holders. Thus in Delhi, the President elected was a Hindu, the Vice-President a Mohammedan, the Treasurer a Jain. No effort was spared to show that actually as well as on paper the only binding object of the Theosophical Society is to form the nucleus of a universal brotherhood of humanity, without any distinctions whatever. Those who joined our ranks were urged to immediately undertake some practical philanthropic work for the good of their country and fellow men and women. Every branch society organized itself into a Relief Committee, in view of the terrible famine which had already laid its iron hand upon the country. I shall have more to say in regard to this famine in concluding the present report.

Everywhere success attended our efforts, and what might be called the spirit of new-world energy, seemed to inspire all those who joined hands with the Americans for the good of India and the whole world. In Delhi, in Lucknow, in Ludhiana, Benares, and Calcutta, and later on in Colombo, large numbers of the most intelligent natives expressed themselves as anxious to be enrolled as members of the Indo-American Theosophical Societies. Men of

culture, of position and recognized ability, gladly accepted posts of responsibility as office-holders. All opposition was forgotten as the facts began to speak for themselves.

As a preliminary visit of unknown people to an unknown land, the results obtained were most gratifying. In India, as elsewhere, our success proved that not only was the Crusade a right and even necessary enterprise, but that the right time had been appointed for the undertaking. The way has been paved for similar movements in the future, which will be conducted with twice the ease and with five times the benefit of this first long tour.

The enthusiasm met with on our arrival in cities where branches already existed, and the enthusiasm and gratitude shown by members new and old in bidding us farewell on our departure, was in itself sufficient proof that our labors and the sacrifices of those who had helped the work while remaining at home had not been thrown away.

Before leaving Calcutta some members of the Crusade went on a tour of inspection, and for other reasons, to Darjeeling, a small town on the borders of Bhutan and Sikkim. The whole party then journeyed southwards by way of Madras to Ceylon, meeting with the same success there as in India, organizing a Society in Colombo. They then left for Australasia, arriving at Adelaide not long before the beginning of the new year, 1897. Traveling overland from Adelaide they held a public meeting in Melbourne during the holiday season, and during a strike which temporarily occupied the public mind to the exclusion of all other matters. Nevertheless a strong centre was formed there, which should in the course of a few months develop into a still larger organized Society. Such a Society could have been formed there and then, but it was thought better to postpone the hour of its organization.

Success in Sydney had been expected, and our anticipations were more than realized. We were greeted with the kindest enthusiasm by the many tried and devoted members of the New South Wales division of the Theosophical Society in Australasia. Our two public meetings were crowded; the Brotherhood supper was thoroughly appreciated; the press was most friendly—as it was in every case in every country visited—and the members of the Adyar Society resident there distinguished themselves by being the only branch of that organization who expressed a friendly feeling towards us and our work for brotherhood.

Next came Auckland, where the same experience was met with in cordiality of reception and in the well-attended nature of the meetings which we held. Two public meetings and a Brotherhood

Supper, besides private meetings, give the outer record of our work there.

On our way home from Auckland to San Francisco we touched at Samoa, and during our six hours' stay found the representative of a large body of natives who had been waiting to join the Society. So our short stay at Samoa was far from being a waste of time.

At Honolulu, also, we met some members of our Society, and held a small meeting on board ship.

To-morrow, the 11th of February, 1897, we reach San Francisco, at the end of our crusade around the world, but for the overland trip to New York. We are, however, but at the beginning of our labors. The immediate future will see the laying of the foundation stone of the School for the Revival of the Lost Mysteries of Antiquity, at San Diego, in Southern California, and then our return to New York City, stopping *en route* and holding public meetings at Los Angeles, Sacramento, Salt Lake City, Denver, Kansas City, St. Louis, Chicago, Fort Wayne, Toledo, Cincinnati, Buffalo and Toronto.

Since the foregoing was written the Crusade has traveled across the continent of America. We have covered over 40,000 miles since the 13th of June, 1896; have visited five continents. We are now nearing New York City, from whence this Crusade started. From San Francisco onwards we have met with a wonderful reception. The Crusade meetings, usually held in the largest halls or theatres in the different cities visited, have been packed to overflowing, with hundreds of people standing throughout the exercises. There has not been one exception from beginning to end. It was the same in every city named above with the addition of Indianapolis, Columbus and Cleveland. Many people came hundreds of miles to attend our meetings and in the hope of a few minutes' conversation. Thousands of inquirers, including many of the clergy, have had personal interviews with Mr. Hargrove, myself, and others of our party.

Many misconceptions concerning Theosophy have been removed, particularly those so often met with—that it is opposed to Christianity, and that it is only for the educated. The fact that Theosophy attacks nothing and has no time for adverse criticism was frequently accentuated. Several pulpits were offered to us for lectures on theosophical subjects. It was only possible to accept one of these kind offers—in Denver—where a large congregation listened with rapt attention to addresses on Brotherhood, Reincarnation and the Perfectibility of Man.

The press, with but one exception, gave long and excellent reports of all our meetings, and in accounts of personal interviews showed a fair and in fact friendly spirit towards the movement.



The work done in the State Prisons has been most gratifying. In St. Quentin Prison, near San Francisco, Folsom Prison, near Sacramento, the Utah Penitentiary, near Salt Lake City, and in others, we have been listened to with a delight and an appreciation that has been pathetic in its intensity. These meetings were attended by all the prisoners who could obtain leave to do so. Many of them wrote me letters afterwards stating that they had found a hope and an encouragement in Theosophy they had never dreamed of before.

At each of our public meetings the Chairman read the following statements at my request :

PUBLIC MEETINGS.

“ It must be understood that the Society of which the Crusaders are members is in no way connected with the organization of which Col. Olcott is President, and with which Mrs. Annie Besant is connected.\* We Crusaders are members of the Theosophical Society in America. We have gone around the world establishing in different countries national organizations and branches of the Theosophical Societies, and these organizations and branches, being now formed, are not only working to study and teach Theosophy to those with whom they come in contact, but they have commenced a permanent and practical work amongst the poor. In India, where the famine is, and where natives are dying by thousands, most of our branches, called the Indo-American Theosophical Societies, have committees formed to *investigate famine cases*, and to give such help as is sent to them for this purpose. It should be understood that the Crusaders are not salaried, but that some of them *are paying their own expenses*.

“ In reference to the studying of ancient and modern religions, sciences and philosophies and the investigation of the hidden forces and powers latent in nature and man, Mrs. Tingley wishes it known that there is an Esoteric School in which a very large number of the earnest members of the society throughout the world are pupils. At present we have no institution where students go to learn these

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\* To some it may seem that this statement is unbrotherly and unnecessary, but it was not until India was reached that this course was adopted. There was originally no intention of referring to the matter, and no mention of it would have been made had not the attacks upon the Crusaders, and the direct opposition which they had to encounter from certain persons made it necessary. The following extract from a letter sent to *The Times of India*, signed by those mentioned above and others, will show the importance of its being understood by the public that there was no disposition on our part to connect ourselves in any way with the Society to which those signing the letter belonged. On the contrary we desire it to be known that we did not wish to be identified with them, but that we are working on totally different lines from these people. The letter referred to was headed, “Masquerading Theosophists,” and in it occurs the following: “We shall be much obliged if you will kindly publish in your valuable paper the accompanying repudiation of certain persons who are at present masquerading in India under the name of the Theosophical Society.”

teachings. The studies are carried on in each group under directions from the centre in New York. Mrs. Tingley wishes it known that all instructions given heretofore are but preliminary, simply the alphabetical part of the whole plan of teaching.

“ In the School for the Revival of the Lost Mysteries of Antiquity, the corner stone of which was recently laid at Point Loma, San Diego, there will be an esoteric department in which the higher teachings will be given to such pupils of the Esoteric School as are prepared to receive them. When Mme. Blavatsky and William Q. Judge formed this Esoteric School much was kept back, to be given at the proper time, when students would be better prepared.

“ ‘As the lesser mysteries have to be delivered before the greater, so also must discipline precede philosophy.’ ”

From one standpoint the most important event on our home journey was the laying of the corner stone of the School for the Revival of the Lost Mysteries of Antiquity. An admirable account of the ceremonies was reported in the San Diego *Union* of February 24th.\*

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\* A full account of the ceremonies with illustrations and a verbatim report of the speeches will be given in the next issue of THEOSOPHY.—ED.

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“ L'ENVOI.”

When Earth's last picture is painted  
 And the tubes are twisted and dried,  
 When the oldest colors have faded  
 And the youngest critic has died,  
 We shall rest, and, faith we shall need it—  
 Lie down for an aeon or two,  
 Till the Master of All Good Workmen  
 Shall put us to work anew !

From *The Seven Seas*, by RUDYARD KIPLING.

# THE SCREEN OF TIME



**I**N the death of Mr. E. B. Rambo every Theosophist has lost a comrade, though the world has not lost its friend ; for his heart was so full of gentle tenderness that the influence of his life on earth was at all times but the shadow of his influence in the world



E. B. RAMBO.

of the real, where the soul lives and works in the midst of "life" as in the midst of "death."

Workers for Theosophy and Brotherhood may be divided into two great classes ; those who talk or write and think *in order to talk or write*; those who in any case think and feel and do or do not talk or write, as duty demands. The work of the former class is transient, does not arise from the soul and never reaches its; the

work of the latter is not touched by death, because it springs from and deals with that which death can never touch.

E. B. Rambo belonged to the latter class, and therefore in no real sense is he lost to the work, though as friends we must inevi-

tably mourn his loss. To recite his virtues would be useless. Those who knew him know what they were, and those who knew him not would hardly understand the steadfast, cheerful devotion and un-failing common-sense of this Quaker-Theosophist, who never said an evil thing of any man, and who refused to impute evil motives to his worst enemies.

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A brief account of the Convention of the Theosophical Society in Europe, which took place on the 8th and 9th of August, at Stockholm, will be found in the "Mirror of the Movement." As a Convention it was a great success, though everyone deeply regretted Mrs. Tingley's unavoidable absence. The members there are in hopes that she may be able to visit them later on in the year.

Stockholm proved itself an ideal place for a Convention. Its people are some of the most hospitable in the world; its means of transport and communication have been brought to a rare point of perfection, and the national exhibition had naturally attracted a very large number of tourists from all parts of Europe, who helped to swell our audiences and to add an international character to the Convention proceedings.

The members of the Society in Sweden—of which Dr. G. Zander is the President—have done marvels under somewhat disadvantageous circumstances. They loyally supported the late W. Q. Judge at a time when he was being most bitterly and recklessly persecuted. They were not personally acquainted with him; they certainly had the advantage of acquaintance with his enemies, which may have slightly biassed their judgment in his favor, but fundamentally they acted on the broad principles of brotherhood, refusing to judge or condemn a fellow-worker, remaining indifferent to one-sided testimony, and taking their stand upon the impregnable rock of brotherly love and attention to duty. They of course met with their reward, in a great increase of energy and unity among them and in other and less evident ways. But they still have to encounter an unnecessary and regrettable opposition at the hands of those who, either lacking their loyalty or misinformed as to the facts, joined the ranks of Mr. Judge's antagonists and took part in the common outcry against him.

In spite of this they have rapidly gained in strength, both numerically and in their influence upon the public; so that it would be difficult to find, at the present time, a more devoted, energetic and united body of people within the entire movement than that formed by the members of the T. S. in Europe (Sweden). The King of Sweden showed his appreciation of their work by sending

a most cordial telegram of congratulation and good wishes in reply to a message of greeting addressed to him by the Convention.

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There was once a member of the Theosophical Society who worked hard for its success for some time. About the best work he ever did was contained in a series of articles which appeared in this magazine, giving ridiculous extracts from letters addressed to the office. In them he made our readers laugh, and it is said that laughter is very good for the soul, as well as for the digestion. So for that work he has always had our cordial thanks. He related the troubles of an editor, which are in all cases many, but which are apt to become amusing when the periodical edited deals with the subject of Theosophy. Much is expected of the occupant of the editorial chair, as the following communication shows. It was written in ungrammatical Russian, and mailed at some outlandish place, five hundred miles from anywhere. Needless to say that this correspondent is not known to any member of the staff.

*To the Editor :*

SUPREME DEAR FRIEND.—I ask you to hand over to me the central governing of the Theosophical Society for all who speak Russian and all Slavonic languages and French and modern Greek. I love you and understand you ; I defend Blavatsky, understanding her in myself and in all, and myself in her and in all, controlling myself in a purely spiritual way in all spheres of life and knowing that Love of Unity is the Truth of all Truths. Rejoice yourself.

Yours forever,

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The following correspondence speaks for itself, and is inserted here in explanation of a change in the editorship of this magazine which is about to take place :

144 Madison Avenue, New York City.  
August 29th, 1897.

*To the Members of the Theosophical Society in America :*

FELLOW WORKERS :—On account of serious financial events in America which concern me intimately, I shall be obliged to enter the business world and devote my energies to business occupations for some time to come. It will therefore become necessary for me to resign the office I now have the honor to hold as President of the Theosophical Society in America. My resignation as President will be formally submitted at the next annual Convention of the Society. You will then be called upon to elect my successor to the office, and on that account I now give you early notice of my intention. Similar notice is being sent to the members of the Theosophical Societies in Europe and Australasia.

It will always be my most earnest desire to resume an active share in the work of theosophical propaganda, to which, as many know, my heart must ever be devoted ; and I shall of course continue to devote all the time, money and thought at my disposal to the work of the theosophical movement.

Wonders have been achieved in the past twenty-two years in the cause of brotherhood, of freedom, of justice, and towards bringing humanity to a realization of its own perfectibility, by and through the Theosophical Society, as a part of that theosophical movement throughout the world, which has existed in all ages. We have to thank the great leaders of this movement, Madame H. P. Blavatsky, William Q. Judge and now Mrs. Katherine A. Tingley—for this magnificent record. What they have done for us and our work we cannot sufficiently estimate. The unflinching devotion and self-sacrifice of members could not have achieved these results unaided. Wise leadership and the power and guidance necessary to lead was required, and they gave and still give all this and more, absolutely assuring the success of the work in the future. I have written much in the past concerning these leaders of the movement, and in this, probably my last official communication to the members of the Theosophical Society in America, I desire to endorse and to emphasize once more all that I have ever written or said concerning them. I also wish to take this early opportunity to thank you, the members of the Society, for the kindly, considerate and loyal assistance you have rendered me as your officer in carrying out my duties as President. That you will extend the same fraternal help to whomsoever you may elect to succeed me I do not doubt.

I now ask you to believe me,

As ever fraternally yours,

(Signed)

E. T. HARGROVE,

*President of the Theosophical Society in America.*

144 Madison Avenue, New York.

September 1st, 1897.

*To the Vice-President and members of the Executive Committee of the Theosophical Society in America :*

DEAR SIRS AND BROTHERS:—The enclosed communication [given above] was recently sent by me to a few friends in the Society—yourselves among the number—for their personal information, as “ what will probably be sent to all members in the course of a few months.” It speaks for itself and shows the necessity for my resignation as President of the T. S. in America. It requires modification in one respect.

I had intended to defer my resignation until April in order to create as little inconvenience as possible; but thanks to the kindness and self-sacrifice of my friend and comrade, Mr. E. A. Neresheimer, the Vice-President of the Society, and to his ever-ready willingness to take yet more burdens upon his shoulders, I am enabled to resign almost immediately and so (under By-Law 14) leave the current business of the Society in the faithful hands of the Vice-President, to whom I particularly desire to express my thanks for this favor.

My resignation will take effect on the 13th September. With the most cordial expression of good will and affection to you all, believe me as ever,

Fraternally yours,

(Signed)

E. T. HARGROVE,

*President of the Theosophical Society in America.*

September 9, 1897.

*Mr. E. T. Hargrove, President of the Theosophical Society in America :*

DEAR SIR AND BROTHER :—We are in receipt of your communication of Sept. 1, 1897, tendering your resignation as President of the T. S. in A., to take effect on the 13th inst.

It is with great regret that we notify you of the acceptance of same, particularly because you are obliged to take this step on account of personal duties.

It is yet fresh in our minds that at the time of your entering into the office of President, our leader, Mrs. Katherine A. Tingley, held that you were the only one to fill the office to its full and requisite extent, and she and the Executive Committee had hoped that your official activity might have lasted until the end of the term, April, 1899.

As comrades and co-workers we express to you herewith our appreciation of and gratitude for the services which you have rendered the T. S. in A., and take this opportunity to tender our best wishes for your future success.

Sincerely and fraternally,

(Signed)

E. AUG. NERESHEIMER,

For the Executive Committee.

For the same reason as given in the first of the above communications, it has become necessary for me to resign the editorship of THEOSOPHY; but I do not think that anything but good can arise from this as Mrs. K. A. Tingley and Mr. E. A. Neresheimer have kindly consented to act as co-editors, beginning with the November issue. The proprietors are particularly indebted to

Mrs. Tingley for accepting their urgent invitation to look after the interests of the magazine, for the responsibilities of the post can only add yet another toilsome duty to her already extraordinary load of work.

Under the able management of Mrs. Tingley and Mr. Neresheimer THEOSOPHY will undoubtedly gain in popularity and in usefulness. Its progress will always be a matter of the most profound interest to me. My pen, as heretofore, will invariably be at the free disposal of its editors. I beg to most earnestly and sincerely thank our many readers for the splendid support they have given the magazine since the time of its enlargement last June, which I trust they will give even more freely in the future. In this way THEOSOPHY will become a power for good among all English-speaking people and a messenger of hope to many thousands in all parts of the world who long for truth, light and liberation.

E. T. HARGROVE.

10th September, 1897.

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## THE SOUL.

The soul cannot be defined in words, though it can be known. It can be known directly; but not all those who know it thus can preserve their priceless knowledge. It can be dimly sensed in moments of great silence, when its voiceless melodies surge through the inner chambers of the heart and break down all barriers between our own and other lives.

It can also be known by contrast, by discrimination, by comparison. For the soul is unwearied, is serene, sure and stable, and august in its compassionate power. The turmoil of the world, and the strife of contending forces reach it not: spectator of innumerable events, it sees them in relation to the eternal and gauges them at their true value.

There are those who turn to it for comfort when they are driven by suffering and despair. But the heart that would feel its tenderness and would gain its guidance must have done so often before—when neither guidance nor tenderness seemed necessary and when joy, not sorrow, prevailed. Man's senses require constant use if they are to be of service in an hour of need; and it is the same with that hidden sense which enables us to perceive the presence of the soul.

If we turn to it now, turn to it daily and hourly; turn to it both in gladness and in pain, we can never then lose touch with our one immortal friend.—*Free Translations from the Chinese.*





## MIRROR OF THE MOVEMENT

THE Convention of the Theosophical Society in Europe was held on the 8th and 9th of August in Stockholm. The Convention was well attended, the majority of the Swedish members being present, as well as a large number of foreign delegates. Among the latter were Mr. D. N. Dunlop, President of the Theosophical Society in Ireland; Mr. Basil Crump, Secretary to the President of the Theosophical Society in England; Mr. and Mrs. Littlefield, of the Liverpool Branch of the Theosophical Society in England; Mrs. Off, of Los Angeles; Miss Hargrove, of London; Miss Amy Neresheimer, of New York; Mr. Arie Goud, of Holland; Mr. Carl Sjöstedt, of Norway. Mr. Andersson, of Stockholm, and Mr. Basil Crump, provided music throughout the proceedings, which was of a peculiarly high order, and delighted all present. Dr. Gustav Zander, President of the Theosophical Society in Sweden, gave an opening address which will long be remembered for its simple eloquence and for the profound thoughts which it expressed. Mr. T. Hedlund was elected Chairman of the Convention; Messrs. Nystrom and Dunlop, Secretaries. A large public meeting was held on Sunday evening, which was most favorably reported in the newspapers on the following day. Mr. Hedlund opened the proceedings with an address on "The Work of the Theosophical Society"; Mr. Crump dealt with "The Aim and Work of the Crusade"; Miss Bergman spoke most eloquently on "Theosophy in Daily Life," her remarks being received with prolonged applause; "Reincarnation and Karma" were admirably dealt with by Mr. Dunlop, who was followed by Mr. Nystrom on "Evidences of Reincarnation in Literature." Mr. Hargrove then spoke on "The Mysteries of Life and Death," and Dr. Zander brought the proceedings to a close with some words of thanks to the visiting delegates.

A telegram was received from the King of Sweden, conveying his greetings and best wishes for the success of the Convention. This in itself speaks well for the position attained by the Theosophical Society in Sweden. On the morning of Monday, the 9th, the business of the Convention was continued. Mr. Tonnes Algren and Dr. Kjellberg spoke of the work in Sweden and admirably succeeded in holding the attention of the large audience. Various important resolutions were passed. One in regard to the body of International Representatives, which should do much to emphasize the international character of the Theosophical movement. Mrs. Alice Cleather was elected Recording Secretary of the Theosophical Society in Europe, and Mr. Basil Crump, Deputy Vice-President, in place of Mr. Herbert Crooke whose work in America made it necessary to fill the office, the duties of which he had so admirably performed. Mr. Hargrove introduced a resolution cordially thanking Mr. Crooke for his valuable services, which resolution was unanimously carried amid great applause. The proceedings were brought to a conclusion by Mr. Crump whose beautiful rendering of Siegfried's "Death March" will long be remembered by those who had the pleasure of listening to it. He explained in a few opening words that he had selected this march in memory of the late W. Q. Judge. This Convention was in every way a remarkable success. Profound regret was expressed on all sides at the unavoidable absence of Mrs. K. A. Tingley, but the members in Sweden consoled themselves with the hope that she would be

able to visit them in the course of the next few months. The delight with which they passed the same resolution concerning Mrs. Tingley's work and position in the movement, which was introduced by Dr. Buck at the Convention of the Theosophical Society in America, held in New York, showed with what delight they would welcome her personally whenever she might find it possible to visit Scandinavia.—E. T. H.

Last month James M. Pryse made a short trip, leaving New York, August 20th. He lectured in Buffalo on the 21st to a good audience. In Toronto he lectured to full houses at the Forum Hall on the 22d and 23d. In Rochester he lectured in the Unitarian church to a crowded meeting. He then visited Syracuse, held a public meeting and also visited the Indians of the Six Nations. At all these places Mr. Pryse also held Branch and private meetings, and the trip was most successful throughout. Mr. Pryse was asked to return to Toronto, but his duties called him to New York.

As Superintendent of the Branch Extension Bureau, Mr. Pryse is now in communication with all the district committees. Arrangements are being made for extensive propaganda during the coming fall and winter.

Some of the Branches adjourned their public meetings during the hot summer months, but all have now resumed full activities. Several, however, kept up their work without any break, and applications for membership in the Society come in to Headquarters continuously.

The Home Crusaders of the Milwaukee Branch have been visiting Madison, Wis. A crowded public meeting was held, over 400 being present, and the Crusaders were also "at home" at the hotel on August 25th. The visit was most successful, good meetings, many callers, many interested and the result—a new Branch. The reports in the papers were excellent and all favorable. The Secretary writes: "We feel encouraged to try this plan again, if we can arrange the financial part of it." The great success was largely due to Mr. L. H. Cannon, who gave his entire vacation of two weeks to doing pioneer work and making preparations for the meeting.

In a letter from SYDNEY, AUSTRALIA, is the following: "We have just moved into real Headquarters in the heart of the city; lecture hall seating 250 comfortably; shop front on the street for literature depot; President's office for T. S. in Aus. (N. S. W.) and an office for the Aust. Theos. Pub. Co. All goes splendidly well and is steady and harmonious. *Work galore!*"

Interesting accounts of the work done in NEW ZEALAND are at hand. The WAITEMATA CENTRE at the last moment were unable to procure the hall which they hoped to engage, but have made satisfactory arrangements to hold the public Sunday Meetings in the Lorne Street Hall. There are now two Lotus Circles at THAMES.

The monthly letter from GERMANY states that "everywhere in Germany are reports of progress." A new Branch has been formed in STUTTGART, work has been begun in BAYREUTH. Good news comes from Hamburg, Nurnburg, Breslau. The GOLDRIEF LODGE in Berlin received a visit from Mr. Gengenbach, a member of the New York German Branch; the members were much pleased at meeting him.

THE ARYAN THEOSOPHICAL SOCIETY of New York opened its doors on the 21st of September after the summer vacation. A new departure in the conduct of the meetings has been adopted, the Board of Trustees having decided to hold the weekly Tuesday meetings with closed doors; that is to say, they will be

open only to members of the Aryan Branch and to F. T. S. from all parts of the world, the latter, however, being required to show proper identification or recommendation before admission. The object of this change is to make possible a closer contact between the members which should result in better acquaintance among them, and remove the diffidence which some members experience when speaking in public. It will also promote the further object of devoting these meetings more especially to the study of the doctrines of the Esoteric Philosophy. Other meetings, specially for the benefit of the public, will be held at the Aryan Hall every Sunday evening, with music, where one or two speakers will deliver addresses on "Elementary Theosophy," or, "Theosophy Simply Put."

We have been asked to call attention to Mr. CHARLES JOHNSTON'S advertisement of his Sanskrit Correspondence Class, which appears in this issue of THEOSOPHY, and we gladly do this, particularly as it is an open secret that Mr. Johnston, in a large number of cases, gives tuition in Sanskrit freely, so profound is his belief in the educational value of the language of which he is universally recognized as a master. Owing to immense pressure in our space the continuation of Mr. Johnston's interesting contribution entitled *Buddha's Renunciation* has been held over until November.

The non-appearance of *The Literary World* in this issue is accounted for by Mr. A. E. S. SMYTHE'S temporary absence in Europe.

E. B. RAMBO.

Office of The School R. L. M. A., New York, August 31, 1897.

Editor THEOSOPHY :

DEAR SIR AND BROTHER :—

**A**T a meeting of the Directors of The School R. L. M. A., this day, the first that has been held since news was received of the death of our co-worker E. B. Rambo, the following preamble and resolutions were adopted and ordered to be spread upon the minutes :

*Whereas* : Our Brother, Edward B. Rambo, has been taken out from amongst us by the hand of death, be it

*Resolved*, that in his absence we miss the kindly face and cheering voice of an ever faithful friend, no less than the helpful counsel of his ripened judgment, and the constant assistance of his loyal and always willing service.

*Resolved*, that his devotion and energy in the cause of "Truth, Light, and Liberation for Discouraged Humanity" and his most valuable work towards the establishment of this school, have entitled his memory to the respect and gratitude in the highest degree of all who admire altruism and would seek the elevation of their fellow-men.

*Resolved*, that a copy of these resolutions be transmitted to the family of our late Brother with the assurance of our deep sorrow and sincere sympathy.

A. H. SPENCER,

Secretary.

THE SCHOOL R. L. M. A.

THE fact that but little has recently been published about the School at Point Loma, need not be taken as indicating any lack of activity in that quarter. On the contrary the evolvment of the Institution is progressing under the most promising auspices.

The corporate organization of the School has been carefully looked after and it has been found desirable to further incorporate under the laws of the State

of West Virginia, owing to some legal inconveniences incurred by the first organization under the New York laws, the management, however, remaining practically the same as heretofore, with officers as follows : Katherine A Tingley, President and Directress ; E. Aug. Neresheimer, Treasurer ; A. H. Spencer, Secretary. The Board of Directors being constituted of Mrs. Tingley, Mr. Neresheimer and Mr. E. T. Hargrove.

The cottage which had first to be put up on the grounds for the accommodation of those who should be in charge of or concerned with the care of the school buildings, has been completed and is now occupied by Dr. and Mrs. W. T. Partridge, who had been selected by the Directress for purposes therewith connected.

Mr. M. A. Oppermann, an old member of the Aryan Branch of New York, though of late a resident of Pittsburgh, has purchased an adjoining piece of land on which he has built living apartments for himself.

Dr. L. F. Wood, of Westerly, Rhode Island, who it will be remembered joined the Crusaders on their arrival at San Francisco and accompanied them across the country to New York, is about to erect on the same tract a sanitarium and hotel for the treatment of the physical ailments of the people who may be attracted to the vicinity for that purpose, as well as the entertainment of healthy people who come to enjoy the glorious climate and wonderful scenery of Point Loma, and from what we all know of Dr. Wood it is quite safe to premise that in both departments the very best management will obtain. Dr. Wood's plans are quite extensive, and include boating and bathing facilities in addition to the main building of sixty rooms, with all the outfit of a hotel of the first class, which is expected to be completed by the time winter travel sets in to southern California, and which will be found a great convenience to our members and others who may contemplate spending a little time in the neighborhood of the school. All such persons should correspond direct with Dr. Wood at Point Loma.

Elsewhere teachers and assistants are being instructed and prepared under the advice of the directress for such positions as must be filled by those who are to work on educational and philanthropic lines, and it will no doubt by this time have been perceived that the school will extend its scope no less widely into what are called "practical" fields of work than into the mystical and occult side of the great Theosophic movement which is surely and not altogether slowly permeating society.

All the above is stated *en passant*, and further information will be given as it accumulates. Inquiries and correspondence will receive prompt attention from the undersigned.

A. H. SPENCER,  
*Secretary.*

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Far and wide is this work for Brotherhood. Go thou on thy way and trust to the everlasting light to guide thy feet on the path of duty towards the gateway of peace. . . . Let Loyalty, Devotion and Discretion be the watchwords of the hour.—*Furciwell Book.*

ÔM. . . .